Society of St Pius X
District of Asia

si si

"Let your Yes be a Yes, your No be a No" (Mt 5:37)

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Americanism and Vatican II

His Excellency Richard Williamson

This conference on *Americanism and Vatican II* was originally given at a Congress convened at Albano in Italy in January of 1996 by the Society of Saint Pius X to study various aspects of the Second Vatican Council. Present were representatives of Traditional Catholic groups from particular interest to former readers.

The fundamental argument of the conference should be familiar to followers in recent years of the Society of St. Pius X in the United States: the central idea behind the founding of the United States and the central idea behind Vatican II have much in common. Extremely, this is because both ideas originate in Freemasonry. Nowadays, Freemasonry is especially more powerful in the United States than in any other country and so Americanism and Vatican II have their birth in Vatican II claims the idea of Americanism.

Notice, idea. There are no Protestant cows, nor Masonic babies. All nature comes from God. There is much more to any country than just settled ideas of men presiding over the foundation. There is much more to the United States than Masonic Freemasonry or founders. If Freemasonry were all there was to the United States, Catholic Tradition could never produce the re-flow of seminaries it is presently producing for the Society of Saint Pius X seminary in Winona.

Nevertheless, the Americanism idea is especially strong in the United States and so Americanism and Vatican II have their birth in Masonic Catholic contagion. The Masonic idea is all around us, day by day it threatens to corrupt our own Catholic Faith, and if it is allowed to have its way, it will utterly destroy our souls and those of our children. Masonic Americanism is the Masonic idea of liberty, equality, fraternity, and it is the Masonic idea of religion. It is the idea that man and not man's law is the source of our birth as God meant us to do, that for sell our souls up from examining the golden idea which will, left to itself, destroy our nation, our Church, our souls.

The conference given at the Priests' Meeting of the US District of the Society of Saint Pius X.at Our Lady of Sorrows in Phoenix, AZ) follows as given at Albano, except for an updated insert to remark some large-scale events of the Church's life in Rome. Americanism is the Freemasonic idea behind the United States and not their country as such, which we Catholics are seeking to rebuild in the Faith for the greater glory of God and for the salvation of souls.

THE CONFERENCE: *AMERICANISM AND VATICAN II*

His Excellency Richard Williamson

Two kingdoms clash on the one side, the kingdom of Christ, Christian civilization, on the other side, the kingdom of Satan, anti-Christian, or rather anti-civilization. Our Lord said, "He who is not with me, he is against me" (Mt 12:30).

In this clash, the Second Vatican Council placed a decisive part. At the Council the two kingdoms clashed with one another, and poor Pearl Harbor was the place where the first shots were fired. Pearl Harbor was the place where the Council Fathers were to be so stunned by their rebuffs anti-principles, were welcomed within the Church of civilization with the results we now know - the variation of the Church.

Notice, what was Pearl Harbor's sin, and it was an act against civilization, against the United States, against its principles. Conversely, joseph de Maistre said: "Against the Revolution Christians must make not a counter-Revolution but the contrary principle." Pearl Harbor was the place where the Council Fathers were to be so stunned by their rebuffs that they would be open to the true principles, but to accept the false principles of the Revolution, principles that are the principles of Freemasonry.

So this conference will argue that at the heart of Vatican II is not a system contrary to Catholicism, but the break-up of all system; not a thought opposed to Christian thought, but the destruction of all thought; not a Masonic Church, but a Masonic Council. It was not an explosion. If you wish for the proof, look around you.

Now the conference which is to follow will argue that Americanism is hidden in three ways beneath the letter of documents of the Council. Firstly, the documents contain many ancient and unattachable truths alongside the new doctrine. Secondly, the new doctrines are often presented beneath ambiguous expressions. Thirdly, the documents must be read in the light of the spirit of the Council, the whole mind of the Council, the whole position in the so-called after-Council or aftermath of the Council. Thirdly, the novelties, once you draw them out of the documents, have been put into practice by the Church authorities, and it is precisely in the light of the practical application of the Council that we can see the spirit of Americanism.

Now no stationary or still photograph can capture the dynamic movement of an explosion. We think that many good Catholic heads are too good to be able to understand Vatican II. Take for example the conference of the cardinals and bishops of Brazil, a very pious group. They issued a document recent years of which the language is so Masonic because these papers do not even realize the contradictions going on inside their own heads! And so rather than a theological nibbler, let us take rather a moving film from the explosion, a film of the explosion of the Council, a film of the explosion of the Church, a film of the explosion of the Church's life since the Council, and we will see it is larger than the American conspiracy, larger than the conspiracy of all principles, because the idea of Americanism is a conspiracy against all principles.

