

Francis, Fratelli Tutti and Freemasonry

Miles Christi - 10/08/2020



« The Pope embraces the Universal Brotherhood, the great principle of Masonry »

Spanish Freemasonry has issued a statement praising Francis' new encyclical, *Fratelli Tutti*:¹

« 300 years ago was the birth of Modern Freemasonry. The great principle of this initiatory school has not changed in three centuries: the construction of a universal brotherhood where human beings call each other brothers beyond their specific creeds, their ideologies, the color of their skin, their social extraction, their language, their culture or their nationality. This fraternal dream collided with religious fundamentalism which, in the case of the Catholic Church, led to harsh texts condemning the tolerance of Freemasonry in the 19th century. **The latest encyclical of Pope Francis shows how far the current Catholic Church is from its former positions.** In *Fratelli Tutti*, the Pope embraces the Universal Brotherhood, the great principle of Modern Freemasonry. “I hope that in this age in which we live, recognizing the dignity of each human person, we can make reborn among all a worldwide desire for brotherhood”, he says, advocating an open fraternity that allows us to recognize, value and love each person. Beyond physical proximity, beyond the place in the universe where you were born or where you live. For the construction of this Universal Fraternity, the Pope advocates pursuing the horizon of the Universal Declaration of Human Rights, “*not sufficiently universal*”. The letter addresses the disintegrating role of the digital world, whose operation favors closed circuits of people who think the same way and facilitates the spread of false news that encourages prejudice and hatred. “*It should be recognized that the fanaticisms that lead to the destruction of others are also carried out by religious people, without excluding Christians, who may be part of networks of verbal violence through the internet and the various forums or spaces for digital exchange. Even in Catholic circles,*

¹ <https://mailchi.mp/gle/elorientel69-938721-8m0qlkm9r6-939922>
<https://www.infocatomica.com/?t=noticia&cod=38792> - <https://adelantelafe.com/vigano-sobre-la-enciclica-fratelli-tutti-daria-la-impression-de-que-fue-escrita-por-un-mason/>

limits can be lost, defamation and slander are often naturalized, and all ethics and respect for the fame of others seem to be left out'', he adds. »

Such a statement in the mouth of the secular enemies of the Church is significant. There is not much to add. As usual, most will remain impassive, turning their gaze the other way and laboriously trying to highlight the passages of the encyclical compatible with Catholic doctrine. There is no worse blind than the one who does not want to see. It should be clarified, however, that this communiqué is not new in itself, at least not for those who know Bergoglio's sayings and deeds well, even long before his election in 2013. By way of illustration, I transcribe three old articles below on the subject.

Francis and Freemasonry - 09/01/2013

Taken from "*The strange papacy of Pope Francis*":

<https://gloria.tv/post/8H6mKCFMz3SE3VSbFtAnHNvVW>

In 1999 Cardinal Bergoglio was elected as an honorary member of the Rotary Club of Buenos Aires. In 2005, he received the Rotary Club's annual award to their man of the year, the *Silver Laurier*. The Rotary Club, founded in Chicago in 1905 by the freemason Paul Harris, is a secular philanthropic association whose links with freemasonry are well known. It is a breeding ground for Freemasons and the framework within which they exhibit their "charitable" initiatives. A very large number of Rotarians belong to lodges, so that the *Rotary Club*, as well as the *Lion's Club*, are considered to be the outer courts of the Masonic Temple.

Here is what the Bishop of Palencia, Spain, said in an official statement: "*The Rotary [Club] professes an absolute secularism, universal religious indifference and tries to moralize people and society by means of a radically naturalistic, rationalist and even atheistic doctrine.*" (Ecclesiastical Bulletin of the Diocese of Palencia, no. 77, 1/9/1928, p. 391) This condemnation was confirmed by a solemn declaration of the Archbishop of Toledo, Cardinal Segura y Sáenz, Primate of Spain, on 23 January 1929. Two weeks later, the Sacred Consistory Congregation forbade priests to participate in Rotary meetings as members and as guests: this is the famous "*non expedire*" of 4 February 1929. This interdiction would be renewed by a decree of the Congregation of the Holy Office dated 20 December 1950.

