When one lives in a time of revolution, radical changes come quickly, so quickly in fact that it is often easy to forget how much has changed in such a brief period. As such, *Catholic Family News* is pleased to reprint the following urgent appeal to clergy worldwide, written by Professor Roberto de Mattei (President of the Lepanto Foundation in Rome), because it reminds us all of how drastically the conditions within both the Church and civil society have changed in just the past 25 years (full text, provided below, first appeared here).

Pope John Paul II, who was not all that clear on many issues, spoke very clearly about the resolution of the European Parliament described in Professor de Mattei's appeal. At the time, the average Catholic (and not just traditionalists) would likely respond that you were crazy if you predicted that virtually every European nation and the United States would legalize so-called homosexual "marriage" by 2018, yet here we are. These seeping changes, however, did not happen by accident or by an undirected evolving course of events. As the appeal makes clear, there was an organized group planning and implementing these subversive changes. They made their plans public in the EU declaration of 1994. And now, 25 years later, the goals declared in Strasbourg have been achieved.

As the testimony of Archbishop Viganò has proven, John Paul II's stance was easily undermined by the organized and active homosexual lobby within the hierarchy. They have removed the Church as an effective obstacle to the achievement of the goals of the EU resolution. Accordingly, Professor de Mattei, our esteemed colleague and friend, has issued the following respectful challenge to every member of the Church's hierarchy — cardinals, bishops, and priests, alike. CFN heartily commends him for his efforts and stands with the Lepanto Foundation in this "final battle between the Lord and the reign of satan" over "marriage and the family" (Sister Lucia of Fatima). — Brian M. McCall, Editor-in-Chief

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TWENTY-FIVE YEARS LATER...

Twenty-five years ago, on 8 February 1994, the European Parliament voted on a resolution that invited the nations of Europe to promote and give legal protection to homosexuality. In his Angelus address on 20 February 1994, the Holy Father Pope John Paul II appealed to public opinion worldwide, affirming that "*the legal approbation of active homosexuality is not morally admissible […]. The Resolution of the European Parliament has called for the legitimization of a moral disorder. The Parliament has unduly given institutional value to deviant behaviors, which do not conform to God's plan*".

In May of that same year, the Lepanto Cultural Center [Centro Culturale Lepanto] handed out a manifesto in Strasbourg to parliamentary representatives called, "*Europe at*

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Strasbourg: Represented or Betrayed?". The manifesto made an indignant protest against the promotion of a vice condemned by both Christian and Western conscience and asked the European bishops "t*o unite their voices to that of the Supreme Pastor [John Paul II] in order to multiply it in their dioceses, by publicly denouncing the moral fault with which the European Assembly has stained itself and warning the flock entrusted to their care of the growing attacks of anti-Christian forces in the world*".

Today, one after another, the principal European nations, including many of those with the most ancient Catholic tradition, have elevated sodomy to a legal right by recognizing, under different forms, so-called "same-sex marriage" and introducing the concept of the crime of "homophobia." The Pastors of the Church, who should have formed an unbreakable dam of opposition against the homosexualization of society promoted by the political class and by the media-financial oligarchies, have in fact fostered it by their silence. Even at the highest levels of the Church, the practice of homosexuality and of a so-called "gay-friendly" culture that justifies and encourages homosexual vice has spread like a cancer.

Bishop Athanasius Schneider, auxiliary of Astana, Kazakhstan, said in a message dated 28 July 2018, that "*We are witnessing an incredible scenario, in which some priests and even bishops and cardinals, without blushing, are already offering grains of incense to the idol of homosexuality or gender ideology, to the applause of the powerful ones of this world, that is, to the applause of politicians, social media giants and powerful international organizations*".

Archbishop Carlo Maria Viganò, in his historic testimony of 22 August 2018, denounced — using precise names and circumstances — the existence of a "*homosexual current in favor of subverting Catholic doctrine regarding homosexuality*" and the presence of "*homosexual networks, which are now widespread in many dioceses, seminaries, religious orders, etc.,*" and which "*act under the concealment of secrecy and lies with the power of octopus tentacles, and strangle innocent victims and priestly vocations, and are strangling the entire Church*".