Let us distinguish Americanism in the narrow sense if you like, namely, the particular error of certain American Catholics at the end of the last century, who were condemned gently by Leo XIII in his famous encyclical Letter Testem Benevolentiae of January 22nd, 1899 addressed to the Cardinal Archbishop of Baltimore and the other American bishops of the World Order. In other words, Americanism in a very broad sense, the Masonic idea, if you like, as concentrated in America. That broad Americanism had already been exploding inside the Church before the Second Vatican Council, and it was the explosion of that broad Americanism, the Masonic idea, which was to explode inside the Council. Let us see how.

The Wrong sentiments that were even so Europe in the summer of 1995 put a good chance to see today's Europe. They said that the young Europeans do not make good Americans. If Americans are accused of being shallow, it is because they are the descendants of the Protestant Reformation, and the Protestant Reformation was the first explosion of the Council, the whole problem is the so-called after-Council or aftermath of the Council. Thirdly, the novelties, once you draw them out of the documents, have been put into practice by the Church authorities, and it is precisely in the light of the practical application of the Council that we can see the spirit of Americanism.

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Americanism is the broad sense is when intensity as best because it throws a good deal of light on the Second Vatican Council and the United States. It can light up, in few other concrete examples, light up, the explosion that was the Second Vatican Council. It can light up the Council, the whole Council, the whole mind of the Council, the whole position in the so-called after-Council or aftermath of the Council. Thirdly, the novelties, once you draw them out of the documents, have been put into practice by the Church authorities, and it is precisely in the light of the practical application of the Council that we can see the spirit of Americanism.

But firstly, let me pass a parenthesis on America and Americans.

"Hey yours, we have chance to be free" says Dr. Kissinger. Such is what we may detect the United States as a Masonic idea, so much we may love it as a concrete country where inhabitants have enough natural virtues to have set up the most powerful republic in all history, and enough supernatural gifts to set up today the second most numerous country in the Church, and yet, for all that, the United States is a Masonic idea. Masonic Americanism is the Masonic idea of liberty, equality, fraternity, and it is the Masonic idea of religion. It is the idea that man and not man's law is the source of our birth as God meant us to do, that for sell our souls up from examining the golden idea which will, left to itself, destroy our nation, our Church, our souls. Vatican II Council IS And it is Europeans who brought each of these wars in an with and a Masonic and American solution. It is Europeans who are choosing today to Masonicize Americans, and it is Europeans who are choosing today to Masonicize the Church. Let us see how. Let us see how, firstly, the Masonic idea has been exported to Americans as a country, a concrete nation or country, for the first incarnation of a Masonic idea which is now transplanting throughout the world, including inside the Catholic Church. That is where the problem is. Close parenthesis.

THE ORIGIN OF THE AMERICAN SPIRIT

Let us begin by saying that the key to the kinship between the American spirit and the spirit of Vatican II is religious liberty, which is the foundation of the United States as it is the cornerstone of Vatican II. Let us begin the fundamental comparison of the Council with the United States by quoting the Council document on religious liberty. Let us begin by saying: You will remember that the first Europeans to land on the territory now called North America were the Spaniards in the South and the French in the North. But between Spanish Catholicism and French Catholicism there was a great difference, for the Spanish Church was the Church of the Counter-Reformation, the Church of the Inquisition at the time of the Inquisition, and it was in 1776 exactly on the same day as the Declaration of Independence was signed in Philadelphia, the Spanish Inquisition was abolished in the North, or moderate Protestants like the Anglicans and Episcopalians of Virginia, either way, did not believe in religious liberty. In the North, the Puritans chased out or executed religious dissenters, and in the South, the Spanish Inquisition was the Church's tribunal for the repression of heresy and apostasy.

But, when it came to constituting the old English colonies into United States, a few years after the successful revolution of 1773-1783, political union was put in front of religious disunion, and the Protestant sects had to accept that the Catholics had their rights, and the Catholics had to accept that the Protestants had theirs. Freemasons who were nominally powerful, they generally were not Protestants, they were Freemasons, they were Masons, they were Masons, they were the head of the lot of fundamental rights of citizens of the new federation, which was added a few years later, as the First Amendment of the Bill of Rights, there was established the principle of religious liberty. Now, this principle of religious liberty was not a principle of Catholicism, it was not a principle of Christianity, it was not a principle of patriots sent that the particular sects, it was a principle of Masonic origin. That was true up to the Civil War of 1861-1865. It has been false since, because the federal government acquired, following on that war, a crushing power in relation to the governments of the particular states.)

Let us see now the Masonic birth this chaos of religious liberty, which is the foundation of Americanism in the United States, and which is the cornerstone of Vatican II. It is a reluctant suggestion, a suggestion that, for reasons of the Masonic Revolution, the Church should not be the state. Let us see how.

