

## DE GLORIA OLIVÆ

\*\*\*

### (ABOUT THE GLORY OF THE OLIVE TREE)

#### I

*The Prophecy of Saint Malachi* is said to have been revealed to Saint Malachi, Archbishop of Ireland, around 1140 A.D., upon his finishing a pilgrimage to Rome, even though it was unknown until many years later. (According to some, it lay in the Vatican Secret Archives for over four hundred years.) The Prophecy consists of two parts: the first refers to Ireland; the second and more famous, which corresponds to the Popes, was first published towards 1595. We are going to deal with the latter here.

*The Prophecy*, short and concise in form, contains a series of mottos or maxims in the form of short phrases, both ambiguous and esoteric in nature, and refers to 112 Popes. It begins with Celestine II (1143–1144) and ends with the Pope who supposedly marks the end of History. According to what is said there, the present moment would be the penultimate of the series: Benedict XVI, who has as his motto *De Gloria Olivæ* (About the Glory of the Olive Tree). The motto *Petrus Romanus* (Peter the Roman) refers to the last Pope on the list, who will mark the end of Time—that is, the moment at which the Supreme Judge will appear and will preside over the Final Judgment of all men who have lived throughout History.

Needless to say, since this *Prophecy* is of the class of private revelations, it has no official status. The Church has never approved it; neither has she rejected it. As such, anyone may consider himself free to believe it or not, without it seeming honest to label such a person as being either naïve for accepting it or as incredulous for rejecting it.

The text in which the maxims or mottos are written is obscure. This should not seem odd since prophetic language is always mysterious and ambiguous by nature. Sometimes it is easy to discover the meaning of the mottos of certain Popes, to the extent that frequently the conformity of the text to the subject (or to the circumstances that surrounded his pontificate) is frankly surprising. On the other hand, other mottos either make it difficult to find in their legend an application to the Pope at hand or the task seems impossible and the meaning remains indecipherable.

Of course, the mottos may be interpreted in different ways without any of the interpretations being absolutely certain. Yet some may come closer to the truth than others, in that they seem more plausible or fit closer to the historical data, though they cannot be considered definitive.

Either way, we must take into account that prophetic language was not given for everyone to understand it. It may even happen that prophetic language is designed to be understood by very few persons or *even nobody*, this being the norm when dealing with the charisma of prophecy; and yet, that language is *present* and very clear at times, *To you it is granted to understand the secrets of the Kingdom of God; for the rest it remains in parables so that they may look but not perceive, listen but not understand.*<sup>1</sup> The prophecies of Jesus Christ about the end of the world are clear and entirely

---

<sup>1</sup>Lk 8:10.

understandable; the signs of which they speak have little mystery to them while, at the same time, they are clamorous and very tragic. *And yet they will be accepted by practically no one*, something which was also foretold.

Sometimes, Jesus Christ spoke prophetically with the express intention that he who is able would understand what He said, as if using the common expression: *let him who can, get it*. Therefore, it is here understood that *there may be* someone who understands Jesus' meaning, although it is also possible that nobody is able to comprehend it: *When you see the abomination of desolation, of which the Prophet Daniel spoke, erected in the holy place —let the reader understand—...*<sup>2</sup> The prophecy *is there*, if by chance anyone can understand it; although it so happens that, until now, no one has managed to know for sure what *the abomination of desolation set up in the holy place* really means. Yet, the prophecy has been uttered so that the disciples may *know* that, when such a circumstance is present, the time for the Final Moment of the History of Humanity has come.

In view of this, it seems reasonable to think that the prophet does not speak just for the sake of talking, as if he spoke in the knowledge that his announcement would be meaningless because it would not be understood by anyone. Since the prophet is dealing with important things, such consideration is not admissible; and it is even less admissible when the prophet is Jesus Christ. Therefore, it must be assumed that in his mind the prophet considers that his words will always be understood by some people; who, without a doubt, are more likely to be a small minority —perhaps the *elect*, or some of them. They, in turn, will certainly not be believed by anyone.

---

<sup>2</sup>Mt 24:15.

*The Prophecy of Saint Malachi* —let us not forget its character of private revelation— possesses all the appearances of belonging to the latter genre. Everything seems to indicate that the mottos that relate to the person and the work of each one of the Popes —or to the events of their environment or their era— *are there* to provide a key for him who is able to unravel their meaning.

Here we are not going to favor them, nor are we going to reject them. We do recognize, at any rate, their disturbing and mysterious character. For in quite a few of them, once they have been thoroughly examined, one is able to establish a clear concordance between the motto and its corresponding character.

Keeping in mind all that we have said, we will study the motto referring to the present Pope, Benedict XVI: *De Gloria Olivæ*, in Latin; *About the Glory of the Olive Tree* in English.

And the first thing one has to ask himself is this: Is it really reasonable to believe that this motto contains a more or less obvious meaning which may seem to *go well with* the present Pontiff?

For our part, we feel inclined to believe that the answer is in the affirmative. There are a number of historical circumstances which *seem* to fit the prophetic motto. We are going to try to examine this more thoroughly within the brevity of this essay.

## II

Is it possible to find any relationship between Pope Benedict XVI—or his Pontificate and historic moment—and the motto, *About the Glory of the Olive Tree*, which the Prophecy attributes to him?

The answer, as anyone can see, does not seem easy. There will even be some people who will feel compelled to think that no such relationship exists.

It should be taken into account, however, that the prophetic genre is ambiguous and arcane by nature. Therefore, even an affirmative answer—if there is any—cannot be regarded as absolutely certain. Should someone believe that he has actually found the said relationship, that person could never pretend to impose his discovery as definitive and final.

It is also important to point out that any prophecy, when it is authentic, belongs by nature to the supernatural order. Therefore, it would be futile to attempt to unravel it *through purely natural means*. But there is no obstacle to using some of them, namely study and serious historical investigation, which can become not only useful but also necessary—although never totally sufficient—for our case at hand and, based on the reasons given above, not even the most important ones for the study that we will try to perform.

And, given the fact that we are moving here within the supernatural realm, we must add that prayer is also needed, which restricts even more not so much the field and the possibilities of this investigation but its potential outcome, for not everybody practices prayer nor do people generally have faith in its effectiveness.

And since this Prophecy —let us begin with the hypothesis of granting it a prophetic character— refers *indirectly* to Jesus Christ and more directly to the *outpost* of His Kingdom on Earth, the Church, it seems most appropriate and logical to go to the Gospels in the hope of finding in them some key which could provide clues to our investigation.

If one examines the motto carefully, he will notice that there are two nouns which, since they are in the same sentence, must be closely related. One of them —*Olive Tree*— seems to play the leading role in the declaration, for our attention is immediately drawn to it; the second —*Glory*— rather performs the role of qualifying the former. In other words, it is as if the motto would be saying: *the Olive Tree shines in its Glory*.

