

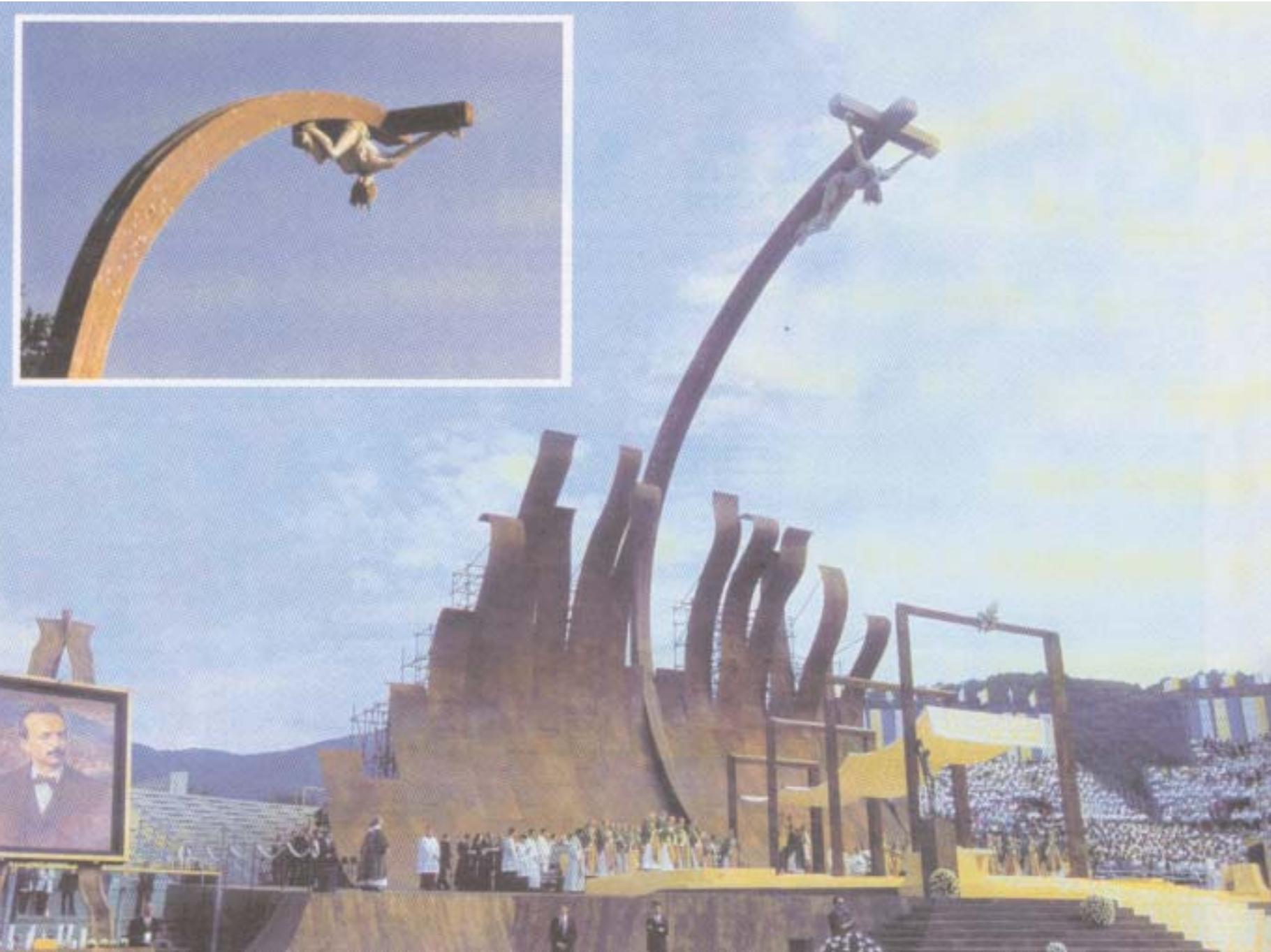


The Crucifix of Cevo

DON LUIGI VILLA WAS RIGHT

The exposition of this crucifix, a work done by the Hierarchy of Brescia, on September 20, 1998, at a sports field in Brescia, **was the symbol of the “beatification” and “canonization” of Paul VI,** which John Paul II, on that occasion, **presented as taken for granted and a sure thing.**

We reprint the article that Father Luigi Villa wrote about this horrible Crucifix which appeared in “Chiesa viva” n. 301, December 1998, nine months after the publication of his book: **“Paul VI beatified?”**.



