

Preface by His Grace Archbishop Marcel Lefebvre

Notes on the Revolution in the Church

Conditions for true restoration and the importance of the Exercises of St. Ignatius



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**Notes
on the Revolution in the
Church**

To the Bishop who called me to the Priesthood.

Preface

May Father Tam's "Notes" help those who read them to reach a better understanding of the gravity of the crisis that shakes the Church of today, so they may take care not to become victims!

This synthesis has the advantage of being easy to read and is rapidly understood.

Faced with the spirit of independence that characterizes the Revolution, within and without the Church, the Exercises of St Ignatius, without any doubt, offer the antidote of a beneficial dependence on God and holy humility, the only attitudes in conformity with Truth and Sanctity.

I foresee a wide circulation of this booklet for the good of souls and the honor of Our Holy Religion.

May Jesus and Mary bless its author and readers.

+ *Marcel Lefebvre*
Albano, January 23, 1986

Puisse ces "Notes" de M^r l'abbé Tam
aider ceux qui les liront à mieux com-
prendre la gravité de la crise qui secoue
l'Eglise aujourd'hui et à prendre les
moyens de ne pas en être les victimes!

Cette synthèse a l'avantage de se
lire aisément et d'être vite comprise.

A l'esprit d'indépendance et d'orgueil
qui caractérise la Révolution hors de l'Eglise
et dans l'Eglise, les Enchiridions de saint
Ignace offrent certainement l'antidote de
la bienfaisante dépendance de Dieu et de
la sainte humilité, seules attitudes con-
formes à la Vérité et à la sainteté.

Je souhaite à cette brochure une large
diffusion pour le bien des âmes et l'honneur
de Notre Sainte Religion -

Que Dieu et Marie bénissent l'auteur et les
lecteurs.

+ Charles Lefebvre

Albano, le 23 janvier 1956

Dear Father,

Taking advantage of a suspension of postal strikes, I would like to congratulate you on the excellent thesis you sent me and to assure you of my agreement concerning the aggregation of ideas.

Marcel de Corte
Professor emeritus of the University of Liege (Belgium)
June 23, 1986

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From a review in "*Aspects de la France*" Magazine
March 5, 1987

"Notes on the Revolution in the Church"

"Father Tam, doctor in Philosophy and Professor of the Seminary at Ecône, gives us a very clear synthesis concerning revolutionary ideas. The reader will clearly understand the outlines of the process of de-Christianization, of the humanist revolution of the fourteenth and fifteenth centuries, up to our day. Freedom of conscience is one of those principles that engenders subversion in temporal society and then in the Church (the popes have condemned it under the name of 'indifferentism').

"The comparison the author establishes between the humanist concept of life (autonomy of man, tolerance, exaltation of nature) and the concept proceeding from the Exercises of St. Ignatius of Loyola, is also interesting.

"For all those who want to clarify their ideas concerning the Revolution in society and in the Church, this synthetic study offers a clear and secure guide."

Yves Chiron

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Introduction

Various Catholic-revolutionary sources have presented to the public their analysis of the situation in the Church. Without sharing their principles nor their conclusions, we present an analysis from the traditional Catholic point of view. We will try to show what happened in the Church in synthetic form, but we hope it will be a sufficient manner.

In this study, we will try to evaluate and rectify the errors of those who did not want to, or were not able to, recognize the revolutionary force in the Church in all its extension, and therefore did not react to the symptoms of its "self-destruction," believing it to be a normal unstableness after the Council, or a matter of Latin, or exclusively of the Holy Mass, in other words, gathering only partial data of the very phenomenon.

Once again we will use this analysis to remove the mask and alert the faithful to the pseudo-restorations of those who want to "give in a little to not lose all," or who "do not want to fight so as not to be defeated."

Twenty years after the Council, our goal is to make a universal vision appear, and, by way of intellectual classifications, make the phenomenon understood in its entirety and indicate, beyond simple episodes, the unity of this new force yet to be studied, understood and analyzed, a force that adds itself to those already denounced by the Magisterium and which the Church has fought against for centuries: the humanist, the Protestant, the liberalist, the socialist, etc.

The Revolution in the Church is a type of civil war, as were so many heresies but different from them in the sense that, in this case, it is supported by the highest authorities of the Church itself.

We place this study at the feet of the Immaculate.

Chapter I:

Good and Evil

What God has divided, man must not unite, that is, the battle between good and evil: "*Inimicitias ponam inter te et Mulierem, et semen tuum et semen Illius.*" "I will put enmities between thee and the woman, and thy seed and her seed." (Gen. III, 15)



"...She shall crush thy head."



One phase of this battle is the one that has developed since the Renaissance up to the present day: the era of Revolution.

We do not want to convince anyone by way of these summary outlines, but simply offer a synthesis to those who are already convinced of the de-Christianization of the world.

In the light of good sense, it cannot be denied that the modern world is in bad condition: we are witnessing the greatest historical manifestation of pride and sensuality: liberalization of divorce, abortion, euthanasia, liberalism, socialism, communism, drugs, pornography, modernism, progressivism. In its most recent conquests, the Revolution reveals ever more its intimately satanic nature.



"There was once a time when the States were governed by the principles of Gospel teaching."
(Leo XIII, "Immortale Dei")

We cannot deny that we find ourselves faced with a universal, logical, unique, total and dominant process of de-Christianization and brutalization of the world: the medieval Christian Order is what continues to be destroyed.

In the encyclical "*Immortale Dei*," Leo XIII described Christianity not as just any order but as the only true Order among men, that is, Christian Civilization: "There was once a time when States were governed by the principles of Gospel teaching. . . ."

But how was the pass made from Christian Civilization to our day?

The logical itinerary of the Faith is to know God by means of the objectivity of perceptible reality: "*ad invisibilia per visibilia*," submitting oneself to His Revelation, to Our Lord Jesus Christ, accepting the Church founded by Him, and living a supernatural life by means of the Sacraments and prayer.

De-Christianization, we are certain, is a contrary logical process. The Magisterium teaches us that: "the darkness. . . at present. . . (is not the result of blind forces, but*) . . . of a slow process of spiritual dispersion carried out by paganized humanism, by free examination, by the dark philosophism of the eighteenth century, by the idealism and positivism of the nineteenth century. . ." (Pius XII, 20/IV/1941)



Christianity is not just any order, but the only true Order among men.

* Author's words in parentheses



Chapter II:

Outline of De-Christianization

XIII century	Christianity (zenith)	=realism+God+O.L. Jesus Christ+the Church+fervent supernatural life
XIV-XV centuries	Humanist Revolution	=realism+God+O.L. Jesus Christ+the Church- supernatural life =naturalism
	↓	
1517	Protestant Revolution	=realism+God+O.L. Jesus Christ-the Church =apostasy, religious liberty
	↓	
1789	Liberal Revolution (French Revolution)	=realism+God-O.L. Jesus Christ =secularism
	↓	
1917	Communist Revolution	=realism- God =atheism
	↓	
	Revolution IV	=- realism =alienation



"The darkness at present is the fruit of humanism, of Protestantism, of liberalism and materialism." (Pius XII, 20/IV/1941)





Notes: 1) By humanism, man eludes submission to God and rejects what is easiest to reject, the most critical: a fervent supernatural life. But the entire Revolution is contained in this new state of naturalistic spirit, including Communism and the socialization of satanism.

2) It is at the beginning of the Revolution that the Blessed Virgin gives to St. Ignatius of Loyola the remedy: the Spiritual Exercises. And as the Revolution advances, the remedy becomes more indispensable.

3) Such a logical process cannot be the result of blind forces, but that of an intelligent motivator the Church has always identified as the devil, the Jews and Freemasonry.