The only place in the Gospels where a mention of the Olive Tree is made is the transcendental passage of the Agony of Jesus in the Garden of the Olive Trees (Mt 26; Mk 14; Lk 22). Some people speak of the Garden or of the Garden of Gethsemane, located at the base of the Mount of Olives. At any rate, there is no doubt that the historic event we are referring to, which was crucial to the History of Mankind, took place at the Mount of the Olive Trees.

The events that happened there, right after the Celebration of the Last Supper of Our Lord with His Disciples on the Night before His Passion, are well known; although they have never been sufficiently studied in depth. We will try here to outline a summary of them, to draw on their consequences later.

The Garden of the Olive Trees represents the zenith, or climax, of the human *failure* of Jesus Christ. The place in which the countless miseries of all Mankind concentrated on His Person, causing in Him a paroxysm impossible to be grasped by the human understanding and which led Him into such a deep anguish that it resulted in His

spontaneous shedding of blood through the pores of His Body; as the Gospels clearly testify.

The place that witnessed such distress and sufferings as are impossible to be described by the human language or understood by the human intellect, that place is the same one which witnessed the —apparent?— definitive triumph of Evil over God. The initial scene of Mel Gibson's film, *The Passion of the Christ*, reflects —to the extent that it is possible— this reality with acceptable seriousness. On that historic Night, the Olive Trees of the Garden witnessed what, from any point of view, seemed to signify the Final Victory of Satan over the Son of God made Man. In this sense, talking about the *Glory of the Olive Tree* cannot be taken but as something *respectful and serious*.

Was it the Supreme Triumph of Evil over Faith? Over the Loving Plan of God for Men? In that Night at least, everything seemed to indicate an affirmative answer. That is why what we are going to say now about the historical milieu of a Pontificate is not going to be pleasant for many people and will indeed be disturbing for all.

### III

With regards to the tremendous events that took place during the Night of the Garden of the Olive Trees, we have hinted at the fact, without assuring it, that the Triumph of Satan over Jesus Christ in those crucial moments was merely *apparent*. But it was simply a figure of speech in order to introduce the theme; truly speaking, the Victory of the Great Enemy over the Son of God made Man was, then, absolutely *real*.

It is not less true, however, that it was a *transitory* Triumph; although Satan, wrapped as he was in the nets of his own Lie, was convinced that it was *definitive*. He did not discover his mistake—a decisive and incalculable error—until the moment when Jesus breathed on the Cross His last breath. It was there, and when any going back was no longer possible, that Satan finally realized the unfathomable depth of his mistake (1 Cor 2:8). It is very interesting to see how liars end up believing their own lies, following a rule which finds its greatest degree of fulfillment in the Father of all lies; hence he became, in turn, the Father of all the Deceived (Jn 8:44).

The Triumph of the Great Enemy over Jesus Christ that terrible Night was not at all only apparent; quite the contrary, it was entirely *real*. It was a Victory which already had its origin in very remote times when, disguised as a Serpent, the Enemy of God and man was able to *deceive* the First Parents of Mankind; although now, at last, after thousands of years, the Enemy achieved its consummation. The Night of the Garden of the Olives Trees was, therefore, the moment of the Glory of Satan —*the Glory of the Olive Tree*, that is, the one that took place in the so-named Garden of the Olives Trees—, in

accord with what, at that same moment, appeared to be the total *failure* —and so it was— of the Mission that the Son of Man came into this world to accomplish.

The *horror* of what that Night meant for Jesus Christ will never be understood in its total depth by men because it truly was a horror saturated with *reality* —as His Anguish was also real, *to the point of death*, according to His own words. And the same may be said about His sweating of blood; or about the unfathomable abyss that the Temptations to which He was subjected meant; or about the indescribable Darkness of the Night of His Soul in which He —the Innocent above all other innocents— was loaded with *the miseries and sins* of all Mankind; or about the infinite anguish of feeling Himself abandoned by His Father, *even as if He had been found guilty* . . .

In that terrible Night, had the *Glory* to which Satan was elevated been *merely apparent* . . . , then the horrors that destroyed the Soul of Jesus Christ would have been also *merely apparent*. It is impossible to ignore the relationship of one with the other.

This doctrine is as true as it is equally true that Jesus Christ —true Man, after all— would have been willing to reject such Anguish: *Father, if it is possible, remove this chalice from me* . . .

In the life of every man, and more so if he is a Christian, there occur moments of terrible darkness, in which he feels abandoned and everything seems to be lost —the *Nights of the Spirit*, of which the Mystics speak. In such situations, the intensity of the Faith cannot dispel the feeling of having been abandoned by God; of the darkening, to the point of paroxysm, of the very idea of God; of the futility of one's own existence; of the lack of meaning of all things . . . ; in a few words, of *total failure*.

Jesus Christ —true Man and true God, let us not forget this— lived in that Night all those feelings to a degree that exceeds all human knowledge. It is interesting to point out that the Christian People, and even the very Doctrine, have always suffered the trend of placing greater emphasis on the Divine Nature of Jesus Christ than on His Human Nature. Although it may seem incredible, it seems easier to believe in His miracles than in His sufferings. And yet, it is precisely not through such wonders and spectacular actions but through His pain and blood that Jesus Christ is going to look like and become *one of us*. The Letter to the Hebrews said that *without shedding of blood there is no remission*.<sup>3</sup>

And how does all this relate to the motto *About the Glory of the Olive Tree* which the prophecy of Saint Malachi applied to the historical moment of the Pontificate of Benedict XVI?

For those who want to see it, such a relationship is not difficult to understand: there is an absolute parallelism that exceeds the limits of what is disturbing for anyone who possesses good will and is disposed to understand.

For the Church has never suffered, throughout her entire History, a crisis as deep and dangerous as the current one. Despite all the deceivers and liars of the Propaganda of the System, she seems at this time to be about to disappear.<sup>4</sup> Even the great crisis brought about by Arianism (in the fourth century) had nothing to do in any way with the totality of the Faith; in any case, that heresy was only concerned with certain aspects affecting the right doctrine (dogma, heresy). Not so the current crisis, in which it is not this or that aspect

---

<sup>3</sup>Heb 9:22.

<sup>4</sup>The Propaganda apparatus which, in regards to the Church, the Powers put into place immediately after the Second Vatican Council —most of the time with the intention of harming her and influencing her decisions— has been impressive and unique throughout History.

of the Faith that is at stake, but *the very existence and meaning of the Faith Itself*. In this terrible Night to which the Church is being subjected, she would have reasons for doubting her own subsistence—there are many people, even within Her, who already consider her defunct—for she is living through moments of such Anguish as she has never experienced before: another new Night of the Garden of the Olives Trees which is becoming another Night of *Glory* for *Satan*.

