# Table of Contents

Chapter 1  
Forming a New Counterfeit Church  

Chapter 2  
Atheistic Communism  

Chapter 3  
Modernism  

Chapter 4  
Looking Through the Pages of History  

Chapter 5  
Putting the Plan into Action  

Chapter 6  
Wolves Poised to Attack  

Chapter 7  
American Modernists  

Chapter 8  
Belgian Modernists  

Chapter 9  
French Modernists  

Chapter 10  
German Modernists  

Chapter 11  
Dutch Modernists  

Chapter 12  
Italian Modernists  

Chapter 13  
Other Leading Modernists  

Chapter 14  
Cardinals and Bishops who Opposed Modernism  

Chapter 15  
Pope Pius XII  

Chapter 16  
John XXIII  

Chapter 17  
Paul VI  

Chapter 18  
Overview of the Second Vatican Council  

Chapter 19  
The First Session of Vatican Council II  

Chapter 20  
The Second Session of Vatican Council II  

Chapter 21  
The Third Session of Vatican Council II  

Chapter 22  
The Fourth Session of Vatican Council II  

Chapter 23  
The Tridentine Latin Mass  

Chapter 24  
Preparing the Ground for the New Mass  

Chapter 25  
Forming the New Mass  

Chapter 26  
The Seven Sacraments / The New Sacraments  

Chapter 27  
John Paul I  

Chapter 28  
John Paul II  

Chapter 29  
Benedict XVI  

Chapter 30  
Francis  

Chapter 31  
Conclusion  

Bibliography
Commissions Controlled by Modernist Cardinals

The Sacred Liturgy Spellman
Social Communications and Media Spellman
Ecumenism Cicognani
The Church Suenens
The Blessed Virgin Mary Meyer, Roberti, Spellman, Suenens
Oriental Churches Cicognani
Pastoral Work of Bishops Döpfner
Missions & Seminaries Agagianian, Alfrink, Cicognani, Confalonieri
The Care of Souls Urbani
Religious Döpfner
Catholic Schools Still in the hands of conservatives.
Revelation and the Deposit of Faith König, Léger, Lercaro, Liénart
The Apostate of the Laity, Urbani
Clergy Urbani
The Presence of the Church in the Modern World Meyer, Roberti, Spellman, Suenens
The Sacraments Urbani

Catholics on the Doctrinal Commission

Cardinal Ottaviani Holy Office Bishop Franic Split, Yugoslavia
Cardinal Browne, OP Roman Curia Fr. Tromp, SJ Gregorian (Rome)

Modernists on the Doctrinal Commission

Cardinal Léger Montreal Bishop Jiménez Lamdia
Cardinal König Vienna Archbishop McGrath, CSC Panama
Bishop Ancel Lyon Bishop Seper Zagreb
Bishop Charue Toulouse Bishop Schöeffer Eichstatt
Bishop Dearden Detroit Bishop Volk Mainz
Bishop Dodewaard Haarlem Fr. Butler, OSB Abbot President
Bishop Florit Florence Fr. Gut, OSB Abbot Primate
Bishop Heuschen Liège

Modernist Theologians

Jean Daniélou, SJ and Henri de Lubac, SJ (Lyons) Karl Rahner, SJ (Munich)
Charles Moeller and Gerard Philips (Louvain)

They drafted schemas on Revelation, the Church and the Church in the Modern World.
incurred the penalty of excommunication by promoting, defending and fraternizing with Communists. After his election, Cardinal Spellman said, “He's no pope. He should be selling bananas.”

**John XXIII and the Freemasons**

From its inception, Freemasonry has waged a relentless war against the Church. In 1885, the ultimate goal of Freemasonry was described in a bulletin of the Grand Orient of France, “As to Catholicism... we Masons must pursue its utter destruction.” Knowing its danger to faith and morals, the Church excommunicates Catholics who join Freemasonic societies.

Vicomte de Poncins describes the effort to vindicate Masonry in *Freemason and the Vatican*:

The campaign for closer relations between Freemasonry and the Church remained quiescent while Pius XII was Pope; obviously the flame was smouldering beneath the ashes, but the progressives, who by this time enjoyed considerable influence within the Church, realized that they had little chance of success during the Pope's lifetime.

With the accession of Pope John XXIII, and the growth of the new conceptions of ecumenism which followed this event, something like an explosion took place. A sudden flowering of works devoted to Freemasonry blossomed forth from a variety of authors.

Historians, philosophers, journalists, politicians and lecturers, all worked, each in their own sphere, in favor of a reconciliation between the Catholic Church and Freemasonry. One received a distinct impression that this was the outcome of an international campaign.

John XXIII did not follow the popes who condemned Freemasonry and excommunicated Catholics who joined their lodges. He worked with Freemasons and other enemies of the Catholic Church to build a New Church. According to Richard Dupuy, the Grand Master of the Grand Lodge of France, “John XXIII and Vatican II provided formidable impetus to the task of clarification and to reciprocal détente in the relations between Church and Masonry.”

