



DESIDERATUS CUNCTIS GENTIBUS

*The Incarnation of the Word of God
inaugurates the Lordship of Christ over the Church and the
Nations*

*Discite justitiam moniti, et non temnere divos.
Venditit hic auro patriam, dominumque potentem
imposuit, fixit leges pretio atque refixit;
hic thalamum invasit natæ vetitosque hymenæos;
ausi omnes immane nefas ausoque potiti.*

*Learn righteousness, and dread the avenging deities.
To tyrants others have their country sold,
Imposing foreign lords, for foreign gold;
Some have old laws repealed, new statutes made,
Not as the people pleased, but as they paid.
Æn., VI, 620-624*

I. Preamble

The doctrine of the Kingship of Christ constitutes a *discrimen* between the Catholic Church and the “conciliar Church;” indeed, it is *the* point of separation between Catholic orthodoxy and neomodernist heterodoxy, because the followers of laicism and liberal secularism cannot accept that the Lordship of Our Lord extends to the civil sphere, thereby removing it from being subject to the arbitrariness of the powerful or the will of the manipulable populace. Yet the very idea that authority has its foundation in a transcendent principle was not born with Christianity, but is part of our Greco-Roman heritage. The same Greek word ἱεραρχία [“hierarchy”] indicates on the one hand the “administration of sacred things,” but on the other it also refers to the “sacred power” of authority, where the commitments connected with it significantly constitute a λειτουργία [“liturgy,” meaning service], a public office of which the State takes charge.

Similarly, the negation of this principle is the prerogative of heretical thought and Masonic ideology. The laicity of the State constitutes the main claim of the French Revolution,^[1] for which Protestantism provided the theological foundations, which then changed into a philosophical error with the advent of liberalism and atheistic materialism.

This vision of an entirely coherent and harmonious whole that spans the passage of time and crosses the boundaries of space, leading humanity to the fullness of Christ’s Revelation, was proper to that Civilization whose removal and cancellation is desired in the name of a *dystopia* that is inhuman because it is intrinsically impious, since it originated from the inextinguishable hatred of the Adversary, eternally deprived of the supreme Good because of pride and rebellion against the Will of God.

It is not surprising that our contemporaries fail to understand the reasons for the present crisis: they have allowed themselves to be defrauded of the patrimony of wisdom and memory built up over the course of history thanks to the pedagogical intervention of Providence, which has inscribed in the heart of every man the eternal principles that must guide every aspect of their lives. This wonderful παιδεία [“education”] has allowed peoples far from God and immersed in the darkness of paganism to become predisposed, by natural means, for the bursting forth of the supernatural dimension in history, that is, for the advent of Christ, in Whom everything is recapitulated and shows itself to be part of the divine κόσμος [“cosmos,” meaning order].

When Augustus ordered the publication of the Aeneid — which Virgil had ordered in his will to be destroyed, considering it incomplete — the *Pax Romana* had just begun throughout the Empire; a *pax* granted to the world to welcome the Incarnation of the Son of God and snatch humanity from the slavery of Satan. The echoes of that solemn and sacred peace still

resound today in the grandiose words of the Roman Martyrology, which we will hear once again on the morning of Christmas Eve:

Ab urbe Roma condita anno septingentesimo quinquagesimo secundo, anno imperii Octaviani Augusti quadragesimo secundo, toto orbe in pace composito ... Jesus Christus æternus Deus æternique patris Filius, mundum volens adventu suo piissimo consecrare, de Spiritu Sancto conceptus, ... in Bethlehem Judæ nascitur ex Maria Virgine factus homo.

In the seven hundred fifty-second year from the foundation of the City of Rome, in the forty-second year of the reign of Emperor Octavian Augustus, the whole world being at peace, ... Jesus Christ the Eternal God and Son of the Eternal Father, desiring to consecrate the world by His most loving presence, was conceived by the Holy Spirit ... and was born of the Virgin Mary in Bethlehem of Judah, having been made man.