## IV

Within the realm of hypotheses in which we are moving, if we consider the prophecy of Saint Malachi to be true, and if we take into account the motto *About the Glory of the Olive Tree* as applied to the current Pontificate of Benedict XVI, and if, on the other hand, we also accept the reality of the unspeakable horrors that Jesus Christ suffered in the Night of the Garden of the Olive Trees. . . horrors that became an authentic triumph for Satan, who contemplated them with an assumed Glory through the trees of the Garden—the Night of the *Glory* of the Devil before the Olive Trees of Gethsemane—if we can realistically consider all of these events, then it seems completely plausible to draw on them as a parallel to the present time in the Church.

Throughout her history, the Church has never suffered a crisis as serious as the current one. It is so widespread and so profound that we may say, without any exaggeration—though the pusillanimous and the liars may disagree—that it seems capable of actually making Her disappear. Nevertheless, for many Catholics of good will who suffer and are confused, there will always be the marvelous consolation of the unshakable words of our Lord referring to the Church: *And the Gates of Hell will not prevail against her.*

For a long time, immediately after the Second Vatican Council, a triumphant moment of the Church—which evidently was in all respects exaggerated if not false—was proclaimed from the roof tops: the famous *Springtime of the Church* or the *New Pentecost* announced everywhere by Pope John Paul II, etc., etc. Afterwards, with the passing of the years, when the *debacle* became too evident, members of the Hierarchy chose to be *silent*, without ever acknowl-

edging that the crisis had originated, above all, from the twisted interpretations of the Council by interest Groups. And neither did they admit that the Documents of the Council had been previously manipulated to this effect, making them susceptible to being understood in multiple ways. And Pressure Groups —Neo-Modernism— took advantage of that ambiguity and wisely turned things to their own benefit; and nobody dared to put a stop to their actions.

The silence about the reality of the crisis went on for too many years; indeed, for as many years as the lack of remedies to fix it lasted. Desertions multiplied at a frightful rate, and an immeasurable number of Catholics was allowed to remain buried in doubts about the Faith; the Hierarchy was debased; the Priesthood was degraded; the sacraments were slowly suppressed; faith in the Real Presence of Jesus Christ in the Eucharist was *blurred* so as to be on the same level as the Protestants'; the Concepts of the Church and Justification were altered; Papal Authority was lost in favor of conciliarism; the revelations of Fatima were manipulated and falsified; . . . and a long *Etcetera*.

Throughout this long period, there was an attempt to *entertain* the Catholic Faithful with a multitude of external goings-on and an abundance of *shows*, which served well two clear purposes: on the one hand, to distract people's attention from the real problems, and, on the other hand, to make them believe, due to the enormous din, that *something* was there, when deep down there was really *nothing*. The Hierarchy multiplied its trips; large Youth Gatherings proliferated; spectacular and abundant canonizations —almost every Sunday— were celebrated outdoors or indoors; vulgar *closer relationships* of the Pope with the People were broadcast in the press and elsewhere. . . ; while, at the same time, people of dubious faith and even more dubious conduct were being appointed to influential

positions within the Government of the Church at an alarming rate; etc., etc.

Meanwhile, the poor Christian People languished in their Faith. . . and began deserting the Church. The splendor of the Liturgy with which we had worshiped God for hundreds of years was, gradually and without pause, being substituted by the noise of guitars, rock music, Festivals held inside the temple, the commotion of the charisms that the Spirit inspired everywhere —among the charismatic and non-charismatic alike, but the Spirit blew everywhere: everyone possessed the Spirit. Until the Church finally began to realize that the worship of God had been substituted for the worship of man.

Finally, the facts won the day and became evident as realities; they were too obvious. And now, at the present time, important members of the Hierarchy of the Church are beginning to admit, though timidly and while playing down its importance, the reality of the crisis. Unfortunately, they have not put forward any remedies. Meanwhile they go on preaching. A lot of preaching but without content, and without confronting the real problems: *Faith must form the life of Christians. . . Laymen must be conscious of their vocation as laymen. . . The ministerial Priesthood is of paramount importance. . . The prominence of women in the life of the Church is a ruse. . .* But they do not specify how to fulfill that ministry, or what that prominence consists of; and they do not show the dangerous errors in Faith and Morals that are proclaimed even by Cardinals. . . A comedian once said, either laughing or crying, that the current Church has made preaching about *Birds and Flowers* a trend, alluding, undoubtedly, to the lack of presenting authentic doctrine. And so on.

Of course, we have not addressed the root of the crisis in which the Church is submerged. The crisis —and the ensuing danger— is much deeper and more horrible than it seems to the naked eye. It is the moment of the true *Glory* of Satan, which had its beginning and foretaste in the Garden of the Olive Trees.

## V

A deep and serious study pertinent to the intensity and profound significance of the horrors suffered by Jesus Christ in the Night of the Garden of the Olive Trees is something sorely missed throughout the History of Christian Spirituality. The ancient Prayer Books dedicated to the Passion of the Lord used to begin their considerations from the moment of the Arrest and the beginning of the interrogations. In the movie *The Passion of Christ* (nowadays forgotten and, it seems, wilfully vanished), Mel Gibson has the Virgin, who, accompanied by the other Holy Women, contemplates how Jesus Christ was taken to Caiaphas, say the following words: *It has begun, Lord. So be it...*

The reality, however, was not exactly thus. Christianity, it is true, has become used to perceiving the events of the Night of the Garden as a merely *painful occurrence* that signalled the *Prologue* to the Passion of the Lord. But this perception is not surprising if one takes into account that human beings are more prone to consider the sufferings of the body as something more obvious and tangible (and even more painful) than those of the soul. The truth, though, —and even more so in this Story— is very different.

The true *zenith* of the Passion of the Lord; the moments of His *most deadly anguish*; His feelings of supreme failure in His Mission; His horrible shame because He felt Himself burdened with the sins and miseries of the whole of Humanity; to which it should be added His sensation of finding Himself wrapped up in the most terrifying of solitudes. . . ; all these moments which the Man Jesus Christ suffered had already taken place in the Garden of the Olive Trees. What fol-

lowed was but the visible, physical development of what was already first contained *in potency* and then accomplished, with a dreadful intensity, as an act in the Garden. The *physical* tortures suffered by Jesus Christ in the following hours (flagellation, crowning of thorns, the very torments of the crucifixion. . .), carefully considered, in no way differ from the same sufferings that an infinite number of Martyrs who gave their lives for the Faith would suffer. Later on, we must consider that it is not there where the deepest core of the *Mystery of the agonizing Suffering to the point of death* undergone by Our Lord lay.

Such Agony of Death, with its ensuing sensation of Defeat and Failure, together with the feeling of *guilt* before His Father, was suffered, in turn, before Satan's very countenance. The same who, with his horrible grimace of Victory and satisfaction, looked on, convinced of the reality of his Triumph. It was the moment of his *Glory*, to which, in the darkness and silence of that horrible Night, the Olive Trees of the Garden became witnesses. All of which must have brought about in Jesus Christ an *Affront* of truly lethal pain and intensity, impossible to be fathomed by any human being.

