

Conspiracy Theories, the New World Order and Rome

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Introduction

Owing to the proliferation of modern-day “conspiracy theories” which have exploded across the Internet over the past 15 years, many now believe without qualification that if there is indeed a conspiracy to establish the New World Order, not only is Rome behind it but that the Catholic Church has been secretly preparing and promoting it for centuries.

Most of those making these statements are non-Catholics and some of them, at least, are rabidly anti-Catholic. The story often runs something like this: for the past 600 years the Church and the Jesuits have secretly infiltrated governments worldwide and have even used secret societies as a front to gradually introduce world government. In order to infiltrate the ranks of the highest government officials, they have used secrets revealed in confession by Catholic heads of state to blackmail their victims and anticipate and deflect the military and domestic strategies of various key leaders. (Any knowledgeable Catholic will happily explain that matter for confession is non-specific and could never be used in this way. Penitents are always instructed to state their sins in general terms, briefly, and without reference to detail. How would this ever effectively aid espionage and political intrigues?) Clearly a misunderstanding of what Catholics believe, why they believe it and how Catholicism actually works has impossibly obscured the vision of those observing the Church from without. Even Her own members are factionalized and at variance with each other these days over what the Church teaches and why She teaches it.

It is the intent of this article to explain that:

- **the Church many today perceive as Catholic ceased to be Catholic over 50 years ago following the death of Pope Pius XII**
- **Freemasons gradually infiltrated the Church and eventually engineered a hostile takeover of the organization now operating out of Rome**
- **the popes of the past warned for over 200 years that secret societies were working to topple governments and above all, to destroy the Church**
- **Freemasons themselves were responsible for the spread of much of the anti-Catholic invective circulating today**
- **the anti-Catholic and anti-Pius XII literature so prolific today proceeds directly from the assault of Freemasonry against the Church**
- **Pope Pius XII was understandably wary even of the United Nations (UN) as it existed in his day**
- **his plan for peace and “a new era” following WWII fundamentally differs from that of John 23, Paul 6 and those who followed them**

- **the UN during Pius XII's reign was not the organization that it is today**
- **had the world heeded the warnings of the Popes against Freemasonry, Socialism and Communism, the New World Order would never have gained ascendancy**
- **far from being the cause of today's woes, the Church did all in Her power to prevent the disaster that now threatens to destroy us**

The undermining of the Roman Catholic Church

It is important today that those who believe they "know" the Catholic Church is at the heart of the conspiracy begin first by defining the word "Catholic." It might surprise them to learn that a minority of those who believe themselves to be true Catholics today — the Catholic equivalent of Protestant fundamentalists, but without the negative connotations — do not accept anything that Rome has taught or decreed since the death of Pope Pius XII. This remnant minority firmly believes that after the death of Pope Pius XII, Rome ceased to be Catholic. The council known as Vatican II either attenuated or diluted all Church teaching and engineered the abolition of the immemorial Latin Tridentine Mass in 1969. The Canon of this ancient liturgy was carefully preserved free from any changes since the sixth century.

In its place, they instituted a service almost identical to Cranmer's Anglican worship service, a worship service which all Catholics have always held as heretical. Christ's actual words in their new service, taken from the Last Supper were falsified in the Canon, replacing the words "for many" with "for all," beginning in prayer books distributed to the laity in 1959. This substitution reflects the belief of the Vatican II church that Christ died to save *all* men, when even devout Protestants understand that Christ's Passion and death were undertaken to save only those who accepted and practiced His teachings. In every Bible, Catholic or Protestant, printed and distributed prior to the many modern versions of the New Testament first appearing in the last century, the words of our Lord in this passage read "for many," NOT "for all." No man can change the very words of Christ and remain a Christian. And no true Catholic could ever even appear to accept such a change.

Most of those in this remnant group also believe, as a necessary consequence, that the Church has been without a true pope for 50 plus years, because no true successor of Christ would ever allow His words to be falsified. They hold that Freemasons, who long ago infiltrated the clergy, are responsible for these changes. Holy Scripture clearly identifies the attacks of the enemy against God's Chosen people as a conspiracy. Certainly the prophetic books of Scripture, particularly those of Daniel, Ezekiel and Apocalypse (Revelation) leave little doubt that the plans of the enemy span many centuries and are well choreographed. St. Jude even speaks of "Certain men...secretly entered in," in verse four of his epistle, and 2 Peter 1:22 warns of false prophets, lying teachers and sects of perdition. The prophet Isaias tells us: ***"For thus saith the Lord to me...Say ye not: a conspiracy, for all this people speak is a conspiracy: neither fear ye their fear, nor be afraid, but sanctify the Lord of Hosts Himself."***

If those who consider themselves truly Catholic have not even given the Church the

benefit of the doubt by consulting Her own documents and teachings, then their loyalties lie not with the Church, but with Her enemies or those conditioned to view Her in an unfavorable light. And while it would be accurate to state that activities of certain individuals thought to be priests or even members of the hierarchy were questionable at best, even openly treasonous, it does not indict the papacy, far less the Church as a whole. It only reflects exactly what the Popes for centuries feared would happen — and, in fact, what actually happened to the Church — as described by those who would write of this infiltration only in retrospect.

Conspiracy a matter of Catholic dogma

The Church, from the earliest ages, accused those She classifies as members of heretical sects of collusion; especially the diverse yet inter-related Masonic sects and other secret societies. What many do not understand is that for Catholics obedient to the teachings of the Popes, who they firmly profess to speak only in Christ's name, *belief in the Masonic conspiracy is not merely an option but a bounden duty dependent on their very membership in the Church.* This is true per the teaching of the Vatican Council on infallibility. The Council designated four distinguishing marks of infallibility of the Roman Pontiffs: The Pope must be speaking to all the faithful, as the Universal Pastor, on a matter of faith or morals, and he must somehow indicate that his teaching is to be held as infallible, irreversible, (DZ 1839). If the faithful refuse to recognize a document bearing these marks as infallible — or if, in the case of Freemasonry, they join a Masonic sect or favor such sects or their teachings, contrary to the laws of the Church — they suffer automatic excommunication, losing their status as Church members. The excommunication pronounced against those who conspire against the Church or any lawful government can be found in Can. 2335, (1917 Code of Canon Law).

