



# si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

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## Simon Against Peter

### “ASSISI ON THE ROAD TO PEACE”

On the first page of the *L'Osservatore Romano* (Thursday, Dec 3, 1992), under the title "Assisi, on the Road to Peace" appeared John Paul II's announcement: on the 9-10 January, 1993, there will be held yet another interfaith encounter at Assisi in order to pray for Peace in Europe and especially in the Balkans.

"War is now raging in Bosnia-Herzegovina. For this reason the Bishop of Rome, together with the representatives of the European Episcopal Conferences invite the churches of all denominations of the (European) Continent to a special day of prayer to implore Peace for the Balkans." There follows the announcement of the return to Assisi together with the usual ecumenical gathering, this time reduced, however, to the European States alone: "We now wish to extend a warm and cordial invitation to the other Churches and Christian Communities of Europe (including Anglican 'ministers' ...of both sexes?) so that they may be represented at (this meeting of) Assisi. This invitation is also joyfully extended to Jews and Moslems, in the hope that they also be present in this circumstance, renewing somewhat that memorable encounter of the 26th of October 1986."

In the pure light of the Catholic Faith, that meeting held at Assisi, "a personal initiative of John Paul II," can only be considered as:

1. an insult to God
2. a denial of the universal necessity of Redemption.
3. a lack of Charity towards the infidels.
4. a danger as well as a scandal for Catholics.
5. treason or betrayal of Peter's as well as of the Church's mission.

And thus is it also in the new case of "Assisi 1993" which is nothing but a renewed humiliation of the One True Religion as well as an undeserved rehabilitation of false religions and a heresy-favoring lesson leading to conciliatory theology and a false charity (that "charity without Faith" for which Saint Pius X reproached "liberal Catholics"), as well as opening wide the doors to skepticism or at least to religious indifferentism (all religions are equally good, or at least it is quite indifferent to know which is the One True Religion) and last, but not least, constituting a treacherous attack upon the Catholic Religion whose incompatibility with error is no longer proclaimed but which is now assimilated....and by Whom!...to all those false religious beliefs as though the Catholic Church were just one more of the many religious expressions in the world.

### THE CROSS OF CHRIST IS THE ONE AND ONLY SOURCE OF PEACE AND SALVATION

It is impossible to mistake that Peace promised (by Our Lord) to men, that Peace which is the supernatural fruit of Christ's Reign, with that other - worldly and political peace: "Wars will remain until the end of time one of the signs of this world's fallen nature." It is the Catholic Church's duty as herald of the Gospel of Peace of Our Lord Jesus Christ to ceaselessly remind all men of all times and places that they cannot desire nor even dream of any kind of peace without wholeheartedly accepting the Kingdom of Christ (cf. H. Roux in J.J. Von Allmen's *Vocabulaire Biblique*, ed. Delaux et Nieste, Neuchatel-Paris 1954, under the word, "Peace"). It is for this very reason that Pope St. Pius X, horrified by the imminence of the First World War cried out: "It is now more than ever necessary to grasp and uphold the Cross of Christ and present it to all humankind in its hour of supreme danger as the one and only source of Peace and Salvation. (May 25, 1914)" But at Assisi, on the contrary, they seek a man-made and worldly Peace, while carefully concealing the Cross of Christ from the eyes of the world.



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### SCANDAL

Coming back to the scandal of assimilating or putting all those false religions side by side with the One True Religion as if they were all equally agreeable to God, the following facts will shed ample light on the "spirit of Assisi."

More than fifty years ago, a Roman prelate died suddenly. Universally known for his conferences given to Catholic Action groups in Rome, he had also authored a synopsis of the Gospels. After preparations for a solemn funeral had been going ahead (for several days) for the "pious" prelate, a heavy veil of silence fell over the activities which had been entrusted to a committee made up of members of Catholic Action. What had happened?

One of my colleagues well acquainted with Roman Curia secrets, revealed the mystery to me. The deceased prelate had, in the course of his life entrusted several typewritten notes to a friend of his, a professor at the University of Bari. Those letters were to be read and published after his death. The envelope was duly opened revealing a most unexpected and distressful surprise: the learned and "pious" deceased prelate had been a modernist, an assiduous and devoted reader of the noted modernist and biblical critic, Father Alfred Loisy (1857-1940), excommunicated in 1908 for his modernist ideas and who had been a professor at the *Institut Catholique* of Paris (and also known as the founder of French Modernism) who was also at the same time the "pious" chaplain in an Institute of religious Sisters where he used to celebrate with devotion Holy Mass every morning and would, right after, through his writings deny the divinity of Our Lord Jesus Christ!