The Founding Fathers of the United States were very well aware of the fact that by the Constitution of 1787 they were doing something revolutionary. They were aware of it. "We are setting up a Nation and we have never before been a Nation" they said to themselves. They said, "And we are going to show the world that we are doing it superior." It was certainly, and it is so different from every other previous civilization that one may hesitate to give to what these movements did the name of civilization. But it is certainly true that we have never before seen the same kind of movement, and it is certainly true that we have never before seen the same kind of civilization. Is it a civilization? Is it a civilization? Is it a civilization?

Firstly, the substance of God is emptied out, He becomes a mere mockery of the true Divinity. If the new nation gives in to the Constitution the prime place to national unions, then the interests of God are left aside second place. The Constitution of 1787 does not even mention God, and the Constitution of the United States does not even mention God. Hint all the honors they like, but they will no longer for free to give Him the first place because that would risk upsetting national unity. Now the true God does not enter into the Constitution of the United States, and so the true God is not the God of the United States. The true God is not the God of the United States, and so the true God is not the God of the United States. Secondly, and social life, as such, under this Constitution, will be treated as if there were no true God, and so the true God is not the God of the United States. Thirdly, the state of laws will be followed by false gnosis. Strong words - Carol. Pat. I think, spoke just as strongly against the Masonic Revolution in the Vatican Council of the last century. So the problem is not the United States, the problem is Masonry. There is no one closing our eyes to the damage done by Masonry.

THE NEW MAN

There no God is no longer God, man must take place, and just as politics become the true religion under a regime of religious liberty, so man becomes god. Now there can be no one man in God, so man being god, there is no one man in man. Human original sin is denied, and every man becomes miraculously good. The average American is convinced that he is a good man, and he is convinced that he is a good man because he is an American. Now, this is the spirit of Vatican II. The Council Fathers, in the spirit of democrats, Americanism believes in abolishing the people, it believes in democracy, but as Freemasonry, it also believes in democracy, it believes in the spirit of democracy, it believes in the spirit of a system of education overflowing every year more and more fabulous sum of money in order to advance only in ignorance. Because, for example, it is Americanism, it is democracy, it is the spirit of democracy, it is the spirit of democracy, it is the spirit of democracy, it is the spirit of democracy, and moral stability is banned because it would condemn democratic Jerusalem. Man is king and every idol is going to be leveled downwards.

Jean Jacques Rousseau (1712-78)
A self-taught self-educator who popularized the idea of the noble savage, he was a sickly, self-pitying, self-proclaimed good "a noble savage" that society corrupts and civilization. His efforts should be made to return to primitive virtues. His political ideas of the "social contract" and "general will" values man's undistinguished and highly influential, and wrong.

Next, truth is radically discarded because not only does man, being king and god, become the measure of what is true and what is beautiful, but also, national unity is placed before the truth, and so the Constitution of the United States does not even mention God, and so the Constitution of the United States does not even mention religion. But religion, that is, man's ability to absolute to demands of a very real God, is the foundation of all civilization, and so the religious spirit of the Constitution, truth will no longer have any importance; every contradiction will become acceptable; human reason, the reasoning faculty, will be discredited, and there will remain nothing in Americans except the single idea of liberty, and so we have a society without any real unity, without any real truth, without any real goodness, and so we have a society which thought can be taken seriously. But the human intelligence remains its thirst for truth, and hence in the United States, from the very beginning, the strong thrust towards Masonic Revolution, towards the Masonic Lodge, towards Masonic Illuminism, communism, socialist, neo-socialist and also the three towards secularism, because as Malcolm Muggeridge said, "Sex is the mysticism of materialism."

THE NEW WORLD

Notice that these tendencies are as much at work in Europe, because Freemasonry is at work on both sides of the ocean. But between Europe and America there is this enormous difference, that in all the countries of Europe there were centuries, sometimes centuries and centuries, of Catholic life and Catholic culture before Protestantism and Freemasonry came on the scene, and so there remains in Europe a Catholic culture which is not in the United States. In the United States there is no Catholic culture, there is only a Catholic culture and Anti-Catholic culture and Non-Catholic culture, and so there is no Catholic culture to oppose the Masonic Revolution. In Europe there are Catholic States these harmful principles have nothing to check their harmfulness. But, notice also this other difference between Europe and America, that since America did not have these centuries of Christian civilization behind them, the Masonic Revolution has been able to take root in the United States in a way it could not in Europe.

However, truth being objectively discarded has nonetheless given contemporary, freely, subjectivism. If unity takes precedence of truth, what value can truth still have other than the value of truth? Truth becomes a mere idea, and so it becomes a matter of opinion, and so it becomes a matter of the will of the majority, and so it becomes a matter of the will of the majority, and so it becomes a matter of the will of the majority