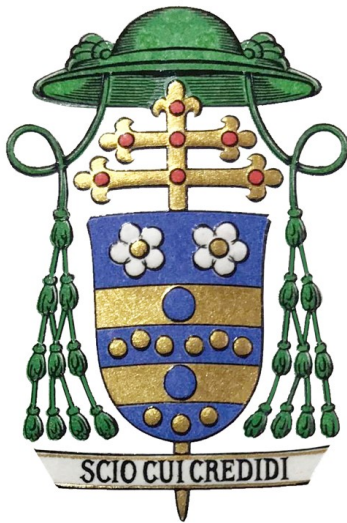


Abp. Viganò: Deep State and Deep Church are United in Profiling
and Persecuting Traditional Catholics



ET DORMIUNT MULTI

Regarding the Profiling of Catholics by the Civil Authority

*Ideo inter vos multi infirmi et imbecilles, et dormiunt multi.
Therefore, there are many infirm and weak among you, and many sleep.*

I Cor 11:30

The totem of freedom of worship allows Satan worshippers to erect a blasphemous monument to Baphomet in front of the Arkansas State Capitol in Little Rock or a statue of a demon on the façade of the New York Courthouse to celebrate an abortionist Supreme Court judge; while in New Mexico the Satanic Temple inaugurates a clinic that performs ritual abortions and benefits from state recognition. Meanwhile, the Secret Service of the Biden Administration has nothing better to do than profile traditional Catholics and keep an eye on the communities in which the Liturgy is celebrated in Latin, as if they represented a threat to the established order and a potential danger to the institutions of the State.

This news should be read, in my opinion, as a logical and necessary consequence of another analogous and similar event: the idolatrous worship rendered by the leaders of the Catholic hierarchy to the demon of the Pachamama in St. Peter's Basilica and in other Catholic churches, and the simultaneous persecution of traditional Catholics by the ecclesiastical authority with the *Motu Proprio Traditionis Custodes* and with its further restrictions, which are said to be imminent.

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This operation of the *criminalization of dissent* on the part of temporal and spiritual power is not accidental and ought to arouse a very firm condemnation and decisive opposition, both from citizens and their representatives in civil institutions, and also from the faithful and above all from their pastors; a condemnation that cannot be limited to this recent episode, which is very serious in itself, but which must also be extended to the disturbing conspiracy of deviated parts of the State collaborating with deviated parts of the Church: on the one hand the *deep state* and on the other the *deep church*, both of which are corrupt and subservient to the globalist elite, with subversive purposes whose ideological bases are united by hatred of Christ, the Church, and the Holy Mass.

As I explained in my address *The State Religion* ([here](#)), it is evident that the separation of Church and State and the alleged “secularism” of temporal government with respect to religious questions form the deceptive and malicious pretext with which to exclude God from society in order to let Satan in.

The Revolution subverted the social order by overturning its principles and ends, but it maintained and exploited to its advantage that alliance between Throne and Altar — that is, between temporal power and spiritual power — which characterized Christian society, and in particular the Catholic monarchies. Those who accused the *ancien régime* of tyranny never intended to abolish, for example, media censorship in the name of freedom of opinion: they simply wanted to appropriate it for an opposite purpose, so as to censor the truth and propagate error. Those who criticized the temporal power of the Popes did not want to prevent the interference of the Church in public affairs, but to appropriate it — as we see today — in order to use the authority and power of the Papacy to demolish the Church and support the demands of the New World Order. The “dogmatism” that was opposed in Pius IX or Pius XII because it was opposed to modern thought has evolved and been perverted into the ecumenical and synodal dogmatism of Vatican II and Bergoglio, demonstrating that the question was specious, not focusing on the *means* but on the *end*. So today we are not surprised by the authoritarianism with which the State imposes controls and limitations on fundamental freedoms — which up until yesterday were execrated as an expression of Nazi totalitarianism — nor by the authoritarianism with which the Hierarchy supports globalist ideology and collaborates with governments subservient to the *World Economic Forum* and the *2030 Agenda*.

If we continue to believe that it is possible to adopt an attitude of supposed governmental “neutrality” towards the question of religion, we condemn our civilization to extinction, because we deny that battle between Good and Evil that is part of the history of humanity and of the eternal destiny of individuals. *No one can serve two masters*, Our Lord teaches us in the Gospel (Mt 6:24); nor can we decide not to serve either one of them when we are

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faced with a clash in which our neutrality is already in itself a help to the Enemy. And here we should ask ourselves what responsibility politicians and prelates assume who remain inert in watching, limiting themselves to deploring the excesses of Evil and not its causes. Insisting on saving the secular nature of the State at all costs, when it has proven to be an illusory chimera used to destroy it from its foundations, or insisting on defending Vatican II when we see its resounding failure and incalculable damage to the Church, is a stopgap measure of those who consider their role as rulers and pastors as exclusively that of merely protecting the institutions they represent, refusing to grasp their grave infidelities and thus precluding the possibility of benefiting both citizens and the faithful. A doctor is called upon to treat the patient, not to limit himself to merely diagnosing the disease or even to concealing it just because he does not want to admit that the health authorities are corrupt, or because he does not dare disobey unreasonable orders and face the consequences.

What we are witnessing at this crucial stage is the disappearance of the pretexts that until now have been used to justify “social achievements” — democracy, freedom of opinion and worship, respect for minorities, etc. — and at the same time the arrogant manifestation of the true motives of the criminal elite that usurps authority in the State and in the Church: the irreconcilability between, on the one hand, the Christian model of society in which Our Lord Jesus Christ reigns in the civil and religious spheres to lead us freely to do good and thus make us sharers in eternal beatitude, and on the other the dystopian model of society in which the tyranny of Satan imposes chaos and rebellion in order to compel us, violating our freedom, into doing evil and damning us for eternity.

The profiling of traditional Catholics by the intelligence services appears unjustified only if we mistakenly assume that the current rulers pursue the common good and the security of the nation; but it is amply justified when they have as their aim the imposition of globalist worship, which is intrinsically antichristic and irreconcilable with the Christian faith. At the same time, the persecution of the faithful linked to the Tridentine Liturgy by the Catholic hierarchy is unheard of and unthinkable only if we persist in presupposing in Pastors zeal for the glory of God and for the salvation of souls. If we see them for what they really are, namely, wolves in sheep’s clothing or mercenaries, their aversion to the Apostolic Mass is more than understandable, and it would actually be surprising if they did *not* manifest it with such fury. In a sense, in their eyes we constitute the “control group” of the unvaccinated alongside the multitude of those who have been inoculated with the gene serum.

It is true: we Catholics are a threat to those who want a world rebellious to God and a “synodal church” subservient to the spirit of this world. The Martyrs bear witness to the heroism of the presence of the Christian name in society, a heroism that faces the torments

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and death inflicted on those whom a perverted authority considers enemies because it knows and fears their example, and above all the explosive power of the Gospel.

If we understand that there is no third way — no sort of *synthesis* that combines the *thesis* of Good and the *antithesis* of Evil — and that we must choose on which side to fight — just as the wicked have done — we will have some chance of resistance and victory. *You are the salt of the earth* (Mt 5:13). Asking for tolerance in a sick world does not preserve us from contagion, but serves only to postpone our cancellation, depriving us of flavor and destining us to be trampled on by men.

+ Carlo Maria Viganò, *Archbishop*

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Dominica Quinquagesimæ