This Code is the only valid body of law accepted by Catholics holding Pope Pius XII as the last true Pope. The canon laws censuring Freemasonry were significantly relaxed beginning with the reign of John 23. Fundamentalist or “traditional” Catholics do not accept the revision of this code of law made by John Paul 2 in the early 1980s. This excommunication extends to all Catholics who join Masonic sects, or even those who cooperate with these sects in any way, since the Church considers Freemasonry not just an heretical organization, but an apostate (Godless or pagan) entity, and to deny God by cooperation or membership is a much more serious crime than heresy. This excommunication is irreversible unless one repents and is absolved. For according to Catholic teaching and Canon Law, valid and licit, duly authorized ecclesiastical authority must absolve (forgive in confession) excommunicates in order for them to regain juridical membership. Only then can one be considered a true Catholic once again.

A great many reputable non-Catholic writers confirm that Freemasonry itself is behind the subversion of both Protestant sects and the Catholic Church alike, yet the works of these individuals are seldom if ever referenced in the case made against the Church as a whole. The research of these authors ably demonstrates that the Masons — not the Jesuits as an order — were the cause of the eventual decline in religion and morality. Authors promoting the Jesuit theory today would be dishonest if they did not acknowledge these works. They include Jacques Cretineau-Joly’s work on the Jesuits, “Proofs of a Conspiracy,” by Prof. Robison, all of Nesta Webster’s many solidly documented and

meticulously researched works on Freemasonry, Walt Hannah's work and the works of Penny Hunt, just to name a few. This does not even take into consideration the many excellent works by Catholic authors written in the last century. No; instead such Catholic works are either ignored or dismissed as a "front" to disguise the fact that it is actually the Jesuits who are behind the rush to One World government. This is not solid research, and is only proof that prejudice against anything even remotely Catholic has colored their works and skewed their reasoning.

Nor has the *Alta Vendita*, personally delivered to Cretineau-Joly by Pope Gregory XVI shortly before the pope's death in 1846, been offered as at least partial proof for an alternate view of the source of subversion. These Masonic documents outlined the infiltration and destruction of the Roman Catholic Church exactly as it was carried out and came to pass. That it was part and parcel of the Illuminati's plan to destroy the Church and establish in its place Socialism and Communism is no secret either. How is it possible that Jesuits were out to set up a One World government, when this would ultimately destroy the very Church they used as "cover" to hatch their "swinish plots," as one anti-Catholic work states. The authors of works fingering the Jesuits insinuate that the Popes brazenly lied to the world for over 200 years concerning the Church's true teaching on Freemasonry and the dangers of a One World system. These works cite statistics from older books by non-Catholic authors written on the Crusades, the Inquisition, the Reformation, the founding of America and many other events — figures and falsehoods that long ago were discounted as anti-Catholic propaganda by Catholic and non-Catholic historians alike.

They make the case that present-day Rome, a mere caricature of the true Church, is the abominable beast responsible for all the world's ills. This is only a rehash of the papacy-as-antichrist position held by so many Protestants since the time of the Reformation. The problem is, it has actually become a reality now that the infiltration of the Church is complete; and on this, many of those who left Rome in the 1960s agree. Yet one significant difference must be noted here: the papacy itself has never been antichrist; only individual antipopes so declared by the Church Herself. This is where the confusion enters in for non-Catholics, and it is no wonder they are confused. This confusion, however, can be dispelled by the wealth of papal pronouncements, easily available on the Internet and as a matter of public record, that prove the popes tried to avert the dangers posed by secret societies for centuries. Ironically, the Church is now being accused of being the source of these evils, when in reality She tried with all Her might to prevent them — until the reign of John 23.

The Popes on Freemasonry in general

Those who point to the present-day church of Rome as the true Church of the ages, without duly noting the fact that beginning with the reign of John 23 the Church's core teachings changed, do not understand the events that have transpired over the past 51 years and long before. They do not understand, as all Catholics have always believed, that the Church is unchanging and unchangeable. They forget that when the Popes first warned of a Masonic conspiracy in the 1700s, their decrees met only with objections and denunciations. Few indeed would dispute the obvious meaning of these words from Pope

Leo XIII's "Humanum Genus," written in 1884: "Our predecessors, ever vigilant and solicitous for the safety of the Christian people, promptly detected the presence of this dangerous enemy and its designs, as soon as it came out of the darkness in which it had been secretly plotting... Whatever Our Predecessors have decreed in view of opposing the designs and machinations of Freemasonry,... we ratify and confirm. Full of confidence in the good will of Christians we beg and beseech each one of them, for the sake of his eternal salvation, to consider it a sacred obligation never in the least to deviate from what the Apostolic See has enjoined in this matter."

In this same encyclical, Pope Leo XIII made it clear that Freemasonry is a threat to the existence of the Catholic Church and must be combated at all costs. "Freemasons,... no longer making any secret of their purposes, are planning the destruction of Holy Church publicly and openly... with the set purpose of utterly destroying the nations of Christendom... Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: 'For lo, Thy enemies have made a noise; and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people and they have consulted against Thy saints. They have said, 'Come let us destroy them, so that they be not a nation.' At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries and to the best of Our power to make headway against their plans and devices, that they may not perish whose salvation is committed to Us."

In reading Pope Leo XIII's words above, it is essential to understand that the Church teaches and has always taught that She is a divine society, established by Christ to carry out the mission of salvation and preach the Gospel to all peoples. It also must be pointed out that the Church and only the Church, decades before other non-Catholic sects even thought of sounding the alarm, began warning heads of state that Freemasonry was plotting to undermine and destroy kingdoms and their rulers. Long before this, in the 1300s, the Church issued Her first real condemnation of the secret societies in condemning the Templars, an act for which Jacques DeMolay, before his death, cursed both the Church and French king Philip le Bel. Is this the behavior of an organization that itself is engaged in the work of destruction?

Msgr. George Dillon tells us that Masonic lodges began to multiply as soon as the Reformation began, and gradually spread across the European continent. At first they were not necessarily anti-Catholic, but as early as 1535, Rev. Dillon relates, a document "called the Charter of Cologne... if it be genuine, proves to us that there existed at that early period a body of Freemasons, having principles identical with those professed by the Masons of our own day... [bearing] the signature of well known enemies of the Church at that period," ("Grand Orient Freemasonry Unmasked," 1885 edition republished by Briton's Publishing Society, 1950, pg. 16). Clearly some of those pointing fingers today at the Jesuits are unaware that the diatribes against the Church which they quote come primarily from the mouths of Freemasons. Is it not possible that owing to this and to long ingrained anti-Catholic prejudice they are projecting blame onto the Jesuits that belongs at the door of Freemasonry?

It is simply too much of a coincidence that some of the same calumnies leveled against the Church — calumnies that have been repeatedly proven false — come from the very lips of Freemasons, even from the high Masonic priest Albert Pike himself: “The Church of Rome claimed despotism over the soul and over the whole life from the cradle to the grave. It gave and sold absolution for past and future sins...It decimated America to convert the Mexicans and Peruvians...Masonry alone preaches Toleration, the right of man to abide by his own faith,” (“Morals and Dogma,” 1871, pg. 74) Now we see the true source of so much venom against the Church and the true inspiration for the revival of so many falsehoods against Her.

