

Chiesa viva

YEAR XLIX 529
SEPTEMBER 2019

«Truth will make you free» (Jo. 8, 32)

MENSILE DI FORMAZIONE E CULTURA
FONDATORE e Direttore (1971-2012): **sac. dott. Luigi Villa**
Direttore responsabile: dott. Franco Adessa
Direzione - Redazione - Amministrazione:
Operaie di Maria Immacolata e Editrice Civiltà
Via G. Galilei, 121 25123 Brescia
Tel. e fax (030) 370003
www.chiesaviva.com

Autor. Trib. Brescia n. 58/1990 - 16-11-1990

Fotocomposizione in proprio

Stampa: Com & Print (BS) contiene I. R.

e-mail: info@omieditriceciviltà.it

Poste Italiane S.p.a. Spedizione in Abbonamento

Postale D.L. 353/2003(conv. L. 27/02/2004 n° 46)

art. 1, comma 2, DCB Brescia.

Abbonamento annuo: ordinario Euro 40,

sostenitore Euro 65 - una copia Euro 3,5 arretrata

Euro 4 (inviare francobolli).

Per l'estero: Euro 65 + sovrattassa postale.

Le richieste devono essere inviate a:

Operaie di Maria Immacolata e Editrice Civiltà

Via G. Galilei, 121 25123 Brescia.

C.C.P. n. 11193257

I manoscritti, anche se non pubblicati,

non vengono restituiti

Ogni Autore scrive sotto la sua

personale responsabilità



«THIS IS HOW I, AS A YOUNG PRIEST HAVE (NOT) BEEN TRAINED»

by a young priest

A young priest wrote an article, then sent to Carlo Maria Valli, with these words of introduction: «I must address a subject that is hardly ever talked about, but this subject is quite important because it is about the **breeding ground** from which all the **foolishness, buffoonery, abuses and profanations originate**. What am I speaking about?

I am speaking about the Seminary! It is really there, that the seeds are planted which then produce certain weeds. I will tell you some events I have experienced personally, that have been told to me by some my confreres scattered in several different Italian dioceses.»

What you are going to read is so aberrant and upsetting that it will certainly cause incredulity and rejection in most of the readers - first of all, because this is mainly due to the impossibility of understanding the reasons for such a vast and widespread work of destruction and perversion in the Catholic doctrinal training in seminaries. Therefore, before publishing the text of the article, we consider it appropriate to present some documents that demonstrate the existence of **Masonry's secret plan for the corruption and destruction of the Catholic doctrinal teaching in seminaries**. This plan had to be carried out by treacherous Monsignors and Cardinals all identified with acronyms belonging to Freemasonry – as shown in the following documents – **and led by the supreme leader Msgr. Pasquale Macchi personal Secretary of Pope Paul VI.**

The distribution of 10,000 copies of the special edition of Chiesa viva “A New Church to Saint Padre Pio – A Ma-



Paul VI and Msgr. Pasquale Macchi.

sonic Temple?” began on February 20, 2006. This special edition demonstrates the Masonic-Satanic nature of this new church and the existence of horrible offenses against Jesus Christ and the Holy Trinity. The culmination of this blasphemous challenge to God is represented by the **Stone Cross** which stands on the churchyard and **symbolizes the glorification of Lucifer's victory over God.**

The design leader of this new church was the famous architect Renzo Piano but the person in charge of the design was **Monsignor Francesco Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church.**

Monsignor Francesco Marchisano was an “old acquaintance” of Fr. **Luigi Villa who had already reported him as a Freemason** complete with Masonic registration data, in the issue No 109 of Chiesa viva of June 1981. However his career had continued undisturbed until he was appointed as

Vicar General for the Vatican City State and **President of the Fabbrica di San Pietro**, conferred by **John Paul II.**

In September 2002, Fr. Luigi Villa replied to these two promotions with the dossier “**A Scandalous Appointment**” which contained **three letters of Monsignor Francesco Marchisano to the Venerable Grand Master of the Italian Masonry.** In one of these three letters he wrote: **«Illustrious and Venerable Grand Master, I have received with joy through MAPA (Monsignor Macchi Pasquale, personal Secretary of Paul VI) your delicate task to quietly organize a way to break up the study and discipline in the seminaries throughout Piedmont and Lombardy.»**

After the distribution of thousands and thousands of copies of the dossier, specific personalities of the Vatican came to Fr. Luigi Villa in Brescia to buy some packages of the dossier and other personalities, coming from Rome, confided to Fr. Villa their distress and desperation.

