

## Vatican Godlessness

I shall now turn to the fruit of Vatican apostasy.

In speaking about *The Jewish People and Their Sacred Scriptures* in the Christian Bible, Ratzinger and his cohorts state that:

[http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents/rc\\_con\\_cfaith\\_doc\\_20020212\\_popolo-ebraico\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html)

**The anti-Pharisee virulence of Mt 23 must be seen in the context of the apocalyptic discourse of Mt 24-25. Apocalyptic language is employed in times of persecution to strengthen the capacity for resistance on the part of the persecuted minority, and to reinforce their hopes of a liberating divine intervention. Seen in this perspective, the vigor of the polemic is less astonishing.**

In this manner the crucial revelation in Matthew on the end of the age provided by Jesus, with parallels in the other Gospels, becomes nothing more than a polemic, invented later by his followers. The apostles employed this apocalyptic language because they were experiencing persecution, and were seeking methods for obtaining psychological courage. They were reinforcing their (useless) hopes of a liberating divine intervention.

If we regard the Matt 24 revelations from Jesus as true, they are vividly astonishing in their subject. They should be. This passage describes world judgment at the end of the age. However, this "polemic" is less astonishing if regarded as a psychological invention.

Ratzinger and his cohorts are truly deluded. They have no idea how God's plans for this world were described by the Old Testament prophets, by John in his *Revelation*, no matter how corrupted, how Matt 24 fits with those revelations, and how the Marian Apparitions are now forcing out attention to those divine warnings and promises.

Blatant apostasy goes back to Pope Pius XII. If one does a search of the Vatican Internet web site one does not find apocalyptic messages quoting the Bible on world judgment. Instead one finds remarks similar to those by Karol Wojtyla, the future Pope, quoted from *Ecclesia Christi, Lumen Gentium*, 11th September 1962:

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/1996/documents/hf\\_jp-ii\\_spe\\_13011986\\_address-to-pc-culture\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/1996/documents/hf_jp-ii_spe_13011986_address-to-pc-culture_en.html)

**Today we are in a better position to gauge the extent of Pope John XXIII's prophetic exhortation to banish the prophets of doom, and to put our hands courageously to the formidable task of renewing the world and its "encounter with the face of the risen Jesus . . . shining through the whole Church to bring salvation, joy and light to the nations of the world"**

Pope John XXIII meant secular joy and light. Did he truly imagine that an apostate Church would bring salvation to the world? He knew nothing about God's salvation.

The "prophets of doom" was a direct swipe at Lucy dos Santos, the senior Fatima seer, and the hordes that follow her. It was an insult to millions who believe the words of Jesus in the New Testament.

Can you estimate the number of Priests, Bishops, and Cardinals of Vatican II who were apostate, falling in line and supporting these godless themes?

To the *National Convention of University Rectors and Faculty Members*, Lvov, 12 May 2000, Cardinal Paul Poupard, President of the Pontifical Council of Culture, made the remark that:

**The unity that we seek avoids both extremes: that of a Euro-pessimism that sees doom and disaster everywhere and is devoid of Christian hope as well as that of a Euro-optimism that is based on the shifting sands of passing fads and fancies that lack a firm and solid foundation.**

In other words, if God's promises of World Judgment are part of the theology of Roman Catholicism the policies of the Church become devoid of Christian hope. Poupard meant secular hope.

The apostate themes are rampant. The report for a *Synod meeting of Bishops for Oceania*, Sept 30 to Oct 27, 1998 stated:

**In the theme of this Synod it is said about giving hope to the world. *Instrumentum laboris* reminds that a Bishop should be a prophet of hope. This is a clear reminder of the speech by the Pope John XXIII at the opening of the II Vatican Council when he spoke about prophets of hope and prophets of doom.**

In another Synod of Bishops in Special Assembly for Oceania in 1997 other advice was given:

[http://www.vatican.va/roman\\_curia/synod/documents/rc\\_synod\\_doc\\_26091997\\_oce-lineam\\_en.html](http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_26091997_oce-lineam_en.html)

**Many sects use apocalyptic imagery and messages. Dreams and aspirations are connected with biblical messages completely outside their original context. A biblical fundamentalism distorts a meaningful and authentic understanding of the truth of Jesus Christ. Through their use of Christian symbols and expressions, these sects distort people's desire and need for salvation. The existence of such sects shows how much effort should go into proclaiming the truth of Jesus Christ in a sound and liberating way, in accordance with the Church's tradition.**

In accordance with the Church's tradition? Was this the tradition of a fundamentalist view of God as the Apostles understood? As the generations understood down to the time of modern secular reinterpretations of reality? From this view the Church cannot give truth to the world "in a sound and liberating way" if it talks about God's divine justice. The author means being liberated from the apocalyptic promises of Jesus. According to his view apocalyptic revelations are merely perverted psychological imagery and messages invented by the Apostles. Of course, the Apostles may merely have borrowed these "distortions" as first promulgated by the Old Testament prophets who spoke of doom for the nations, and subsequent salvation as God specified.