Popes first to expose the Masonic menace

When Pope Leo XIII mentions the decrees of his predecessors above, he is referring to the works of the many popes preceding him who repeatedly warned against the evils planned by secret societies. The first papal bull routing the Masons, Pope Clement XII's “In Eminenti,” was published in 1738. This bull pronounced automatic excommunication on all laymen who joined such societies or favored them in any way, an excommunication reserved *speciali modo* (in a special manner) only to the Roman Pontiff, and then only at the point of the offender's death. Clement declared his bull “valid forever,” but it was not promulgated or enforced in some countries. This irrevocable and perpetual excommunication was reaffirmed and reissued by Benedict XIV with his constitution “Providas” in 1751, because it *had* previously been dismissed and ignored. Pope Pius VI, later exiled from the Vatican, lamented that already Masonry had penetrated into the royal courts, houses of nobility, the universities and even into “the Lord's sanctuary,” referring to the infiltration of the Catholic clergy, occurring even in those days. Pope Pius VII singled out the 18th degree Rose-Croix in 1821, Masonic historian Msgr. Jouin said, when he condemned Masons for “holding in contempt the sacraments of the Church.” Leo XII decried the Masonic penetration of public schools and ratified and confirmed forever all previous decrees against Masonry in his encyclical “Quo Graviora,” issued in 1825. His successor Pope Pius VIII did likewise.

Then in his encyclical “Mirari Vos,” written in 1832, Pope Gregory XVI wrote: “You should recall that certain *societies and assemblages* seem to draw up a battle line together with the followers of every false religion and cult. They feign piety for religion; but they are driven by a passion for promoting novelties and sedition everywhere. They preach liberty of every sort; they stir up disturbances in sacred and civil affairs, and pluck authority to pieces...This is the hour granted to the powers of darkness to grind the elect as wheat. *Evil comes out of Secret Societies...Those conspiring societies have... vomited...as into a privy, all they hold of licentiousness, sacrilege and blasphemy.*” During the reign of Pope Pius IX, Pope Leo XIII's immediate predecessor, the following summary of Masonic activity appeared:

“If one takes into consideration the immense development which these secret societies have attained; the length of time they are persevering in their vigor; their furious aggressiveness; the tenacity with which their members cling to the association, and to the false principles it professes; the persevering mutual cooperation of so many different types of men in the promotion of evil; one can hardly deny that the 'Supreme Architect' of their association (seeing that the cause

must be proportionate to the effect) can be none other than he who in the sacred writings is styled the Prince of this World; and that Satan himself, even by his physical cooperation, directs and inspires at least the leaders of these bodies, physically cooperating with them," (*Acta Sancta Sedis*, July 13, 1865). Pope Pius IX also condemned Freemasonry in 1846, 1864, 1873 and 1876.

While all are free to believe in conspiracy theories if they so choose, no one is justified in presenting as fact that which must be left to hypotheses and sheer conjecture. I can tell you until the moon is blue that I believe that the Mafia, or the CIA or the Teamsters killed JFK. But without witnesses, physical evidence, a preponderance of circumstantial evidence for which there is no other explanation, there can be no certainty. The Catholic Church and even the American court system demands such evidence exist, at the very least, to form the certainty required to convict an individual beyond a reasonable doubt. This same reasonable doubt should be extended to the Church pre-1959. Conspiracies by their very nature cannot be easily traced or nailed down, but we do have men of eminent learning — the Roman Pontiffs, the Cardinals and the various heads of Vatican offices and congregations, historians and others — who have done the necessary research to prove their case where secret societies are concerned. That there is a conspiracy that can be linked to secret societies is well known and has been carefully documented by numerous non-Catholics as well as Catholic scholars for nearly 150 years.

Have the Jesuits been part of this conspiracy? Once secret societies began infiltrating the clergy, it is only logical that they began with the Jesuits, who some have called the Pope's version of the CIA; this would be the most effective way to undermine the Church in a short period of time. But to maintain that the Society of Jesus as a society deliberately schemed to overthrow governments and establish a One World government run by the Catholic Church is reaching at best. Again, where are the positive proofs for this conviction? A few well-placed plants do not amount to an entire organization. And in reality, even if some Jesuits were "planted," or while serving as plants seduced others in the order, they were never Catholic to begin with; for in joining a secret society they immediately (*ipso facto*) lost their membership in the Church under the 1917 Code of Canon Law. So how were *legitimate* Catholic clerics ever involved in such activities?

John 23 opened the door to Freemasonry

There is a more credible and well-documented explanation for what appears to others as the Catholic Church's involvement in OSS-CIA undercover operations, financial scams, pedophilia and political intrigues, including the formation of a one-world government. Those exiting the Church following the false Vatican II council who were well educated in their faith and who understood what was happening in Rome were not silent about their betrayal; many went to great lengths to chronicle and explain the treachery of these changes for decades. Some of them were Catholic priests; others were educated laymen. But all of them knew that the church that emerged from the false council in the 1960s was not the Catholic Church founded by Jesus Christ. They separated themselves from that church and while many later fell into other errors — especially anti-Semitism, which the Popes have roundly condemned — they have never returned to the church of Rome as it now exists.

Rome lost nearly half of the Catholics counted as members in the 1950s following Vatican II, also a great number of priests and religious. Books written on the problems in the Church abounded and continue to appear. And yet it seems that this era of Catholic history has disappeared from the history books, if it ever was recorded there. Why did so many leave the Church, especially after the new mass came in? Paul 6 called it the Novus Ordo Missae or New Order of the Roman Missal, and this should speak volumes.