Only forty years before the Birth of the Savior, Virgil had the opportunity to associate with the sons of Herod who had come to study in Rome. It was from them that he came to know the messianic prophecies of the Old Testament and the announcement of the imminent birth of the *Puer* which is sung in his Fourth Eclogue:

*Jam redit et Virgo, redeunt Saturna regna,
jam nova progenies cœlo demittitur alto.
Tu modo nascenti Puero, quo ferrea primum
desinet, ac toto surget gens aurea mundo,
casta fave Lucina: tuus jam regnat Apollo.*^[2]

and that Dante shows Statius recalling in the *Purgatorio* (XXII, 70-72):

*Secol si rinova;
torna giustizia e primo tempo umano,
e progenie scende da ciel nova.*

*The age renews itself;
Justice returns, and man's primeval time,
and a new progeny descends from heaven.*

In this anxious expectation of the advent of Christ, Augustus saves Virgil's poem from destruction, seeing in it that yearning for a world in which peace is in force, after a century of civil wars. He saw in Aeneas the model of those who recognize themselves *pious*, inasmuch as they are respectful of the divine will and the bonds that derive from it towards their Fatherland [*Patria*] and family, inserted by Providence in the contingent events of history, participating in the will of God fixed in eternity.

We can easily understand why the soul of an upright and honest person, even if deprived of the Faith, could feel moved to a noble destiny, before which the false and lying gods are silent, the Sibyl remains mute and the Oracle of the Aracœli withdraws. We then see in *fate* — *fas* in Latin - the reference to the verb *fari*, which means “to speak” and refers to the Word of God, to the eternal Word pronounced by the Father. The Christian remains delighted by so much fatherly goodness, by this provident hand that accompanies humanity that wanders in darkness towards the Light of Christ, the Redeemer of the human race.

There is something ineffable in this vision of History and of God's intervention in it, something that touches souls and spurs them onward to the Good, awakening the hope of heroic acts, of ideals for which to fight and give one's life.

It was upon this perfect composition of the temporal and the eternal, of nature and Grace, that the world was able to welcome and recognize the promised Messiah, the Prince of Peace, the *Rex pacificus* Who is victor over sin and death, the *Desideratus cunctis gentibus* [“Desired of all nations” (Agg. 2:8)]. From the Upper Room to the catacombs, from the communities of the first Christians to the Roman basilicas that were converted to the worship of the true God, the prayer that the Lord taught the Apostles is raised up: *adveniat regnum tuum, fiat voluntas tua sicut in cœlo et in terra*. Thus a pagan Empire became the cradle of Christianity, and with its own laws and its own civil and social influence made possible the spread of the Gospel and the conversion of souls to Christ. Simple souls, certainly; but also the souls of erudite people, Roman nobles, imperial officials, diplomats and intellectuals, who managed to see themselves — like *pious Æneas* — involved in a providential plan, called to give meaning to those civic virtues, to that yearning for justice and peace that without the Redemption would have remained incomplete and sterile.

II. The “providential” role of the State

The economy of Salvation, in this “medieval” and Christian vision of events, recognizes that individuals have the privilege of being themselves part of this great plan of divine Providence: an *actuosa participatio* — forgive me for borrowing a phrase dear to the Innovators — of man in God's intervention in History, in which the freedom of each one is faced with a moral choice which is therefore decisive for his eternal destiny: a choice

between Good and Evil, between conforming to the will of God — *fiat voluntas tua* — and following one's own will in disobedience to Him — *non serviam*.

However, precisely in the adherence of individuals to the action of Providence, we understand how earthly society, which is composed of these individuals, in turn assumes a role in God's plan, allowing the actions of its members to be directed more effectively by the authority of rulers towards the *bonum commune* that unites them in the pursuit of the same end.

The State, as a perfect society — that is, a society which possesses in itself all the means necessary for the pursuit of the *quid unum perficiendum* — therefore has a function of its own, principally ordered to the good of citizens, to the protection of their legitimate interests, to the protection of the Fatherland from external and internal enemies, to the maintenance of social order. It goes without saying that, experiencing the attempts and failures of those who preceded us — following the eminently Christian vision of Giambattista Vico — civilized peoples have been able to grasp the importance of the study of History, allowing for real progress and recognizing the validity of Aristotelian-Thomistic thought precisely because it developed on the basis of knowledge of reality and not on the creation of abstract philosophical theories.

We find this vision of *good governance* symbolically represented in the frescoes by Ambrogio Lorenzetti at the Palazzo Pubblico in Siena, confirming the profound religiosity of medieval society; a religiosity of the institution, certainly, but which was shared and made its own by those who, clad with public functions, considered their role as an expression consistent with the divine order — the κόσμος, precisely — imprinted by the Creator on the social body.

