

In this exclusive interview, which will continue in a further installment, Archbishop Carlo Maria Viganò clarifies various aspects of his position following the Vatican's [announcement](#) that he was "found guilty of the reserved delict of schism" on July 4 by the Dicastery for the Doctrine of the Faith (DDF). In this first installment, he explains more precisely what he means when he distinguishes the Catholic Church from the "conciliar church," describing it as "an overlap of two entities — Church and anti-church — in the same Hierarchy," something which he says "constitutes the 'masterstroke of Satan' that Archbishop Lefebvre denounced from the beginning."

"The same Masonic lobby that for over two centuries has systematically demolished civil governments, has managed to penetrate the Catholic Church," he says, "to impose a series of radical changes that subvert the magisterial teaching of two thousand years." And this "*coup d'état*," which he believes includes "the usurpation of the Apostolic See," began "with the Second Vatican Council."

Since the Council, Archbishop Viganò emphasizes that internal enemies have "organized themselves so that *they* are at the head of the Church, so that they can promulgate heresy from the See of Peter by imposing it as a truth to be believed by virtue of the authority of the Roman Pontiff, and so that they can silence every voice of dissent with canonical sanctions and excommunications," perhaps alluding to his own situation vis-à-vis the Vatican.

He reiterates his belief that Francis is not the Pope (a belief [I do not share](#)), while also commenting on what he calls a "paradox," namely, "that the head of the 'conciliar church,'" referring to Francis, "who is heretical and apostate, can also be considered Pontiff of the Holy Roman Catholic Church, and as usurping from Our Lord the voice of His Bride so as to dishonor her and Jesus Christ Himself."

"The problem is therefore not whether *we* are in the Church," he concludes, "but rather whether *those who usurp her authority to demolish the Church* are part of the Church. They are the ones who must be kicked out — not us!"

CFN: In your [June 28 statement](#), you distinguish the "conciliar church" from the Catholic Church in such a way that you assert there are, "Two Churches, certainly," whereas in the past ([here](#)) you have affirmed: "Obviously, there are not two Churches, something that would be impossible, blasphemous, and heretical." Thus, it seems your position has changed. Do you now hold that the "conciliar church" is completely separate from the Catholic Church, rather than a subversive sect that

exists within the true Church?

Abp. Viganò: My position has not changed: there is only one true Church, and that is the Roman Catholic Apostolic Church. But there are in fact two superimposed realities, so to speak, one of which is the true Church, precisely; and the other is the false church, the *deep church*. If you pay attention, in my statement *J'accuse* I expressly wrote “two churches” with a lowercase initial, to underline the anomaly of this coexistence.

CFN: What is new in this sect compared to others that in the course of history have questioned the dogmas of the Church?

Abp. Viganò: The Church has been confronted with a thousand heresies over the centuries. Heretics have always claimed to have “discovered” true doctrine and accused the Church of having erred, withdrawing from her authority. The Church, for her part, condemned heresy, and heretics were removed from the ecclesial body. They continued to do damage, but at least their separation from the Catholic Church was clear and the faithful kept away from them. This time, however, we have heretics (and apostates) who knew that if they separated themselves from the Church of Rome, they would meet the miserable end of all heresiarchs. They have therefore organized themselves so that *they* are at the head of the Church, so that they can promulgate heresy from the See of Peter by imposing it as a truth to be believed by virtue of the authority of the Roman Pontiff; and so that they can silence every voice of dissent with canonical sanctions and excommunications, and at the same time use pulpits, episcopal sees, seminaries and universities to systematically spread error. Previously, one could turn to the Holy See to settle doctrinal and disciplinary questions, while today it is the Holy See itself that is the institutional instrument of the heretics who have occupied it.

Just as also happens in the civil sphere, in the face of blatant violations of the Law by the authority, it is impossible to obtain justice from that same corrupt authority, which avails itself of the complicity of all the administrative and judicial bodies that make its action possible. In theory, that authority has been usurped and is null, but *de facto*, it acts undisturbed in its power. It is necessary to take note of the usurpation of the Apostolic See — which is not merely *vacant*, but *occupied* — in order to put an end to a very serious situation; without forgetting that Bergoglio’s illegitimacy also entails the nullity of *all* the acts of governance and magisterium that he has carried out, erasing eleven years of errors and horrors.

Those who recognize that authority as valid and legitimate either do so because they are his accomplices and do not want to be discovered in their own betrayal, or because they do not want to accept the necessary consequences that derive from it: first and foremost, to

acknowledge that this *coup d'état* began with the Second Vatican Council. Admitting that one has fallen into a terrible deception requires first of all humility, and so far no one among Cardinals and Bishops has had the courage to recognize that the Catholic Church has been hostage to heretics for decades, and that these heretics have humiliated and discredited her before the world precisely in order to deprive her of authority.

CFN: Does all of this follow a precise pattern or plan?

Abp. Viganò: Certainly! The *modus operandi* is the same that Freemasonry uses to delegitimize governments and appropriate national sovereignty. First, the Lodges undermine the professional and moral training of the future ruling class; then they corrupt these largely incompetent politicians, causing their scandals to discredit themselves and the institutions they preside over; then they point to the corruption of politics and institutions in order to privatize public services, with enormous profits; and finally they hire corrupt politicians to work in their companies or foundations so as to continue maneuvering them.

In the Catholic Church, too, moral corruption and the heretical formation of the clergy have been instrumental in the acceptance of changes in doctrinal, moral, and liturgical matters. But when the bond of complicity that inextricably binds the *deep state* and the *deep church* is soon brought to light, the horror that surrounds these criminals will be such as to constitute a real Apocalypse, in the etymological sense of the term, that is, “unveiling,” “revelation”.