“Freemasonry and the Vatican,” a work authored by Vicomte Leon de Poncins in 1968, explains the change in attitude of Rome on Freemasonry, beginning with the papacy of John 23. “The campaign for close 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 they had little chance of success during the Pope’s lifetime. With the accession of [“pope” John 23], 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 reconciliation between the Catholic Church and Freemasonry. One received the distinct impression that this was the outcome of an international campaign.” In direct contradiction to the protestations of Freemasonry as a body that it does not support or promote Communism, de Poncins devotes an entire chapter of his work to demonstrating that Communism and Freemasonry are two different sides of the same coin. He quotes Pope Leo XIII and Pope Pius XII as teaching that this is true. Pope Leo XIII wrote in “Humanum Genus”:

“Once the fear of God and the reverence due to His laws have been taken away, the authority of rulers treated with contempt, free reign and approval given to sedition, popular passions recklessly fanned and all restraining influences eliminated except the fear of punishment, then there will necessarily follow a revolutionary upheaval and a period of wholesale destruction of existing institutions. A complete change and upheaval of this kind is being carefully prepared by numerous associations of Communists and Socialists, in fact, it is their openly avowed aim; and Freemasonry is not only not opposed to their plans, but looks upon them with the greatest favor, as its leading principles are identical with theirs.” The Bolshevik Revolution, anticipated by Our Lady at Fatima, followed some 33 years later. After decades of Communist slaughter and devastation, de Poncins notes that Pope Pius XII commented on May 23, 1958, just months before his death, that “the roots of modern apostasy lay in scientific atheism, dialectical materialism, rationalism, illuminism, and Freemasonry — which is the mother of them all,” (address to the 7th Week of Pastoral Adaptation).

The final paragraph of de Poncins’ work sums up the situation as it existed in 1968, and still exists today: “After the manner of Communism, Freemasonry no longer sets itself up as the declared adversary of the Church. Instead of openly attacking her, it is seeking to infiltrate and penetrate her in order to impose its own humanitarian, naturalistic and anti-traditional conceptions. The success of the general penetration of the forces of subversion

was made possible by the support, which at times attained a fanatical pitch, of progressive elements in the Church, and the last Council [Vatican II] revealed to the whole world the strength and extent of their ascendancy. We are confronted here with a new and absolutely unprecedented situation in the history of Christianity, which would now appear to be in a state of permanent civil war. Subversion has entered the very heart of the Church, and all her traditional doctrines are being questioned. This is a state of affairs the gravity of which cannot be concealed,” (de Poncins, pg. 216).

Many of the cardinals electing John 23 were reported to be secret Masons, infiltrators during the Modernist era in the early 1900s. (In the 1970’s, lists of their Masonic affiliations were circulated in conservative Catholic circles.) It was John 23 who called the council to “open the windows” and “renew” the Church. The Catholics who departed, referring to themselves as “traditionalists” continued to attend the Latin Tridentine Mass, which Pope St. Pius V said could never be abolished. They knew very well what had happened and why. Some of them believe that the Roman See is vacant and indeed this has happened several times before in history. Antipopes have reigned as true popes in the past, but never for such an extended period of time. It does not mean the Church has failed or is defunct, for Catholics know She will last exactly as She was constituted by Christ, “until the consummation,” that is, until the earth is destroyed by fire.

And yet it is a crisis of unprecedented magnitude, and only Christ Himself can end it. This is why “traditionalists” have every reason to believe that the New Order began with this new church, even though they are treated as the lunatic fringe, deprived of their churches, and are ridiculed and ignored by the mainstream. In reality, they are imprisoned in a sort of virtual catacombs, and today are deprived of all the ancient practices of their faith. They witnessed the transfer of power from Rome to the UN in the newspapers as young adults and on network news broadcasts, so there is no question in their minds who began active cooperation with the UN. First we will examine Vatican II documents and statements made by Paul 6. Then we will see how these compare to the attitude and statements made by Pope Pius XII.

Paul 6 and the Church in the modern world

The documents of Vatican II, the second session of which was presided over and ratified by Paul 6 are subtly worded to present only the most imperceptible changes in the stance of the Church on international affairs, (changes in religious affairs were more easily recognized by Catholics). It is a primer in political gradualism, easing Catholic “frogs” into the barely warm water of change — John 23rd’s “aggiornamento” and “open windows.” Only later would the temperatures reach the boiling point. Under the heading, “The Church in the Modern World,” several statements can be found that explain the Church’s eventual compromise with world powers. In promoting peace, the council first laid the groundwork for global relations as follows:

“30. Let everyone consider it his sacred duty to count social obligations among man’s chief duties today and observe them as such. *For the more closely the world comes together, the more widely do men’s obligations transcend particular groups and gradually extend to the whole world...*

31. One must pay tribute to those nations whose systems permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom, although one must always take into consideration concrete circumstances...and the decisiveness required of public authority. *Nevertheless...one is entitled to think that the future of humanity is in the hands of those men who are capable of providing the generations to come with reasons for life and optimism...*

65. "Above all, in areas of retarded economic progress, where all resources must be urgently exploited, the common good is seriously endangered by those who hoard their resources unproductively and by those who [right to migration excluded] deprive their community of much needed material and spiritual assistance," (a statement which could easily become unfairly restrictive, depending on the intention of those interpreting it).

"69. No matter what the structures of prosperity are in different peoples, according to various and changing circumstances, and adapted to their lawful institutions, *we must never lose sight of [the] universal destination of earthly goods...*

"74. Individuals, families and the various groups which make up the civil community are aware of their inability to achieve a truly human life by their own unaided efforts; they see the need for a wider community where each one will make a specific contribution *to an even broader implementation of the common good,*" (and here they cite a document written by John 23). After hearing above that the church actually looks more favorably on democracies, we read later that

"76. The Church, by reason of her role and competence, is not identified with any political community nor bound by ties to any political system. It is at once the sign and safeguard of the transcendental dimension of the human person..."

Under the subheading "Fostering of Peace and Establishment of a Community of Nations," the council declares: "82. All must work to put an end to the arms race...*This goal, of course, requires the establishment of a universally acknowledged public authority vested with the effective power to ensure security for all...There is a very urgent need of re-education and a new reorientation of public opinion. Those engaged in the work of education, especially youth education, and the people who mold public opinion, should regard it as their most important task to educate the minds of men to renewed sentiments of peace.*" (How successful this campaign truly was can be seen in the protests of the Viet Nam war which directly followed the council, and of the popularity, still strong today, of the peace sign with its down-swept wings and inverted cross. Some have speculated that this cross represents the overthrow of the papacy, since St. Peter was crucified upside down.)

And now we arrive at the moment of truth.

"86 (a)...those who exert the greater influence should be more outstanding by their example. (b) The most important task of affluent nations is to help developing nations fulfill these commitments, (exploitation of native resources, development of indigenous talents and traditions). Accordingly, they should undertake within their own confines the

spiritual and material adjustments which are needed for the establishment of worldwide cooperation. They should look at the welfare of the weaker and poorer nations in their business dealings... (c) ***It is up to the international community to stimulate and coordinate development, but in such a way as to distribute with the maximum fairness and efficacy the resources set aside for this purpose. It is also its task to organize economic affairs on a worldwide scale, without transgressing the principal of subsidiarity, so that business will be conducted according to the principles of justice.*** Organizations should be set up to promote and regulate international commerce, especially with less developed nations, in order to compensate for losses resulting from excessive inequality of power between nations...