Nevertheless nobody seemed to be able to stop the irresistible ascent of this Prelate Mason Francesco Marchisano who only lacked the appointment as Cardinal, but at that time his name was not on the list of the suitable candidates as **Cardinals of the Consistory planned on October 21, 2003**. It was thought that the main reason was the massive distribution of the dossier containing the proof of his belonging to the Masonry.

Three days before the Pope read the names of the candidates of the Consistory – expected on the September 28th, 2003, I was with Fr. Villa in his office in Brescia when the phone rang. Fr. Villa picked up the phone, listened and then hung up and looking at me he said: **«Do you know what they just told me? The name of Monsignor Francesco Marchisano will be on the list of Cardinals!»** Three days later on TV, everybody watched John Paul II reading the list of the names of future Cardinals, when suddenly, his personal secretary's hand appeared holding a leaflet he laid on the lectern. The Pope's irritation was of no use... Shortly after, **he also read the the name of Msgr. Francesco Marchisano.**

Below the text of the three letters.

Letter of May 23, 1961

Illustrious and Venerable Grand Master,
I have received with joy through MAPA (Msgr. Macchi Pasquale, personal Secretary of Paul VI) **your delicate task to quietly organize a way to break up the study and discipline in the seminaries throughout Piedmont and Lombardy.**

I cannot deny that the task is immense, and I need many collaborators especially in the teaching staff and you should report them to me in order to let me contact them as soon as possible and study the strategy together.

I reserve more detailed information after a meeting and a personal interview with **MAPA**.

In the meantime, please accept my devoted greeting.

Frama

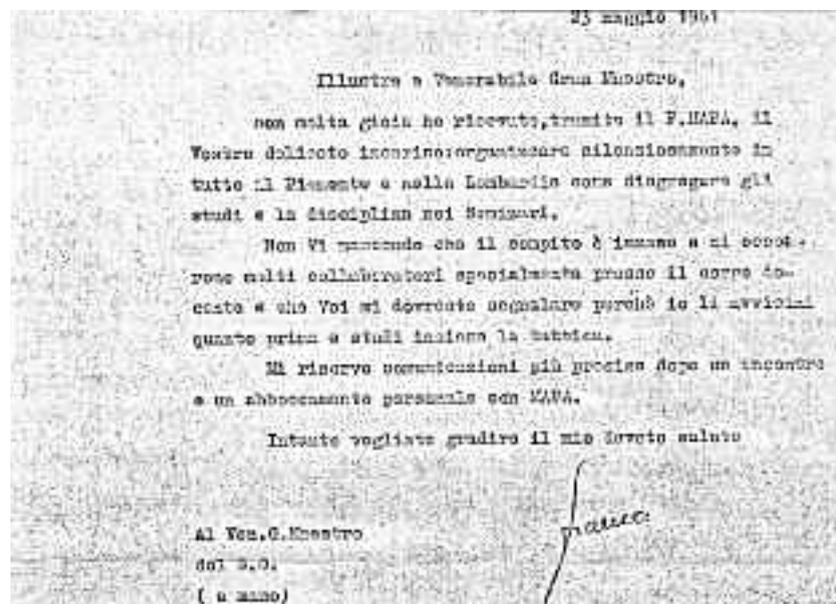
To the Venerable Grand Master of G.O.

(by hand)

Letter of September 12, 1961

Illustrious and Venerable Grand Master,
After approaching and contacting the brothers, PELMI and BIFRA, several times I have come back to MAPA to present an initial working plan to him.

He advises us to begin with the disintegration of the curricula, insisting to our faithful teachers that, with topics of new pseudo-theology and pseudo-philosophy, the seeds



will be sown among the students, so eager for novelty today.

In this way the disciplinary disintegration will seem a simple and spontaneous consequence, the students will think that we had nothing to do with it.

It is therefore essential that you pay those teachers well, of whom you already have the list.

I will be a diligent overseer and I will report everything faithfully to you.

With the most devoted greeting.

Frama

To the Grand Master – Giustiniani Palace

(by hand)

Letter of October 14, 19..

Illustrious and Venerable Grand Master,
During last night's meeting, Bros. Pelmi, Mapa, Bifra, Salma, Buan, Algo and Vino were present, I concluded the following:

– First of all, we should start some experiments at some seminaries in Italy, in the cities of Trent and Turin or even in the city of Udine where we have a good number of Brothers.

– Secondly we need to spread our concept of freedom and dignity of the human person without any hesitation neither from the superiors nor from any law. A widespread printing is needed.

At this point, we need a meeting with all of you in order to decide how to act and to whom to assign the different tasks.