Chapter III:

Outline of the Historical Growth of Pride and Sensuality
and Corresponding Equalism and Liberalism

The introduction of the revolutionary principles of liberty, equality and fraternity is the result of the re-introduction, by humanists, of the pagan concept according to which life is made to be enjoyed. A concept exactly opposed to that of Catholicism, which teaches us that this life is made to merit the next life: "The life of man is warfare." (Job VII, 1)

The following is an outline of the historical growth of the desire to enjoy life or the explosion and historical process of pride and sensuality, passions corresponding to the revolutionary principles of absolute equality and liberty:

Humanist Revolution	pride=equalism=	man's autonomy with respect to God; man is the center; a spirit of tolerance to error and vice; contempt of authority and of the past; a spirit of independence.
	sensuality=liberalism=	contempt of the religious spirit, of penance, of mortification, of the spirit of sacrifice; exaltation of nature, of tolerance.
Protestant Revolution	pride=	official rejection of the authority of the Popes.
	sensuality=	suppression of the ecclesiastical celibacy, the introduction of divorce.
Liberal Revolution	pride=	equalism is elevated to a principle:
	equality:	-doctrinal: The Truth does not exist; relativism -civil -political: democratism -social: destruction of the aristocratical influence in the guidance of society -downfall in the general quality of culture and customs
	sensuality=	licentiousness is elevated to a principle:
	liberty:	the right to express oneself and publicly practice all that which unbridled passions solicit
Communist Revolution	pride=	destruction of the economical inequality; the leveling of the exterior aspects of life:
	equality:	-in dress -in housing -in behavior, socialization of thought, of will and lastly, of body
	sensuality=	in the Communist phase of revolution, liberty is suppressed because, naturally, it engenders inequality: by hating liberty, inequality is suppressed: this is the socialist phase of the revolution

IVth
Revolution

pride=

anarchy, unisex, feminism, the comparing of man with animals,
a flood-tide of the occult:
-parapsychology
-magic
-satanism...

sensuality=

social exaltation of free love, of every perversion, homosexuality.
The socialization of the sexual revolution is, at present, one of
the most victorious and least attacked campaigns of the innova-
tors. Precedence of spontaneous reactions without intellectual
control nor effective participation of the will



The Catholic concept: the present life is made to merit
the future life. "The life of man is warfare." (Job VII, 1)

The ancient pagan concept and the present revolu-
tionary concept: life is meant to be enjoyed.





The revolution now has its correspondent within the Church. Its goal is the reform of doctrine and transformation of its structure into base communities directed by charismatic prophets.

The Revolution now has its correspondent within the Church. The goal is the transformation of the noble and resistant strictness of the ecclesiastical structure, the Divine Constitution of the Church, just as Our Lord Jesus Christ established it and twenty centuries of tempests have proved it, into a cartilaginous, loose and shapeless tissue, passing through democratization to the dissolution of dioceses and parishes into base communities with a fixed territory, possibly self-conducted and independent of authority, which is later substituted by the promotion of more or less pentecostal prophets.

Revolution
within the Church

pride=

equality among religions: (Vatican II, Decree "*Dignitatis Humanae*"), equalism between high and low ranked Clergy; episcopal conferences, presbyterial conferences, pastoral councils, equality among Clergy and laymen, etc.

sensuality=

exaltation of nature, of the human body, of the world, the present life, human rights, a spirit of tolerance, etc. . . .

The Church as an institution will thus be dissolved into ecumenical-progressionist and pentecostal parishes that in the long run will be confused with the "tribe," structuralistic cell of temporal society.

This plan is drawn out for us by the enemies themselves ("Adista," Rome — 8/XI/1985) who dream of a Pope who, the night of Dec. 31, 1999, after a series of reforms in the Church, will sell the Vatican itself, now useless, because the base communities will have taken its place.

Chapter IV:

Parallel between the Introduction of Liberty, Equality and Fraternity in Temporal Society and in Ecclesiastical Society: the Church

This de-Christianization is, then, the result of the introduction and victory of the principles of liberty, equality and fraternity, earlier in temporal society and now in ecclesiastical society, that is, within the Catholic Church. In his book "A Bishop Speaks," His Grace Archbishop Marcel Lefebvre denounces for the first time with authority — this is one of his historical merits — the Revolution within the Church: ". . .there existed in the Council some bombs of delayed effect. . .three in all. . .collegiality, religious liberty, ecumenism."



In the pictures: the visit to the Synagogue and the Congress of all religions. It is the first time in the history of the Church. Why is it that all the rest of the Pontiffs during 2000 years never wanted to do it?



Religious liberty is acquired: the voluntary suppression of Catholic States; with the new agreement, the Catholic Religion is no longer the only religion of the Italian State. Pope John Paul II calls it "an ideal inspiration." ("Osservatore Romano," 20/II/1984)



Behold the parallel of the introduction of these principles in the two societies:

Temporal Society

- | | |
|---|---|
| <p>Liberty:
(religious liberty)</p> | <ol style="list-style-type: none"> 1) Humanist tolerance 2) 1517 birth of the Protestant religion 3) 1648 Peace of Westphalia: one is now free to publicly practice religion according to one's own conscience |
| <p>Equality:
equalism</p> | <ol style="list-style-type: none"> 1) Civil 1789 2) Political 1848 3) Economic 1917:
Communism |
| <p>Fraternity:
solidarism</p> | <ol style="list-style-type: none"> 1) The Universal Masonic Republic 2) one government
one language
one currency, etc. |

Ecclesiastical Society

— The decree of Vatican Council II "*Dignitatis Humanae*" concerning religious liberty: "*In religious matters no one... must be deprived... against his own conscience, of acting publicly...*" The renunciation of dogma, the voluntary suppression of Catholic States, new social doctrine. . .

— Collegiality: the democratization of the Church — episcopal conferences, presbyterial conferences, pastoral councils, the new code of Canon Law saturated with equalism: equality among religions, equality between high and low ranked Clergy, equality among Clergy and laymen. . .

— Ecumenism in all its forms: the new Mass, liturgical reform, interconfessional Bible, "*communicatio in sacris*," the creation of one universal religion



Collegiality, the democratization of the Church, equality between Clergy and laymen

The spirit of tolerance favors equalism and freedom of conscience; principles that correspond to the progressive manifestation of pride (which cannot tolerate being subject to God and His social order) and of sensuality (human passion that rejects all limit with regard to progressive and absolute liberty). Tolerance manages to progressively eliminate Catholic intolerance for error and vice.

Who will convince us that these principles of death that have demolished civil society do not produce "the self-destruction of the Church by way of Her ministers?" (Pope Paul VI, 7/XII/1968)

Seeing that some ecclesiastics teach doctrines condemned by other Popes, we can confirm that the enemies have entered into the Sanctuary. In this case, we have to resist them.

Without illusion, the future years will be of our combat or of our treason by adherence to the Revolution.

According to the masonic thesis, in the construction of their Temple:

the seventeenth and eighteenth centuries were those of religious liberty;
the nineteenth century was that of the establishment of equality;
the twentieth century is that of fraternity:

- in temporal society: solidarism (the Universal Republic)
- in ecclesiastic society: ecumenism (the Universal Religion).



Chapter V:

The Traditional Magisterium vs. the Revolutionary Principles of "Liberty, Equality and Fraternity"

Liberty

PIUS VI

9/III/1783 — "False doctrine. . .one of the first decrees of the Assembly assures each individual liberty of thought and its public manifestation."

10/III/1791 — "This religious liberty, that not only secures the right to not be bothered with regard to personal religious opinions, but also to that of thinking, saying, writing and printing, in religious matters, anything that the most immoral imagination can suggest; a monstrous right, but one the Assembly seems to like, of equalism and natural liberty for all, a chimerical right. . .this equality, this so exalted liberty, when they come out to the light of day, are

nothing for him (man) but words without meaning. To make the phantom of undefined liberty disappear from sane judgment, it is sufficient to say it was the system of the Waldensians and the Beghards condemned by Clement V. . . Wycliffe and lastly Luther made use of the same attraction of uncontrolled liberty. . .this heretical insensate."

23/IV/1791 — "The seventeen articles on the rights of man, so contrary to religion and society."

PIUS VII

29/IV/1814 — "For having established freedom of belief without any distinction, truth is confused with error and the Holy Immaculate Spouse of Christ is



Ever since Vatican Council II, with its decree on religious liberty — which denies the objectivity of truth, thereby renouncing dogma — Catholic clergymen can pray together with followers of false religions, such as Protestants.

placed on the same level as the heretical sects and also Jewish perfidy. . . .