His *loneliness* was total in spite of His having looked, in vain, for consolation. His most intimate friends had abandoned Him and surrendered themselves to sleep (*You could not stay awake with me even for an hour. . .*).

Should we admit the hypotheses with which we have been working—that *About the Glory of the Olive Tree* is a motto applied to the current Pontificate—, such premise would authorize us to transpose the events that occurred in the Garden to the current moments of the Church (the Church being the Body of Christ and He being her Head). Then we are facing a horrible and disturbing reality: *Never before has the Church found Herself more discredited vis a vis the*

*World, less reputable, and in greater loneliness than in these current moments.* The influence that for so many centuries the Church had wielded in the World has almost completely disappeared. To top it all, her discredit has reached heights that would have been unthinkable fifty years ago. Of course, these statements will create a scandal for many and denial from not a few; which, of itself, is not enough to demonstrate that these statements *are not based in reality*. The Word of the Pope no longer means anything (although, according to some, it is worthwhile to take into account that, almost continually, all seems to point to the fact that the Pontiff himself avoids facing real problems). Never before has his Person been so accused, slandered, despised, and persecuted in the way and manner in which it is happening in the present time. Even the United States Supreme Court dares to accuse and condemn the Vatican (an independent State ruled by a religious Pontiff who is also Sovereign in the civil sphere). The most prominent theologians, Archbishops with prestige, and even Cardinals do not find any inconvenience in confronting the Pope and criticizing him openly and even opposing his decisions (the Austrian church, for instance, has rejected Episcopal appointments emanating from the Holy Father; and nobody has raised the slightest objection to such behaviour). The Catholic Church, formerly the Supreme Teacher defining behavior and human relationships throughout the World, has been practically reduced nowadays to merely one more NGO.

In the Night of the Garden, Jesus Christ felt Himself a complete failure before His Father. And He felt the same before Satan's countenance, the latter completely convinced of his definitive Victory. The defeat of the Son of Man was also, from that moment, the defeat of His Church that would take place some day; according to the prophecy of Saint Malachi, precisely in our own time.

One should notice, nevertheless, an important point that implies a decisive difference: Jesus Christ, through His Humanity along with His Divinity with which it forms a whole (although without intermingling) in His one Divine Person through the Hypostatic Union, was, at all moments and in spite of all, the Innocent *Par Excellence* among the Innocent. The sins and crimes that He willed to carry and *make His own never were, truly, committed by Him*; which is not an obstacle in defining His Failure as entirely *real*; otherwise, his absolute Victory and definitive Triumph would never have been *real* either. The Church, nevertheless, which is His *Mystical Body* (He is the Head) is formed by men who truly are sinners —and absolutely guilty. They have not carried alien crimes, no; they have committed them. That is why it is fittingly stated that the Church is both *Holy and Sinful at the same time*. Already since time immemorial, the Church was known as *Casta Meretrix*, an expression that the early Church Fathers made their own.

Hence it may be stated in all truth that the current crisis is entirely imputable to the men who constitute the Church. Now it is not an *Assumed* Failure, but a *Personal and Guilty* Failure. The Desertion (one may also say Apostasy) within the Catholic World has reached such a depth and seriousness that merely alluding to it gives one the chills. In fact, we have been outlining the depth of the crisis, at least in its most visible and graspable aspects, to the average Faithful. There exist, nevertheless, in such a crisis, two issues of extreme seriousness and profound iniquity which current Catholicism has fallen into. Both suppose the highest and most serious detonating point of the current crisis; so much so, that one may legitimately think that it is impossible that God will refrain from intervening with the strength of His Justice.

## VI

We are compelled, against our wishes, to introduce a parenthesis in this extraordinary story —more fantastic than a Dantesque narrative and more difficult to grasp in all its profound significance than any concoction of the human imagination. This interruption is necessary for the sake of clarification and for a better comprehension of the issue at hand and in order to provide some details that may facilitate a better understanding for the reader of what is being said here.

We have repeatedly said, in this explanation of the Prophecy of Saint Malachi which we are providing, that the corresponding motto of the Pontificate during which the Church is living in these moments, the Pontificate of Benedict XVI, is *About the Glory of the Olive Tree*. Such motto occupies the next-to-last place on the list of all pontiffs, since the Prophecy points to a certain *Petrus Romanus* (Peter the Roman) as the last one on the list. His Pontificate will take place in the last moments of History. He is a mysterious character about whom commentators have done much lucubration throughout the centuries. According to the Prophecy, though, it is very clear that the Pope about whom the *last* motto is concerned will coincide with the final moments of the History of the Church and of the entire Humankind; the very moment when Humanity will be judged by the Supreme Judge at His Second and Final Coming.

The name *Petrus Romanus* appears surrounded by the most profound of mysteries within the context of a Prophecy which, in the hypothesis that one may want to admit as certain, is, by itself, quite arcane and sufficiently enigmatic. It is curious to note that, through-

out the History of the Church, no Pope wished to attribute to himself the name of Peter, doubtless out of respect and devotion to Saint Peter, Prince of the Apostles and First Pope of the Institution of Salvation founded by Jesus Christ. This is a historical fact that eludes any type of speculation. Such name —Peter— has been virtually reserved, according to the Prophecy, to the Pope that will close History, coinciding with the Second and Final Coming of the Supreme Judge.

Now, such as always occurs in any prophecy —and even more so regarding this one—, no one knows either what the name *Peter* signifies or answers to exactly, or to what such presumed *Romanness* refers. According to some commentators, such appellation is purely generic in this case, they may even add that the lapse of time between the Pope appointed as next to last —*About the Glory of the Olive Tree* – and the one established as the last of all— *Petrus Romanus* — is indefinite; which might entail that between one and the other there could reign other Popes not explicitly mentioned in the Prophecy of Saint Malachi. This is a hypothesis, nevertheless, that the Prophecy itself seems to belie, according to what we will see immediately.

And if this were not enough, an important concern remains to be added, as something able to increase the mystery. In reality, the Prophecy does not definitively end with the enumeration of the 112 mottos; at the end of all of these, the text incorporates a sort of *postscript*, as disturbing as it is enigmatic, which reads exactly thus:

*In prosecutione extrema S.R.E. (Sanctæ Romanæ Ecclesiæ)  
 sedebit Petrus Romanus,  
 qui pascet oves in multis tribulationibus,  
 quibus transactis, civitas septicollis diruetur.  
 Et Iudex tremendus iudicabit populum suum. Finis.*

Which translated from the Latin means the following: *During the final persecution that the Holy Roman Church will suffer, Petrus Romanus shall reign, who will tend the sheep among a multitude of tribulations; after which, the City of the Seven Hills (Rome) shall be destroyed. And the terrible Judge shall judge His people. The end.*

And we have not yet reached the end of the series of question marks which the prophetic text presents. For no one can agree on whether the *Shepherd*, who will tend what still remains of the Flock of Jesus Christ during those terrible moments, refers to the Pope marked as Peter the Roman or to the one (Benedict XVI) to whom the motto *About the Glory of the Olive Tree* belongs. According to which, it is necessary to recognize that the Prophecy is also quite ambiguous on this topic too.