Of this historical role of the Roman Empire we have an example in the Aeneid (VI, 850-853):

*Tu regere imperio populos Romane memento
hæ tibi erunt artes, pacisque imponere morem,
parcere subjectis et debellare superbos.*

*But Rome, 'tis thine alone, with awful sway,
To rule mankind, and make the world obey,
Disposing peace and war by thy own majestic way;
To tame the proud, the fettered slave to free:
These are imperial arts, and worthy thee.*

It was the awareness of this providential mission that made Rome great; it was the betrayal of this task due to the corruption of morals that decreed its fall.

III. The concept of laicity and the secularization of power

Nor could it have possibly been otherwise, since the concept of “laicity of the state” was completely unthinkable for both the rulers and subjects of the Western nations of any era prior to the Protestant Pseudo-Reformation. Only since the late Renaissance has the theorization of atheism allowed the formulation of a philosophical thought that removed the individual from the duty to recognize and render public worship to the divinity; and, beginning with the Enlightenment, Masonic principles spread through the forced secularization of civil society following the French Revolution, the overthrow of the Monarchies of divine right, and the fierce persecution of the Catholic Church.

Today the contemporary world considers it a merit to claim its own laicity, while in the Greco-Roman world rebellion against the gods was considered a mark of impiety and a sign of revolt against the State, whose authority was the expression of a power sanctioned and ratified from above. *Discite justitiam moniti, et non temnere divos — Learn justice, and take heed not to despise the gods* — admonishes Phlegyas, who was thrown into Tartarus and condemned to cry out this warning without respite (*Æn.*, VI, 620). The classical culture that we have inherited as a natural premise for the spread of Christianity, and that the Middle Ages recognized and valued, is therefore based on the duty *not to despise the gods*, showing how the absence of *religio* is the cause of the ruin of the Nation, from the betrayal of the Fatherland to the establishment of tyranny, from promulgating or abolishing laws for the sake of economic interest to violating the most sacred precepts of civil life.^[3] As a demonstration of how well-founded these fears were, we dare to contemplate the ruins of our contemporary society, capable of legitimizing unprecedented horrors such as the killing of innocents in the womb, the corruption of children through gender theory and the sexualization of childhood, and their exploitation in the infernal rituals of the pedophile lobby, whose infamous members hold positions of power and that thus far no one dares to try and condemn. The contemporary world is governed by a sect of servants of the devil who are devoted to evil and death. Those who are silent, closing their eyes to such monstrosities, are guilty accomplices of those horrendous crimes that cry out for vengeance before God.

IV. The sacredness of authority

Until the French Revolution, rulers found their legitimacy in the exercise of authority in the Name of God, and at the same time those who were governed saw their rights protected against abuses of power, since the whole social body was hierarchically ordered under the

supreme power of the one Lord, Who was recognized as *Rex tremendæ majestatis* precisely because He is the Judge even of Kings and Princes, of Popes and Prelates. Crowns, tiaras, and miters dot the depictions of Hell in the scenes of the Last Judgment painted in our churches.

This sacredness of authority is not a concept added after the fact to a power that was originally born as neutral. On the contrary, every power has always found its origin in reference to divinity, both in Israel and in the pagan nations, which then acquired in the Western world the fullness of supernatural investiture with the advent of Christianity and its recognition as the State Religion by the Emperor Theodosius. Thus the Emperor of the East was *Cæsar* in a Court that in Byzantium spoke in Latin; the *Czar* of the Russias and the *Czar* of the Bulgarians were equally Caesars, and finally there was the Holy Roman Empire, whose last Sovereign, Blessed Karl von Habsburg, was overthrown by Freemasonry by means of the First World War.

The education of future sovereigns, nobility, and clergy was held in the highest esteem, and was not limited to providing intellectual and practical instruction, but necessarily provided for a specific moral and spiritual formation that ensured solid principles, the habit of discipline, the ability to master one's passions, and the practice of the virtues of government. An entire social system made those who exercised authority aware of their responsibility before Christ the King, the sole holder of the temporal and spiritual Lordship that His Ministers on earth had to exercise in a strictly *vicarious* form. For this reason, as happened for example in the case of Frederick II of Swabia, the superiority of the spiritual Authority of the Church over the temporal authority of Sovereigns allowed the Roman Pontiff to release the subjects of a King who abused his power from their bond of obedience.