"Our astonishment and Our sorrow were great when we read the twenty-third article of the Constitution that permits and defends liberty of press; liberty that threatens the faith and morals with enormous dangers that lead to sure ruin."

GREGORY XVI

15/VIII/1832 — "Indifferentism...that dangerous opinion sown by the perfidy of the wicked, according to which it is possible, by the profession of some sort of faith, to procure the soul's salvation. . .pernicious error. . .from this most corrupted source of indifferentism flows the absurd and erroneous sentence, rather delirium, where one must affirm and vindicate for each individual absolute liberty of conscience. We say, in truth, that the pit of the abyss is open, from where St. John saw smoke arise up that darkened the sun and locusts came forth and invaded the extension of the earth.

"Here is where that evil and never sufficiently abhorred and detested liberty of press has its place. We are horrified, venerable brethren, at seeing with what doctrines, or better said, with what monsters of errors We find ourselves buried in. . . ."

PIUS IX

"Quanta cura"
8/XII/1864

". . .the machinations of those evil men, who. . . 'promising liberty,' endeavored by their fallacious opinions and most wicked writings to subvert the foundations of Religion. . . .

"There are found not a few who, applying to civil intercourse the impious and absurd principles of what

they call naturalism, absolutely require human society to be constituted and governed without any regard whatsoever to Religion as if this (Religion) did not even exist, or at least without making any distinction between true and false religions.

"Contrary to the teachings of the Holy Scriptures, of the Church, and of the Holy Fathers, these persons do not hesitate to assert, that 'the best condition of human society is that wherein no duty is recognized by the Government of correcting, by enacted penalties, the violators of the Catholic Religion, except when the maintenance of the public peace requires it. . . .'

"From this, they fear not to uphold that erroneous opinion. . .which was called by Gregory XVI, the insanity (deliramentum): namely, 'that the liberty of conscience and of worship is the peculiar right of every man, which should be proclaimed by law, and the citizens have the right to all kinds of liberty, to be restrained by no law, whether ecclesiastical or civil, by which they may be enabled to manifest openly and publicly their ideas, by word of mouth, through the press, or by any other means.'

"But whilst these men make these rash assertions, they do not reflect, or consider, that they preach the liberty of perdition.

"Therefore, We, remembering Our Apostolic duty, for the salvation of the souls confided to Us, by Our Apostolic Authority reprobate, denounce, and condemn generally and particularly all the evil opinions and doctrines specially mentioned in this Letter, and We wish that they may be held as reprobated, denounced and condemned by all the children of the Catholic Church."

LEO XIII

"Immortale Dei"

1/XI/1885

"So, too, the liberty of thinking and of publishing, whatsoever each one likes without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils.

"The unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor and support."

BENEDICT XV

"Anno Jam Exeunte"

7/III/1917

"Never before had the Church suffered a danger as great as the one manifested toward the end of the eighteenth century (the French Revolution), pretending that the natural quality of men implies equality of rights. . . . But this is the limit; the use of liberty of thought in religious matters and also of publishing without restriction is authorized, with the pretext that harm is done to no one. . . .

"These are the elements that under the form of principles, since then, are found to be the base of the theory of the State. Do you want to know how many disasters these elements can bring about? It was never more evident than during the epoch when it made its first proclamation (the French Revolution)."

The masonic ideal of equality among religions was obtained by creating exteriorly the danger of atheist materialism. Then, with the pretext of formulating a common spiritualistic force, they managed to destroy, within the Church, Catholic dogma.

Equality

PIUS VI

9/III/1789 — "That monstrous right of equality and natural liberty for all men, that in spite of all seems to please the Assembly. . . . This equality, this so exalted liberty are nothing for him (man), ever since it appeared in the light of day, but meaningless words."

GREGORY XVI

"Mirari vos"

15/VIII/1832

"Without taking at all into account the principles of sane reason, they dare to proclaim that the will of the people, manifested by what they call public opinion or any other expression, constitutes supreme law, independent of all divine or human right, and that in the political order, consummated acts, simply because they have been consummated, possess the value of right. . .



Therefore, each and every one of the diverse opinions and doctrines that are mentioned here in detail, We, by Our Apostolic Authority, reprobate, proscribe and condemn; and We wish and order all the children of the Catholic Church to hold them as reprobated, proscribed and condemned."

ST. PIUS X

"Notre Charge Apostolique"
25/VIII/1910

"Furthermore, if Jesus called to Himself all those who suffer burdens and sorrows so as to relieve them, it was not to preach to them the emulation of a chimerical equality."

The universal masonic fraternity wants to create one sole religion. The Catholic Clergymen, in order to correspond to this ecumenism, change the traditional Mass for the Mass of Paul VI that can also be celebrated by Protestants, but that represents "an impressive withdrawal from the Catholic theology of the Mass."
(Cardinal Ottaviani and Cardinal Bacci)



Fraternity

PIUS IX

"Jam vos omnes"

"None of these societies, nor all of them together, in any way constitute or are that one Catholic Church Our Lord founded and wanted to create. It can neither be said in any way whatsoever, that these societies are a member of or part of this one Church, because they are visibly separated from Catholic unity."

PIUS IX

"Apostolicæ Sedis"

"The foundation upon which (the ecumenical movement) rests is such that it upsets from top to bottom the divine constitution of the Church. Effectively,



it is based on the falsehood that the true Church of Jesus Christ is formed, partly by the Roman Church established and extended throughout the entire world, partly by the schism of Photius and partly by the Anglican heresy: these parts would have in common with the Roman Church 'one sole Lord, one sole Faith, and one sole Baptism.' To make the divergences that separate these three Christian communities disappear, with great scandal and harm to truth and charity, this Society organizes some (ritual) prayers and sacrifices to obtain from God the grace of union. . . .

"That some faithful and ecclesiastics should pray for Christian unity under the guidance of heretics, and, what is worse, according to an intention greatly infected and stained by heresy, this cannot be by any means approved."

LEO XIII

"Satis cognitum"
29/VI/1896

"Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: *I believe in one Church.*"

PIUS XI

"Mortalium animos"
6/I/1928

"This is the moment to expose and

refute a certain false opinion, on which this whole matter seems to depend, and from which the multiform activity and scheming of the non-Catholics proceeds toward the federation of the Christian churches, as We have said. The instigators of this project are accustomed to repeat almost endlessly the words of Christ, 'That they all may be one. . . That there may be one flock and one shepherd,' (John X, 16; XVII, 21) as if they wished to signify that the wish and prayers of Christ Jesus had, until now, failed in their effect. They hold, in fact, that unity of faith and government — which is a sign of the one true Church of Christ — has never until now existed and that it does not exist today. . . ."

PIUS XII

"Mystici Corporis"
29/VI/1943

"Hence they err in a matter of divine truth, who imagine the Church to be invisible, intangible, a something 'pneumatological' as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by an invisible bond."

BONIFACE VIII

"Unam Sanctam"
18/XI/1302

"Faith obliges us to believe and profess one, Holy, Catholic and Apostolic Church. . . outside of which there is no salvation nor forgiveness of sins."

Chapter VI:

How Did It Happen?

We are certain that the same principles of liberty, equality and fraternity that demolished Christian civilization, officially introduced themselves, in a progressive manner, into the Church, especially by "*Dignitatis Humanæ*," collegiality and ecumenism. How did it happen?

St. Pius X: The sacred and the hierarchy. . . Either the man of contemplation modifies the world by the light of Eternal Truth. . .



. . .or the world paganizes and secularizes the religious man. The assembly of the Brazilian Episcopal Conference.



It is the idea of reformation of doctrine and of the structure of the Church that is transmitted by the Protestants to the Jansenists, to liberal Catholics and to modernists.

It is an idea that at the beginning of this century won over in seminaries, and formed the priests, bishops and popes who carried out Vatican Council II.

And, after introducing and installing these revolutionary principles into temporal society, it was sufficient to eliminate the hostility of the Clergy toward the modern world, and then convince them of the "advantages" of these principles in temporal society.

A liberal, modernist, democratic Clergy, enthusiastic about such advantages in civil society, began to long for the same "advantages" for ecclesiastical society: the Church.