As far as we are concerned —and we still remain within the realm of commentaries and speculations—, we are inclined to think that the aforementioned *Shepherd* is undoubtedly Peter the Roman. There are arguments which support this affirmation which will certainly appear as shocking to some. We will endeavour to say something in this regard, but we must first make an important observation.

As anybody may suppose, this whole problem has given rise to a multitude of speculations regarding both the moment of the End of the World and what is known in Theology by the name of *Parousia*, or Second Coming of Our Lord. We do not pronounce ourselves in either way regarding this theme, nor do we lean either in favour of its proximity or its remoteness in time. The main reason for our position being that God has reserved to Himself the exact moment of such a Transcendental Event, according to the Words of Jesus Christ Himself; and in no way has God willed to reveal it (Mt 24:36; Acts 1:7). On the other hand, this study does not refer to that moment concretely; therefore, I will make no attempt to expand on

it. The present work merely endeavours to develop a commentary on the prophetic motto *About the Glory of the Olive Tree*, which anybody may feel free to either accept or reject.

We have stated above that the prophetic text that points to the Shepherd who will lead the decimated Flock of Jesus Christ during the last Great Persecution refers to Peter the Roman, not to Benedict XVI. The main reason at the base of our statement is that the current reigning Pope does not seem to possess the sufficient qualities to attribute to him such a laudatory title. To expound this statement would require a historical-theological essay, not this article which is, after all, predominantly pious in nature.

Regarding *the decimated Flock of Jesus Christ*—those who will remain in those terrible moments—, let us remember the words of Saint Paul in which he speaks of the Great Apostasy that will take place during the Final Times (2 Thess 2:3); as well as those words of Jesus Christ Himself: *But when the Son of Man comes, will He perchance find Faith on Earth?*<sup>5</sup>

Returning to the theme of this article, we said that the Church nowadays is the Great Defeated One before God. The Big Culprit of an Apostasy of which she will have to render account before the Justice of the Terrible Judge. In this regard, we alluded to two especially serious faults, which seem to have been the main ones that have brought the ruin of the present crisis down upon the Church. Regarding this ruin, there remains only the promise of Jesus Christ which grants us the certainty of overcoming it (*And the Gates of Hell shall not prevail. . .*).

---

<sup>5</sup>Lk 18:8.

## VII

Before we continue with this article, we must let the reader know that we have been compelled to reflect upon the expediency of continuing and culminating a Study which, after all, is based on mere speculation (which does not cancel the absolute truth of the foundations upon which the Study lies). We have interpreted the corresponding *motto* from Saint Malachi as an allusion, in prophetic form, to the actual crisis the Church is suffering —something which has been done succinctly and without resorting expressly to the support of bibliographic references, given our intention of not turning this Study into a prolix Essay. There exists, however, a most abundant and entirely reliable Documentation which may serve as proof of what is being affirmed here; we suffer no inconvenience in making it accessible to anyone who wants to asseverate the veracity of the opinions contained in this Study.

We have insistently repeated here that, in our modest opinion, the crisis to which the Study alludes is the gravest and most dangerous the Church has suffered during her entire History.

We have also endeavoured to show that the current terrible situation the Church is undergoing is but the consequence of the sins of Christians (although here we are referring mainly to Catholics, who constitute the Only and True Church) and, more specifically, a tremendous and general Apostasy to which the Ecclesiastical Hierarchy itself is not alien.

Apostasy, which presupposes a conscious and wilful abandonment of the Faith, is perhaps the gravest treason members of the Church can commit. The different forms under which this Apos-

tasy has manifested itself have been briefly and superficially enumerated here, along with the ensuing grievous faults that Catholics have borne upon their backs. But the two most important forms (at least according to our opinion) have been deliberately reserved for this final exposition.

The situation is so serious that it has given rise to two factors whose extraordinary sensitiveness and transcendental repercussions are undeniable. Hence, the idea of abandoning this theme has crossed our mind. For it is also necessary to think about the possible scandal one could cause in those of weak Faith, given that the vast majority of the Faithful ignore the seriousness of the moment in which they live —although that is not enough grounds for them to escape its consequences: many have freely opted to abandon their Catholicism; meanwhile others, even more numerous, have stopped being Catholic without even knowing it.

The problem should be posed in the following terms. Can one consider it right to remain silent when Evil wreaks havoc and expands freely, finding hardly any opposition, thus causing the deception of multitudes and consequently placing the salvation of their souls at stake; when the Great Enemy of the Faith is succeeding in changing the concept and configuration of the Church which have remained safe and sound during twenty centuries; when this Enemy has deprived the Redemption effected by Jesus Christ from any meaning, blurred the sphere of the supernatural, transformed the cult of God which is substituted with the cult of man —provoking the desertion of Catholics by the hundreds of thousands. . . . Can one remain silent when all that is happening— and we have made but a brief enumeration of events —without pointing out the danger, so that one can alert whoever still wishes to be free from the power of

Deceit and not risk his own salvation? Is it not perhaps even a duty to denounce it?

Having reached this point, it is already time to expose the first of these two situations, reserving the most serious and frightening one for the final part of this Study. One must keep in mind, however, that we will have to proceed succinctly and concisely.

As any Catholic knows, the sources of Revelation are only two: Sacred Scripture and Apostolic Tradition. The Church has never recognized the *subjective interpretation* of such sources (which is exactly the heresy of Luther, who professed the free and personal interpretation of the Bible and completely rejected Tradition). It is the Church as such, and only She, who enjoys the assistance of the Holy Spirit with the purpose of interpreting with total guarantee the data of Revelation. Written Revelation (Sacred Scripture) became definitely closed with the death of the last Apostle. Apostolic Tradition stems from the Apostles and transmits what they received of the teachings and example of Jesus Christ and what they learned from the Holy Spirit.

Given that, as we have said, the possibility of subjective interpretation of Revelation within the Church does not exist, the Church Herself is the only one called to guarantee the security and veracity of the revealed data and to keep them intact. In this sense, her infallibility is guaranteed by the assistance of the Holy Spirit through the authentic and legitimate Magisterium. Throughout the centuries, she has studied in depth the revealed data, *although maintaining always its immutability*—for man cannot add or subtract anything from the words revealed by God. But delving deeper into the study of revealed data does not mean adding to or subtracting from or changing anything in it.