These courageous voices remain isolated even until today. The climate of indifference and cover-up which reigns within the Church has profound moral and doctrinal roots that date back to the Second Vatican Council, when the ecclesiastical hierarchies accepted the process of secularization as an irreversible phenomenon. But when the Church subordinates herself to secularism, the Kingdom of Christ becomes conformed to this world and is reduced to a mere power structure. The militant spirit dissipates, and the Church, instead of converting the world to the law of the Gospel, surrenders the Gospel to the world's demands.

How we long to hear resounding once again the fiery words of a new Saint Peter Damian or

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Saint Bernardine of Siena, instead of the infamous statement of Pope Francis, "*If a person is gay and is seeking the Lord and has good will, who am I to judge them?*" If it is true that the meaning of this statement was distorted by the media, such misuse should have been combatted by means of clear and solemn documents condemning sodomy, as St. Pius V did with the two constitutions *Cum Primum* of 1 April 1566 and *Horrendum Illud Scelus* of 30 August 1568. Instead, Pope Francis' Post-Synodal Apostolic Exhortation *Amoris Laetitia* of 8 April 2016 not only was silent about this most grave moral disorder but also relativized the precepts of the natural law, opening the path towards the approval of cohabitation and adultery.

And this is why we now make an appeal to you, Monsignor.

TO SERVE THE CHURCH

The term "*Monsignor*" evokes a certain dignity, not a power or a bureaucratic function. Each one of the bishops, as Successors of the Apostles, are recognized with the title of "Monsignor," but simple priests are also able to receive this title. The word "dignity" seems to have lost its meaning today, despite the fact that there was an entire declaration of Vatican II dedicated to it. Dignity means an awareness of a role and mission given by God. Respect for a person's dignity is the source of a feeling of honor. Your dignity, Monsignor, derives from the honor which you have of serving the Church, without seeking either your own interests or the approval of the powerful. You have received the dignity of Monsignor from the Church, not from the men of the Church, and it is to the Church that you must render an account. The Church is the divine society founded by Jesus Christ, ever-perfect and ever-victorious, both in time and in eternity. The men of the Church may either serve the Church or betray her. Serving the Church means placing the interests of the Church, which are those of Jesus Christ, ahead of one's personal interests. Betraying the Church means placing the interests of a family, a religious institute, or an ecclesiastical authority taken as a private person ahead of the Truth of the Church, which is the Truth of Jesus Christ, the one Way, Truth and Life (John 14:6).

We would be insulting your intelligence, Monsignor, were we not to suppose that you already have a certain awareness of the crisis in the Church. Certain eminent cardinals, on various occasions, have manifested their unease and concern over what is happening in the Church. The same unease is displayed by the common man, who is profoundly disoriented by the new religious and moral paradigms. In the face of this unease, Monsignor, many times you have put up your hands, seeking to calm the person speaking to you, using words like: "*There is nothing we can do but be silent and pray. The Pope is not immortal. Let's wait for the next conclave*". That's all we can do, you say. We cannot speak; we cannot act. You adopt silence as the supreme rule of your behavior. Is this attitude the result of human

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self-serving; of a selfishness that seeks above all else to live quietly; of the opportunism of those who are able to adapt themselves successfully to every situation? To assert this would be to make a judgment about your intentions, and a judgment about intentions cannot be made by men; only God can do this on the Day of Judgment, when we will each stand alone before Him, to listen to His lips pronounce the un-appealable sentence that will send us either to eternal happiness or to eternal damnation.

We who live on earth can only judge facts and words as they objectively appear. And the words with which you explain your behavior, Monsignor, at times appear to be more noble than your true feelings "*We ought to follow the Pope, even when he displeases us, because he is the Rock on which Christ has founded His Church," you say; or "we ought to avoid a schism at any cost, because this would be the most serious disaster for the Church*".

Noble words, because they state truths. It is true that the Pope is the foundation of the Church, and that the Church can fear nothing worse than a schism. But what we would like you to reflect on, Monsignor, is that the path of absolute silence that you want to follow will bring harm to the Papacy and will hasten a schism in the Church.