V. Secularization extended to any Authority

The secularization of civil authority has been more recently followed by the secularization of religious authority, which with the Second Vatican Council was significantly stripped — and not only externally — of its sacredness for the benefit of a profane (and revolutionary) vision in which ecclesiastical power comes from below, by virtue of Baptism alone, and is delegated by the “priestly people” to its representatives, to whom various tasks of “presiding” are conferred, just as in the Calvinist sects.

The paradox is even more evident here, because it brings into the Church — thereby distorting her nature — the dynamics of toleration within a civil society that does not recognize the rights of true religion, and ends up legitimizing them by making them her own. In this perspective, the very serious deviations propagated today by the Synod on Synodality in a democratic and parliamentarian tone are nothing other than the putting into

practice of the principles theorized by the Council, for which laicity — that is, the rupture of the link between earthly authority and its supernatural legitimization — should have extended to any human society, and at the same time also excluding any “theocratic” temptation as obsolete and inopportune.

Inevitably, there was no authority that was beyond the reach of this process, from the *paterfamilias* [head of the family] to the teacher, from the magistrate to the government official. The duty of those who were subjected to authority to obey it and of those who exercised authority to administer it with wisdom and prudence recalled the divine paternity of God. As such, it had to be delegitimized, for rebellion is primarily against the authority of God the Father. The revolution of “Sixty-Eight” [1968] was but an offshoot of the Revolution, in which anything liberalism had preserved for the sake of utilitarianism or convenience in order to guarantee itself a minimum of social order was finally demolished, leading the Western nations to anarchy.

VI. The subversive action of the secret societies

The infamous sect [Freemasonry], aware of the power of the alliance between Throne and Altar, plotted in the shadows to corrupt the rulers and attract the nobility into their ranks, starting with the Capetian dynasty. In reality, already in the German Principalities with the Protestant heresy, and then in the England of Henry VIII with the Anglican schism, there were active conventicles of initiates of a gnostic matrix that were opposed to the Papacy and to the legitimate Sovereigns loyal to it. It is however certain and documented that the Revolution constituted the primary instrument by which the secret societies struck the Catholic nations in order to wrest them from the Faith and enslave them to their ideological and economic purposes, and wherever Freemasonry managed to act it always resorted to the same tools and the same propaganda, in order to obtain the secularization of public institutions, the cancellation of the State Religion, the abolition of ecclesiastical privileges and Catholic teaching, the legitimization of divorce, the decriminalization of adultery, and the spread of pornography and other forms of vice. Because that Christian world in every aspect of daily life had to be erased and replaced by an impious, irreligious society dedicated to the satisfaction of the basest pleasures, mocking virtue, honesty, and rectitude: these are the “achievements” of liberal ideology, which the most abject anticlericalism calls “progress” and “freedom.”

The Magisterium’s innumerable condemnations of secret sects were amply justified by the threat to the peace of nations and the eternal salvation of souls. As long as the Church had a valid ally in the civil authority, the action of Freemasonry proceeded slowly and was forced to conceal its criminal intent.

It was only with the corruption of ecclesiastical authority, pursued with the patient work of infiltration and brought to completion at the end of the nineteenth century thanks to Modernism, that Freemasonry could count on the complicity of rebellious and fornicating clerics, led astray in intellect and will, and who were thus easily enslaved and blackmailed. Their ascent in the ranks of the Church, which was stopped by the far-sighted vigilance of St. Pius X, resumed quietly in the last years of the pontificate of a debilitated Pius XII, and experienced a boost under John XXIII, who was himself probably a member of an ecclesiastical Lodge. Once again, we see how the corruption of individuals is instrumental in the dissolution of the institution to which they belong.