With my devoted greeting

Frama

To the Grand Master – Giustiniani Palace

(by hand)

From the three letters above, we could clearly presume that **the supreme leader of this plan for the destruction of the Italian seminaries was Pasquale Macchi, personal Secretary of Paul VI.**

Now to better understand certain services rendered by Msgr. Pasquale Macchi to Freemasonry and the **prostration of Card. Sebastiano Baggio** towards this Sect and also his “love” for the Church, we publish three letters written by Salvatore Baggio and addressed to the Grand Master.

Letter of October 4, 1969

To the Venerable Grand Master

To the most Esteemed Assistants,

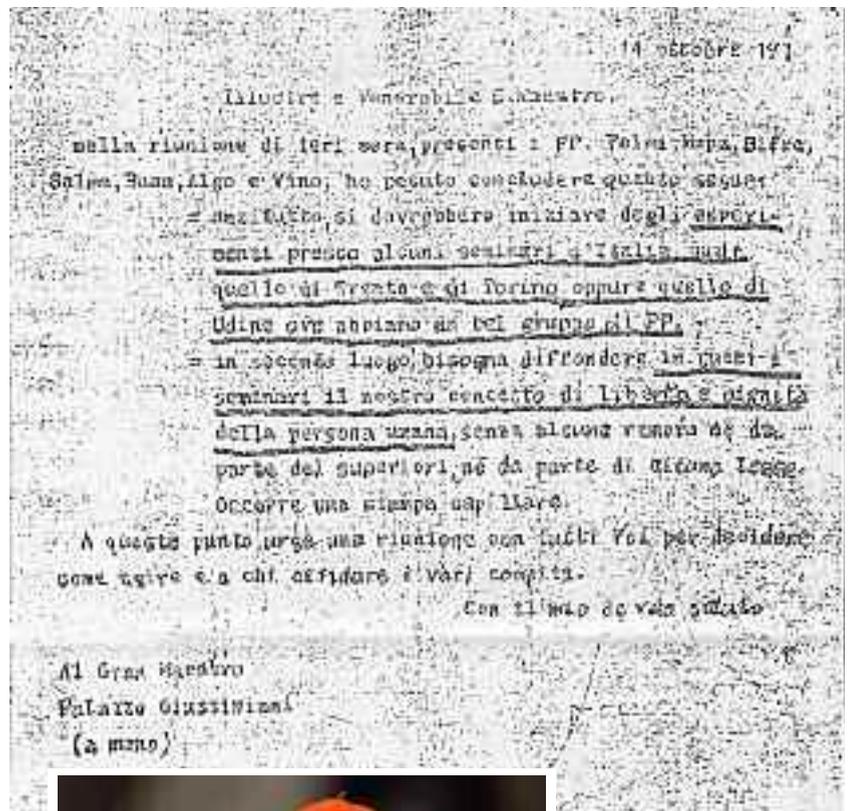
I have just received the notice of my appointment as cardinal from **MAPA, obtained by you through your all-powerful ways.**

I hasten to express my grateful and devoted thanks to you all beloved and esteemed Brothers.

As in the past, I always make myself available for our plans of expansion and penetration in any ecclesiastic environments **especially in those spheres of command that in the future will be the main positions to ruin the whole Church in all its branches from within.**

With renewed loyalty Your Brother

Signed SB (Sebastiano Baggio)



Card. Francesco Marchisano.



On the “Pecorelli’s List” we can find the personal correspondence of all the acronyms mentioned by Msgr. Francesco Marchisano in his three letters.

PELMI: Pellegrino Michele (2/5/1960, Matr. 352/36) (former Archbishop of Turin)

MAPA: Macchi Pasquale (23/4/1958, Matr. 5463/2) (personal Secretary of Paul VI)

BIFRA: Biffi Franco (15/8/1959, Matr. 6423) (Rector of the Lateran)

SALMA: Salvatore Marsili (2/7/1963, Matr. 1278/49) (Abbot O.S.B. of Finalpia)

BUAN: Bugnini Annibale (23/4/1963, Matr. 1365/75)

ALGO: Alessandro Gottardi (13/6/1959, Matr. 2437/14) (Archbishop of Trento)

VINO: Virgilio Noè (3/4/1961, Matr. 43652/21) (Master of Ceremonies)

Letter of August 8, 1978

To the Venerable Grand Master
To the most Esteemed Assistants,
After the sudden death of Paul VI there are two important situations that I must tell you about. The first one has already been solved by MAPA excellently, that is to save all the secret documents that Paul VI shut in his study scrupulously and which are very useful and necessary to us. **In the night of the death of the Pope, MAPA left Castelgandolfo and did this urgent and secret operation.**

Those documents will be delivered to you soon. The second one is even more serious: **the succession to P. VI. In this regard you have promised to me all Your work and all Your effort in order to reward my loyal work.** I do not give you any suggestions as I know Your ability very well. I just look forward to it.

