

THE ERRORS IN *DIGNITATIS HUMANA*E COME TO ROOST

“Christ became for us obedient to death, even the death of the cross. For which reason God has exalted him and bestowed on him a name above every other name; that in the name of Jesus every knee should bend in heaven and on earth and under earth; and every tongue confess that Jesus Christ, the Lord, is in the glory of God the Father.”

Phillipians 2: 8-11

With his execution, with a Muslim Grand Imam, of a document which calls for human fraternity and world peace, Pope Francis has brought the follies of the bishops of the Second Vatican Council to a logical conclusion. He has confirmed this by submitting his person, and his office, to the Masonic imposition. Robert de Mattei outlines in a paper available on *Rorate Caeli* the reality of what the Pope has done and the consequences.¹ We reproduce a copy, slightly edited to improve its English rendition, in the Appendix.

Reading de Mattei’s text one is minded of the French aphorism *Les extremes se touchent*; for he shows how the Pope’s conduct has drawn the Masonic gnosis (which treats every religion indifferently and so reduces the one religion founded by God, the Catholic religion, to uniformity with all others) to agree with the Modernist gnosis (which denies all assertions of the transcendent). These two evils have afflicted Christ’s Church now for more than fifty years.

Freemasonry praised Vatican II for its bishops’ effective abandonment of the claim of the Catholic Church to be the one true religion on earth and their exalting of the Masonic value of ‘religious freedom’. The aberrations in the bishops’ teaching and their bad example have influenced two generations of the Catholic faithful. That influence now approaches its nadir.

Occam’s error²—which denies the existence of transcendent, universal, realities (the natures of things) and reduces the assertion of them to words signifying nothing but common conceptions—also has reached an apotheosis. Occam was right: God is no more than a three letter word whose signification makes men to feel good. Religion (of whatever kind) is nothing but a vehicle for the expression of those feelings. Consistent with this the Mason sees no harm in religion provided its aspirations are subsumed into the only reality, a ‘secular’ divinity, human fraternity.

De Mattei quotes Leo XIII in *Libertas praestantissimum* for the Church’s teaching against religious indifference. Vatican II’s adoption, in *Dignitatis Humanae*, of the error so condemned has brought the Church’s bishops, clergy and her faithful to the current pass where a Pope can submit himself to the Masonic imperative and think he is acting in accordance with Catholic teaching.

¹ <https://rorate-caeli.blogspot.com/2019/05/de-mattei-most-terrible-schism-world.html#more>

² William of Occam (c.1280-1349), a Franciscan friar excommunicated by the Church.



The world is being ravaged by violence of which the destruction of *Notre Dame de Paris* is a sign. Peace is the tranquillity of order³. There can be no true peace where there is no true order; and there is no true order where there is denial of what God (man's Creator and Conserver) has revealed through His Son (man's Redeemer), Jesus Christ. Each of the mindsets of atheism, freemasonry (atheism by another name), Modernism (which ends in atheism) and Mohammedanism embraces a false order and produces a false peace.

Because of their cardinal influence on the moral and religious dispositions of the peoples of the world it is the bishops of Vatican II and the popes who supported them who bear primary responsibility for these effects—whether they willed them explicitly (as a few did) or whether they consented to them through indifference or neglect of the duties that followed on their oaths of office.

How long will it be before the current bishops of Christ's Church wake up to the evils that their predecessors perpetrated?

Michael Baker

May 5th, 2019—*Second Sunday after Easter (forma extraordinaria)*—*Good Shepherd Sunday*;
Third Sunday of Easter (forma ordinaria)

³ St Augustine, *De Civitate Dei* xix, 13; cf. St Thomas Aquinas, *Summa Theologiae* II-II, q.29, a.1 et seq.

APPENDIX

THE MOST TERRIBLE SCHISM THE WORLD HAS EVER SEEN

Roberto de Mattei
Corrispondenza Romana
May 1st, 2019

On February 4, 2019, at Abu Dhabi, Pope Francis and the Grand Imam of Al Azhar, Ahmad Al- Tayyeb, signed the document on “Human Fraternity for World Peace and Living Together”. The declaration opens in the name of a God who, if he has to be a God common to all, cannot be anything other than the Allah of Muslims. For the God of Christians is one in nature but Triune in persons, equal and distinct, Father, Son and Holy Spirit. Since the time of Arius and ever since, the Church has battled the anti-Trinitarians and Deists who deny, or set aside, this, Christianity’s greatest mystery. Islam, on the contrary, rejects it in horror, as the *Sura* “of authentic worship” proclaims: “He, God, is one! God, the Eternal One! He will not generate, nor was he generated and none is equal to him!” (Koran, 112, 2,4).

Actually, in the Abu Dhabi declaration, worship is not given either to the God of Christians or to the God of Islam but to a secular divinity, “human fraternity”, “which embraces all men, unites them and renders them equal”. We are not dealing here with “the spirit of Assisi—which in its syncretism recognizes, nonetheless, the primacy of the religious dimension over that of the secularist—but with an affirmation of indifference. At no point, despite that they are continually referred to, is there in fact mentioned a fundamental metaphysic of the values of peace and fraternity. When it affirms that “pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings”, the document yet omits to profess the ecumenism condemned by Pius XI in *Mortalium animos* (1928). What it professes is the religious indifferentism condemned by Leo XIII in the encyclical *Libertas* (June 20, 1888) and condemned by him as “a doctrinal system teaching each is free to profess the religion he likes and even not to profess any at all.”