All of the “Brescian” participants at the John Paul II event at the “Rigamonti Stadium” in Brescia, on Sunday, September 20, 1998, were faced with a huge upside down crucifix. Alberto Bobbio, in the September 27, 1998 [issue], of “Famiglia (non) Christiana” described it [the crucifix] as: **“an overhanging Christ. It rises from a fire, arches towards the sky. It does not stand erect. It falls back down [to the earth] ...”**

In short, a Christ who **“falls back down”** is an act contrary to the words of St. John the Evangelist – who having been present on Calvary! – wrote: **«Jesus said, “It is consummated.” And bowing his head, he gave up the ghost.»** (Jn 19, 30).

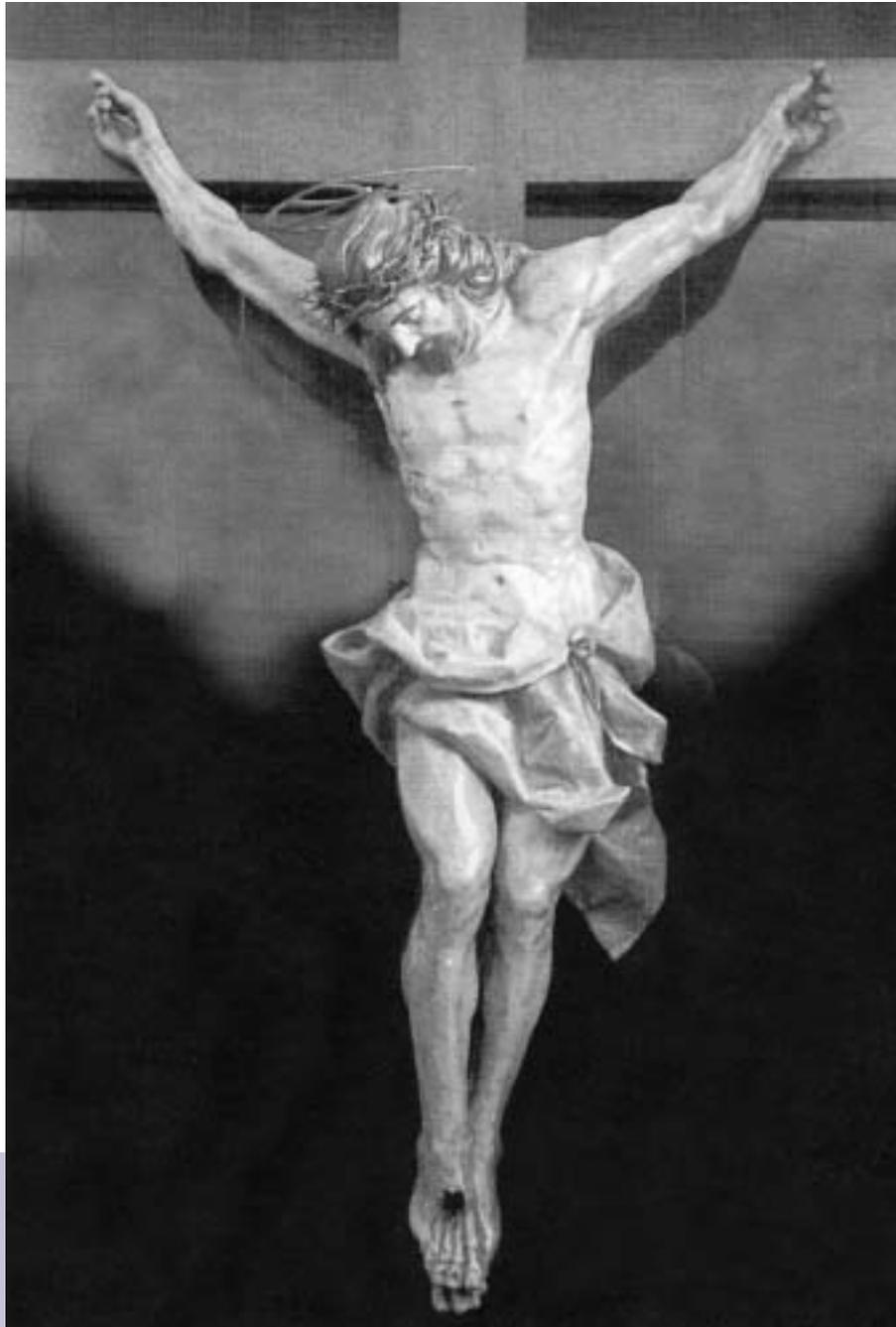
So this polychrome Christ, this scandalous act of falling on the entire audience, I don’t believe has left any of those present at this religious ceremony indifferent, because that Christ, who looks **to be diving upon them**, could not be the Christ, Our

