WOLVES IN SHEEP'S CLOTHING AND THE TEMPTATION TO COMPROMISE

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Dear faithful, the Lord Jesus addresses to us today words of warning: *Attendite a falsis prophetis*. And it is worth our noting that these words can be translated not only as "Beware of false prophets," but also as "Expect false prophets." In this way our Redeemer shows us that these false prophets will most certainly appear among us. The Saviour knew perfectly well that men, even after receiving from Him every means necessary for salvation, after receiving the Catholic faith and the holy sacraments through which God's grace is imparted to us, that we men would be capable of despising these gifts of God, of trampling them underfoot, of rejecting them, that we would be capable of betraying, just as Judas betrayed. And therefore He warns us today to expect, and to be on our guard against, these false prophets who will surely appear among us sooner or later.

And of course a fundamental question arises in our minds: how can we recognise these false prophets, against whom the Lord Jesus warns us, whose coming we are to expect? How can we unmask them? Today's Gospel points out that they come to us in sheep's clothing, but inwardly they are ravenous wolves.

When we hear these words of the Saviour, we realise what is most dangerous for the soul. What is most dangerous for our souls is not open evil, evil showing us all its perfidy, all its abomination. What is most dangerous for Catholic souls, for souls that are trying, better or worse, to fulfil the will of God here on this earth, is a mixture of good and evil, of truth and error. And Saint Augustine, one of the Doctors of the Church, used to say that the most dangerous error is one that is very close to the truth: it is an error, but at the same time its closeness to the truth makes it so hard for a man to discern this error, this evil, this danger: wolves in sheep's clothing, who come to feed us, to give us poisoned water of erroneous teaching to drink [...] souls. Such wolves, such false prophets can lead to hell.

The great Pope Saint Pius X, in 1907, almost 120 years ago, published an encyclical which he devoted to the errors of Modernism, *Pascendi Dominici gregis*, which for all Catholics ought to be like a thunderbolt out of a clear sky. The holy Pope writes in his encyclical: "We must delay no longer. This is required above all by the circumstance that the supporters of error are to be sought today no longer among the open enemies of the Church, but in the Church itself. They are hiding, so to speak, in the very bosom of the Church. Hence they can be all the more harmful, because they are less noticeable."

And if only the Catholics of the twentieth century had listened to the warning of Saint Pius X, which in its essence is a repetition, a reminder of what we hear in today's Gospel, the fate of the Church and of the world would have turned out completely differently. Instead, my dear ones, we see how these wolves in sheep's clothing, the Modernists, who mix truth with error, good with evil, heretics dressed in purple, have made their way into God's sheepfold and for several decades have been carrying out a merciless slaughter of souls.

COMMUNION WITH THE POPE

Beloved, the question of the Second Vatican Council is of fundamental importance for solving the problems with which the modern world is struggling, with which we too must contend every day. It is not the case, my dear ones, that one can pretend that nothing great happened in the 1960s. It is not the case that we can wave it aside and say: "Let us leave it, let us go forward." As the Roman chameleon said not long ago, we must go forward. The question of the Second Vatican Council is of fundamental importance for understanding and solving this crisis in which all humanity is immersed. For this anti-council opened the

gates to the devil, who entered God's sheepfold and who has deceived millions, tens of millions, hundreds of millions of souls, and is leading them today straight into the fire of hell.

And what we should notice, my dear ones: look at how much pressure there is to have this erroneous teaching of the Council recognised. It is the *conditio sine qua non*, the necessary condition for being able to call oneself today, or to say that one is, in full communion with the pope. That, my dear ones, is what the devil expects from us: that in the name of a falsely understood unity we become heretics and betray our Lord Jesus Christ. The foundation of the unity of the Catholic Church, my dear ones, is faith, and not a blind, thoughtless, false obedience to those who do not have the faith.

And after all, even when last year a delegation was sent to me, proposing a settlement of the canonical situation within the framework of the post-conciliar anti-church, the two conditions that were set, two small conditions: the first was acceptance, the signing of a declaration recognising the teaching of the Second Vatican Council and of the post-conciliar popes, and standing at a concelebration with Leo XIV. A concelebration, of course, in the *Novus Ordo Missae*. This, my dear ones, shows how important it is that we resist the false teaching of the Council and reject the *Novus Ordo Missae*; that which Archbishop Marcel Lefebvre did, and that which we wish to do: to reject whatever poses a danger to our faith, a danger to our souls. This, my dear ones, is our fundamental duty, a duty arising from the fact that we want to profess the Catholic faith. So everything that is a product merely resembling the Catholic, we have a duty to reject and to keep as far away from as possible.