On 13 March 2013, the day of the papal election of Cardinal Bergoglio, the Grand Master of Argentine Freemasonry, Angel Jorge Clavero, paid tribute to the election of the Archbishop of Buenos Aires and congratulated him warmly. The Jewish Masonic lodge B'nai B'rith did the same. The French lodge stated: "*We believe that the new pope Francis will continue to work with determination to strengthen the ties and the dialogue between the Catholic Church and Judaism and will continue to fight against all forms of anti-Semitism.*" The lodges in Argentina affirmed that they recognize in Francis "*a friend of the Jews, a man devoted to dialogue and engaged in fraternal meetings*" and some said that during his pontificate "*he*

will be able to keep the same commitment and put his beliefs to work in the way of interreligious dialogue.”

David Michaels, the Director of Interreligious Affairs of B'nai B'rith, attended the investiture ceremony of the new pope on 19 March, and the next day he attended the audience in Clementine Hall given by Francis for the leaders of the different religions. There were 16 Jewish leaders representing eight international Jewish organizations. Rabbi David Rosen, director of the *American Jewish Committee* (AJC) stated in an interview given after the audience at the press agency *Zenit*, that since Vatican II “*the teaching of the Church and its approach to Jews, Judaism and Israel has experienced a revolutionary transformation.*”

The day after Francis' election the *Grand Orient of Italy* issued a press release in which the Grand Master Gustavo Raffi said, “*with the election of Pope Francis nothing will ever be the same. The election was an undeniable gamble by the brotherhood for a dialoging Church, uncontaminated by logic and the temptations of worldly power (...) Our hope is that Francis' pontificate marks the return of the Word-Church instead of the Institution-Church, that it promotes dialogue with the contemporary world (...) following the principles of Vatican II (...) It has a great opportunity to show the world the face of a Church which should get back to announcing a new humanity, not the burden of an institution that defends its privileges.*”

On 16 March, a new article in the *Grand Orient of Italy*, anonymous this time, tells of three different views among the members of the GOI: those who are skeptical of Francis' “progressivism,” those who do not intend to make a determination about him until they see his actions and, lastly, those who think he will be a pope who is “*innovative and progressive, based on the fact that certain [Masonic] brothers have indirectly contributed, inside the Conclave, through the intervention of fraternal friends, to the election of a man capable of regenerating the Catholic Church and human society as a whole.*”

This point of view is reinforced by the fact that Cardinal Bergoglio, at the 2005 conclave, had been recommended by Cardinal Carlo Maria Martini, who died 31 August 2012, whose passing was marked by the GOI in these terms in a press release dated 12 September: “*Now that the rhetorical celebrations and pompous condolences have given way to silence and mourning, the Grand Orient of Italy affectionately salutes Brother Carlo Maria Martini, who has passed toward the Eternal Orient.*”

And on 28 July 2013, on the occasion of the death of Cardinal Ersilio Tonini, a proven Freemason, the Grand Master Gustavo Raffi paid tribute to him saying he mourns “*a friend, a man of dialogue with the masons, the master of the social gospel. Humanity today is poorer, as is the Catholic Church.*” But he hastens to add later that despite this great loss, “*Pope Francis' Church is a Church that promises to be respectful of otherness and to share the idea that the secular state promotes peace and the coexistence of the different religions.*” The

clear tribute to Francis by the Grand Master of the *Grand Orient of Italy* is most troubling for one who sits on the throne of St. Peter.

As proof, and limiting ourselves to one of the many pontifical texts on Freemasonry, this is what Leo XIII said in his encyclical *Humanum Genus* of 20 April 1884: “At this period, however, the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour.”²

Francis’ Masonic Speeches - 11/30/2014



This section is an automatic translation. You can see the Spanish original here:
<https://gloria.tv/post/cxPUQi9MfgZt2uPm2aSahrQCq>

On November 25, Francis made a whirlwind trip to the French city of Strasbourg, during which he delivered two speeches, one in the European Parliament and the other in the Council of Europe, two of the main secular and Masonic institutions that make laws contrary to God's law and that spread the right-humanist ideology that animates all European laws, directives, institutions and treaties. Their tenor consisted of a typically Bergoglian peroration exposing