“88. Christians should willingly and wholeheartedly support the establishment of an international order that includes a genuine respect for legitimate freedom and genuine sentiments of brotherhood towards all men.”

Towards the close of the council, Paul 6 visited the UN to better explain his real intentions. As noted elsewhere, he told the General Assembly to “Advance always! ...Let unanimous trust in this Institution grow, let its authority increase,” and endorsed their conception of world government as follows: “Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority, able to act efficaciously on the juridical and political level?” But he said much more that day. In his opening remarks, he greeted the UN assembly with these words: “Behold the day we have awaited for centuries,” Traditionalist Catholic writer William Strojie reported in his 1978 work, “The Last Days of the Catholic Church.” Strojie’s astute observations in the 1970s and 1980s opened the eyes of many Catholics. His works served as the basis for my own conclusions, and his acerbic comments are priceless.

“Who are ‘we’? — we who have waited ‘for centuries’?” he asks in his book. “As to the UN, it only recently came into existence. Perhaps there are clues, such as the occult symbolism of the UN building, the Masonic character of Paul’s address to the assembly, in those Masonic ‘amens,’ — ‘so mote it be’ — which appear twice in his speech, and which the interpreter emphasized both times with a deliberate slight pause.” Strojie quotes the following words by Paul 6, however, as the most telling of all: “Paul 6 comes “as a friend to express desire and to get a permission,” that of “humbly, lovingly and disinterestedly serving” this assembly “as far as we are competent to do so.” Encouraging such an institution to observe the natural law and enforce peace by opposing Communist takeover, as Pope Pius XII did, is definitely a far cry from embracing such men as brothers in arms and placing oneself in their service. Paul 6 is clearly portrayed here as willingly serving an alien entity. And the entity he is serving can be none other than the secret societies. Beginning with the machinations of the “divine” Egyptian Pharaoh Akhenaton and continuing through the aspirations of the Jewish antichrist Antiochus, as seen in the extension of the Roman Empire, these grandiose schemes only laid in abeyance until the machinations of Machiavelli, the English King Henry V and finally the Illuminati, who perfected the plan and implemented it.

Pope Pius XII and “the new era”

In his *motu proprio* “Bonum sane,” on Saint-Joseph, universal patron of the Church, Pope Benedict XV on July 25, 1920 warned of the evils of one world government and the suppression of individual freedoms: “The advent of a Universal Republic, which is longed for by all the worst elements of disorder, and confidently expected by them, is an idea which is now ripe for execution. ***From this republic, based on the principles of absolute equality of men and community of possessions,*** would be banished all national distinctions, nor in it would the authority of the father over his children, or of the public power over the citizens, or of God over human society, be any longer acknowledged. If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror.” Pope Pius XII was well aware of Pope Benedict XV’s teaching on such matters, having worked with him to secure a true and lasting peace following WWI.

Pope Pius XII’s first experience with forging peace on an international level began when as nuncio to Bavaria, he assisted Pope Benedict XV in working out the final details of the peace resolution at the end of the war. This collaboration should be carefully considered by any who suggest that a “New One World Order” as promoted and understood today commenced during the reign of Pope Pius XII. In his comments during the harrowing years that followed WWII, this pope was only using the phraseology of the times, long before this phrase had developed the meaning it carries today. As a necessary consequence, Pope Pius XII’s “new order or era” and the order envisioned by those he addressed was something entirely different. It was based on his peace plan for the world following WWII, an important qualifier necessary to properly understand the basis for any of his subsequent statements. It also should be noted here that just as Benedict XV dealt with Woodrow Wilson’s unsuccessful attempt to set up the League of Nations, Pius himself would later witness the establishment of the UN on the heels of WWII. “Benedict was highly in favor of a league of nations, but not one in which conquerors drunk with power were to favor themselves,” (“Benedict XV,” Walter Peters, 1959). Pope Pius XII was much of the same mind some 30 years later, and even his points for peace following WWII were very similar to Benedict’s. A summary of these points for peace was delivered in an address by Rev. E. A. Conway S. J. at Immaculate Conception Cathedral in Denver, Colo., April 11, 1943, (“Pius XII on World Problems,” Rev. James Naughton, S. J., 1943). Below is an abbreviated version of Rev. Conway’s summary:

- 1.) ***Assurance of the right to life and independence of all nations***
- 2.) ***All governments must respect the rights of racial and religious minorities***
- 3.) Repudiation of power politics, which generates wars
- 4.) Suppression of cold national egoism — narrow nationalism, state absolutism
- 5.) Establishment of permanent international institutions to guarantee fulfillment of all peace conditions and supervise any revisions
- 6.) Sincere, honest, ***mutually agreed upon*** progressive disarmament (in his 1953 address “Ci Riesce,” Pope Pius XII twice emphasized the need for any international cooperation on all levels, not just disarmament, to be free and not to be imposed arbitrarily, “whether these nations want it or not.” Instead Pius XII was considering the possibility that such states, “remaining sovereign [could] freely unite into a juridical community.”)

- 7.) International collaboration to assure a proper standard of living for all peoples and ***prevent hoarding of economic resources*** and materials destined to be used by all
- 8.) Every government must guarantee its citizens the right to work, to worship, to marry and freely choose one's state of life
- 9.) Achievement of social unity in each nation among various classes and groups in the interests of the common good
- 10.) Restoration of the integrity and validity of the family as the basic unity of society
- 11.) Practical recognition of the dignity of work, the rights of labor as expounded in the social encyclicals (particularly "Rerum Novarum"), with special reference to ***the right to a living wage and the widest possible diffusion of private property***
- 12.) Banishment of all hatred between nations
- 13.) Universal recognition of an order of rights and obligations called the juridic order, free of human whim, pressure or expediency and repudiation of the principle that utility is the basis of law; also repudiation of "might makes right."
- 14.) Development of a deep sense of responsibility, which measures all human statutes according to the law of God — ***the natural law, or Ten Commandments which the Church teaches is written on the hearts of all men*** — a hunger and thirst for justice and the exercise of true Christian charity.
- 15.) Recovery by statesmen and people, employers and employees, of faith in a personal God "which is the only source...of that maximum courage and moral strength needed for the reconstruction of a new Europe and a new world."

As Rev. Naughton comments, the "dawn of a new era" as Pope Pius XII anticipated it, and whether or not it will actually be better, will depend on "whether the political, economic and social disorders and differences between countries will actually be smoothed out. [This] will depend upon whether or not statesmen and governments will be willing to recognize and put into practice the Peace Plan of the Pope," (ibid.). "Sharing the wealth," scarcely embraces the idea of property rights and the obligation to work; "the right to choose" whether or not to end the life of a fetus or a young child cannot be justified unless positive right-to-life laws exist, and there is hardly any abstention from "power politics," which is the stock in trade of not only Communist leaders and other foreign powers, but of the political system in this country as well.