In those typewritten sheets the deceased prelate exposed all his modernist theses. I was quite taken aback by the crudeness of his remarks and one in particular: "What sets us apart from the Moslems? That person, Jesus. Let us put Him aside."

We are here in the midst of that heretical, modernist and freemasonic utopia of that religion without dogma known as universal fraternity. This is the very "spirit of Assisi." What is it that separates Catholics from non-Catholics, from Moslems and Jews? It is Jesus, True God and True Man, the Sole Mediator between God and men, Founder of the one and only Ark of Salvation, the Catholic Church, outside of which there is no Salvation. The invitation addressed to all those heretical and schismatic sects, to the Moslems and Jews to "renew in a certain manner the memorable interfaith prayer encounter of October 27, 1986," implies, at the very least, a momentary setting aside of Our Sole Redeemer as well as of His One True Church.

### DOGMATIC ERROR

In that announcement of last December 3, there are certain elements, which further aggravate that painful recalling of the "spirit of Assisi." In fact, John Paul II, in the invitation, conceals or tries to hide himself as "Bishop of Rome" amongst all the other bishops representing those disastrous episcopal conferences born of the Vatican II Council and which have brought and continue to bring so much ruin to the Church: "the Bishop of Rome, together with the representatives of the European Episcopal conferences invite the local Churches of the European Continent to a special day of prayer." The invitation is then immediately extended "to the other Churches and European Christian Communities so that they be represented at Assisi": ...Churches against the One True Church: One, Holy, Catholic, Apostolic Roman Church. This, in short, is that confusion based on heresy and error - we are here really faced with a major and obvious dogmatic error - which has been so much in fashion since the disastrous and tragic Vatican Council II.

### CONCLUSION

The "spirit of Assisi" is only the expression of an erroneous philosophical and theological system adopted by Karol Wojtyla and which he thinks he has the right to impose upon the Church simply because he is the Pope. This is exactly what the German theologian, Johannes Dormann, professor emeritus since 1984 of the University of Munster's Faculty of Theology of Paderborn, has clearly and objectively demonstrated in his book *The Strange Theology of Pope John Paul II and the Spirit of Assisi*.

The Pope, simply in his capacity of private theologian, does not have the charisma of infallibility and, as such, is liable to error. He therefore has no right to abuse his authority as Vicar of Christ to impose on the Catholic faithful his own possible and personal theological errors. It is for this very reason that when Pope John XXII (1245-1334) preached in the chapel in Avignon the same error that he had held previously in his capacity of theologian, that is, that the souls of the saints who have reached Heaven must now await the General Judgment Day to enjoy the Beatific Vision, all of Christendom of that time and especially the great Catholic Universities reacted sharply and the Pope found himself compelled to retract his error even as he lay on his deathbed. This error later became the object against which was written the Dogmatic Constitution *Benedictus Deus* by his immediate successor, Pope Benedict XII (+1342). *Denzinger* 530-531.

Simon and Peter do coexist in the same person and Simon can interfere, resist and even reject the duties proper to Peter's Office and even go so far as to act in contradiction with his pontifical functions. This can be proved by referring to St. Paul's Epistle to the Galatians (2:14): it was at Antioch that St. Paul publicly rebuked the Chief of the Apostles (St. Peter) because the first Pope was, by his behavior, actually repudiating that Doctrine of Faith which he had personally and solemnly defined regarding the end or cessation of the Mosaic Law. It is for this reason that Cajetan points out that the famous axiom "Where the Pope is, there is also the Church" holds true only when the Pope acts and behaves as the Pope, because Peter "is subject to the duties of the Office"; otherwise "neither is the Church in him, nor is he in the Church" (Summa Theologica II-II question 39 article 1, ad.6). This would also be the case where a Pope, instead of faithfully keeping the "Deposit of the Faith" would seek to impart or to communicate to the Church, at the expense or prejudice of this same "Deposit," a new orientation or direction according to his own personal utopian views and ideas consisting in true and authenticated philosophical and theological errors and which are therefore in opposition with the orientation given to the Church by Jesus Christ and His Apostles.

In the very same issue of *L'Osservatore Romano*, p.6, we find: "Peter's Mission: Confirm Thy Brethren"; this is from St. Luke 22:31-32 "But I have prayed for thee [Simon], that thy faith fail not; ...and thou being once converted, confirm thy brethren." Once "converted," that is being yourself once again or of Simon once more being "Peter." Let us now pray that this hour come quickly and soon.

### Barnaba

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