CONCILIAR AMBIGUITY

Dear faithful, and of course we can ask ourselves how it was possible that more than 2,000 Catholic bishops at the Second Vatican Council accepted these revolutions, accepted the new religion of man, and finally accepted the new order of the Mass as well. It came about, my dear ones, because the conciliar formulations were ambiguous. They were a mixture of good and evil, of truth and error. They were a time bomb. And secondly, my dear ones, the hierarchs of that time lacked courage. They lacked courage. They followed error; they followed evil in the name of a false obedience.

And yet we read in Holy Scripture: *Os bilingue detestor*. I hate the double tongue. The Catholic faith is a simple faith, a clear faith, a faith that has no need of scheming. "Let your speech be: yes, yes; no, no." Error and evil dressed in the garments of truth and good always remain error and evil, even if this mixture, this time bomb, were imposed on us to accept by a man with the most amiable American smile.

Dear faithful, God can bring an even greater good even out of a great evil. We do not know when this crisis of our whole civilisation will end. One thing is certain: that if we care about the salvation of our souls, we must constantly watch and pray. And in precisely that order the Lord Jesus said to the Apostles in the Garden of Gethsemane: "Watch and pray." Piety alone is not enough, pseudo-piety. In the first place we are to watch, that is, to observe, to analyse, to examine everything that is going on around us.

The greatest temptation that Catholics face today is the temptation of compromise, the temptation to accept this demonic mixture of truth and error, the temptation of capitulation, of giving up the fight in defence of our Catholic faith. And it is a temptation that has afflicted, afflicts, and will afflict every one of us. For a man who fights may sooner or later be worn out by this fight, may feel fatigue. A man who fights, who must constantly resist his nearest and dearest, his acquaintances, may, my dear ones, give way to doubt, to discouragement, and perhaps even to spiritual despair. Hence we need constantly to remind ourselves what this resistance of ours to evil, to the new post-conciliar religion, to the false Mass, springs from. It is about preserving the faith, without which it is impossible to please God. Whoever does not profess the Catholic faith, whoever does not serve the true God, is walking the road that leads straight into the fire of hell.

THE MARTYRS OF ABITENE

Dear faithful, *sine Dominico non possumus*: "Without the Lord's gift we cannot." So said, in the year 304, the martyrs of Abitene, who were seized during Sunday Holy Mass. Taking part in the celebration of Holy Mass was at that time punishable by death. They were offered the chance to save their lives if they would burn incense before the statues of pagan idols. They refused and were put to death. And if the martyrs of Abitene were alive today, we can be sure that they would not compromise, that they would not take part in the building of the new, false, post-conciliar religion of man. Even if a smiling man from America were to encourage them to do so, we can be sure that, as then, so today, they would remain faithful to the Catholic religion. We can be sure that they would not accept this mixture, this pseudo-Catholic product that has been served up to us for several decades.

Under the banner of the Catholic Church, under the banner of the Catholic religion, souls are being fed poison, deadly poison. And we see around us the fruits of this false, post-conciliar religion. We see, my dear ones, how this religion brings spiritual death, spiritual death. This false religion kills the soul, kills the faith. And we can no longer, my dear ones, pretend that it is not so. We can no longer pretend that we profess the same faith that Fernández professes. For if you have faith in Fernández, you are not a Catholic, you are on the road to hell.

If, my dear ones, there is in us a spirit of compromise, a spirit of submission to evil, to error, to heresy, then sooner or later we shall lose the faith, then sooner or later we shall repeat the words of Bergoglio: "I believe in God, not in a Catholic God. There is no Catholic God." Only he who watches, only he who understands that false prophets must appear and that we must be on guard against them, only he who understands this warning of Christ, will not let himself be deceived by them. He will not be deceived by these servants of the devil who come to us today to tempt us, who come in order to offer us, in exchange for accepting the post-conciliar counterfeit of Catholicism, a little bit of Trent [?] in their ecumenical temple.

Blood of Christ, refuge of the threatened [?], save us. Amen. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.