Redeemer, true God and true man, bowed, yes, over man the sinner. However, He would never pose as a champion of diving – that is, HE who is the WAY, the TRUTH and the LIFE. He also said, **«... And I, if I be lifted up from the earth, will draw all things to MYSELF.»** (John 12, 32).

But then, why was the Hierarchy of Brescia allowed to exhibit – albeit in a sports field – from Brescia to all of the faithful that crucifix **in the act of plunging onto the crowd**, knowing that the CROSS, for us Christians, **is the “sign” – the most sacred of our faith in Christ who died on the CROSS for our sins**, and it is, therefore, also our only true insignia, and that which the Church has always represented, for two thousand years, **not in that horrible position**, but in His serene Divine abandonment to the Father?

»Father, into Thy hands I commend my spirit!»? (Luke 23, 46).

O CRUX, AVE SPES UNICA! Hail Oh Cross, of the most sublime hope! We adore Thee, Oh Christ, and we bless Thee, because by thy Holy Cross Thou hast redeemed the world!



**Adoramus Te,
Christe,
et benedicimus
Tibi,**

**quia per sanctam
Crucem tuam
redimisti
mundum!**

Because Thy name does not preside over the laws of the secularized States,
We of "Chiesa viva" raise Thee still higher, motivated by our love for Thee, bound as children to the Father,
as creatures to the Creator, as the redeemed to the Redeemer!

Thy Spirit animates us, and we implore Thee that we may burn more and more with the inner fire
which leads us to Thee! But we are grieving in our souls to see so many of Thy children gone astray,
who have forgotten THEE!

We offer Thee, everything, ourselves, and to Thee, we implore Thee to grant light and strength
to Thy Vicar on earth, to the Bishops, Priests,
in order to direct Thy flock in the holy ways of the Gospel,

defending it from the faithless shepherds and false doctrines of all heretics!

May Italy, the seat of Thy Vicar on Earth,

Once again resume Its Mission to bring to the world THY DIVINE KINGDOM!

We unanimously proclaim Thee, once again, with even greater fervor and enthusiasm, Our King!

And we promise that we will not give truce to
the enemies of **Thy legitimate Kingdom!**.. And that we may work to extend Thy Kingdom!

O LORD JESUS, TRUE GOD AND TRUE MAN,

receive our prayer! Accept our effort! Bless our sacrifice!

And may Thou not delay the arrival of Thy new ADVENT amongst us!

PAUL VI

Twenty Years after His Death

(1978 - 1998)

by Don Luigi Villa Th. D.

During the solemn “**Eucharistic Celebration**,” presided over by John Paul II on Sunday morning, **September 20**, 1998, in Brescia, in the stadium, for the “**beatification**” of **Joseph Tovini** and the **conclusion of the centenary celebrations of the birth of Paul VI**, the crucial points of His sermon about Paul VI, can be reduced to these:

«(...) **Peter, do you love me? We can say that the life of Pope Paul VI was a response to this question of Christ, a great test of love of God, of the Church and of men.**»

«(...) **He wanted to be a servant of the Church by evangelizing the poor, a calling to all people of good will to build that “Civilization of Love,” in which not only go to the last crumbs of economic and social progress, but where justice and solidarity should reign.**»

So this is the meaning of the words of John Paul II on behalf of Paul VI.