"When founding the United Nations in 1945, member states agreed to work together to promote 'economic and social advancement of all peoples.'...Sixty years later, poverty and income inequality are on the rise, many people endure terrible working conditions, and the world population faces an alarming environmental crisis...While the UN and its related institutions do much to promote development, other powerful institutions and actors dominate the global economic system...Tremendous power [is wielded by] The World Bank, the International Monetary Fund and the World Trade Organization," (<http://www.globalpolicy.org/social-and-economic-policy.html>). It is a well-known fact that the UN, both in practice and in policy violates nearly every point on Pope Pius XII's list. While this pope may have been reluctant in the beginning to pronounce judgment on their undertaking, knowing that such a massive work takes time and much effort, by 1956 Pius XII was well aware that the Church was not on the same page as the UN. In that year Pope Pius wrote:

“Although the program which is at the foundation of the United Nations aims at the realization of absolute values in the coexistence of peoples, the recent past has shown that a false realism is making headway among not a few of its members, even when it is a question of restoring respect for those values of human society which are openly trampled upon. The unilateral view, which tends to work in the various circumstances only according to personal interest and power, is succeeding in bringing about accusations of destroying the peace,” (World Broadcast, Dec. 23, 1956).

Also in this radio address, Pope Pius XII lamented the fact that the UN had not denied membership privileges to their organization “to States which refuse even the admission of observers — thus showing that their concept of State sovereignty threatens the very foundation of the United Nations.” For this reason the pope then states that the United Nations should be strengthened to ensure that peace, and especially so that “general disarmament,” could be guaranteed by UN peace-keeping forces. The Pope at that time, with the Communist invasion of Hungary as a recent case in point and the on-going Cold War, urged that a UN army should better protect countries by “the safeguarding of order in the State which is threatened.” At the end of his address Pope Pius XII again insists that only “at the cradle of the newborn Son of God; on His truth and on His commandments, the supreme absolute values, is all order founded and by them guarded and rendered fruitful in works and progress of civilization,” (“The Pope Speaks,” vols. I-IV).

Six weeks earlier, on Nov. 3, 1956, Pope Pius XII said this to Alberto Artajo, Foreign Minister of Spain:

“World problems, all situations in which human force, only more or less governable, intervenes, *have alternative solutions...when these problems have not gone beyond the ordinary limits of complication.* But there are times when these forces seem to lose their cohesiveness and situations arise which can bring anxiety to the most placid souls. No one can deny that we are now in one of those periods when all balance threatens to give way, all restraints to be overthrown,” (ibid.) And this statement is truer today than ever before.

Obviously the pope believed that we were close to reaching the ordinary limits of complications then; atheistic Communism, sworn enemy of the papacy and world peace was allowed by the UN to continue its conquests. Certainly his statement does not reflect confidence that world problems will be resolved anytime soon. His comments must be contrasted with Paul’s UN address in 1965 where Rome itself, in the person of Paul, unconditionally approves the “progress” of the UN and pledges its unflagging support, long after its real aims were clear and its loyalties well known. Considering Pope Pius XII’s plan for peace, no one could accuse him of siding with the UN as it now exists. Nor can anyone claim that the Church in the 1950s intended to “take over” the UN or join with its efforts in an attempt to rule the world.

In fact, the pope himself envisioned only a consulting role in the peace process for the Church, if that. As Pope Pius XII initially explained in promoting world peace:

“The Church permits not herself to be turned aside by any private interests. Unless invited thereunto, she dreams not of busying Herself on the territorial disputes of States, nor of allowing Herself to be entangled in the complexity of the conflicts which easily spring therefrom. For all that, She may not in these hours, when peace suffers the greatest dangers and the most violent of passions enter into discussion, forbear to speak maternally and, should conditions permit, offer maternally her services to stay the imminent irruption of force, with its incalculable material, spiritual and moral consequences,” (“Endeavors for Peace,” June 1, 1939; reprinted in “The Catholic Mind,” Aug. 22, 1939). Later, in “An Appeal to the World for a Just Peace” (pg. 524), Pope Pius XII stated: “We count among Our children, of Our flock, those near and far, the faithful, lost or strayed. To all We are debtor, to all do We owe love, comfort and help — to the weak and to the strong, to the miserable and to the unhappy, to the wise and the unwise... We love with equal affection all peoples, without any distinction whatsoever, **and in order to avoid even the appearance of being moved by partisanship We have maintained hitherto the greatest reserve.**”

To summarize, Pope Pius XII did not believe in a world union of any kind unless such an agreement was freely entered into by all nations. He spoke only of that sort of union that would protect state sovereignty, not subjugate states in such a way that they would lose their freedom of action. His hierarchical model was not that of Benedict 16 today, and he did not envision the UN, even as it then existed, of being able to preside over such a world union unless it protected the rights of those in danger of takeover by Communists or other tyrants. He championed “the greatest diffusion of private property” and only discouraged “the hoarding of economic resources.” While the false V2 council likewise discouraged hoarding, it also advocated the “universal destination of earthly goods... Individuals, families and the various groups which make up the civil community are aware of their inability to achieve a truly human life by their own unaided efforts; they see the need for a wider community where each one will make a specific contribution **to an even broader implementation of the common good.**” This “common good” as described in council documents is achieved only by universally leveling the playing field. This is not the same as that common good envisioned by Pope Pius XII.

The Vatican II council and the “popes” which implemented it, upheld it and still uphold it truly exhibit a “share the wealth mentality” where the common good is concerned, regulated by the subsidiarity principle, a concept foreign to Pius XII. Pope Pius XII saw a world peacekeeping authority as a necessary means to avert nuclear holocaust. For the rest of his peace program he mentions only international cooperation/collaboration. And he does not, in his later writings, ever give the impression that he believed the UN capable of bringing about the peace and collaboration he had in mind. But the post-1958 program embraced at the so-called Vatican II council encourages the deliberate cultivation of a world outlook, education of youth to such an outlook, and the universal implementation of such an outlook. It encourages Christians to support an international order as described in council documents. Paul 6 later designated the UN as the institution to carry out this plan and placed the conciliar church (church of the council) at its disposal to promote the New World Order. The conciliar church even quotes some of Pope Pius XII’s teaching in V2 council documents to make it appear that this pope

supports their own false teachings, and is one of “them.” This is far from the case, but it is readily believed today because so many have worked so hard to convince others that Pope Pius XII was capable of almost anything, as long as it was evil.