Shortly before he died, John XXIII expressed his Freemasonic principles:

Today more than ever, certainly more than in previous centuries, we are called to serve man as such, and not merely catholics; to defend above all and everywhere the rights of the human person, and not merely those of the Catholic Church... the moment has come to discern the signs of the times, to seize the opportunity and to look far ahead.

**Was John XXIII a Freemason?**

Was John XXIII a Mason? Unfortunately, many priests and bishops have been lured into becoming members of Freemasonic lodges. “Like the rest of those whose doom had been decreed by the very people they found so entertaining, the clergy, too, were incredibly slow to realize the total incompatibility of the new ideas with the Faith.”

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941 *Codex Juris Canonici*, Canon 2335.
942 p. 13.
945 Diane Moczar, *Ten Dates Every Catholic Should Know*, p. 141.
False Slogans
One thing is not usually replaced by another unless a reason is found to make the change. Vatican II is noted for its slogans and half-truths. Instead of giving the real reasons for changing theology and liturgy, Modernists often lied or twisted things in such a manner so they could appear to be champions of human rights or appear to be genuinely concerned.

Slogans used to Justify Creating Vatican II Documents

Laity must get more involved.
Decree on the Apostolate of the Laity

Education needs to be more liberal.
Declaration on Christian Education

The Mass has to become more relevant.
Constitution on the Sacred Liturgy

The Church needs to treat all religions equally.
Decree on Ecumenism
Decree on the Catholic Churches of the Eastern Rite
Declaration on the Relationship of the Church to Non-Christian Religions

Missionaries should confine their activity to humanitarian work.
Decree on the Church’s Missionary Activity

The Church must adapt to world conditions today.
Pastoral Constitution on the Church in the Modern World

Priests and Religious have to serve humanity better.
Decree on Priestly Training
Decree on the Ministry and Life of Priests
Decree Concerning the Pastoral Office of Bishops
Decree on the Adaptation and Renewal of Religious Life

The Church must stop claiming it is the true religion.
Pastoral Constitution on the Church in the Modern World

The Church needs to give everyone equal religious rights.
Declaration on Religious Freedom

The Church must learn how to be more closely connected with the world.
Decree on the Media of Social Communications

The Church has to change in order to be better accepted by Protestants.
Dogmatic Constitution on Divine Revelation
Lumen Gentium teaches:
...the new: People of God ...although it does not actually include all men, ...is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race.\footnote{Lumen Gentium, Ch. II, Number 9.}

The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter.\footnote{Lumen Gentium, Ch. II, Number 15.}

Finally, those who have not yet received the Gospel are related in various ways to the people of God. ...On account of their fathers this people [the Jews] remains most dear to God...

...the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God... Nor is God far distant from those who in shadows and images seek the unknown God...\footnote{Lumen Gentium, Ch. II, Number 16.}

The Modernist People of God Concept
The Dogmatic Constitution on the Church never clearly states what the Catholic Church is, nor what one must do to become a member. The chapter on the People of God, in the document, requested by Suenens, accomplished several important goals.

- Placed everyone, incorrectly, in the People of God camp.
- Made no distinction between hierarchy, clergy, religious, and laity.
- Distorted the theological concepts of creation, redemption and sanctification.
- Removed the line of separation between the Catholic Church and other religions.

The Dogmatic Constitution on the Church embodied Rahner’s concept of Universal Salvation. According to the document, Catholics, baptized non-Catholics and the unbaptized are considered the People of God, or closely related to them.

The People of God concept was never used by the Church before Vatican II. The constitution’s title, “Light of the Nations,” (Lux Gentium) is deceiving, since it declares that the light of God is found in other religions. Even though God created all human beings and called them to salvation, it does not make them People of God if they remain unbaptized or reject His Church.

Universal Salvation
Fr. McBrien admitted Lumen Gentium deviated from Christ’s teaching that many, not all, are saved.\footnote{Vatican II claimed the human race is “...an essential saved community from whom a few may, by the exercise of their own free will, be lost.”\footnote{“Enter by the narrow gate...” Matthew 7, 13. “...the Son of Man ...to give His life, a ransom for many.” Matthew 20, 28. “...for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins.” Matthew 26, 28.} “...for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins.” Matthew 26, 28.