The Clergy, and it alone, could have introduced the "smoke of Satan" into the Temple of God. Behold why the Clergy, enthusiastic for modern culture and civilization, disgusts us.



Either the man of contemplation modifies the world by the light of Eternal Truths, or the world paganizes and secularizes the man of contemplation; behold the importance of temporal society, of Social Royalty. The rights of Our Lord Jesus Christ over society must not be touched! We do not acknowledge new social doctrines. The world must adapt itself to Eternal Truth and not the contrary.

To those who support the evolution of truth, we respond that it is not worth changing today what tomorrow will again change.

"If one does not live the way one thinks, one ends up thinking the way one lives"; to avoid this, the moment has come to contemplate Creation, to meditate on God's existence, on His presence, on the hierarchy and the sacredness of the invisible world and then "*contemplata aliis tradere*"; form the earth to the image of Heaven and not the contrary, nor be neutral, but continue on to the liturgical, social, political and economical consequences of contemplation.

Chapter VII:

The Revolution in Tendencies, in Ideas, in Events

The change of mentality was, then, the work of art of humanists, a change conducted without immediately formulating a theory, but transforming customs, tendencies of the soul in art, in literature, etc.

That is, they did not work directly on doctrine, but on all the rest, in every extra-speculative way through which the convictions of man are destroyed or edified: here the importance of tendencies can be seen.



The Revolution is a
process by stages.

Revolution ¹	1. In tendencies:	"The Revolution is a process by stages. . . . The first, that is, the most profound, consists of a crisis in tendencies. These disordered tendencies, that by their own nature strive to subsist, not conforming themselves to the order of things contrary to them, begin to modify mentality, the manners of being, the artistic expressions and customs, without falling immediately in a direct manner, at least habitually, in the ideas."
	2. In ideas:	"From these profound strata the crisis passes on to the ideological field. . . . One must live as one thinks, if not, sooner or later, one ends up thinking as one lives. . . . It is from the irregularity of profound tendencies that new doctrines appear. At times, in the beginning, they seek a " <i>modus vivendi</i> " with the old. . . which normally does not delay in leading to declared combat."
	3. In events:	"This transformation of ideas extends itself, in like manner, to the field of events and therefore is put into action by bloody and bloodless means, to the transformation of institutions, of laws and of customs, both in the religious sphere and temporal society."

This diagnosis indicates to us two precious remedies:

1. The battle must be conducted, not only against ideas, but also against revolutionary tendencies.
2. It is now necessary for one to strive, from this day on, to live at all levels, according to Catholic thought: today, not tomorrow.



Models victoriously imposed by the liberal cultural colonization.

¹See bibliography, p. 55

A Catholic who lives Christian civilization totally, strives to make this civilization survive at all levels, and constantly and in all things rejects the new order.

A Catholic who conserves the Faith, but who hesitates or is unacquainted with the culture and style of Catholic life, is inevitably a victim of modern life.

After, and only after, tendencies have worked, will this new concept have a formula, a theory: protestant, liberal, socialist, satanic, etc.

In the same way that Catholic faith is lived when man contemplates and lives the eternal truths, so Catholic culture is generated in harmony with these great truths; and when these penetrate into society, Catholic civilization is originated. In the same way, new revolutionary doctrines generate a protestant, liberal, communist, satanic culture and society, as the following outline sums up:

Tendencies: (State of spirits preceding the ideas)		humanist				satanic
Ideas: (Speculative doctrinal formulations)	Catholic Faith		protestant doctrine	liberal doctrine	socialist doctrine	
Culture: (Doctrine decides in all fields of culture what is coherent to it and eliminates what opposes it)	Catholic culture (behold the indispensable, irreformable role of the Magisterium)	humanist culture	protestant culture	liberal culture	socialist culture	satanic culture
Society: (Culture, once extended, is fulfilled combining itself in the construction of society)	Catholic civilization	humanist society	protestant society	liberal society	socialist society	satanic society

Notes:

1. From this emerges the pedagogical importance of all that is not speculative.
2. Let us remember the 80th proposition of the Syllabus that condemns the following thesis: "The Roman Pontiff can and must reconcile himself and compromise with progress, liberalism and modern civilization."
3. The impossible agreement between the Catholic Faith and the liberal protestant doctrine, etc., was not sought immediately. The entire revolutionary effort was to unite and reconcile the Catholic Faith with the post-Catholic culture and societies, as summed up in the following outline:

Catholic Faith	humanist tendency	protestant doctrine	liberal doctrine	socialist doctrine	...
Catholic culture	humanist culture	protestant culture	liberal culture	socialist culture	...
Catholic civilization	humanist society	protestant society	liberal society	socialist society	...

Are not Catholics more likely to lose their faith by the cultural climate and models of heterodox behavior than by the effect of enemy doctrines? How many, for example, are victims of the models of behavior the liberal cultural colonization victoriously imposes on us?

The deceit that has had success with the Catholics who preceded us continues to be dangerous for those who remain: the traditionalists. They fall into error when they begin to believe that Our Lord Jesus Christ has need of culture and modern "civilization."

"Time presses," wrote Blanc de Saint Bonnet, "in spite of the good. . .they do not abandon the opportunity to be lost, wanting to adapt themselves to error."

"Truth is an exaggeration in their eyes, and error, allied to Catholic principles, seems to them to be superior wisdom."



The Future of the Revolution

In general, God does not deprive the adversaries the fruit of their labor.

The Revolution advances, trying to hide its true satanic face. The counter-Revolution must then, unmask it totally in its spirit, in its manifestations, in its trickery.

The Revolution must be combated in its entirety. It is not sufficient to reject one poison alone among all the ones they offer to us.

Leo XIII in his encyclical on Freemasonry, exhorts bishops to employ all their zeal to combat it and indicates to them the principle means: "*Procure, first of all, to tear off the masons' mask so they may be recognized for what they are. . . .*"

If God does not intervene in some extraordinary way, what will be the future of the Revolution?

The future of the Revolution:

1. Historical plans of the Revolution

a) According to Msgr. Delassus, the Revolution builds the masonic temple:

The masonic temple in three naves.

- political construction (temporal society)
- religious-humanitarian construction (ecclesiastical society)
- satanic construction (conditions for a satanic government on earth by way of a socialization of sin without improvisation, by which one cannot be without mortal sin. In case of nuclear war it will be a great gain for hell)

b) Plans to be acquainted with (among others)

- 1) The Anderson Constitutions
- 2) The Weishaupt Instructions
- 3) The Haute Vente Instructions
- 4) The Protocols of the Wise of Sion (they take place before our eyes, although their authenticity does not want to be acknowledged)
- 5) Read and study enemy texts: Newspapers, magazines, books, etc. Maintain contact with the enemy, methodically study his program. . .

2. The future of the Revolution also depends on the non-combativity of "our own." They find the counter-Revolutionary analysis exaggerated; and the near victory of the euthanasia of base communities, the socialization of bodies, etc. impossible, for the sole reason that all this is above their mentality.

"Quarrels among monks"; this is all the "optimistic" Leo X had understood of the new-born Protestant Revolution.

The conditions of a satanic government on earth. The diffusion of sects will "pressure" the State to legislate over the matter, and a commission of psychologists will decide what type of religion is tolerable. The Magistracy will later deal with "fanatic" Catholics.



Just as Louis XVI would smile at the plays of the Illuminist culture, so do the high authorities of the Church and of temporal power today smile optimistically at the handshake of Communism and the convulsions the fourth Revolution announces in the Church.

If one day the third or fourth Revolution should take possession of temporal life with the assistance, in the spiritual field, of ecumenical progressivism, it would be more due to the negligence and collaboration of smiling optimistic prophets "of good sense" than to all the aggressive and malicious work of the populace and service of revolutionary propaganda.

Let us accustom ourselves to considering as the most dangerous enemies of the Church those who, in our midst, are unjust minimizers of the Revolution, whether by ingenuousness, ignorance, false optimism or bad will.

"They are called liberal Catholics. . .they incline the spirit toward tolerance. . . they are more dangerous and cause more harm than the declared enemies. . . imprudent lovers of conciliation. . .they weaken our forces." (Pius IX, 6/III/1873)

In the counter-revolutionary diagnosis — behold true optimism — the true remedy is found, the remaining optimisms are nothing but ignorance and madness. The future reserves for Catholics the spectacle of many landslides and a rude encounter.