We can now get a grasp how modern secular universities and godless seminaries have conditioned the minds of hundreds of thousands of Priests, Bishops, Cardinals, and Popes.

In a paper on The Social Dimensions of Globalization, we find other godless remarks:

[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdscien/documents/miscellanea2.pdf](http://www.vatican.va/roman_curia/pontifical_academies/acdscien/documents/miscellanea2.pdf)

**No one wishes to hide the difficulties or the dangers lurking in the practical implementation of what I have called the 'transnational civil society' strategy. As in all human endeavors, it would be naive to imagine that processes do not create conflict, and even serious conflict. The differences and the interests at stake are enormous. It is no accident that there is a kind of widespread anguish about the future running throughout society today. Some people are exploiting this anguish – and use it to fuel the crisis culture – as a political tool, deriving from it, depending upon the circumstances, either market-based Machiavellianism or party-based Machiavellianism. And it is precisely against this neo-Machiavellian culture that those who believe in the values of liberal personalism have to battle today. And this can be done successfully, if they manage to shake off a preconceived idea that they live in an age which is 'unfortunate' as far as action is concerned. In other words, an age in which they do not have enough room for a new kind of planning. This is a widespread preconceived idea in some circles, and the apocalyptic tones that are used are often tinged with a sort of nihilism. While everyone else continues to cultivate their own individual projects, these people continue to stress the rhetoric of disaster and catastrophe at all costs.**

Is anyone not aware of the widespread anguish about the future running throughout society today. Why? Because we forgot God. We placed our hopes on secular scientific solutions. Then we built vehicles that could ensure our total destruction. And how did we think our children would react to such imminent threat of doom? With happiness? With sound marriages based on high moral principles? With hope in a godless Pope?

Little do these godless minds recognize the fruits of apostasy. There is no promise of eternal life, and no hope of a sane world order without a real, living God.

While it is true that different parties and political forces are attempting to use the current world crisis as a means for achieving their own goals, the battle is not one involving the values of liberal personalism -- godless personal gratifications here promoted by the Church hierarchy. The battle is about God's holy truth. The battle is about men giving themselves to God's plans of future destiny. Given this apostate environment, it is no surprise that many groups look upon the present state of the world with nihilistic attitudes.

On the Vatican website one may find a pointer to Documents of the Roman Curia.

<http://www.ecumenism.net/docu/docu-curia.htm>

On November 11, 2001, a video conference was held among select Catholic theological Professors under the auspices of Cardinal Darío Castrillón Hoyos, the Prefect of the Congregation for the Clergy, and with the blessing of Cardinal Ratzinger. This resulted in a series of papers published separately. The subject was *"Eschatology from Vatican II until the Present Day"*. Eschatology is the doctrine of Last Things. The result of the conference was a new definition of "Lasts Things." The theologians of the Roman Catholic Church were redefining creative reality. See:

[http://www.clerus.org/pls/clerus/cn\\_clerus.h\\_centro?dicastero=2&tema=10&argomento=56&sottoargomento=0&lingua=2&Classe=1&operazione=ges\\_teleconf&rif=4518&rif1=4518lunedì](http://www.clerus.org/pls/clerus/cn_clerus.h_centro?dicastero=2&tema=10&argomento=56&sottoargomento=0&lingua=2&Classe=1&operazione=ges_teleconf&rif=4518&rif1=4518lunedì)

Father Jean Galot, S.I., presented a keynote paper entitled *The Doctrine of the Second Vatican Council*. Galot put forth the proposition that the *"renovation of the world is therefore irrevocably determined and in a certain realistic sense anticipated by the Church that lives on earth."*

This man is deluded also; he knows nothing about God's renovation of the earth. Since God is only a psychological projection, he cannot renovate the earth. Only the Church can do it. But that is not what we were told in divine revelation:

**Isa 65:17**

**For behold, I create new heavens and a new earth;  
and the former things shall not be remembered or come into mind.**

God will create a new earth, not an assemblage of godless people. The former things are those godless images promulgated today by an apostate Church.

In defining the Parousia, the second coming of Jesus, Galot goes on to delineate the significance of the remark by Jesus that he would return.