VII. The civil, social, and economic Revolution

The Revolution begun in France in 1789 had the same modes of implementation: first the corruption of the aristocracy and the clergy; then the action of secret societies that infiltrated everywhere; then the media propaganda against the Monarchy and the Church, and at the same time the organization and financing of street riots and protests to incite the people, who were impoverished and burdened with taxes due to the speculations of international high finance and the inadequacy of the State's response to the mutations of the European economic system. Also in that case the main lever that allowed the subversive theory of Freemasonry to translate into a real revolution was represented by the class that had the greatest interest in appropriating the assets of nobles and of the Church, not only in order to sell off a priceless heritage of real estate, furnishings, and works of art, but also in order to radically transform the traditional socio-economic fabric, beginning with the exploitation of large estates, which until then had for the most part been left to produce their crops according to natural rhythms and archaic systems. In fact, after the French Revolution, we had the First Industrial Revolution, which with the invention of the steam engine and the mechanization of production imposed the mass migrations of laborers and peasants from the fields to the metropolis so as to convert them into cheap labor, after having deprived them of the possibility of having autonomous means of livelihood and inducing them to misery with new taxes and duties. The whole nineteenth century is a confirmation that the ideological matrix of the Revolution is based on a doctrinal heresy intrinsically linked to economic profit and financial domination.

The Second Industrial Revolution took place during the period between the Congress of Paris (1856) and the Congress of Berlin (1878), primarily involving Europe, the United States and Japan in new, forced technological advances such as electricity and mass production. The Third Industrial Revolution began in the 1950s and extended to China and India, and mainly concerned technological, IT and telematic innovation, and then expanded to the *new economy*, the *green economy*, and information control. This was supposed to

create a cultural climate of neopositivist confidence in the possibilities of science and technology to provide for the material well-being of humanity. The action of manipulating the masses gave ample space to the imagination of what society could become, suggesting it through the cinematic theme of science fiction.

Since the year 2011, the Fourth Industrial Revolution has finally begun, which consists in the growing interpenetration between the physical, digital, and biological world. It is a combination of advances in artificial intelligence (AI), robotics, the Internet of Things (IoT), 3D printing, genetic engineering, quantum computers, and other technologies. The theorizer of this dystopian process is the infamous Klaus Schwab, the founder and executive director of the *World Economic Forum*.

VIII. The secularization of authority as the premise of totalitarianism

Artificially separating the harmony and hierarchical complementarity between spiritual authority and temporal authority was an unfortunate operation that created the premise, as often as it was realized, for either tyranny or anarchy. The reason is all too obvious: Christ is King of both the Church and the Nations, because all authority comes from God (Rom 13:1). Denying that rulers have the duty to submit to the Lordship of Christ is a very serious error, because in the absence of the moral law the State can impose its own will regardless of the will of God, and therefore subvert the divine κόσμος [order] of the *Civitas Dei*, replacing it with the arbitrariness and the infernal χάος [chaos] of the *civitas diaboli*.

Today the Western nations are held hostage to potentates who answer neither to God nor to the people for their decisions, because they do not derive their legitimacy either from above or from below. The coup d'état that has been prepared and carried out by the subversive lobby of the *World Economic Forum* has effectively ousted governments from their independent status by means of external pressure and robbed states of their sovereignty. But this dissolutory process has now been exposed because of the arrogance with which the satraps of the New World Order — everything is *new* when it concerns them, and everything is *old* when it is to be overthrown — have revealed their plans, believing that they are now close to final victory. To the point that even intellectuals certainly not accused of conservatism begin to denounce the intolerable interference of Klaus Schwab and his minions in the government of nations. A few days ago, Prof. Franco Cardini declared: “The forces that manage the economy and finance now choose, corrupt, and determine the political class, which thus becomes a business committee” ([here](#)). And we are well aware that behind this “business committee” there are aims of blind profit being pursued, to the detriment of the economy of the States, but also disturbing projects of detailed control of the population, forced depopulation, and the chronicization of diseases in view of the total

privatization of public services. The mentality that presides over this *Great Reset* is the same that animated the bourgeoisie and usurers of past centuries, who were concerned to exploit the large estates that the nobility and the clergy did not consider as a source of profit.

*I hate him for he is a Christian,
But more for that in low simplicity
He lends out money gratis and brings down
The rate of usance here with us in Venice.*^[4]

For these people, humanity is an annoying hindrance that must be rationalized and instrumentalized in pursuit of their criminal goals, and Christian morality is an odious obstacle to the establishment of a government that is in the hands of finance. If this is possible today, it is because there is no transcendent moral reference that puts a stop to their deliriums, nor a power that escapes this vile enslavement to private interests. And here we understand that the present situation is essentially a crisis of authority, beyond the understanding of individuals about the threat posed by the global coup d'état of the usurious elite.

