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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."⁹³⁹

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."⁹⁴⁰ Knowing its danger to faith and morals, the Church excommunicates Catholics who join Freemasonic societies.⁹⁴¹

Vicomte de Poncis describes the effort to vindicate Masonry in *Freemasonry 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.⁹⁴²

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."⁹⁴³

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.⁹⁴⁴

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."⁹⁴⁵

⁹³⁹ John Cooney, *The American Pope: The Life and Times of Francis Cardinal Spellman*, p. 261.

⁹⁴⁰ Cardinal Caro y Rodriguez, *The Mystery of Freemasonry Revealed*, p. 70.

⁹⁴¹ *Codex Juris Canonici*, Canon 2335.

⁹⁴² p. 13.

⁹⁴³ J. Plonchard D' Assac, *Le secret des franc-maçons*, p. 169.

⁹⁴⁴ John Hughes, *Pontiffs: Popes who Shaped History*, p. 292.

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.¹⁶⁷⁹

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.¹⁶⁸⁰

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...¹⁶⁸¹

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.¹⁶⁸² 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."¹⁶⁸³

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.'¹⁶⁸⁴

¹⁶⁷⁹ *Lumen Gentium*, Ch. II, Number 9.

¹⁶⁸⁰ *Lumen Gentium*, Ch. II, Number 15.

¹⁶⁸¹ *Lumen Gentium*, Ch. II, Number 16.

¹⁶⁸² "Enter by the narrow gate..." Matthew 7, 13 "...the Son of Man ...to give His life, a ransom for many." Matthew 20, 28

¹⁶⁸³ "...for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins." Matthew 26, 28.

¹⁶⁸⁴ "The Church (*Lumen Gentium*)" in *Modern Catholicism: Vatican II and After*, editor: Adrian Hastings, (New York: Oxford University Press, 1991) p. 90.

¹⁶⁸⁵ *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	Lausanne, Switzerland	1974
New Delhi, India	1961	Vancouver, British Columbia	1983
Montreal, Quebec	1963	Canberra, Australia	1991
Geneva, Switzerland	1966	Harare, Zimbabwe	1998
Uppsala, Sweden	1968	Assisi, Italy	1986, 1993, 2002, 2011, 2013, 2016, 2018

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.

¹⁷²⁸ *L'Osservatore Romano*, May 15, 1969, "Christianity and Religions," by Piero Rossano, p. 9.

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.