Hence the fundamental and transcendental importance of the Ecclesiastical Magisterium, which, assisted by the Holy Spirit, has remained safe and sound and immutable throughout twenty centuries, constituting *the only guarantee Christians possess that whatever is taught by the Church is exactly the content of authentic Revelation*.

The consequence is self-evident: should the Magisterium waver or become discredited (through changes, additions or subtractions, or being questioned in its entirety or partially) there could exist no certainty whatsoever that the Church continues to teach the authentic Doctrine of Jesus Christ. Thus, the whole edifice of the Church would collapse and the entire content of the Faith would no longer possess the characteristic of certainty.

It is the case that, during twenty centuries, the Magisterium remained intact and immutable; it could not have been otherwise. Catholics have remained in perfect unity, enjoying unanimity and security regarding the content of their Faith (except for heresies, which, precisely because of what they are, remained separate from the Church).

We have said *during twenty centuries*. Nevertheless, from the commencement of the Second Vatican Council, a powerful Movement within the Church *has endeavoured to torpedo the Magisterium* — and very successfully too, apparently. Hence the dreadfulness of the current situation: Numerous masses of Catholics no longer know where to go for shelter or what is exactly the content of their Faith.

The Neo-Modernist Theology at the time of the Council and subsequent to it has questioned the value of the Magisterium prior to the Council. And even some high-ranking officials of the Ecclesiastical hierarchy, relying on the same Council, have attacked the Magisterium of the Popes that preceded it. On the other hand, the ambiguity of some conciliar texts has given rise to doubts regarding

fundamental truths of the Faith and has offered grounds for their being interpreted as changes regarding the prior Magisterium.

The doubts introduced by the Neo-Modernist Theology regarding the Magisterium prior to the Council, by apparently attacking that Magisterium from the subsequent Magisterium—and consequently stripping both of their credibility—, are the cause for the current moment of confusion and obscurity within the bosom of the Church, which are precisely the weapons that the *New Religion* of the *New Age* needed to destroy her.

The attacks of Neo-Modernist Theology against the Magisterium prior to the Second Vatican Council were frequently, though not exclusively, aimed against the Council of Trent; they tried to support themselves, as it was expected, on the Second Vatican Council itself. But perhaps that Theology did not realize that the consequences of those attacks could be devastating for the Church.

If a previous Council can be attacked by another which follows it, then for that very same reason and according to the rules of Logic, the *latter may also be rebutted by the former*. Once it is admitted that a Council is capable of calling into question the Doctrines proclaimed by another, then it is evident that the value and credibility *of all Councils* self destruct and fall apart.

If one adduces, as the Neo-Modernist Theology has been doing—especially aiming at the Council of Trent—, that the Doctrines promulgated in a Council are valid only for its time and according to the thought parameters proper to that time, it is then evident, following that line of reasoning, that *the exact same thing could be said of any Council*. Who would be able to guarantee that the Documents of the Second Vatican Council will not be rejected by a subsequent Theology, arguing that those Documents are only valid

for the time when they were written down and that they will have to be interpreted according to the trends of current modern thought?<sup>6</sup>

If, on top of that, the attacks would have been carried out *purposefully*, then undoubtedly one could assume, with all certainty, that the object deliberately pursued by those attacks was the destruction of the Magisterium.

Assuming for a moment that they were successful —which is something unthinkable, given the promise of Jesus Christ regarding which the Gates of Hell shall not prevail against the Church— then, once the Magisterium disappears or becomes completely discredited, *Catholics would lack of all firm basis for their Faith*. The moment that any given truth of the Faith could be questioned, without anything or anyone guaranteeing and assuring it, then it would all be tantamount to the impossibility of believing in anything transcendental and supernatural. To say it more simply: We would be facing pure atheism.

The Church *appears* to find herself in that moment —or perhaps on the brink of entering it. Never before has Satan envisioned, as he does now, the moment of his Victory to be so near and complete. And never before has the Church seen Herself so severed and torn asunder as she is in this current moment; just as it happened to Jesus Christ on that Night among the Olives Trees in the Garden.

Although efforts have been made to disguise these facts, in order that they do not appear as an *attack* but rather as a way of providing a *deeper understanding* or as the best way to adapt the revealed word

---

<sup>6</sup>This reasoning is at the base of the doctrines of *historicism*, which has penetrated deeply into Catholic Theology since the Second Vatican Council, giving rise to the most pure Modernism (which was believed to have disappeared). According to these immanentist ideologies, Revelation does not determine man; it is the man *of each historical moment* who judges and interprets Revelation. The equivalency is clear: Subjectivism equals Modernism.

to the language of modern man, nevertheless the disparity and even contradiction among magisterial statements, before and after the Council, even with reference to *fundamental truths* are so obvious that nobody can deny them.

Cardinal Ratzinger (now Benedict XVI), when he was *peritus* in the Council, brought to notice during this Council that a fracture had taken place in the Doctrine of the Church regarding the consistent teaching of the primitive Church, the Church of the Fathers, *apropos* the collegiality of the Bishops. According to the Cardinal, the one responsible for such fracture had been Saint Thomas of Aquinas (and all the Scholastic or Medieval Theology along with him). The Second Vatican Council, according to the Cardinal, came to repair that breach which had remained opened in the Church for *seven centuries*.

Now as Pope, Benedict XVI has denied that the Vatican Council has caused any kind of rupture regarding Tradition or the Primitive Church; an asseveration which, in relation to the previous one, deserves to be accompanied by a clarification on the part of the Holy Father. Indeed, it would be important to know whether such *connection*, never broken between Tradition and the Primitive Church—carried out by the Second Vatican Council and confirmed by the Pope—comprehends and includes those seven centuries of Medieval Theology as well, or if, on the contrary, one should rather maintain that enormous *hole* or void in time and just jump over it.

It is also difficult to explain that the Magisterium of the Church may have erred—and in fundamental questions too—during so many centuries, without the assistance, consequently, of the Holy Spirit.

It is equally well known that Cardinal Ratzinger (never refuted by Benedict XVI) publicly maintained that the Constitution *Gaudium*

*et Spes* of the Second Vatican Council, is an *authentic Counter-Syllabus Document* (the *Syllabus*, by Pius IX, was published at the same time as his Encyclical *Quanta Cura*).

If one takes into account that the *Syllabus*, together with the Encyclical *Pascendi* of Saint Pius X, are the Documents that solemnly condemned Modernism and attempted to nip such heresy in the bud, undoubtedly the problem of the apparent *discrepancy* between Magisterial documents and declarations is clearly posed.

And the problem worsens still if one takes into account that some declarations contained in the Documents of the Second Vatican Council which refer to fundamental truths of the Catholic Faith are in evident disagreement with the previous Magisterium; which causes an obvious concern. As it happens with the concept of *Church*, for instance.