IX. The Nativity of Christ

The Birth of the Savior represented the breaking through of eternity into time and History, with the Incarnation of the Second Person of the Most Holy Trinity in the virginal womb of Mary Most Holy. In the Person of Our Lord, true God and true man, the authority of God is added to that of the descendant of the royal seed of David, and the Redemption of the human race through the Sacrifice of the Cross restores in the economy of Grace the divine order broken by original sin inspired by the Serpent.

The Infant King, lying in the manger, shows himself for the adoration of the shepherds and the Magi, wrapped in swaddling clothes, as was the prerogative of sovereigns: *et hoc vobis signum* (Lk 2:6).^[5] He moves the stars and is honored by the Angels, yet He chooses the crib as His throne, the poor hut of Bethlehem as His earthly palace, just as on Golgotha — and also in the vision of the Apocalypse — it is the Cross that is the throne of glory. Our Lord receives the homage of the wise men of the East in recognition of his titles of King, Priest, and Prophet; but already he must flee from the one who sees in Him a threat to his power. Foolish and cruel Herod, who does not understand that *non eripit mortalia, qui regna dat caelestia* — *He taketh not away earthly kingdoms, who bestoweth heavenly ones.*^[6] Foolish and cruel are the powerful of today, who in the massacre of millions of innocents — a

massacre carried out against their bodies as well as their souls — want to consolidate their tyranny of death, and who in the slavery of peoples renew their rebellion against the King of kings and the Lord of rulers, Who has redeemed those souls with His own Blood.

But it is in the humble affirmation of His Lordship that the Child of Bethlehem manifests the divinity of the Son of God in the hypostatic union of the Man-God. A divinity that combines the omnipotence of the Pantocrator with the fragility of the un-weaned baby, the tremendous judgment of the Supreme Judge with the cry of the newborn, the immutable eternity of the Word of God with the silence of the infant, the splendor of the glory of the divine Majesty with the squalor of a shelter for animals in the cold night of Palestine.

In this apparent contradiction that wonderfully unites divinity with humanity, power with weakness, and wealth with poverty, we also find the lesson that all of us, and especially those who are constituted in authority, must draw for our spiritual life and for our very survival.

Even the Sovereign, the Prince, the Pontiff, the Bishop, the magistrate, the teacher, the doctor, and the father enjoy a power that draws from the sphere of eternity, from the divine Kingship of the Son of God, because in the exercise of their authority they act in the Name of the One Who legitimizes it as long as it remains faithful to what it was willed for. *Whoever listens to you, listens to Me. And whoever despises Me despises the One Who sent Me* (Lk 10:16). For this reason, obeying civil and ecclesiastical authority means obeying God, in the hierarchical order that He has decreed. For this reason, disobeying those who abuse their authority is equally necessary, in order to safeguard that order that has its center in God, and not in the earthly power that is its vicar. Otherwise, we end up adoring the one who holds power, paying him the homage to which he is entitled *only* insofar as he in turn is subject to God. Today, however, homage to those who hold positions of power not only has no bond of due subordination to Christ the King and Pontiff, but rather is His enemy. And also, where the alleged popular sovereignty propagated by the chimera of democracy has proven to be a colossal deception against that people who have no one to appeal to see their rights protected. On the other hand, what “rights” could be claimed by those who have tolerated letting them usurp God? How could we be surprised that power turns into tyranny when we accept that it no longer has any connection with the transcendent, which is the only guarantee of justice for the poor, the exile, the orphan and the widow?

X. Instaurare omnia in Christo

The apparent triumph of the wicked — from the criminals of the *World Economic Forum* to the heretics of the “synodal path” — confronts us with the harsh reality of Evil, destined to

final defeat, but also permitted by Providence as an instrument of punishment for wayward humanity. Because poverty, epidemics, misery induced by planned crises, ruthless wars moved by economic interests, the corruption of customs, the massacre of the innocents recognized as a “human right,” the dissolution of the family, the ruin of authority, the dissolution of civilization, the barbarization of culture and art, the annihilation of every impulse towards virtue and the Good — all of these are only necessary consequences of a betrayal carried out gradually but always in the same direction, and they are always only an introduction of the worst that is yet to come: the contempt of God, the wicked challenge of *non serviam* against the divine Majesty, which grows all the more ruthless and furious in proportion to the growth of the satanic presumption of being able to win a battle from which Satan will emerge eternally defeated.