² *Humanum Genus*, Encyclical of Pope Leo XIII on Freemasonry, §2, http://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_18840420_humanum-genus.html

a series of inherently subversive and revolutionary slogans and ideas, in total consonance with the founding sophisms of modern, Masonic and anti-Christian "civilization": naturalism, deism, secularism, humanism. , pluralism and utopianism. I will not make an exhaustive analysis of all the themes evoked in his speeches, since they would lend themselves to a broad development that would exceed the framework of these brief lines: I have selected only some of his statements in relation to the role that he attributes to the European institutions, and that they are situated in the antipodes of the Christian vision of the human being and of society. I start with the speech in the European Parliament:

The center of the "ambitious political project" of the European community is based on "trust in man, not so much as a citizen or economic subject" but "in man as a person endowed with a transcendent dignity (...) Dignity is a key word that has characterized the European recovery process" after the Second World War. "The perception of the importance of human rights (...) has contributed to forming awareness of the value of each human person, unique and unrepeatable (...) The promotion of human rights plays a central role in the commitment of the European Union, in order to promote the dignity of the person (...) It is an important and admirable commitment."

The masonic, liberal, secular and democratic revolutionary regime has been built by the arrogance of man who despises Jesus Christ and the Church, who claims to be autonomous and exempt from observing divine law and who does not recognize any other law other than that of the "Sovereign people" prescribes itself. This anti-Christian "civilization", in the eschatological sense of the term, is approved, praised and promoted by Francis, who reminds MEPs "of the need to take charge of keeping democracy alive, the democracy of the peoples of Europe", to explain to them then that «keeping the reality of democracies alive is a challenge of this historical moment.", Then assuring them that the hope for Europe lies in "recognizing the centrality of the human person", in the "commitment in favor of ecology", in "favoring employment policies" and in carrying out the European construction around "the sacredness of the human person. »

In the second speech, delivered at the Council of Europe, he thanked its members for their "promotion of democracy, human rights and the rule of law", thereby legitimizing the democratic, revolutionary and liberal regime, based on the "popular sovereignty" and in the exclusion of God and the Church from public life. Thus excluded from the "rule of law", by principle, are Christian monarchies or Catholic political regimes refractory to liberal sophisms and "progressive" utopianisms, assimilated by the right-humanist system to "despotisms", "tyrannies" and "dictatorships" inherently reprehensible. He also explains that to obtain the long-awaited peace "it is first of all necessary to educate for it, abandoning a culture of conflict, which tends to fear the other, to the marginalization of those who think and live differently", a totally naturalistic formula that dispenses of the supernatural order, of the civilizing mission of the Church and of the redemption operated by Our Lord Jesus Christ.

This is very different from what the Church teaches us in this regard: “The day when states and governments deem it a sacred duty to abide by the teachings and prescriptions of Jesus Christ in their internal and external relationships, only then will they come to enjoy a profitable peace, they will maintain relationships of mutual trust and peacefully resolve conflicts that may arise (...) It follows then that no true peace can exist, namely, the much desired peace of Christ, until men continue in public life and faithfully private the teachings, precepts, and examples of Christ. Once society has been established in this way in an orderly fashion, may the Church at last, carrying out its divine mission, assert each and every one of God's rights equally over individuals as over societies. This is the brief formula: the kingdom of Christ (...) From all of which it is clear that there is no peace of Christ without the kingdom of Christ. » (Encyclical *Ubi Arcano*, Pius XI, 1922)

But it goes without saying that in Francis' naturalistic vision these words of Pius XI lack all meaning. Then he asks his audience the following rhetorical question: “How to achieve the ambitious goal of peace?”, To which he responds as follows: “The path chosen by the Council of Europe is above all that of the promotion of human rights, which is linked to the development of democracy and the rule of law. It is a particularly valuable task, with significant ethical and social implications, since the development of our societies, their peaceful coexistence and their future depend on a correct understanding of these terms and a constant reflection on them. »

According to Francis, the peace of Europe, like its historical evolution, withdrawn in a foolish and impious way from the universal domain of the only Lord of Peace and King of Nations, rests on the Promethean actions of fallen man, on the “promotion of human rights” and in the “development of democracy”. Amazing message and shocking language from who happens to be, in the eyes of the world, the Successor of Saint Peter and the Vicar of Christ on earth ...