Words that were like a eulogy for his **future and certain “beatification” and “canonization.”** But this, however, the Pope said before there has been an examination of the doctrine of Paul VI and His Pontificate, before it [the Church] has delivered a judgment on the success, or not, of Vatican II, and before Paul VI has done the prescribed “**miracles**,” and even before it has proven his alleged “**holiness**”!.. In short, **a prophecy of “beatification” – certainly the reverse from what I have written in my book: “Paul VI beatified?”**

So, since what has been by John Paul II, in Brescia, on that occasion, suggests to me that I should submit some reflections on the theme: **“Is Paul VI to be beatified?”**

I will start by pointing out that the “**declaration**” that



John Paul II.

opened the diocesan request for the “**beatification**” of Paul VI took place in Brescia, on **May 13, 1992**. Was this date chosen or accidental? If chosen, it could not have been more wrong! Was it not perhaps, Paul VI, who was the profane and obstinate opponent of the “**Marian Apparitions**” at **Fatima**, and the “**requests**” made by the Virgin, for which he never had a pleasant thought nor a quiet word or a humble and devout prayer? Even when Paul VI went to Fatima, May 13, 1967, on the occasion of 50 anniversary of the “**Apparitions**,” it seemed that **he went with all the gusto of a challenge to Her who asked for the “Consecration to Her Immaculate Heart”** a condition “**sine qua non**” [not without it] for the conversion of Russia! In fact, can we forget that the then **Monsignor Montini**, the **Secretary of State of Pope Pius XII**, “**was replaced**” due to his **shameless betrayal**, working under the table with Moscow and its satel-

lites? Meanwhile, Pius XII worked, on the contrary, to build an embankment against the flooding of the immense moral and material evil that Marxist-Communism was carrying to the whole Christian and non-Christian world. **Whereas, Msgr. Montini was dealing secretly with Moscow**, to establish contacts and collaborations, which would be in place then when he became Pope-along with **His ominous and evil “Ost-politik”!**

The choice of **May 13**, then, for the opening of the “**beatification**” should not recall that work in favor of that Communism already marked by Pius XI as “**intrinsically perverse**” and, by Our Lady of Fatima, as “**Satan**” that would “**spread her errors throughout the world**”!

A bad start, therefore, **May 13, 1992** for that opening of

the “beatification.” Then, after a year, it was brought to Rome, becoming, then, “a Roman cause,” and even more so with that mind-boggling term **“the prophet of the ‘CIVILIZATION OF LOVE.’”**

A “prophet,” then, to “canonize” as soon as possible! But anyway, this “process,” which was opened in Rome, as well, on **May 13 of the following year, 1993** would even examine the “heroic practice of virtue” and the “reputation of sanctity” of his life; and this means with a Tribunal which is not “obliging,” but rather **strict!**

One cause of “beatification” is, in fact, an official statement of the Church that proclaims a “deceased person” already a “beata in Heaven;” this, still is the first step, on the long road leading up to the proclamation of “sanctity;” a proclamation that, from the twelfth century, has been only monopolized by the Pope.

Now, an ad hoc procedure requires that the candidate for sainthood is tried by ecclesiastical judges, a task that belongs to the Congregation for the Causes of Saints.

A process that is long and difficult. An official of the Congregation, popularly called “devil’s advocate” must search through the life and writings of the candidate scrutinizing all those elements that could oppose his canonization.

Even when it comes to the head of the Roman Catholic Church, though he is called “Holy Father,” that title, however, is not meant in a doctrinal sense, neither does this high office mean that it should be necessarily accompanied by such an elevation [as sainthood]. The history of the Popes attest to this fact. Very few, in fact, of the Popes have been sanctified! The last Pope to rise to the altars was St. Pius X (1903-1914).

Now, as part of the process required to determine the “heroic virtues,” there is an indispensable preliminary [step]: the “testimonies” of those who knew [the candidate] and verification of a number of “miracles” after his death, attributed to the heavenly intercession of the candidate.

And this is a legal procedure, which is defined, which one you must follow. It would honor the Church! To deviate from it, in fact, would be to open the way to many abuses! But will it be so for Paul VI?