The Church has upheld during twenty centuries, without the least vacillation, that Jesus Christ founded only *one* Church, which is precisely the Catholic Church: *Credo... in Unam Sanctam Catholicam et Apostolicam Ecclesiam*. The last Magisterial Document regarding this issue, prior to the Second Vatican Council, is the Encyclical of Pius XII *Mystici Corporis* (1943), in which the Pope expressly states —after insisting on the fact that the Church is one Body and that there is only One— that *the Church of Christ 'is' the Church of Rome*.

Nevertheless, the Second Vatican Council (*Lumen Gentium*, Chapter 8, n.8, b) introduces the important change of substituting the expression *is* with the phrase *subsists in*. According to which *the Church of Christ subsists in the Catholic Church*: something which unquestionably removes its condition of Oneness, giving way then to other religions which are also repeatedly given recognition as legitimate instruments of salvation.

That this is not an arbitrary interpretation on our part is proved by the *Gatherings of Assisi*, where parity among all “religions” was granted, including those which do not profess cult to any god. On the altars of the Homeland of the Seraphim of Assisi were enthroned, on equal terms, Christian, Jewish, Muslim, Brahman, and Hindu cults... even the practices of African witches and black magic of the voodoos.

Any doubt disappears when considering that in the Encyclicals of Pope John Paul II (especially the first three, which he named *Trinitarian*), a legitimate salvific value is attributed to all religions. A Magisterium which, when all is said and done, completely ended the missionary activity of the Church, given that the Encyclicals of John Paul II also defend the theory of *anonymous Christianity* and the universal salvation of all men without exception.

On his turn, Pope Pius XII (in his Encyclical *Humani Generis*, 1950) expressly condemned the theory of Henri de Lubac, according to which grace is owed to human nature, as well as the doctrines of creative evolution of Teilhard de Chardin. Both characters were later rehabilitated by Popes John XXIII and John Paul II (de Lubac was elevated to the rank of Cardinal).

The nature and the space of this Writing make impossible to add here more testimonies regarding this theme. A task whose complete exposition would require several extensive volumes and whose bibliography exists. We have provided a few, by means of example, which nevertheless offer enough elements of judgment to consider the possibility of a rupture, referred in this case to the Magisterium prior and subsequent to the Second Vatican Council.

Once virtually every tenet of the Faith has been called into question and the value of the Magisterium has been weakened, then it

is not too surprising that while many Catholics have deserted their Religion, others have abandoned all religious practice.

Furthermore, despondency and confusion reign even among many Catholics who have remained faithful. The *unity and the firmness* of the Faith of the Catholic people which had remained intact for centuries seem to have vanished. Ours are times of desolation, well suited to recalling the words with which the Gospel of Saint Matthew describes certain sentiments of Jesus Christ: *Seeing the crowds, He was moved with compassion for them, because they were battered and dejected, like sheep without a shepherd.*<sup>7</sup>

All men have to endure a lifetime of work in this *valley of tears*. But we Christians in particular face suffering in a special way because we are called to share Jesus Christ's death. Therefore, our sorrows and anxieties are finally transformed into joy, for they are always shrouded in the Hope and in the certainty that we are going to gather with Jesus in the Father's House.

Consequently, it would be something very sad if, in one way or another, we were to be deprived of the consolation provided by the *eternal life* in the manner and form promised us and for which we have always been longing.

In one of his recent homilies, His Holiness Pope Benedict XVI stated that when we speak of *heaven* we are not alluding to one particular place: *we are not referring to any given place in the universe, a star or something like it*. The Pope goes on to say that when we use that term we want to affirm that *God has a place for us*; which he explains by comparing it to the loving memory of a deceased person that his loved ones preserve in their hearts: *We can say that a part of that person is still living in them, although that part is like a 'shadow' because that survival in the heart of the loved ones is also*

---

<sup>7</sup>Mt 9:36.

*destined to end.* And he immediately adds that *because God never passes... we all exist in the thoughts and love of God. We exist in all our reality, not only in our 'shadow.'* The Pope clarifies his explanation by saying that *in God, in His thoughts and in His love, not a mere 'shadow' of ourselves survives, but we are introduced and kept in Him, in His creative love for all eternity with all our lives, with our whole being.*

In short, according to the Holy Father, eternal life consists of our living *in God*; in His heart and in His love.

Although, in truth and strictly speaking, we are in fact already *living in God*, in His thinking and Love, as Saint Paul proclaimed in his Speech before the Areopagus in Athens (Acts 17:28). And we might even say that we *have been* in the mind of God from all eternity; which in no way authorizes us to consider the awful falsehood that we have always *existed*.<sup>8</sup>

It is clear that the Pope's words can be understood in an entirely correct sense. Perhaps it may have been desirable, however, to exclude some ambiguities, as well as to add some clarifications.

It seems more accurate to say that in eternal life we will live *with God* rather than *in God*. For it is in eternity where, at last, the plenitude of the loving relationship between God and man, or the

---

<sup>8</sup>Homily pronounced by the Pope at Castegandolfo, on the Feast of the Assumption of the Virgin Mary, on August 15, 2010. The line of thought of the Holy Father seems to indicate that the memory of a beloved person remains in the memory and the heart of his parents and friends, although, like any other *shadow* or memory, this one is also destined to vanish, for the latter must equally disappear...; it is not so with God, for He is Eternal and, consequently, we will forever remain in His thought and in His Love. This is an ambiguous statement which seems to contradict the fact that in eternal life it is the *person as a real being* that remains; it also runs the risk of leading to Pantheism. Nevertheless, it must be taken into account that one cannot demand the precision of the written word from the oral expression.

perfect Love our heart always longed for, will take place. A Love, however, that can only exist in a complete and total distinction of persons, which is an essential property to every Love; for Love always demands absolute *reciprocity* and total *distinction* between the two lovers (be they divine or human). Otherwise somebody would be induced to think that there is a possibility of one's falling into Pantheism.

Other than that, it is absolutely true that the term *place* cannot be understood, when referring to eternal life, in the same sense in which it is used in this life. Nevertheless, it has to have a *real* meaning. Otherwise, where are the *human bodies* of Jesus Christ and the Virgin Mary now? Moreover, the resurrection of the bodies is a dogma of Faith, and their location in eternal life cannot be reduced to the condition of a mere remaining as a memory in someone's mind (even if that someone is God). In this regard, maybe it is worth remembering what the XVI Council of Toledo (693) said in Article 35:

*[Jesus Christ] Giving us example with His resurrection that He vivifies us, after two days He resurrected on the third, alive from the dead; in the same way we believe that we also, at the end of this world, are to resurrect in all places; not with an aerial figure or like among the shadows of a fantastic vision, as the damnable opinion of some people stated, but in the substance of real meat, in which we are now and live, and appearing in the hour of judgment before Christ and His holy angels, where each will render account of what belongs to his body.*<sup>9</sup>

---

<sup>9</sup> *Denzinger-Hünermann*, n.572. The Councils of Toledo always enjoyed great respect and acceptance within the Church, being considered almost equal to the Ecumenical Council.