*Sleep, O Child; do not weep;
Sleep, O celestial Child:
The tempests will not dare
To rage about Thy head,
Used over earth of yore
Like battle-steeds before
Thy very face to wing!*¹⁷

To recapitulate all things in Christ (Eph 1:10), means to recompose the order broken by sin, both in the natural and in the supernatural order, both in the private and in the public sphere, restoring the royal Crown to the King of kings, from Whom in a delirium of ὕβρις [“hubris”] the Revolution has taken it; and, even before this, restoring the triple Crown to the Supreme Pontiff, torn off by the ideology of Vatican II and by the apostasy of this “pontificate.”

Popes and Kings, prelates and rulers of nations, the faithful of the Church and citizens of States all must return, in a palingenesis moved by Grace, to Christ, to Christ the King and Pontiff, to the one Avenger of the true rights of His people, to the one Protector of the weak and oppressed, to the one Conqueror of death and sin. And on this journey back to Christ, humility will guide us in knowing how to retrace backwards the easy way of perdition that we have undertaken by abandoning the way to Calvary marked out for us by the Lord. It is a path that He walked first, and on which He accompanies us through the Grace of the Sacraments, which leads to the Cross as the only premise for the glory of the Resurrection.

Whoever believes that by continuing on this path it is possible to change things; that a limit can be placed on the ideology of death and sin of the New World Order; that the wicked can

be prevented from spreading the horrors of pedophilia, perversion, the cancellation of the sexes, the killing of children, the weak and the elderly, is deluded. If the world has become hell thanks to the Revolution, it can return to being less evil and deadly only with a counter-revolutionary action. If the Hierarchy has become a receptacle of heretics, the corrupt, and fornicators thanks to Vatican II and the Reformed liturgy, it can return to being the image of the heavenly Jerusalem only by returning to what the Apostles, Fathers and Doctors, Saints, Popes, and Bishops did until before the Council. Continuing on the path of perdition leads, in fact, to perdition: the difference lies only in the speed of the race towards the abyss.

The sooner each of us is able to strengthen our belonging to Christ, the sooner society will begin its return to its Lord. And this unconditional belonging to a God Who became incarnate in order to redeem us must begin with the humble adoration of the Child King, at the foot of the manger, together with the shepherds and the Magi.

*Sleep, O Celestial Child:
The nations do not know
Who has been born;
But the day will come
When they shall be
Your noble heritage;
You Who sleep so humbly,
You Who are hidden in dust:
They will know You as King.¹⁸¹*

May the blessed moment come for all of us when — touched by Grace and moved by the salutary vision of hell on earth that is being prepared if we stand by inertly while the globalist dystopia is established — we recognize the King. And in which, recognizing Him, we can fight under His holy insignia together with the formidable Overcomer of Satan — the Immaculata — the epochal battle against the Enemy of mankind. It will be a creature — a Woman, a Virgin, a Mother — who crushes the head of the ancient Serpent, and along with it the head of his accursed followers.

And so may it be.

+ Carlo Maria Viganò, *Archbishop*

December 17, 2022
Sabbato Quattuor Temporum Adventus

[1] The first article of the French constitution explicitly states that the republic shall be “indivisible, *laïque*, democratic and social.”

[2] *Now the Virgin returns, the reign of Saturn returns;
now a new generation descends from heaven on high.
Only do you, pure Lucina, smile on the birth of the Child,
under whom the iron brood shall at last cease
and a golden race spring up throughout the world:
your own Apollo now reigns as king.*

Virgil, *Eclogue IV*, 6-10.

[3] *“Learn righteousness, and dread the avenging deities.”
To tyrants others have their country sold,
Imposing foreign lords, for foreign gold;
Some have old laws repealed, new statutes made,
Not as the people pleased, but as they paid;
With incest some their daughters’ bed profaned:
All dared the worst of ills, and, what they dared, attained.*

Virgil, *The Aeneid*, VI, 620-624.

[4] Shakespeare, *The Merchant of Venice*, Act I, Scene III (words of Shylock).

[5] In this regard, see the exegetical study of Msgr. Francesco Spadafora in *Dizionario Biblico*, Studium, 1963.

[6] *Crudelis Herodes*, hymn for First Vespers of Epiphany.

[7] A. Manzoni, *Il Natale*, verses 99-105.

[8] A. Manzoni, *Il Natale*, verses 106-112.