Because the reputation of virtues in Giovanni Battista Montini was never flawless, indeed! ... And **this the**

“Congregation for the Causes of Saints” cannot ignore it, and the Tribunal for its “beatification” needs to know!

Certainly, one can tolerate that fact that some may praise Him – now that he is deceased! – In certain official circumstances, providing they are not telling a lie! **But to prevent a “judgment of the Tribunal,” in order to secure His beatification, is certainly an act of imprudence,** which may be disturbing, even for long time, the exercise of those waiting for a firm just cause. **It is even more inconvenient if you present it [the canonization] to the faithful as a done deal,** because it would be likely

to divert the faithful from the correct notion of Divine Truth, true holiness of the elect and his virtues, without which you cannot please God!

THE “FACTS” ARE “FACTS”

The “words,” however, are “words” more or less sentimental, more or less devoid of real content.

For this reason, it is fitting that we, here, have a look, albeit briefly, on the beginning of the pontificate of Paul VI. I will use, ad hoc, some pages of **Paul Hoffmann**, taken from his book: **“O Vatican!”**¹, without changing a line and without permitting any of my reflection.

The author, therefore, writes that **Pope Paul VI at the Vatican introduced a troop of directors, employees and parasites** – mostly “secular” – without a specific function; a troop that was soon dubbed **“the Mafia Milanese”** (though not all were from Milan!). One of these characters was a transplanted Sicilian, **Michele Sindona**, who the Italian Police discovered, moreover, **had ties to the authentic Mafia**, and who the Vatican would soon

drag into a disastrous, financial adventure from which the image of the Holy See² appeared tarnished. Another one of those characters was the American Prelate, **Paul C. Marcinkus**, who was also member of the entourage of Paul VI.

At the center of this crew, however, was His personal secretary, **Msgr. Pasquale Macchi** (which, in the Roman Curia, they ended up calling him **“Mother Pasqualina of Montini,”** even after he was awarded the title of “Mon-signor” in 1964).



Paul VI.

¹ Payot, 1984 translated by American, p. 171-178 .

² For a better understanding, see: Mario Guarino, **“The merchants of**

the Vatican”, Kaos editions, p. 13-45, 51-52, 63, 117, 141, 185, 250 .

A lover of modern art, Montini, collected works of painting and contemporary sculpture. Then there was the violinist, **Ingres**, who opened a new field of artists, writers and actors, that widened, to be sure, the intellectual and human horizons of Archbishop Montini, but it also increasingly **deepened the furrow of Montini's liberal mood**, spreading with the attendance and friendship of the Milanese industrial society, especially with **bankers and financiers**, from whom he had many contributions in money, projects and charitable works in his diocese. Contacts, which made him more **"modern,"** also in the methods of management, so as to bring then, to the Pope, "modernity" into the Vatican.

Of course, **Msgr. Macchi** immediately showed His patron of modern art, as he was in Milan, even surrounding him with agents who traveled with him, to the European and American markets to buy just a lot of works of art (or alleged by him as such!) And to best achieve this, he secured the assistance of a patron of the arts in America, the famous **Lawrence Fleischmann**, director of the "Kennedy Galleries," in New York; and even then founded an organization, the **"Amis de l'Art Américain en Religion,"** just to ensure purchases. After that, they organized two seminars in Rome to not only discuss the strategy to use in purchases, but also to serve to lay the foundations for major exhibitions of works of art from the collections of the Vatican; which came first to the Metropolitan in New York, then to Chicago, and third in San Francisco, in 1983.

But already in 1973, **Msgr. Macchi** and his collaborators were able to present, for the 10 year anniversary of the enthronement of Pope Paul VI, several of the treasures they had collected. It took up three floors of the Apostolic Palace, plus other adjacent rooms.

They were committed, that is, even in the Borgia apartments – which had been inhabited by Alexander VI and his family! – To put paintings and graphic works of the Twentieth Century. Large canvases were stretched on the walls to recreate the atmosphere of a modern museum, offering, however, a strange contrast with Pinturicchio's frescoes, which adorned the ceilings and the archways!