Our Future: What to Do?

I. Find once again the entire Catholic vision by way of the "*oppositum per diametrum*."

"The true friends of the people are neither innovators, nor revolutionaries, but traditionalists." (St. Pius X) Catholic traditionalists alone can restore temporal society, and today, "*in primis*," ecclesiastical society, and this, by separating themselves from the adversaries.

II. Avoid reacting to the Revolution in the Church without the foundation of counter-revolutionary reflection; this has never impeded believing in and pursuing the present good while the future good is also secured: "*oportet hoc facere et illa non omittere*."

Msgr. Delassus, great patriarch of theological history, is also a great master of the doctrine of action. He gives us the principles of the counter-Revolution, very general principles that will never be surpassed and to which it is necessary to add the detailed technical aspects and the new documentation.

In the first place, Msgr. Delassus compared all the preceding data, up to the beginning of this century, formulating a great synthesis: he elaborated the program of reconstruction whose principles remained fixed forever.

Following Joseph de Maistre, he declares that the Revolution is an instrument of God's justice to chastise our sins, by the manner in which the world is profaned and desecrated by humanism. The Revolution is an era of the human race, posterior to earthly Paradise, to the darkness and decadence following original sin, to the Incarnation of God Our Lord, to the Christianization that came after it and to the de-Christianization obtained by the Revolution that wants to rebuild the world to its liking.

The Revolution is satanic because of its hatred of Jesus Christ, true God; it wants to build up the temple of Satan and cover the entire world: for this end it prepares the conditions of a universal satanic government. But the world cannot remain this way!

Effectively, Satan is God's servant and God does not permit evil, except in the measure of His plans. Satan, like man, does what he wants, but doing his will, he labors, not withstanding, in the realization of God's will.

We are at a time of necessary destructions for future reconstructions. In a fire many precious things are destroyed, but fire also kills the serpents.

The Revolution labors for a great unification of peoples and, for the moment, to its gain. There was also great unity at the time of the arrival of Our Lord Jesus Christ.

Satan seeks his historical triumph. The hour is decisive.

The Revolution can lead to the end of the world, or on the contrary, perhaps we are in the youth of the Church.



In the picture: His Grace Marcel Lefebvre after the priestly ordinations in June 1985.

In the second place, Msgr. Delassus provides the rules for the counter-Revolution. Since the Revolution is satanic, the counter-Revolution will be angelic or will not take place; it is a matter of a general reform of the entire world, but not of a new religion.

We will not be lifted up again without the divine intervention we must ask for and be ready to take advantage of. Every period of history ends first with the natural triumph of evil over good, and lastly with the supernatural triumph of God over evil. "In the end, My Immaculate Heart will triumph!"

At present evil triumphs; all our hope is in God; we must ask Him for the miracle. Great happenings have never occurred in the world without having been prognosticated. Now everything announces the intervention of Most Holy Mary. Msgr. Delassus speaks, then, of the vocation of France.

God is love and good tends to diffuse itself; for this He created Heaven and earth.

Lucifer destroys God's plan by his sin and that of Adam, but God does not renounce His sketch of love; He restores it in an even more beautiful way, offering Himself up in the Incarnation, in the Eucharist and by gifts such as the Blessed Virgin our Mother and the Pope.

Lucifer, by the Revolution, destroys the admirable Catholic civilization that had been constructed on earth.

Does God renounce, then, His plan of love? It seems not, since everything gives the idea that over the ruins accumulated by Satan, God wants to restore all in a more admirable way, thanks to the intervention of the Blessed Virgin.



"The true friends of the people are neither innovators nor revolutionaries, but traditionalists." (St. Pius X)

The Six Conditions for Restoration

I. Personal reform: frightened by the excesses of the Revolution, it is necessary to find the strength to vanquish, there, where victory depends on us alone: in our souls. With this goal, I have gathered together some notes on the importance of the Spiritual Exercises of St. Ignatius: it is the first condition, never to be rejected.

II. Benefit by lessons of the past: decide between conservatism and counter-Revolution. It must be understood how much the crisis of the Church depends on the de-Christianization of temporal society and study constantly and closely the progress of the Revolution in temporal and ecclesiastical society. Return to the natural and Christian order; if one of the two is lacking the entirety collapses. Meanwhile, instructed by the past and at the same time by "false right wingers" who deceived true Catholics and made them abandon the true fight in temporal society, we are alert to the disguises of false Catholic traditionalists in ecclesiastical society: "*falsis fratribus*." (St. Paul)

It is a matter, then, of extricating the combat from improvisation.

What does the devil, chief of the enemies, attempt? Not necessarily Communism, but indeed the most universal perdition of souls, and being humanist is enough to condemn oneself.

It is not necessary for the forces of evil to want a worldwide victory of Communism; on the contrary, it is possible that the post-humanist excesses exchange themselves for a greater universalization of the humanist Revolution in the Church; we are aware the Revolution methodically advances two steps and takes one step backward.

More dangerous than the Revolution itself is the method proposed to us to fight against it: forming a defense around the principles that produced it. In this way every good reaction is destroyed.

The future could present to us the alternative between humanist traditionalists and truly Catholic traditionalists.

III. Return to sincerity in language:

- Flee from equivocal words
- Avoid seductive expressions
- Tell the truth of each thing

IV. Return to the theological truth of the existence of original sin, rejecting the belief in man's goodness from which buds false liberty, the dominion of peoples, the illegitimacy of property; this gave way to the present democracy and democratized Christians who do not deny original sin, but do not take it into account and want a State founded on liberty and equality.

The mixture of some Christian truths with these errors produces the most dangerous work. If the revolutionary spirit succeeds in mixing with the religious spirit, it is the end, says Msgr. Delassus.

Effectively, such Christians insist that it is necessary to obey the democratic movement, because it is universal and thus providential. On the contrary, it is necessary to consider its character, its origin and its goal.

Truth alone can save us: man is not superior, nor independent, nor completely free and men are not equal among themselves. It is necessary to return to theological truth and confess it at any cost and consequence. Either Catholics — or dead. Our Lord Jesus Christ is great enough, having no need of the Revolution.

V. Return to economic truth.

Socialism is nothing more than a disordered search for the goods of this world and it does nothing but lead the liberal principle to its maturity: it is socialism and remains socialism, even in its self-attained caricature of Christian root, so in vogue today.

Catholic civilization had condemned the production of corrupter's riches, the production of objects made to satisfy false needs and only good for developing vanity and sensuality, leading Catholics and souls to perdition for all eternity. In this light one can appreciate the role of the Industrial Revolution in the de-Christianization of society.

VI. Return to social truth.

The true social doctrine of the Church is on the side opposite to the democratic utopia equalism professes.

God founded human society in authority, in the hierarchy and in the duty of union. Social restoration begins with the family.



The first condition: personal reformation. Ecône, priestly ordinations

Chapter XI:

How and Why the Exercises of St. Ignatius are an Antidote to the Revolutionary Mentality of Humanism

Humanist Concept

Man's goal is himself. Life is meant to be enjoyed. We were created for this life.

Lorenzo di Medici: "Youth, youth, and yet you pass by, whoever wants to be happy, be so, because there is no security for tomorrow."

Carpe diem (Seize the day).

The goal in life is like pre-Christian paganism, pleasure and enjoyment; the means: riches.

Campanella: "Everything announces to us the renovation of the world. Nothing restrains man's liberty. How can we repay the world and the progress of the human race?" (Msgr. Delassus, "Le probleme del heure presente", p. 61)

"For states, civilization was not the sanctity of a great number and of social institutions, as the means established to prepare souls for Heaven. . . . The human race is self-sufficient to govern the affairs of social and political life.

"We have no need of an authority that supports or straightens up reason." (Msgr. Delassus, p. 61)

Machiavellianism teaches the man of the sixteenth century to seek riches, honors and all pleasure by every means, without taking into account the Commandments of God and the Church. What is temporal is withdrawn from the dependence on the spiritual.