Demonization of Pius XII

Pope Pius XII’s sentiments above obviously are not those of one plotting to seize control of the world. Yet as Joseph Bottum noted in the introduction to his 2004 work “The Pius War,” co-authored/edited with Rabbi David G. Dalin, great pains were taken by popular authors in the 1990s, whose works were eagerly published by leading publishers, to condemn Pope Pius XII as an anti-Semite following the war. The majority of readers swallowed this hate campaign despite the mountains of proof that existed concerning all the pope’s works to secure true peace. And as in all such attempts to swing public opinion in a particular direction, some of this foul muck adhered to the image of the pope. Even in the 1940s, the Pope was attacked in the midst of assisting victims of the war. Pius XII denounced these accusations, responding:

“Hence it is that propaganda of anti-religious inspiration is circulating among people, and especially among the working classes, that the Pope wished the war, that the Pope supports the war and supplies money for its continuance, that the Pope does nothing for peace. Never, perhaps, was there launched a calumny more monstrous or absurd than this. No one can blot out or prevent the purpose and content of Our discourses and messages...They are undeniable proofs of the immense desire that springs from Our heart that on this earth, given to man as a dwelling place on his journey to a better and imperishable life, there may prevail the perfect harmony of the whole human race...Tell the Church’s detractors that the truth will shine forth...for all those who pay reasonable homage to the good they perceive and who do not believe in lies and calumnies. When the truth of the facts and our works will have been revealed, they will be confounded who maliciously try to throw on the papacy the responsibility for all the blood that has flowed...” (Pope Pius XII to Italian Workers, June 13, 1943).

Bottum also observed that “In the public mind, at the moment, there’s almost nothing bad you cannot say about Pius XII...The general American public has gradually been persuaded that Pius ranks somewhere among the greatest villains to ever walk the earth...all of these claims are mistaken, of course — and more than mistaken: demonstrably and obviously untrue, outrages upon history and fellow feeling for the humanity of previous generations. But none of them is merely the lurid fantasy of conspiracy mongers huddled together in paranoia on their Internet lists. Every one of these assertions has been made in recent years by books and articles published by mainstream and popular American publishers.” Bottum then quotes Philip Jenkins, a professor of history and religious studies at Pennsylvania State University, noting that, “Jenkins understands the attacks on Pius XII as ‘an entirely new form of anti-Catholicism.’ Others see in it a continuum of more old-fashioned American distaste for the Whore of Babylon that dwells in Rome, spinning Jesuitical plots. Ralph McInerny linked it darkly to the contemporary hatred of the Church’s stand against abortion. Noting the predominance of a certain sort of Catholic author in these debates, Justus George Lawlor suggested the root lay in a “papaphobia” that has turned against the entire idea of

authority. David Dalin argued that it was...an intra-fight over the future of the papacy,” and this is a truer estimation than he knows.

Bottum claims that the opening up of the Vatican Archives and a new “non-reactive” biography about Pius XII will help absolve this pope. And yet there are those who will always say that nothing coming from the source itself, meaning Rome, will ever satisfy them. But in truth, many of the documents that vindicate Pius come from his own hand and are already available. His official teachings as Pope, which Catholics themselves know they must hold with a firm and irrevocable assent, surely must be seen as the truth he taught to the world. While some will now say that the books portraying Pope Pius XII as an anti-Semite are sufficient proof, Bottum and Dalin point out that as many defenses of Pope Pius XII’s treatment of and attitudes towards the Jews exist as works that condemn him for his actions during WWII. They also note the numerous errors and misrepresentations contained in many of the works written since the 1990s that vilify Pius XII. If only those so eager to crucify Pius XII would acknowledge pertinent quotes, and these quotes were believed as true and recognized for what they truly are — the official teaching of the Roman Pontiff — the “Pius War” would be over.

In his work “Angelic Shepherd,” released in 1950, Rev. Senan, O.F.M, Cap. wrote: “Over and over again the Holy Father has stressed that no Catholic worthy of the name can be an anti-Semite, for anti-Semitism is a violation of Christian charity. His Holiness made a remarkable pronouncement in favor of the Jews in January 1945 when he said: ‘They (the Jews) are the people whose country God chose to be the birthplace of his Son. Our God is their God, and our lawgiver is their lawgiver. For centuries they have been most unjustly treated and despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers. Instead of being treated as strangers, they should be welcomed as old friends. It is not by our own merit that we have had the heritage of the Lord. We are all entitled to see the light of Faith...Their entry into the Church will mark the spiritual renovation of the world,’ (January 1945). Again, towards the end of the same year, when addressing a group of Jews who had come because ‘they wished the supreme honor of being able to thank the Holy Father personally for his generosity on their behalf during their persecution,’ [Pope Pius XII] said: “Your coming before us gives an intimate testimony of the gratitude on the part of those men and women who, in times of their agony and deadly dangers, have experienced how the Catholic Church and her true followers in the exercise of charity could rise above all narrow and arbitrary limits created by human selfishness and racial passions.”

This testimony was confirmed by none other than the chief Rabbi of Rome, Isaac Herzog, (http://www.catholic.com/library/HOW_Pius_XII_PROTECTED_JEWS.asp) as well as other Jewish leaders worldwide following the war. Yet none of these events are ever cited; the statements that would vindicate Pope Pius XII are never quoted. Pope Pius XII spoke the truth; and as stated above, the testimony of history would bear him out. As Bottum has observed, however, the voices of his numerous enemies were both louder and more readily believed than any facts not modern enough to suit today’s hearers. Before leaving this subject there is another matter to address. In addition to all the other charges leveled against Pope Pius XII, he also has been accused of being the enemy of religious

toleration, of encouraging sedition and of forcing conversions to Catholicism. Yet in an effort to do all in his power to facilitate a lasting peace, Pope Pius XII made it clear that the Church was ever the champion of religious tolerance, insofar as Catholic teaching allowed, and would not tolerate intolerance from Her members. One hundred years earlier, Pope Gregory XVI had already explained:

“We have learned that certain teachings are being spread among the common people in writings which attack the trust and submission due to princes; the torches of treason are being lit everywhere. Care must be taken lest the people, being deceived, are led away from the straight path. May all recall, according to the admonition of the apostle that ‘there is no authority except from God; what authority there is has been appointed by God. Therefore he who resists authority resists the ordinances of God; and those who resist bring on themselves condemnation.’ Therefore both divine and human laws cry out against those who strive by treason and sedition to drive the people from confidence in their princes and force them from their government... You should recall that certain *societies and assemblages* seem to draw up a battle line together with the followers of every false religion and cult. They feign piety for religion; but they are driven by a passion for promoting novelties and sedition everywhere. They preach liberty of every sort; they stir up disturbances in sacred and civil affairs, and pluck authority to pieces...”