In the Abu Dhabi declaration Christians and Muslims submit themselves to the core principal of Freemasonry whereby the French Revolution values of liberty and equality find their synthesis and attainment in universal brotherhood. Ahmad Al-Tayyeb who, along with Pope Francis, drew up the text is an hereditary sheik of the Confraternity of Sufis for Upper Egypt; in the Islamic world, Al Azhar, the university of which he is rector, is characterized for its proposal of Sufi esotericism as “an initiatory bridge” between Eastern and Western Freemasonry (cfr. Gabriel Mandel, *Federico II, il sufismo e la massoneria*, Tipheret, Acireale 2013).

In an insistent and repetitive manner the document calls upon “the leaders of the world as well as the architects of international policy and world economy, intellectuals, philosophers, religious figures, artists, media professionals and men and women of culture in every part of the world”, to work strenuously to spread “the culture of tolerance and of living together in peace”, expressing “the firm conviction that authentic teachings of religions invite us to remain rooted in the values of peace; to defend the values of mutual

understanding, of *human fraternity* and harmonious coexistence”. These values, it stresses, are the “anchor of salvation for all”. Thus, “the Catholic Church and Al Azhar” ask that “this Document become the object of research and reflection in all schools, universities and institutes of formation, so helping to educate new generations to bring goodness and peace to others, and to be defenders everywhere of the rights of the oppressed and of the least of our brothers and sisters.”

On April 11, at Santa Marta in the Vatican, the Abu Dhabi document was sealed by a symbolic gesture. Francis prostrated himself on the ground before three Muslim leaders from Sudan and kissed their feet, imploring peace. This gesture should be judged not so much for what it affirms, the submission of the Church to Islam, but for what it negates, the rejection of the Kingship of Our Lord Jesus Christ. The one who represents Christ, in Whose Name every knee shall bend in heaven and on earth (*Philippians 2: 10*), must receive homage from men and nations, [is bound] to pay homage to no one.

The words of Pius XI in the encyclical *Quas primas*, (1925) resonate: “Oh, what happiness would be Ours if all men, individuals, families, and nations, would but let themselves be governed by Christ! Then at length, to use the words addressed by our predecessor, Pope Leo XIII, twenty-five years ago to the bishops of the Universal Church ‘then at length will many evils be cured; then will the law regain its former authority; peace with all its blessings be restored. Men will sheathe their swords and lay down their arms when all freely acknowledge and obey the authority of Christ, and every tongue confesses that the Lord Jesus Christ is in the glory of God the Father.”

The gesture made by Pope Francis at Santa Marta also negates a sublime mystery, The Incarnation, Passion and Death of Our Lord Jesus Christ, the only Saviour and Redeemer of mankind. By denying this mystery, the salvific mission of the Church—called to evangelize and civilize the world—is denied. Will the Amazonian Synod which takes place next October, be a new phase in this rejection of the Church’s mission, which is also the rejection of the Vicar of Christ’s mission? Will Pope Francis kneel before representatives of the indigenous people? Will he ask them to transmit to the Church their tribal wisdom of which they are carriers?

What is certain is that three days later, on April 15, the Cathedral of Notre Dame (a descriptive image of the Church) went up in flames and devoured the spire, leaving the foundation intact. Does this not signify that, despite the collapse at the very top of the Church, Her Divine structure endures, and nothing will be able to demolish that?

A week later, other events shook up Catholic public opinion. A series of terrorist attacks incited by the followers of that same religion Pope Bergoglio submits to, transformed Easter of the Resurrection into a day of Passion for the universal Church, with 310 dead and more than 500 wounded. Even before it consumed the bodies the fire consumed the illusions of those Catholics who, with applause and guitars, intone the alleluia while the Church is experiencing Her Good Friday and Holy Saturday.

Some may object that the bombers in Sri Lanka, even if they were Muslim, do not represent Islam, and even the Imam of Al Ahzar who signed the document of peace and fraternity, represents all of Islam. Pope Francis, on the other hand certainly represents the Catholic Church. But for how long?

There is no true fraternity outside the supernatural which does not derive from relationships among men but from God (1 *Thessalonians* 1: 4). In the same way there is no peace possible outside that of Christian peace, since the source of true peace is Christ, Incarnate Wisdom, Who “has preached peace to you that were afar off and peace to them that were near” (*Ephesians* 2: 17). Peace is a gift from God brought to mankind by Jesus Christ, Son of God and Sovereign of Heaven and Earth. The Catholic Church He founded is the supreme depository of peace, since She is custodian of the truth and peace is founded on truth and justice.

Neo-Modernism, entrenched at the very top of the Church, preaches a false peace and a false fraternity. But a false peace brings war into the world just as a false fraternity brings schism which is war inside the Church. St. Luigi Orione foresaw it all, dramatically, on June 26 1913: “Modernism and semi-Modernism cannot go on: sooner or later it’s going to be Protestantism or a schism in the Church which will be the most terrible that the world has ever seen.” (Writings, vol.43, p.53).

Translation: Contributor Francesca Romana [with minor editing by MJB]

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