The exhibition, in total, occupied fifty rooms, in which there were exhibited, among others, paintings by Ben Shahn, Chagall, Kokoschka; Picasso ceramics and drawings by Klee and Kandinsky. In total, the works, almost all figurative, were more than six hundred. Abstract art, there was little left to be represented.

Now, Paul VI, in his inauguration speech, declared that **modern art, beautifully showed a proof of his ability to express Christian values.** Meanwhile, the Italian art critics, however, wrote that **the new collection was a papal**

collection at its worst, and that there were too many works on the second floor and there was not anything really remarkable!

Today, the religious art collection is still on display, permanently, in the Vatican Museums, almost completely ignored, however, by the visitors!

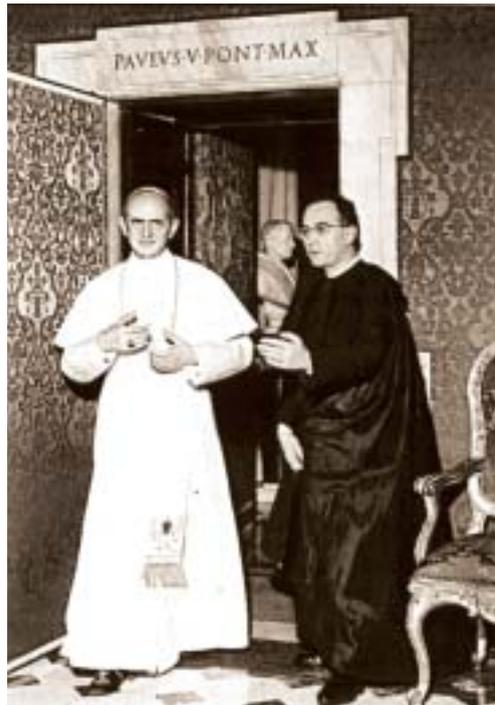
At that time, **Msgr. Macchi**, about fifty years old, **was already more influential than Archbishop Benelli, and of with an attitude of protection on Paul VI;** he appeared to look, namely, as if he was indispensable to Paul VI, whose mood had become capricious – as they said in the

Vatican! – Also because **Paul VI suffered, not only from arthritis, but also from depression and insomnia.**

Monsignor Macchi, for this, tried to get him to eat and drink a little more, as well as getting him to smile when he appeared in public, and invited him to stay at rest rather than write long letters to friends.

By now, Paul VI was sick for a long time and death surprised him, quite suddenly, in the Palace of Castel Gandolfo, in August 1978. But when his **"Last Will and Testament,"** was opened, no one was surprised to know that Paul VI had appointed **"his dear Don Pasquale Macchi"** as **"Executor"** authorizing him to distribute a certain number of "souvenirs," which had belonged to the Pope, to his "loved ones" – not specified.

But Msgr. Macchi must have racked up quite a few goods in those fifteen years in the Vatican! In fact, he left the Apostolic Palace, with **"plusieurs camions d'affaires personnelles"** [several trucks of personal business]!



Paul VI and Msgr. Pasquale Macchi.

THE STATE OF THE CHURCH AT THE DEATH OF PAUL VI

After this brief glimpse of the ensembles, I refer back again to the words of John Paul II pronounced in Brescia Sunday, **September 20, 1998** and that we have shown at the beginning of the article.

But I must go back, first and repeat the words spoken by Paul VI himself at the hearing on December 31, 1975, at the end of the Holy Year, in which he said: **« ... We have urged everyone over the world to promote the "Civilization of LOVE," which constitutes a whole program. Yes, that must be ... the principle of the new time of grace and good will that the timing of the story unfolds before us: the CIVILIZATION of LOVE.»**

What did he mean? He explained himself:

«We want to open to the life of men, at this historical juncture, the streets of a civilization and a better well-being, animated by love. And for civilization, we intend

that assembly of moral, civil and materials that allow human life the best chance of existence, a reasonable fullness, a happy eternal destiny.»

1) So, for Paul VI, the end to be pursued is that of **culture and of the “well-being,”** in this world, and eternal life in the other; as he had already written in “**Populorum Progressio**,” and as he wrote in the Council, in “**Gaudium et Spes**.”

2) **The “means” to achieve it? Love** instead of hatred, injustice, war, violence, that “even today,” agitates and grieves humanity.