To recapitulate: the entire message of Francis is based on the recognition and legitimization of the Illuminist and revolutionary ideology of “human rights”, a substitute for the Gospel and the Commandments of God's law, and on the promotion of the fallacious “dignity of the human person” that hides the fallen nature of man and the consequent need in which he finds himself to be rescued from sin and saved from eternal damnation by divine grace communicated by Jesus Christ, Our Lord and Savior, through the Church, its Mystical Body and the only Ark of Salvation.

This basic theological truth has been evacuated from the political constitution of the liberal and revolutionary State, which rests on the free “social contract” contracted between “autonomous” and “sovereign” individuals, who, obeying the “general will”, imagine themselves emancipated from all superior law different from that which they themselves decide to attribute: natural law, ecclesiastical law, divine law. This is the attitude of the rebellious man who, renouncing his condition of creature, morally and ontologically

dependent on his Creator, constitutes himself the origin of good and evil, worshipping his "transcendent and inalienable dignity" as his ultimate goal and declaring himself the rationale for society and the state. And it is very sad, and deeply disturbing, to have to verify that this fundamental theological truth of Christianity is equally conspicuous by its absence in the messages addressed by Francis to the institutions of modern, democratic and apostate Europe ...

It should be remembered that liberal democracy is nothing more than the social realization of this attitude of rebellion typical of modern man. She eminently embodies the "you will be like gods" of Eden, translated into spurious political theory by the "philo-sophists" of the "Enlightenment" and the "Age of Enlightenment." The democratic regime is the temporary echo of the "non serviam" pronounced by Satan at the origins of Creation. Modern democracy is therefore nothing but the "Demoncracy", the "Beast" of the Apocalypse, which impatiently awaits the arrival of its last leader, the one whose mission will be to consummate the rebellion of humanity against God.

But Christians know, instructed by biblical prophecies, that the political beast will be seconded by a second beast, which corresponds to the adulterated, prostituted and prevaricating religion, which will also have an emblematic leader, who will make the inhabitants of the earth unconditionally submit to the first, worshipping it. And it is necessary to recognize that Francis, through his Strasbourg speeches, stands unequivocally in line with the false prophet described by Saint John in his eschatological vision, presenting himself to the eyes of the world as a lamb but speaking as a dragon ...

Post Data: Of the more than 7000 words used in these speeches before the European institutions, certain words of unmistakable humanist stamp and deep Masonic roots stand out due to their frequency, such as "democracy", "human rights", "dignity of the person", "peace", "dialogue", "conscience", along with typical neologisms of the bombastic Bergoglian slang, "multipolarity" and "transversality" being the most outlandish of his very strange vocabulary. Language certainly unrecognizable in the mouth of those who supposedly have the sacred mission of announcing the Gospel to a continent that has radically turned its back on its Divine Master. And it is still symptomatic that among those more than 7000 words used, not even once is the sweet and adorable name of Our Lord and Savior, Jesus Christ...

Toward a world government³ - 08/15/2016

Taken from "*Anathema sit Bergoglio*": <https://gloria.tv/post/Cnw6QpvcyAxj67XFsnXeC9b6D>

³ You can see also "*The Vatican promotes apostasy and a global religion*" : <https://gloria.tv/post/iftT31SwvvyNN3agSMfggB46k7>

We have already addressed the question of globalism and the way Francis favors it by every means, especially by his “ecological preaching” and his crusade against the so-called “global warming”. This union of the world outside of Christ and His Church, built in a naturalist and revolutionary secular framework, has frequently been invoked by Francis. Here are two passages from *Laudato Si’*, his “socio-ecological” manifesto:

«The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice.» § 53

«Beginning in the middle of the last century and overcoming many difficulties, there has been a growing conviction that our planet is a homeland and that humanity is one people living in a common home. An interdependent world not only makes us more conscious of the negative effects of certain lifestyles and models of production and consumption which affect us all; more importantly, it motivates us to ensure that solutions are proposed from a global perspective, and not simply to defend the interests of a few countries. Interdependence obliges us to think of one world with a common plan.» § 164