Plus XI: "St. Ignatius, having retired to a cave at Manresa, instructed by the very Mother of God in the art of combat in the battles of the Lord, received as from Her hands that perfect manuscript, that must be used by every good soldier of Jesus Christ."
(*"Meditantibus nobis," 3/XII/1922*)

Ignatian Antidote

Spiritual Exercises:

"Man is created to praise, reverence, and serve God Our Lord, and by this means save his soul.

"All other things are created for man to help him fulfill the end for which he is created. Man is to use these things to the extent that they will help him to attain his end. He must rid himself of them in so far as they prevent him from attaining it.

"Therefore we must make ourselves indifferent to all. We should not prefer health to sickness, riches to poverty, honor to dishonor, long life to a short one. We should desire and choose only those things which will best help us attain the end for which we are created."



Humanist Concept

Exaltation of humanist literature and sciences.

Man is impiously placed in the center of the universe. Spirit of pride against all superiority.

Enkindles the desire for the apparent goods of this world.

Introduces into the Church the spirit of tolerance for error and vice: "let it be, let it go". . .

Disordered affection for the things of the earth.

Spirit of pride that hates any inequality and leads to antihierarchical equalism.

Worldliness and exaltation of the world . . . search for what is secondary.

Ignatian Antidote

Directions:

No. 2 — "It is not an abundance of knowledge that fills and satisfies the soul but rather an interior understanding and savoring of things.

No. 3 — St. Ignatius reminds us that God is God: "When we are speaking with God Our Lord, more reverence is required of us than when the intellect is used for reasoning."

No. 5 — "Anyone making the Exercises will benefit greatly if he enters into them with great courage and generosity with his Creator and Lord, offering Him his entire will and all that he possesses."

No. 13 — "The exercitant should accustom himself not only to resist the adversary, but even to vanquish him completely."

No. 16 — "If the soul has any inordinate inclinations or attachments, it will be most useful for it to work as forcefully as possible to attain the contrary, asking it of God Our Lord."

No. 18 — "If the director of the Exercises sees that the exercitant has little aptitude or little natural ability or that he is one from whom little fruit could be expected, it is better to give him some of the easier exercises without going into any others beyond those of the first week, especially when greater profit may be gained by others, since there is insufficient time for everything."

No. 20 — **A keen sense of the essential:** "Separation from all worldly cares. . . not having his mind divided by many things, but giving all his care to only that which is the service of his Creator and the profiting of his own soul. . . and be united with its Creator to receive graces and gifts."

Humanist Concept

Louis de Blois (+ 1566): *"Oh, how many men and women, who, after having been clothed with the monastic habit, pronounced the vows of religion, reflect little or not at all on perfection! They have a firm attachment to creatures seeking their joy in them in an inordinate way; they eagerly long for exterior consolations, they live exteriorly without fear; restless in spirit, incorrect in customs, without dominion over their senses, talkative and vain in their conversations; they persevere in their negligences and vices until death."* (Pourrat, *"La Spiritualite Chrétienne,"* vol. III, cap. 1)

Spirit of independence with regard to God.

Disordered life, dissipation, a bad spirit that, by way of humanism, penetrates thoughts, words and deeds.

Minimizes sin.

Ignatian Antidote

FIRST WEEK

No. 21 — The purpose of these Exercises is to help the exercitant to conquer himself and to regulate his life so that he will not be influenced in his decisions by any inordinate attachment.

No. 24 — "Particular examination of conscience to be made every day at three different times and there are two examinations to be made." (to reveal revolutionary disorder in thought, word and deed and methodically correct it)

No. 27 — "Four additional directions that help to remove more quickly the particular sin or defect of the particular examination."

No. 32-42 — "General examination to help the exercitant purify himself and make better confessions." (Appropriate method to correct and purify thoughts, words and deeds amidst a paganized world that thinks, speaks and acts in a more revolutionary manner each day)

No. 43 — "Practical method of making the examination."

No. 44 — "Advantages of General Confession and Holy Communion."

No. 45-53 — "First Exercise to better understand the graveness of sin" (with examples taken from Sacred Scripture).

No. 54 — Method of colloquy; importance and need for prayer by St. Ignatius. ("ask and it shall be given you," Luke XI, 9)

Humanist Concept

Humanism places man on an equal plane with God.

Humanism exalts man.

Humanism pushes towards superficiality.

Humanism does not formulate a doctrine, but integrates customs and tendencies in art and literature, etc. . . creating an atmosphere that favors the passions of pride and sensuality.

Humanism introduces the separation between Catholic doctrine and daily life. Man does not live the invisible realities as Faith teaches.

The humanist neo-paganism, without openly denying Our Lord Jesus Christ, minimizes Him.

Ignatian Antidote

No. 55 — "Second Exercise. Meditation on sin."

(According to the Ignatian logic, the exercitant is lead to meditate first of all on the graveness of sin and later understand what has been grave in his past life.)

No. 58 — Meditation on the difference between the Creator and the creature.

No. 59 — "Consider Who God is, against Whom I have sinned, recalling His attributes and comparing them to their contraries in me."

No. 62 — Repetition of the first and second Exercises to penetrate oneself with the truths of Faith.

No. 63 — "Colloquy. . .to comprehend the disorder of my actions. . ."

No. 65 — Meditation on hell. "If I should forget the love of the Eternal Lord, at least the fear of punishment will help me to avoid falling into sin."

No. 66-70 — (Application of the senses; a method to represent the invisible reality of hell as if it were visible).

No. 76-90 — Ascetical rules. Examination St. Ignatius teaches us to utilize natural elements, supernaturalizing them.

SECOND WEEK

From now on the Exercises lead us to the knowledge, exaltation and practical imitation of Our Lord Jesus Christ: "*Omnia per Ipsum. . .; sine Me nihil. . . Ego sum Via, Veritas et Vita.*" Our Lord is all.



The two standards. St. Augustine: "Two loves formed two cities, the love of God to the contempt of oneself, the city of God. . .



". . .the love of oneself to the contempt of God, the city of the devil."

Humanist Concept

Humanist spirit is pacifistic, anti-military and anti-missionary.

Humanism disowns the teachings of Our Lord and forces society away from the Catholic spirit.

Ignatian Antidote

No. 91 — "The call of Christ the King." The Catholic combat is declared against the laxity and humanist tolerance with powerful courage and enthusiasm. One asks for: "the grace not to be deaf to His call, but prompt and diligent to accomplish His most holy will."

"It is My will to conquer the whole world and all My enemies, and thus to enter into the glory of My Father."

No. 110 — "Contemplation of the Incarnation." God became man. "I ask for what I desire, that is, for an intimate knowledge of Our Lord, Who has become man for me, that I may love and follow Him better."

*Once again humanism confuses pagan life and Christian life, mixing the revolutionary spirit and Christian spirit. "The clergy and monks. . . were not protected by a discipline sufficiently firm to safeguard them. They also possessed, and it was one of their great weaknesses, abundant riches, with which they could procure those delights so exalted by new sensualists, whose writings were read everywhere. Let us add to this the violent attacks of humanists against the Clergy and religious, because they represented the Christian ideal of renunciation." (Pourrat, *ibid.*). Spirit of tolerance, of liberty, of quietist sloth.*

Spirit of independence from God.

Error that always buds from a Faith without deeds.

Spirit of delight: "never suffer, never die."

No. 135 — Rules to correct one's own life, respecting the hierarchy between the end and the means.

No. 136 — "The two standards." Fundamental contemplation to become acquainted with the stubborn opposition between the humanist concept with which life is meant to be enjoyed: "The standard of Satan. . . riches. . . honors . . . pride and all the other vices"; and the Catholic concept with which life is made to merit: "poverty. . . contempt. . . from these to all virtues."

No. 149 — "The three classes of men." After having enlightened the intellect, (the two standards) one must make the will determine itself to do what the intellect has seen:

" . . . I will beg for the grace to choose what is for the greater glory of His Divine Majesty and the salvation of my soul."

No. 165 — "The modes of humility." Instruction on the three modes of humility, namely dependence and submission to God.

No. 169 — Method for making a choice of a way of life and directions for reforming one's life.