CFN: You have often observed that there is a parallel between what happens in the civil world and in the Church.

Abp. Viganò: In the civil sphere, we are witnessing a *coup d'état* organized by a subversive lobby, in which the heads of government, ministers, and state officials who are supposed to be the representatives of the citizens act against the interests of the peoples for the benefit of the lobby that appointed them. Are they civil servants? Yes. Are they traitors? Yes. They should not be, in a normal world, but in fact those who hold authority in the State are almost everywhere subservient to an enemy force that has infiltrated the structure of authority to use it to its own advantage and destroy it. Are they two states? No: one is the State, the other is the *deep state*, its counterfeiting, which precisely as such manages to act and be obeyed.

We are faced with the same situation in the ecclesiastical sphere. The same Masonic lobby that for over two centuries has systematically demolished civil governments, has managed to penetrate the Catholic Church, to appoint its own emissaries, to progressively eliminate all internal opposition and to impose a series of radical changes that subvert the magisterial

teaching of two thousand years. The purpose of these fifth columns has been to appropriate the authority of the Church in order to demolish it from within, using the force of the law for the opposite purpose to that which legitimizes it. Are they two churches? Of course not: one is the true Church, the other is the *deep church*, that is, its counterfeit, the counter-church, the anti-church of the Antichrist.

Archbishop Fulton Sheen wrote, *“The False Prophet will have a religion without a cross. A religion without a world to come. A religion to destroy religions. There will be a counterfeit church. The Church of Christ [the Catholic Church] will be one. And the false prophet will create another. The false church will be worldly, ecumenical, and global. It will be a federation of churches. And religions will form a certain kind of global association. A world parliament of churches. It will be emptied of all divine content and will be the mystical body of the Antichrist. The mystical body on earth today will have its Judas Iscariot, and it will be the false prophet. Satan will bring him in among our bishops.”*

But the *deep church* does not officially manifest itself as such, because it would immediately lose its power over the faithful. Its purpose is to make people accept not so much and not only *this* or *that* change of doctrine, morals, liturgy, but *the change itself*, that is, the idea of a *permanent revolution* according to which the teaching of the Church must change and even contradict itself according to different eras and cultural contexts. Once the *deep church* has succeeded in getting this principle accepted, it can act on all fronts, contradicting what the Church taught up to Vatican II.

The faithful and clerics who are not aware of this deception continue to belong to the Catholic Church, of course, just as they would have belonged to the Church of a hundred years ago. Those who consider themselves members of the “conciliar church” would have been condemned as heretics a hundred years ago, and therefore cannot be considered even today as in communion with the Catholic Church. The paradox is that the head of the “conciliar church,” who is heretical and apostate, can also be considered Pontiff of the Holy Roman Catholic Church, and as usurping from Our Lord the voice of His Bride so as to dishonor her and Jesus Christ Himself.

Here also we have an overlap of two entities — Church and anti-church — in the same Hierarchy, and this is what constitutes the “masterstroke of Satan” that Archbishop Lefebvre denounced from the beginning.

CFN: You say in your [June 28 statement](#) that “the Conciliar Hierarchy ... belongs to another entity and therefore does not represent the true Church of Christ,” whereas in the past ([here](#)) you have spoken about “the co-presence of two entities in Rome: the Church of Christ has been occupied and eclipsed by the modernist

conciliar structure, which has established itself in the same hierarchy and uses the authority of its ministers to prevail over the Spouse of Christ and our Mother.” Do you now hold that the “Conciliar Hierarchy” is completely separate from the Catholic Church? Also, who do you consider part of the “Conciliar Hierarchy”?

Abp. Viganò: The “conciliar church” is doctrinally, morally, and liturgically separate from the Catholic Church, but at the same time its hierarchy calls itself Catholic, and as such demands obedience from the faithful of the true Church. This hierarchy does not represent the true Church of Christ, but claims to represent her, because if it were to officially separate itself from her, it would no longer be able to avail itself of the authority and authoritativeness of the true Church and would have to act like any other heretical sect. Modernism, following the typical strategy of Masonic sects, taught its emissaries to hide, in order to arrive undisturbed at the command posts. Saint Pius X, by means of an iron organization and making use of faithful collaborators, managed to eradicate this “cesspool of all heresies,” but it regained strength as soon as the defense system desired by the Holy Pontiff was first weakened out of naivety and then deliberately canceled by those who then deplored the “prophets of doom,” just as “conspiracy theorists” are branded today. The purpose is the same as that of those who inspired and financed pacifism: to disarm the adversary in order to be able to conquer him without resistance. The enemy has in fact been able to take possession of all the strongholds that the Hierarchy has culpably left unguarded.

The last stronghold still left after the post-conciliar period — that of the sacredness of life — is today put in grave danger by the presence of notorious neo-Malthusian abortionists among the members of the Pontifical Academy for Life (who have held or still hold important roles in organizations openly hostile to the Catholic Church) and by the admission to Communion of pro-abortion political leaders — think, for example, of Joe Biden and Nancy Pelosi.

The shameful silence of the American bishops and of the Holy See itself on the inclusion of pro-life movements by the Biden Administration on the list of terrorist organizations leaves us horrified.

The problem is therefore not whether *we* are in the Church, but rather whether *those who usurp her authority to demolish the Church* are part of the Church. They are the ones who must be kicked out — not us! They are not part of the Church whose authority they have usurped; therefore they are not entitled to do what they do and cannot in any way demand obedience from the faithful.

To be continued.