Pope Pius XII, in order to guarantee that Catholics obey the civil law without fear of violating their consciences, made it clear that Catholics are bound to render civil allegiance. In an authentic interpretation of Canon 2314 entitled “Freedom of Conscience,” which officially treats of the excommunications exacted for heresy, apostasy and schism, Pius observes that many rulers “violate consciences and...impose on the Catholic part of the population a yoke of oppression, especially in regard to the rights of parents in the education of their children...The ever increasing frequency of contacts and the promiscuity of the various religious confessions within the same country have led the civil tribunals to follow the principles of ‘tolerance and freedom of conscience.’ *And indeed there is a tolerance — political, civil, and social, toward the adherents of other faiths — which is, under these circumstances, a moral obligation also for Catholics.* The Church Herself, in Can. 1351 of the Code of Canon Law, has given the force of law to the maxim: *No one is to be forced to embrace the Catholic faith against his will,*” (emph. the pope’s). “This canon, which reproduces the very words of our great Predecessor Leo XIII in the encyclical ‘Immortale Dei’ (Nov. 1, 1885) is the faithful echo of the doctrine taught by the Church from the first centuries of Christianity.

“Let it suffice to cite the testimony of Lactantius, written about the years 305-310: ‘There is no need of force or injury, for religion cannot be forced; to move the will, words rather than blows are to be used...And so we keep no one against his will — for he who lacks devotion and faith is useless to God...There is nothing so voluntary as religion; for if the heart of the one who offers sacrifice be turned away, religion is gone, it is nothing’ ... According to the Catholic doctrine, conversion must be the result, not of external constraint, but of an interior

adherence of the soul to the truths taught by the Catholic Church,” (“Canon Law Digest,” Vol. 3, AAS 38-391; 1956).

So much for a lack of toleration alleged against the Church by Albert Pike. On the other hand, it is easy to see how some could believe that such toleration later crossed all reasonable boundaries, given the fact that the documents of the false Vatican II council sound very close to UN policies on several points. These council documents can be said to differ from UN policies only if one takes the most lenient possible interpretation.

Conclusion

The Vatican II council was attended by liberal Protestant clergy and lay leaders who not only contributed to the process of drafting council documents, but who warmly endorsed all the liturgical changes made both during and after the council. This had never been allowed in all the history of the Church, and speaks to the fact that the council was neither a valid council of the Church, being an innovation in every way, nor was it solely the work of Catholics. While it is appropriate for those outside the Church to protest what appears to them to be an endorsement of a One World Order/religion by the “Catholic Church,” — since owing to Her numbers and power throughout the world it is more likely to be accepted — they must take these essential points into consideration.

First, this is not the Catholic Church established by Christ that existed until the death of Pope Pius XII but a clever counterfeit. Secondly, this counterfeit was itself predicted to arrive in the latter days towards the end of the world, as Catholic tradition itself on this subject bears out. And third, pagan Rome was prophesied to reappear with its stated ambition to rule the world, and it has. Had the world heeded the warnings of the popes about Freemasonry, the danger would have been averted. But those fearing a world government on one hand and demanding that Rome be responsible and lead responsibly cannot on the other hand forget that many of their fellows, for centuries, have done all in their power to discredit the true Church and join others in impugning all Her aims. If there are now those who believe that Rome has the obligation to act responsibly, isn't this an implicit admission that they also believe that the Church has both the right and power to lead in the proper direction, so that others may follow?

Long before “radical conservatism” was a reality, the Church was accused of unfairly foisting its faith and morals on others; of not adapting to the changing times. The Vatican II council was only the recapitulation these liberals had demanded for decades. It is too late to turn back the clock; the Church stood as the lone watchman on the wall of doctrinal and moral clarity, not budging an inch, for centuries. The Reformation moved things to left and center, and even that was not good enough for many. However, some conservatives later became alarmed at how liberal their non-Catholic denominations had become and retreated, calling themselves the Moral Majority. But slowly the floodgates were breached just enough to gradually allow all to be engulfed, once the Church had been successfully infiltrated. Pope Pius XII predicted this would happen, telling one of his advisors shortly before his death, “After me there will be a flood,” as indeed there was. If those who believe that the core values the Church once fought so hard to maintain are worth preserving would just cease their attacks long enough to grant Her a fair hearing, they would find that Her true teachings are not only logical and worthy of belief

but that they are the answer to the present crisis. As Pope Pius XII said above, the Church loves all Her children, even those who are temporarily estranged from Her. She may not have a true head at the moment, but we know that this is only a temporary deviation from the norm that will right itself if enough people will only embrace the truth.

Catholics today may be divided, some believing present-day Rome to represent the Church of all ages, others believing that the last true Pope was Pope Pius XII. But this division will not last indefinitely. At some future point in time, as Pius XII himself said, the Church will be one flock under one only shepherd. All countries of the world will honor Pius XII's peace plan, with all nations remaining sovereign and obeying the laws of God. The skies will clear and no longer will man hate man, nation hate nation or races and cultures be at war with each other. For now the bridge from here to there seems impossible to cross. It is so because the primary element of true peace — the sincere return of all nations to God — has not been satisfied. When man is weary enough of tyranny, when slavery has driven all to the point of despair and extermination, when freedom of religion becomes a thing of the past, then perhaps will God relent and send the rainbow of true peace. For as Pope Pius XII observed over 50 years ago, our situation has “gone beyond the ordinary limits of complication...All restraints have been overthrown.” Now is indeed the hour of darkness; but God has promised that He will hear the cries of the faithful, and in the end declare the victory.

- **The enemy's primary intent is to divide and conquer by perpetuating lies**
- **Objective, dispassionate, meticulous investigation alone will lead to the truth**
- **Without such investigation, no effective remedy can possibly be conceived**
- **A remedy must be speedily conceived and implemented, or all will be lost**
- **Error and sin equal bondage; Jesus Christ alone is “the way, the truth, the life.”**
- **Only knowing the truth, INTEGRAL truth, will set us free**

About the Author

Beginning in 1979, T. (Teresa) Stanfill Bennis has written numerous articles exposing the conspiracy and the subversion of the Catholic Church. She also is the author of several self-published works on this subject, in addition to working as an award-winning community newspaper reporter in Texas and Colorado for the past 15 years. For a detailed explanation of what happened to the Church, why it happened and how it has divided even its own members, visit her website at <http://www.betrayedcatholics.com> and click on any of the sidebar topics.