THIRD WEEK

No. 190 — The Passion. Contemplation of the heroism of the sacrifice of Our Lord Jesus Christ. St. Ignatius helps us to understand, once and for all, which is the spirit of Christ, the Christian spirit: life is the time God gives us to decide on our eternity.

The great lesson of Our Lord Jesus Christ is at sight: the supreme sacrifice of Calvary.

Life is sacrifice, "is warfare," (Job VIII, 1) is crucifixion.

No. 195 — Considerations while meditating on the Passion: "Jesus Christ Our Lord suffers. . . . He wants to suffer for my sins; what ought I do and suffer for Him?"

Humanist Concept

Spirit of sensuality and search for pleasures.

Humanism promises happiness in this life and in the apparent goods of this world.

The humanist man loves creatures outside of and against God.

*Man is in the center of the universe and owes nothing to anyone.
He suffices himself.*

Ignatian Antidote

No. 210 — "Rules for temperance."

FOURTH WEEK

No. 218 — The Resurrection, victory, glory and final reward.

Our Lord Jesus Christ promises happiness in the next life, true Goods: the eternal. After the trial, eternal reward: the future life, an eternity of love.

No. 221 — "I will strive to feel joy and gladness at the great joy and gladness of Christ Our Lord."

No. 223 — "Consider how the Divinity manifests Itself so miraculously in the most holy Resurrection."

No. 224 — "Consider the office of Consoler that Christ Our Lord exercises, comparing it with the way friends are wont to console one another."

No. 230 — "Contemplation to attain divine love."

Exercises to accustom us to live the love of God.

No. 233 — "I will ask for a deep knowledge of the many blessings I have received, that I may be filled with gratitude for them, and in all things love and serve the Divine Majesty."

No. 234 — "The first point is to call to mind the benefits I have received from creation, redemption and particular graces I have received."

No. 235 — "The second point is to consider how God dwells in His creatures giving them being. . .in the plants, giving them life. . .in men, giving them understanding, creating me to His image and likeness."

Humanist Concept

Ignatian Antidote

No. 236 — "The third point is to consider how God works and labors for me in all created things. . ."

No. 237 — "The fourth point is to consider how all blessings and gifts descend from above. . .just as the rays of the sun and the waters from the spring."

No. 238 — "Three methods of prayer." Method to purify oneself more perfectly with regard to the Ten Commandments and the seven capital sins and it is a way in which the Catholic man can utilize the three powers: memory, understanding and will and the five senses.

Nos. 261-312 — Summary of the mysteries of the life of Our Lord Jesus Christ.

Naturalism and contempt of God's grace.

No. 275 — St. Ignatius manifests the strength of God's grace that elevates the the apostles from a low condition to a dignity superior to that of the rest of the saints.

No care for spiritual, ascetic and mystic life.

No. 313 — Discernment of spirits. Rules for spiritual combat. St. Ignatius, experienced in spiritual matters, observes in himself and in others, by way of the variety of thoughts and their counterdiction, the action of various spirits that agitate the soul: that of God that leads to good and that of Satan that leads to evil. The founder of the Society gives us here the rules for understanding spirits, to thus accept what comes from God and reject, resist and fight against what comes from Satan.

Humanists change the Catholic mentality into revolutionary, changing the manner to perceive and judge things.

No. 352 — "Rules for thinking with the Church." To conserve the Catholic mentality and manner of judging.

Humanist Concept

"In the epoch of the Renaissance. . .the spirits were perverted, the mentality in a great number of countries was paganized. What is bad was called good and the good was called bad." (Pourrat, ibid.)

Spirit of independence.

Abandonment of the practice of the Sacraments.

Naturalism, negligence in spiritual things, mockery of religious practices.

Mockery of religious life (Pietro Aretino), exaltation of matrimony; humanists ask for the suppression of ecclesiastic celibacy. (Pourrat, ibid. p. 4)

Exaltation of the spirit of independence, of riches, of the delights of the flesh.

Spirit of tolerance, pacifism and anti-militarism.

Mockery of a life of penance.

Iconoclastic spirit.

Ignatian Antidote

"Rules to be observed in order to have the proper attitude of mind in the Church Militant."

No. 353 — "Putting aside all private judgment, we should keep our minds prepared and ready to obey promptly and in all things the true spouse of Christ Our Lord, our Holy Mother, the hierarchical Church." (Faithful obedience to the "infallible and irreformable" teachings — Vatican I)

No. 354 — "To praise sacramental confession and the reception of the Most Holy Sacrament."

No. 355 — "To praise the frequent hearing of Mass. . .singing of hymns. . .recitation of long prayers. . .the Divine Office. . ."

No. 356 — "To praise highly religious life, virginity and continence; and also matrimony, but not as highly."

No. 357 — "To praise obedience, poverty and chastity."

No. 358 — "To praise. . .the Crusade indulgences granted by the Sovereign Pontiffs with the intention of obtaining from God the triumph of the Church over the infidels."

No. 359 — "To praise the precepts concerning fasts and abstinences. . .acts of penance, both interior and exterior."

No. 360 — "To praise the adornments and buildings of churches as well as sacred images."

Humanist Concept

*An impiously critical spirit.
Contempt of the past.*

*Contempt of scholastic philosophy and
theology.*

Quietist spirit.

Faith alone saves, good deeds are useless.

Grace alone is sufficient.

Love alone.

Ignatian Antidote

No. 361 — "To praise all the precepts of the Church, holding ourselves ready at all times to find reasons for their defense, and never offending against them."

No. 363 — "To praise both positive and scholastic theology. . . . It is characteristic of the scholastic doctors, such as St. Thomas. . . .to define and explain for our times the things necessary for eternal salvation, and to refute and expose all errors and fallacies."

No. 365 — Submit onself to the hierarchical Church and to the infallible and irreformable teachings in time and in space even when by reason of the new revolutionary mentality, what is white seems to me to be black and what is black, white.

No. 366-367 — "Although it be true that no one can be saved unless he be predestined and unless he have faith and grace, still we must be very careful of our manner of discussing and speaking of these matters."

No. 368 — "One must be careful lest by speaking too much on faith without any distinction or explanation, we give occasion to the people to become indolent and lazy in performance of good works."

No. 369 — "In our discourse we ought not to emphasize the doctrine that would destroy free will."

No. 370 — "Praise highly the fear of His Divine Majesty. . . .this fear is of great help". . .

The Great Lesson "Omnia per Ipsum" and "Sine Me Nihil"

Blanc de St. Bonnet states: *"Men want to save themselves without God, therefore making it a question of honor. God, then, will let them savor to the brim all the lessons events may contain."*

The Christianization of the world was willed by Providence and its de-Christianization was permitted to give proof and counter-proof that there is one Way, Truth and Life, Our Lord Jesus Christ and His Work: the Holy Roman Church and its civilization.

Did the men of the fifteenth century not know how to conserve the desire of future life and contempt of the world? Providence, then, permitted the initiation of the Revolution with the neo-pagan naturalism of humanism.



"Omnia per ipsum": Through Him, all things. "Sine Me Nihil": Without Me, nothing. Only Our Lord Jesus Christ was able to chain at the foot of the Cross the monsters of false satanic religions: infanticide, slavery. Now they want to reject Our Lord, and the monsters of false religions, abortion and communist slavery, are unchained once again on earth.

Did the men of the sixteenth century not learn the lesson? God permitted the religious Revolution: Protestantism.

Did the men of the eighteenth century not want to understand? God permitted the political and social revolution called the "French" Revolution, with its principles of death: "liberty, equality, fraternity."

But, has the intellect and heart of men been hardened? Do they not want to return to God? Well then, in the twentieth century, God permitted the explosion of the economic Revolution by Communism and its exterminations: the Berlin Wall, fugitives, divorce, abortion, pornography, drugs, etc. . . .

But the worst punishment God reserves us for our sins is by having permitted the principles of the Revolution officially enter the Church by way of Vatican Council II. This seems to be the third secret of Fatima.

Humanity, you still do not want to understand? Do you not want to return to God? Change your life? Seek eternal goods and not the false goods of this world? Then apparently we will punish ourselves by way of our revolutionary principles.