3) **The foundation of this beautiful project of a “civilized, happy humanity” is the WORSHIP OF MAN.** Paul VI, in fact, proclaims this in the final part of his speech:

«Are we making a dream when we speak of the Civilization of Love? No! We do not dream! If the dreams are authentic (?), if they are human, they are not dreams; they are duties, especially for Christians. And they are even more urgent and fascinating as the grawl of the hurricane rushes along the horizons of our history. They are a force, a hope. **THE CULT** – and it is exactly this, now ! – **THAT WE HAVE FOR MAN**, which leads us to that, when we think back to this famous phrase of a Father of the Church, the great St. Irenaeus: “The living man is the glory of God.”³

Now, for us, this speech of Paul VI sounds like a Teilhardian vision, but also with his own style, romantic, nostalgic and progressive; and also His messianic and utopian thinking; as well as his unchanged message since the beginning of his speech: «**Seek happiness in this world, through the sweetness of the universal love that inspires the cult of man, in the fatherhood of God, of which there is all the glory!**»

However, Irenaeus never said, nor wrote that the glory of God is in a good, quiet life, in well-being, in culture, in love of the world. That assertion, therefore, of Paul VI in respect to St. Irenaeus, **is a real falsification of the text.** St. Irenaeus, in fact, yes, he said, “**Gloria Dei vivens homo**,” that is, that the glory of God is man fully alive, but his sentence, is not complete, because it goes on to say: “**ET LIFE HOMINIS OF VISIO**”! And human life is



Paul VI.

the “Vision of God!”

The saying of Paul VI, then, reeks of materialism and the religion of man and earth. **He invokes God, but only to make Him supporter of the error that he was stating!**

But then, what is his “**Civilization of Love ?**”

Here, I just remember what his greatest friend, Jean Guitton, wrote about him in his “**Dialogues**,” «**Before having listened to Paul VI, I had never heard speaking about the WORLD with such an accent of admiration, fervor**» (p. 297).

It would not be out of place, therefore, if we recall, even what St. John the Evangelist wrote: “**LOVE NOT THE WORLD, NOR THE THINGS WHICH ARE IN THE WORLD. IF ANY MAN LOVE THE WORLD, THE CHARITY OF THE FATHER IS NOT IN HIM.**” (1 Jo. 2, 15).

See the “**Vulgate**”⁴ and you will understand the difference between “**love**” and “**love**”: “**If any man diligit mundum non est in eo Patris caritas**” (= If anyone loves the world, in him there is no love of the Father) .

Even St. Pius X, in his “**Lettre sur le Sillon** “ (No. 11), wrote: «**No, Venerable Brethren ... the City cannot be built otherwise than as God has built it; society cannot be setup unless the Church lays the foundations and supervises the work; no, civilization is not something yet to be found, nor is the New City to be built on hazy notions; it has been in existence and still is: it is Christian civilization, it is the Catholic City. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants. Omnia instaurare in Christo.**» [all gather together in Christ] What can I say about this talk of that of Paul VI, a caressing utopian pacifist, humanist, Judeo-Mason?

Please also read his Apostolic Exhortation: “**Evangelii Nuntiandi**” of December 18, 1975; a document of 22 pages, with 135 “notes”, including 127 citations of the NT, 46 of which are taken from the Gospel, 1 from A.T., 35 from the “Acts” of Vatican II, and 6 other councils, 12 by the Fathers of the Church 4 different ... ; a document, then, of the authentic Magisterium, which connects biblical revelation and teachings of the Council.

³ See “**Contra Haereses**”, IV, 20.7.

⁴ Vulgate (from the Latin **vulgus** = people, and **vulgatus**: = made public. Here, it is the Latin translation of the Bible, which the Church uses in the Liturgy and in the Magisterium. The Dalmatian was Saint Jerome († 420) that, in part, reproduced the earlier Latin version,

which is derived from the Greek, in part, saw the Greek text, and, in part, some books translated directly from the original languages. The “**Vulgate**”, in 1546, was declared by the Council of Trent immune from error in matters of faith and morals, true source of revelation.