Schillebeeckx noted that the Dogmatic Constitution on the Church describes “the specific value of Judaism, Buddhism and Islam [and]... speaks of the possibility of salvation even of agnostics and atheists ...outside the world there is no salvation.”\footnote{Schillebeeckx noted that the Dogmatic Constitution on the Church describes “the specific value of Judaism, Buddhism and Islam [and]... speaks of the possibility of salvation even of agnostics and atheists ...outside the world there is no salvation.”}

\footnotesize{\textsuperscript{1679} Lumen Gentium, Ch. II, Number 9.}
\footnotesize{\textsuperscript{1680} Lumen Gentium, Ch. II, Number 15.}
\footnotesize{\textsuperscript{1681} Lumen Gentium, Ch. II, Number 16.}
\footnotesize{\textsuperscript{1682} “Enter by the narrow gate...” Matthew 7, 13. “...the Son of Man ...to give His life, a ransom for many.” Matthew 20, 28. “...for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins.” Matthew 26, 28.}
\footnotesize{\textsuperscript{1683} “The Church (Lumen Gentium)” in Modern Catholicism: Vatican II and After, editor: Adrian Hastings.}
\footnotesize{\textsuperscript{1684} Church: the Human Story of God, p. 162.}
Post Vatican II Ecumenical Gatherings

There have been hundreds of ecumenical gatherings, interfaith worship services and opportunities for dialogue, yet the world religions remain as divided as ever.

- St. Andrews, Scotland 1960
- New Delhi, India 1961
- Montreal, Quebec 1963
- Geneva, Switzerland 1966
- Uppsala, Sweden 1968
- Lausanne, Switzerland 1974
- Vancouver, British Columbia 1983
- Canberra, Australia 1991
- Harare, Zimbabwe 1998

The experiments of the past 500 years to unite religions have failed. Deep divisions still remain.

Ecumenism: The Cornerstone of Vatican II

The Vatican II Dogmatic Constitution on the Church, the Pastoral Constitution on the Church in the Modern World, the Decree on Ecumenism, and the Declaration on the Relationship of the Church to Non-Christian Religions all teach the same thing. They hold that the true Church of Christ subsists in the Catholic Church, but can be found elsewhere. Many missionaries in the Modern Church found a new role after Vatican II since the New Church promotes religious indifference, universal salvation and believes truth and goodness are found in all religions. Instead of spreading the Gospel of Christ and teaching the commandments, missionaries in the New Church incorporate local, non-Catholic beliefs and practices into their liturgies and religious instructions. Modernists falsely maintain that the Catholic Church has some truth, but lost its way. Therefore, it needs to find the truth in other religions to become whole.

This is a denial that the Catholic Church is of divine origin and guided and protected by the Holy Ghost who preserves God’s teachings perfectly for all ages. When the New Church encouraged Catholics to study other religions and respect their beliefs, this encouraged some to join other denominations since the New Church is so unstable. The April 10, 1969 issue of L’Osservatore Romano asks the question, if everyone is saved, why have missionaries?

If God does not necessarily save men through the Catholic Church, why should missionaries strive to bring all peoples into her fold? In the past, missionaries were frequently inspired by the idea: ‘No salvation outside the Church.’ Vatican II, however, declared that God also saves men who never belonged to the visible Church.\(^{1727}\)

In his Easter Message of 1969, Paul VI said,

Every religion is the daybreak of faith, and we are waiting for the dawn to become brighter and brighter, until it reaches the brilliant splendor of Christian wisdom.\(^{1728}\)

Fr. Yves Congar, OP, said, “Paul VI talks like a conservative, but acts like a liberal.”\(^{1729}\) On March 27, 1969, when SEDOS (a federation of 29 Religious Institutes with 132,270 members) brought together theologians to justify the use of missionaries, they found many reasons for having missions, but these did not include working for the salvation of souls. Missionaries often act as social workers to preserve native cultures, not lead people to Christ.

\(^{1727}\) “Mission Theology for Our Time,” p. 8.
\(^{1729}\) Rev. Luigi Villa, ThD, Vatican II About Face, p. 182
Summary of Session Four

Five schema were approved on October 28, two on November 18 and four on December 7, 1965.

Decree Concerning the Pastoral Office of Bishops
The College of Bishops rules the Church with the pope.

Decree on Priestly Training
Candidates for the priesthood must learn to become humanist leaders, with a working knowledge of other religions to better engage in fellowship with the community.

Decree on the Adaptation and Renewal of Religious Life
Religious need to adapt to the times, promote liturgical change and ecumenism. Constitutions, prayers and goals of institutes must mirror Modern Church objectives.

Declaration on Christian Education
Education should help people become more human to better dialogue with the world.

Declaration on the Relationship of the Church to Non-Christian Religions
Catholics need to respect the elements of truth and goodness in all religions.

Dogmatic Constitution on Divine Revelation
Catholics need to focus on the Bible and engage in dialogue with Protestants.

Decree on the Apostolate of the Laity
Laity need to have a leading role in the church, especially in the parishes and missions.

Pastoral Constitution on the Church in the Modern World
The New Church must dialogue with the world and accept its secular values and ideals.

Decree on the Church's Missionary Activity
Missionaries must preserve culture and incorporate pagan beliefs & practices into the liturgy.

Decree on the Ministry and Life of Priests
Priests are to preside over and minister to, the Christian Community.

Declaration on Religious Freedom
All nations must allow all religions to freely spread their beliefs everywhere.