Let us contemplate the future without illusions. If the Revolution is a logical and universal process of de-Christianization and satanization, what will the present and future stages be? Euthanasia; the socialization of thought, of will, of bodies, that is, the collective obligatory prostitution and the demolition of what is left of the Church by way of base communities directed by charismatic prophets, etc.

"No. . .you are exaggerating. . .you exaggerate!"; . . .

Does all this seem exaggerated to tranquil Catholics?

That is what our predecessors thought in their mediocre foolishness: "No. . . abortion will never take place. . .you are exaggerating!"

What to do then? Understand the great lesson of history. And begin the only serious task of personal and social conversion.

Perhaps God permits this great and tragic lesson for future Christian centuries still to exist, all that happens today will serve as an unforgettable spectacle to those generations.

If God wants the lesson to be terrible, He will harden the hearts of the men of the twentieth century as He did with the Pharaoh so that he would acknowledge the ten plagues of Egypt. *Parce Domine!* (Forgive us, Lord!)

Together with Joseph de Maistre, let us await the contrary, and let us hope that all be restored by a great intervention of God's mercy. . . . "In the end, My Immaculate Heart will triumph."



"Without Me, nothing."

Conclusion:

a) The man of restoration

Now, with God's help, it is up to us to make a decision.

If we wait, victory will delay; if we initiate the reaction immediately, the counter-revolution is irreversible. Up to now, the Syllabus has not been heard: the Revolution passed on from temporal society to ecclesiastical society. Disorder devours us. One must be prepared for the most terrible persecution: the crisis is not behind us, it is before us.

If God does not intervene with His mercy, if the Immaculate does not intervene, the battle will be even harder: "*Vita hominis militia super terram.*" (Job VII, 1) "The life of man upon earth is a warfare."

As long as the ulcer of the Renaissance is not expelled from the body of Christianity, Heaven will refuse to grant us victory.

Who will be the laborer of the restoration? It will be the man of meditation, the man of prayer, of contemplation: priest or layman; he did it once before, christianizing Europe.



Ecône: Seminarians of the Society of St. Pius X, founded by His Grace, Archbishop Marcel Lefebvre. The man of restoration will be contemplative, worthy of his name, who contemplates Heaven and models reality around himself without concessions, converting himself to God.



...and will guide society once again to the consideration of future life.



Traditional Catholic Schools

But he will be a contemplative man, worthy of this name, who contemplates Heaven and models reality around himself, without mixture or concessions; he will be a religious who, by the grace of God, converting himself will convert the rest of mankind and will thus guide society once again to the consideration of future life.

It is the man of contemplation who, for this, must re-encounter the typical tranquility of pre- and post-industrial society, as St. Bernard states: "*ex hoc otio vires proveniunt*," quoted by St. Alphonsus in the book "*Sacerdote ascoltami*."

In this time of frantic struggle, it is more than ever the time for contemplation, for prayer: if contact with the Model, the Word, is lost, what will we restore? Our fancies!

The change will arrive by divine intervention, something that is necessary to ask for and one must be prepared to make good use of.

It cannot be denied that as long as the Revolution advances, so much the more does the will to vanquish fade away in many of us because of the "*horror difficultatis*" (horror of difficulty) and the "*labor certaminis*" (the fatigue of combat). How many gave up wanting to win? We want to remind these cowards, without history, that Our Lord still and always wants to conquer. And with Him, we too.

He who loves little, little desires victory. Those who love a lot will remain, "*omnia instaurare in Christo*" (to restore all in Christ).

Let us abandon the losing method, that of adapting our conduct or way of living to the modern spirit in preaching, in worship: all this obscures Christian truth. Therefore it is necessary to apply oneself in the formation of chosen groups, deeply penetrated with the fire of eternal truths.

God, by mediation of the Immaculate Heart of Mary, will crown our efforts, granting us saints.

b) The Revolution and the Exaltation of the Blessed Virgin

Everything announces an extraordinary intervention of the Blessed Virgin. "*Quæ es ista?*" And who is this woman? She is the Mother of the Creator of Heaven and earth. She is the only Woman made fruitful by God.

One must not be afraid to exaggerate having confidence in honoring and loving Most Holy Mary, because the Blessed Trinity gives us the example: God the Father, confiding to Her the Word; God the Son, honoring Her as Mother; God the Holy Ghost, loving Her as Spouse.

Now then, if theology attributes creation to the Father, redemption to the Son and the extension of the Church to the Holy Ghost, theology always attributes to the Blessed Virgin the role of crushing the head of the serpent and his works: the Revolution.

After the last great apparitions of the Blessed Virgin at Lourdes, La Salette and Fatima, the attention of Catholics is attracted by Providence to the historical role of the Blessed Virgin.

May the kingdom of Mary, announced by St. Louis Grignion de Montfort, come!

**Maria vincit
Maria regnat
Maria imperat!**

Today, everything announces the extraordinary intervention of the Blessed Virgin. Theology attributes to the Blessed Virgin the historical role of crushing the head of the serpent and his works: the Revolution. Fatima: "In the end, My Immaculate Heart will triumph."





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 Preface by His Grace Archbishop Marcel Lefebvre
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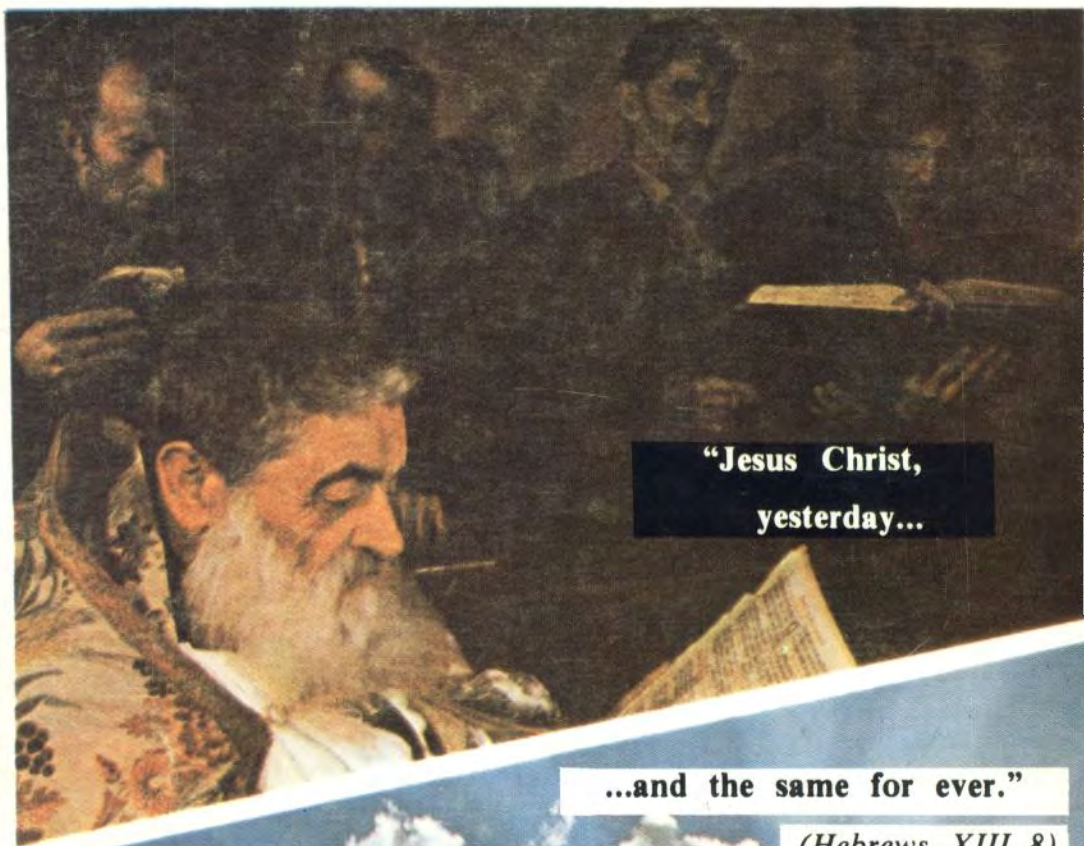
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**"Jesus Christ,
yesterday..."**

...and the same for ever."

(Hebrews, XIII, 8)

...and today