**Many have thought of a visible return to earth by Jesus. We know that in the primitive Church this expectation, which was very strong, resulted in disappointment. . . . Jesus gave another meaning to the announcement of his coming . . . :  
. . . the high priest interrogated Jesus, asking if he was the Christ, the Son of God. Jesus was not content with simply supplying an affirmative answer; he added that he would provide evidence that his opponents would be able to observe: "You will see the Son of Man again when he is seated at the right hand of God, and when He comes on the clouds of heaven" (Mt 26,64). With these words, Jesus does not announce a coming referred to the end of the world, but a coming that is very near: "From now on" The coming is imminent, and it is destined to last.**

Thus the second coming of Jesus is reduced to a "spiritual" presence that is imminent (after his death) and is destined to last through all the ages. The coming of Jesus is not literally on the clouds of heaven and in great glory, at the end of the age, since his "figure of speech" is merely a projection of his own wishful thinking.

Galot goes on with his godlessness.

**“. . . The word cloud must not be understood in a material manner: since it is a mark of theophany, it indicates a coming of a divine nature. After the coming, which was visibly manifest in human flesh and ended with life on earth, there will be another coming of Christ, which will take place with His divine power.  
“. . . The coming on clouds, inaugurated at Pentecost, is the coming enacted by the Holy Ghost so as to allow Christ to be present during the entire future development of the Church.  
“Jesus does not speak of a return but of a coming, and at the time of the Ascension, the Angels allow the Apostles to understand that this return is excluded and that the coming of Christ will take place in the same manner they observed when he ascended to heaven, meaning through the departure towards the heavenly state of being. Christ visibly disappears to become spiritual.  
“As it is a spiritual coming ("on clouds"), the parousia is always present for the further development of the growth of the Church. With the end of evangelization, which coincides with the end of time, the parousia reaches a definite summit. It is important to take note that the parousia is not a "theatrical" manifestation for the end of the world, but the great spiritual force that performs within humanity so as to transform it and fill it with the life of Christ through the Holy Spirit.”**

How much of this godless nonsense must we tolerate?

Galot then defines The Judgment

**The most ample description of the final judgment, in Mt 25(31-46), is set against an apocalyptic background. This setting must not be interpreted literally but according to the truth that has been taught.**

Galot meant godless truth that has been taught.

The video conference had other godless teaching by other godless priests:

From Sydney, professor Julian Porteous of the Catholic University of Australia said that:

**". . . since the Second Vatican Council, eschatology is no longer relegated to the end. Rather, there has been a rediscovery presented as "a radical dimension of the life of faith."**

The Second Vatican Council was the milestone, the demarcation point, for a formal proclamation on godless theologies. Thus we can see that the entire official theological apparatus of the Church is apostate.

We should not forget that if Ratzinger has become the mouthpiece for the Vatican, as well as its protector, he must have the full blessing of Karol Wojtyla as Pope John Paul II. Since Wojtyla elevated him to his Inquisitor position Wojtyla must have been receptive to Ratzinger's former liberalism, and supported the influence of such philosophies within the Church. Refer to Wojtyla's own secular university training. The official Vatican web site at

<http://www.vatican.va/holy%5Ffather/john%5Fpaul%5Fii/>

states that he later became professor of moral theology and social ethics in the major seminary of Cracow and in the Faculty of Theology of Lublin. As shown by concentration of his teaching, Wojtyla reduced theology to an explanation of human duties and relationships, not to interpretation of divine revelations, revelations that explain God's Will. If humanistic attitudes and godless policies are formulated in the Vatican to deny Fatima Secrets Wojtyla can be party to them on philosophical grounds. The symbolism of Catholic Holy Authority becomes a sham.

How many devout people in the Catholic Church today are being seduced by this godless leadership?

Ratzinger and Wojtyla both engage in fraudulent Secrets because they do not believe in Marian Apparitions. They do not believe in the validity of direct communication from the celestial realms with human mortals. Further, they can practice this apostasy only because

many Cardinals, Bishops and Priests are apostate with them. Otherwise they would be kicked out of the Vatican.

Toleration of spiritual fraud by Wojtyla must mean he condones such apostasy. If he travels to Fatima and beatifies shepherd children he does so as a show, as a means of placating the masses. Then Wojtyla , Ratzinger, and a host of Cardinals are frauds parading in fancy dress. They are all apostate.

The above examples are expressions of secular hopes, not holy promises. Apocalyptic doom, divine judgment, is not part of the repertoire of the modern Catholic Church espoused by the Vatican. This assessment is reinforced by other remarks directly from Karol Wojtyla himself, as the Spiritual Leader of the Church.