Well, I here quote a text of Jesus when He said to His Apostles and disciples: **«All authority has been given me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to practice all that I have commanded you. And behold, I am with you until the end of time»** (28, 18-26).

And in St. Mark: **«Go for the whole world to preach the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned»** (16, 15-16).

Now, from these two intact texts of Jesus, as we read them in the Holy Gospel, there is no trace in the Exhortation above, of Paul VI, except for those three quotes that I have pointed out. Then, the mutilation of the text of St. Mark is fragrant and meaningful; as well as omissions in the text of St. Matthew. **A true extrapolation of deception! A real betrayal of the Faith!**

In fact, why **His different way to announce the “Good News” to the modern world?** Why did he fail to mention the obligation of men to believe? The obligation of Baptism under the threat of damnation? The obligation of Morals taught by Christ?

But then, for Paul VI was not the dogmatic formula **“Extra Ecclesiam nulla salus”** (“Outside the Church there is no salvation?”⁵) valid? But then Baptism is not necessary for salvation any more, nor the Eucharist to learn about and gain eternal life? But then they are there no more integral parts of the **“depositum Fidei”** [Deposit of the Faith]? Was this the way that Paul VI wanted the “Good News,” to be preached? that way that would lead to his **“Civilization of Love”**? Poor Church if it was like that! Because this would make a formal transfer of the Catholic religion into super-Protestantism, into integral Modernism, a religion of total democracy!

But to do this, it would be to accept that **“CULT OF MAN”** that we have already reported about in our book: **“Paul VI beatified?”**

However, the **WORD** of Jesus is quite another thing: **«Beware, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.»** (Mt 4, 10).

What is it, then, these rants of Pope Paul VI on his fantas-

tic **“CIVILIZATION OF LOVE ?”** It seems that he is misconstruing even the Apocalypse of St. John the Evangelist, in which he speaks of the **terrible punishments of God, of His final judgment for the whole mankind that has abandoned, denied, reviled, mocked, banned Him in all civilized life ...** This is not, of course, a serene vision of a reached **“Civilization of Love!”**

Even if he had kept in mind that other phrase of the Lord:

«... But yet the Son of man, when he cometh, shall he find, think you, faith on earth?» (Luke 18: 8), he would not have dreamed of that future universal bonanza for everyone in a re-created **“heaven on earth”!**

And then, how can one speak of a complete **“Civilization of Love,”** when Jesus Christ had already said that those who follow Him cannot **“serve two masters,”** or why you need one or you need another! And he had to know that those who serve Jesus, the one true Master, they will definitely be persecuted by the other!

«If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you... The servant is not greater than his master. If they have persecuted me, they will also persecute you.» (Jo. 15, 18-25)

And I could go on, proving that this outrageous combination of both preached **“Wanting good!”**, in view of the future **“Civilization of Love,”** is, and will be far from reality. In fact, Jesus says, **«For nation shall rise against nation, and kingdom against kingdom»... «they will lay their**

hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name’s sake.» ... «And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death. And you shall be hated by all men for my name’s sake.» (Lk. 21, 10-19).

Twenty centuries of history will testify! So we should always keep in mind the saying of the prophet Jeremiah: **«MALEDICTUS HOMO HERE IN CONFIDIT HOMINEM»** (= **DAMN THE MAN WHO PUTS HIS CONFIDENCE IN MAN!**) (Jer. 17:5).

«If someone ruins the Temple of God, God will ruin him».
(1a Cor. 4, 17)

«Arise, O Lord, let not man be strengthened»
(Psalm 9, 20)

⁵ In the Ecumenical Council of Lateran IV (a. 1215), the Church has solemnly defined, against the Albigensian, as a dogma of the Faith: **“There is only One universal Church of the faithful, outside which no one can be saved.”** Pius IX, in his “Address by the Consistory” of December 9, 1854, in his “Letter to the Bishops of Italy” on August

10, 1863, and in the “Syllabus” (owner 16-18), renews the solemnly indifferentism of those who falsely imagine that you could save even **outside the Church. In his address of December 9, 1854, said: “Tenendum est ex fide”;** ie: is the truth of faith, obligatory to believe by all: **“Extra Ecclesiam nulla salus.”**