Neither can we forget Jesus Christ's very words: *In my Father's house there are many mansions. Were it not so, I should have told you, because I go to prepare a place for you; . . . that where I am, there you also may be.*<sup>10</sup> What would the Master mean by these words. . . ?

It is natural, therefore, that we Catholics, who have been called to live in an age of so many vicissitudes and contradictions, want to live in peace according to the Doctrine in which we were baptized and according to the Gospel that the Church has taught us ever since, without further changes or novelties. For indeed, *not that there is another gospel, but there are some who trouble you and want to pervert the Gospel of Christ. But even if we or an angel from heaven should preach to you a Gospel different to that which we preached to you, let him be anathema!*<sup>11</sup>

The revealed Word of God is not the same as the Magisterium of the Church, which depends on the former. But in the Church there is no individual and subjective interpretation of this Revelation; the interpretation depends on all of the Magisterium, which is the only one that, assisted by the Holy Spirit, can guarantee the truth and the correct understanding of the Word of God. From this it follows that if the Magisterium of the Church would disappear, then any kind of certainty as to the intelligibility of what has been revealed by God to man would collapse. Any changes or modification in the content of the Magisterium—which has been a closed and granite Body for over twenty centuries—would affect, no doubt, the correct understanding of the content of Revelation; which would then be subjected to all sorts of manipulations, either regarding the admission of apocryphal or false texts, or under the form of changes, additions, or subtractions

---

<sup>10</sup>Jn 14: 2–3.

<sup>11</sup>The Apostle Paul in his Epistle to the Galatians, 1: 7–8.

to it. So we end here with a text contained at the end of the Sacred Book of the Apocalypse:

*For I testify to everyone that hears the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book*<sup>12</sup>

---

<sup>12</sup>Apoc 22: 18–19.

## VIII

Finally we must allude to the last and most serious determination that modern Catholicism has accomplished: the *virtual* suppression of the idea of the Redemptory Sacrifice which Jesus Christ wanted to be perpetuated in the Holy Mass. Therefore, it is to be expected that the wrath of Heaven will fall, as a terrible punishment, upon the Church herself; which, in fact, is already occurring.

In order to understand the previous paragraph, one must remember the historical event of the *New Mass*. The New Mass, enacted in 1969 as the *Ordinary Rite* of the Catholic Church by Pope Paul VI, was prepared by a special Commission appointed for this purpose, which was composed of six Protestant experts and three Catholics. Of these three, Archbishop Bugnini was the President of the Commission. When his affiliation to Freemasonry was discovered beyond any shadow of a doubt, he was banished from Rome by the Pope — Bugnini was sent as Nuncio to Iran. But his work, which was carried out with the collaboration and to the satisfaction of the Protestant experts, *was not modified at all*. Hence, the hitherto perennial and revered Latin Mass of the Church was virtually eliminated, and a great number of centuries were left behind and submerged into oblivion. There are, throughout the History of Mankind, events outside and inside the Church which speak for themselves.

Among the Olive Trees in the Garden, during that terrible Night and before the imminence of the Passion and the Cross, the Devil was convinced of his all-encompassing Victory. Only when Jesus exhaled His last breath did the Angel of Evil realize his blunder. It was then and there when it clearly appeared that the Death on the

Cross of the Son of God was the great bargaining chip that God had kept to Himself; the very one by which the Evil One was definitively vanquished. These two moments, the alleged Victory of Satan and his real Defeat by Jesus, are clearly portrayed at the beginning and at the end of the film by Mel Gibson *The Passion of the Christ*.

But from that moment, the Devil already knew what to expect. If the Sacrifice of the Cross was the key, then it was precisely this sacrifice which had to be eliminated at all costs. Thus, he took upon himself the difficult task of eliminating the Mystery of the Redemption—the ideal of the Sacrificial Death of Christ on the Cross—from the minds and hearts of Christians. For twenty centuries he was not successful. . . until Modernism, which was believed to have disappeared, came alive again under the form of Neo-Modernism in the heart of the Church from the time of Vatican Council II.

It was then that what seemed impossible, as well as unthinkable, actually happened. The concept of the Mass as a renovation of the Sacrifice of Christ—not a repetition, but a *becoming present*, here and now, in all its reality, the Death of the Lord—fades to almost nothing and is replaced, in turn, by the prevalent and almost single idea of the Mass as a meal of solidarity or fraternity.

Any idea of an atoning sacrifice was relegated to the attic of obsolete concepts, as something that belonged to past ages and primitive cultures. Man no longer has to think so much about *participating in the Death of Someone* but about *living* in communion and happiness with his peers; he lives in a World that is self-sufficient and that recognizes Man himself as the only value within its reach. The worship of God gives way to the cult of Man—so much so that, from now on, the supernatural value of suffering and death, the need to atone for sins and to share the Death of the Redeemer, are replaced by modern concepts like the *New Spring* and the *New Age*, which

open themselves up to a *New World* which thus becomes the final stage of human existence.

So it was that the *New Church* of Modernity consummated her Apostasy, by turning her back on the death of the Redeemer and slapping God in the face with her contempt and rejection of the most wonderful of His works; the very work by which He had given up His life and thanks to which He had accomplished, in reality, the greatest imaginable Act of Love towards man.

There are details and gestures that speak for themselves. In a great number of Catholic churches and temples, the pews and kneelers have disappeared, replaced by chairs and comfortable seats too close to each other so as to impede the Faithful from any possibility of kneeling. The Charismatic and Neo-catechumenal Communities, properly approved, (it is fair to say) have seen that the hour of their triumph has arrived: by denying the value of the Mass as a Sacrifice, the celebrations (always outside the temples and in total absence of altars and appropriate symbols) of those communities gave way to festive elements like guitars and rock music; almost exclusive intervention by lay people, virtually ignoring completely the Priestly element; and meals of solidarity and brotherhood.

It is not worthy to add more examples, which, on the other hand, all Catholics have seen and experienced. And this is how the new Night of the Garden of the Olive Trees has been updated. Satan is again confident of his Victory, and this time there is no one to prevent it. At long last, the Church, having received this deadly and definitive Blow, has been destroyed and defeated.

There is no one to prevent it... until the Supreme Judge comes and what was prophesied becomes a reality: *And the Devil, who had deceived them, was thrown into the lake of fire and brimstone where*

*the beast and the false prophet were, and they will be tormented day and night for ever and ever.*<sup>13</sup>

And they will see the longings of their heart finally fulfilled who have remained faithful to the Lord and lived on Hope, in spite of everything, trusting in the Promise of Him Who had said that He would come again: *Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband*<sup>14</sup>; *... and the gates of Hell shall not prevail against Her.*<sup>15</sup>

---

<sup>13</sup>Apoc 20:10.

<sup>14</sup>Apoc 21: 1–2.

<sup>15</sup>Mt 16:18.