In a General Audience for Wednesday, 22 April 1998, found at:

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/1998/documents/hf\\_jp-ii\\_aud\\_22041998\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/1998/documents/hf_jp-ii_aud_22041998_en.html)

Wojtyla describes traditional eschatological images, and then goes on to say:

**On the other hand, we know that the apocalyptic images of the eschatological discourse about the end of all things should be interpreted in the light of their intense symbolism. They express the precariousness of the world and the sovereign power of Christ, in whose hands has been placed the destiny of humanity. History advances towards its goal, but Christ has not specified any chronological date. Attempts to predict the end of the world are therefore deceptive and misleading. Christ has assured us only that the end will not come before his saving work has reached a universal dimension through the preaching of the Gospel: "This Gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Mt 24:14).**

We can see that Wojtyla is following the same godless line he learned in the secular universities. God's revelation should be interpreted in light of its intense (psychological) symbolism, not its divine truth. The words of Jesus are then used by the Church as authority to justify its godless reinterpretation, rather than being understood as an apocalyptic event at the end of the age. According to Wojtyla the Gospel of the Kingdom rests in the bosom of the Church, and in its apostate leadership.

God help us all.

These pathetic men do not understand that God has control of the world and that the Gospel of the Kingdom will be literally preached to the whole world, as a testimony to all nations, at the end of the age. This gospel will not be taken by Catholic Church apostate minds, but by those Jesus himself selects for a great and new revelation. Then the end will come.

In a General Audience for Wednesday, 12 December, 2001 at:

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/2001/documents/hf\\_jp-ii\\_aud\\_20011212\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/2001/documents/hf_jp-ii_aud_20011212_en.html)

Wojtyla further states:

As is known, the Book of Daniel reflects the ferments, hopes and apocalyptic expectations of the Chosen People, who in the era of the Maccabeans (2nd century B.C.) were struggling to live according to the Law given by God.

This view of the Book of Daniel is that taught in our modern godless seminaries. This great revelation then no longer carries a prophetic promise for the future of this planet, but an apocalyptic expectation generated by the fears of the Maccabean world. As a consequence we lose the spiritual power of such crucial passages as:

**Dan 12:1-3**

**At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars forever and ever.**

Time and again we see how Wojtyla reduces the apocalyptic images:

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19871007en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19871007en.html)

Jesus Christ Has the Power to Forgive Sins, General Audience — October 7, 1987

Linked to the divine power of judgment about which we spoke in the previous reflection, Jesus Christ claimed the power of forgiving sins. The evangelists inform us of that, especially John. We have seen that the divine power of judging each and every person—underlined especially in the apocalyptic description of the last judgment—is profoundly connected with the divine will to save humanity in Christ and through Christ. The first step in putting the plan of salvation into effect is the remission of sins.

Wojtyla does not understand a plan of salvation that requires God's divine intervention in human affairs. According to his views God is not a real entity, bringing judgment, but a figment of our psyche. The spiritual leader of the Catholic Church then can speak in an abstract phrase: the remission of sins. This is the first step in putting the plan of salvation

into effect; the first step is not a renovation of the earth, a prerequisite for an era of holiness.

## **Apocalyptic Judgment**

As a consequence of this apostasy, the Church is now foundering in lost moral principles and perverse theological authority. The world is rapidly losing faith in an organization that depends upon psychological projections as the basis of its existence.

Sooner or later God's people will reject such rot.

In attempt to rebuild Church power, and to recoup centralized authority, John Paul II traveled extensively around the world, visiting many countries, and bringing the symbolic image of Holy Presence derived from Peter, and ultimately from Jesus. His efforts, while generating much sentimental honor, and drawing large crowds, have been to no avail in stemming the tide of Church deterioration. The masses still hope for an authority that will rescue them from world judgment. They know the world faces that Judgment. They do not understand the futility of placing hope in a godless man.

The Church is now a power machine, clanking along, with utter disregard for spiritual honesty, and a gross lack of respect for God's people. It is now in default as a spiritual leader and as God's shepherd. How long will God's people in the Church cling to that godless organization? How much will it take to shake them loose from those sentimental ties and a return to a direct relationship with God?

The Church hierarchy is not even aware of its drift from true Godly lives and loyalty to our Creator. They think godliness is determined by ethics and morals, the sense of human duty. They then create pleasant fables about God's love. They do not know the justice God has so clearly expressed to us through the Bible and through the Marian visitations. They do not know the difference between moral conduct and spiritual lives. Their displays of pioussness become their badges of authenticity.

Anyone can act pious, even godless persons.

Many other sources could be cited showing the spiritual betrayal of the modern Catholic Church.

Ernest