To conceive of the planet as “homeland”, to think of “a unique world”, to create a normative system” with “inviolable limits”: is there any need to state that what Francis advocates is none other than the establishment of a world government endowed with effective political power and founded certainly not on evangelical law but on the “Rights of Man” without God and on his false “ecological gospel”? Let us state this clearly: in order to enforce the globalist program, a true stateless cosmopolitanism leading toward a UN *Universal Republic* under the pretext of “ecological concern” for our “common home” threatened by “global warming”, it is necessary to have a global government capable of imposing this totalitarian utopia on the recalcitrants. This plan is even more explicit in the following passage of the encyclical, where Francis cites Benedict XVI, who in turn cites John XXIII, which proves, if need be, the continuity of the global Masonic project of Francis’ predecessors since Vatican II:

«Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions. As Benedict XVI has affirmed [...]: ‘To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world

political authority, as my predecessor Blessed John XXIII indicated some years ago.⁴
(Benedict XVI, *Caritas in Veritate*, § 67) » § 175⁵

This paragraph 67 of Benedict XVI's encyclical *Caritas in Veritate* is a true ideological manifesto of the *New World Order* to be put into effect under the auspices of the United Nations and it gives an entire plan of action. It is worth citing it in full, despite its length; the underlinings are the words that appear in italics in the original text:

«In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth. One also senses the urgent need to find innovative ways of implementing the principle of the responsibility to protect and of giving poorer nations an effective voice in shared decision-making. This seems necessary in order to arrive at a political, juridical and economic order which can increase and give direction to international cooperation for the development of all peoples in solidarity. To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true World Political Authority, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth.

⁴ http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

⁵ Bernard Dumont spoke clearly on the subject in his article *Globalist Convergences* in number 132 of the review *Catholica*: *«It is thus by successive stages that one arrives at the current situation, in which a symbiosis is at work between an explicit adhesion to the idea of a global political organization and many signs, little phrases and symbolic gestures that show the sincerity of a praxis charged with exemplarity. So one sees how the lengthy text of Laudato Si' dedicates only one paragraph (175) to the question of global authority, essentially satisfied to cite the passage of Caritas in Veritate that one just read. But the rest of the document addresses all sorts of items placed on the agenda by pressure groups acting in the shadows of the United Nations and other transnational bodies, to legitimize their approaches, moving away from the usual content of encyclicals. But the omnipresence of such questions signifies support of a weighty global propaganda. The fact that the presentation of the text was confided to high level persons in the implementation of such propaganda and the activities it promotes constitutes in itself a highly significant gesture. This is not an isolated fact, but on the contrary part of a whole, forming a sort of dynamic and unequivocal message. It is useless to underline at what point the incessant and many sided appeal to unconditionally open the doors to "migrants" belongs to the same praxis, amidst other signs, like the vaguely pantheistic scenography enacted on December 8, 2015 in Saint Peter's square, at the same time as the Conference of Paris on the climate.* <https://www.catholica.presse.fr/2016/08/10/3914/>

Furthermore, such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights. Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums. Without this, despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations. The integral development of peoples and international cooperation require the establishment of a greater degree of international ordering, marked by subsidiarity, for the management of globalization. They also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres, and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations.»^{6 7}

And here is a short passage from John XXIII's encyclical *Pacem in Terris*, published on April 11, 1963, which constitutes the official declaration of the Vatican's adherence to the Judeo-Masonic globalism of the United Nations:

«We think the document [the Universal Declaration of Human Rights passed by the United Nations General Assembly on December 10, 1948] should be considered a step in the right direction, an approach toward the establishment of a juridical and political ordering of the world community. It is a solemn recognition of the personal dignity of every human being; an assertion of everyone's right to be free to seek out the truth, to follow moral principles, discharge the duties imposed by justice, and lead a fully human life. It also recognized other