It is true that the Pope is the foundation of the Church, but before being founded on him, the Church is founded on Jesus Christ. Jesus Christ is the primary and divine foundation of the Church, while Peter is the secondary and human foundation — even if it is true that he is divinely assisted. The divine assistance does not exclude the possibility of error or the possibility of sin. In the history of the Church, there has been no lack of popes who have sinned or erred, without this fact ever prejudicing the institution of the papacy. To say that "*we need to always follow the Pope and never depart from him*," while refusing to respectfully correct him in exceptional cases, means attributing to the Church all of the errors which, over the course of the centuries, have been made by the men of the Church. The absence of this distinction between the Church and the men of the Church enables the enemies of the Church to attack her, and many false friends of the Church to refuse to truly serve her.

Equally fraught with consequences is the assertion that to break silence, to tell the truth, and to denounce — if necessary — the infidelity of the same Supreme Pastor, would lead to a schism. The word "schism" means division, and never as in this moment of her history has the Church appeared so internally divided and fragmented. Within each nation, within each diocese, even within each parish, it is impossible to agree on a common way of living according to the Gospel, because each one experiences and lives a different Christianity — both liturgically and dogmatically — with each one constructing their own religion in such a way that the only thing remaining in common is the name "Catholic", but the essence of Catholicism is no longer present. What are the reasons for this fragmentation? The star that

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lights the way has disappeared, and the faithful make their way in the darkness of night, following opinions and personal sentiments, without even one voice being raised to remind them of the unchanging doctrine and praxis of the Church. The schism is being caused by the darkness, which is the daughter of silence. Only clear voices, crystalline voices, voices which are entirely faithful to the Tradition, are able to dispel the shadows and permit good Catholics to overcome the divisions which have been provoked by this pontificate, and to avoid new humiliations to the Church beyond those which have already been inflicted upon her by Pope Francis. There is only one way to save the Church from schism: Proclaim the Truth. By remaining silent we will only further the schism.

AN URGENT APPEAL

Monsignor, you who enjoy a certain dignity, you who exercise a moral authority, you who have received an inheritance — what are you afraid of? The world may attack you with defamation and slander. Your superiors may deprive you of your authority and external dignity. But it is to the Lord that you must render an account, as must each one of us on the Day of Judgment, when everything will be weighed and judged according to measure. Do not ask us what you ought to do concretely. If you will dare to ask Him, the Holy Spirit will not fail to suggest to your conscience times, ways, and tones of coming out into the open, in order to be "*the light of the world, a city set on a hill, a lamp set on a lampstand*" (Matthew 5:13-16).

What we ask of you, Monsignor, is that you assume an attitude of filial criticism, of deferential resistance, of devout moral separation from those responsible for the Church's self-destruction. Dare to openly encourage those who defend the Church from within, and who publicly profess the entire Truth of the Catholic Faith. Dare to seek out other confreres who will join you and us in issuing that cry of war and of love which St. Louis Marie Grignon de Montfort raised in his "Fiery Prayer" [Prière embrasée] with these prophetic words: "*Fire! Fire! Fire! There is a fire in the house of God! There is fire within souls! There is fire even within the Sanctuary!*".

Tongues of fire like those of the day of Pentecost, as well as flashes of fire like those of Hell, seem to be hanging over the earth. A destroying fire, a purifying fire, a restoring fire — destined to engulf the entire world, to consume it and transform it. May the divine fire flare up within us before the fire of God's wrath does, which will reduce our society to ashes as happened to Sodom and Gomorrha. And this is the reason why, 25 years after the unfortunate resolution of the European Parliament, I now make this appeal to you, for the good of souls, for the honor of the Church, and for the salvation of society.

Monsignor, please accept this appeal, which is also an invocation to the Blessed Mother and

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to the Angels, that they may intervene, as soon as possible, in order to save the Church and the whole world.

Dare, Monsignor, to take up this holy cause in 2019, and you will find us battling at your side in this good fight!

Roberto de Mattei

President of the Lepanto Foundation

Written at the foot of the Manger, on this First Saturday of January 2019, the Vigil of the Epiphany of the Lord

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