⁶ http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html#_ednref146

⁷ Two years later on October 24, 2011, the Pontifical Council for Justice and Peace published a long document developing the Ratzinger project to install a world government, and here is a brief extract: *«However, a long road still needs to be travelled before arriving at the creation of a public Authority with universal jurisdiction. It would seem logical for the reform process to proceed with the United Nations as its reference because of the worldwide scope of the UN's responsibilities, its ability to bring together the nations of the world, and the diversity of its tasks and those of its specialized Agencies. The fruit of such reforms ought to be a greater ability to adopt policies and choices that are binding because they are aimed at achieving the common good on the local, regional and world levels. [...] The conditions exist for going definitively beyond a 'Westphalian' international order in which States feel the need for cooperation but do not seize the opportunity to integrate their respective sovereignties for the common good of peoples. It is the task of today's generation to recognize and consciously to accept these new world dynamics for the achievement of a universal common good. Of course, this transformation will be made at the cost of a gradual, balanced transfer of a part of each nation's powers to a world Authority and to regional Authorities, but this is necessary at a time when the dynamism of human society and the economy and the progress of technology are transcending borders, which are in fact already very eroded in a globalized world. The birth of a new society and the building of new institutions with a universal vocation and competence are a prerogative and a duty for everyone, without distinction. What is at stake is the common good of humanity and the future itself.»*
http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20111024_nota_en.html

rights connected with these. It is therefore Our earnest wish that the United Nations Organization may be able progressively to adapt its structure and methods of operation to the magnitude and nobility of its tasks. May the day be not long delayed when every human being can find in this organization an effective safeguard of his personal rights; those rights, that is, which derive directly from his dignity as a human person, and which are therefore universal, inviolable and inalienable.» (§ 144-145) ⁸

From then on, this policy would be scrupulously followed by all the “conciliar popes”, dedicated body and soul to the promotion of naturalist and secular globalism, making man and his “sacred character” the keystone of the social life and juridical principles that govern international relations. Here is an extract from the speech of Paul VI at the United Nations on October 4, 1965:

«People turn to the United Nations as if it were their last hope for peace and harmony. We presume to bring here their tribute of honor and of hope along with our own. [...] We are tempted to say that in a way this characteristic of yours reflects in the temporal order what our Catholic Church intends to be in the spiritual order: one and universal. Nothing loftier can be imagined on the natural level, as far as the ideological structure of mankind is concerned. [...] What you are proclaiming here are the basic rights and duties of man, his dignity, his liberty and above all his religious liberty. We feel that you are spokesmen for what is loftiest in human wisdom -we might almost say its sacred character- for it is above all a question of human life, and human life is sacred; no one can dare attack it.» ⁹

Finally, here is an extract from the speech of John Paul II at the United Nations on October 2, 1979:

«I would like to express the wish that, in view of its universal character, the United Nations Organization will never cease to be the forum, the high tribune from which all man's problems are appraised in truth and justice. (n° 7) [...] The Universal Declaration of Human Rights -with its train of many declarations and conventions on highly important aspects of human rights, in favour of children, of women, of equality between races, and especially the two international covenants on economic, social and cultural rights and on civil and political rights -must remain the basic value in the United Nations Organization with which the consciences of its members must be confronted and from which they must draw continual inspiration. (n° 9) [...] In a movement that one hopes will be progressive and continuous, the Universal Declaration of Human Rights and the other international and national juridical instruments are endeavouring to create general awareness of the dignity of the human being, and to define at least some of the inalienable rights of man. [...] All these human rights taken together are in keeping with the substance of the dignity of the human being,

⁸ http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html

⁹ http://w2.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651004_united-nations.html

*understood in his entirety, not as reduced to one dimension only. These rights concern the satisfaction of man's essential needs, the exercise of his freedoms, and his relationship with others; but always and everywhere they concern man, they concern man's full human dimension.» (n° 13)*¹⁰

This says it all. The United Nations has become the supreme moral authority of mankind, the *Declaration of the Rights of Man* is the new Gospel, and the “conciliar popes” are its devout spokesmen and religious guarantors. The era of Christianity and Catholic unity has ended, and in its place there is the Judeo-Masonic *New World Order*, sponsored by the Vatican II hierarchy and their adulterated religion, at the service of the infernal powers and working tirelessly toward the coming of the universal reign of the Antichrist...

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¹⁰ http://w2.vatican.va/content/john-paul-ii/en/speeches/1979/october/documents/hf_jp-ii_spe_19791002_general-assembly-onu.html