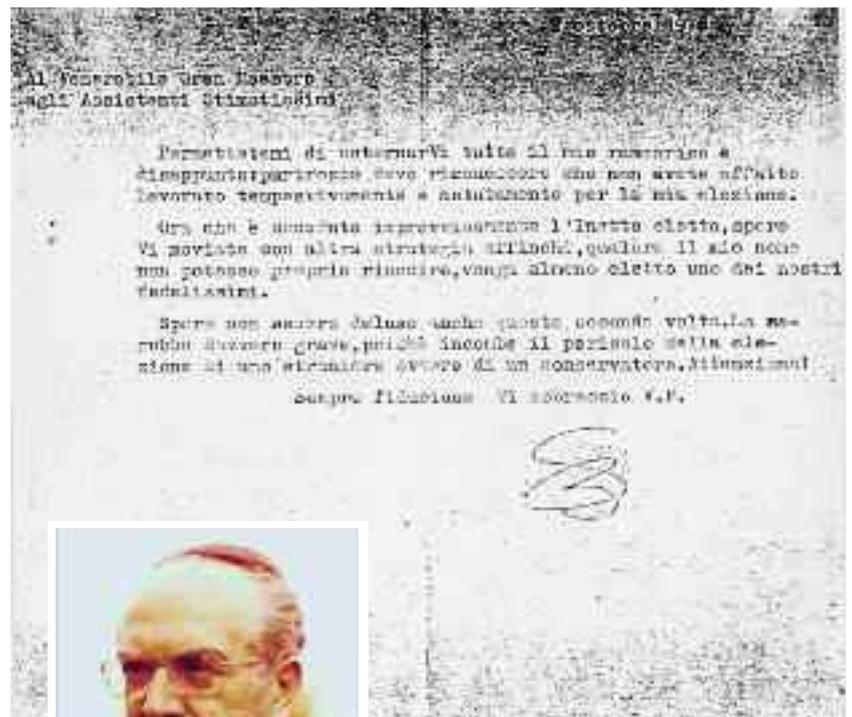
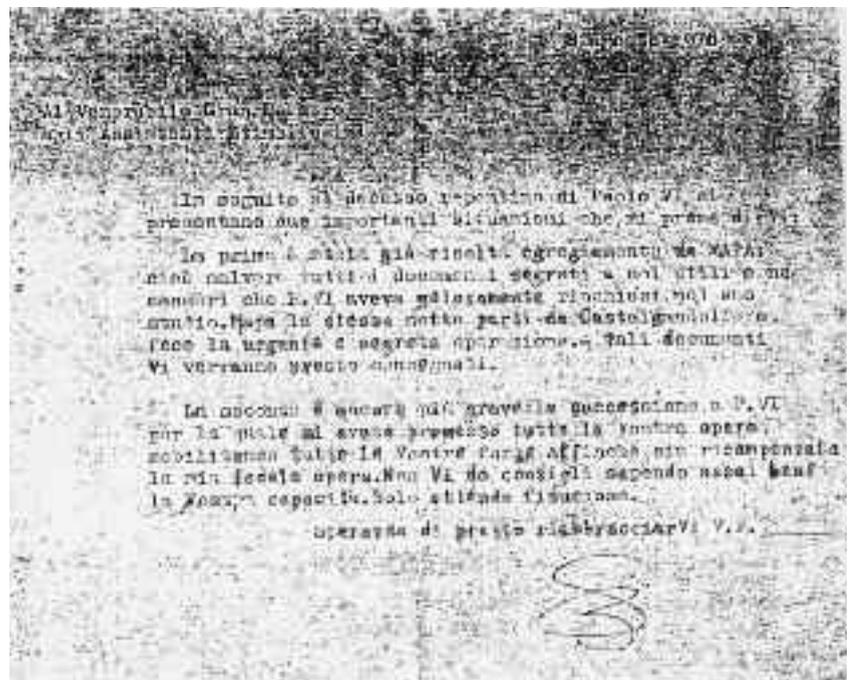
Hoping to embrace You soon V.F.
Signed SB (Sebastiano Baggio)

Letter of October 2, 1978

To the Venerable Grand Master
To the most Esteemed Assistants,
Please let me express you all my regret and disappointment: unfortunately, I have to admit that you worked neither promptly nor shrewdly regarding my appointment. Now as the “Inept” elected died suddenly, I hope you will act with a different strategy so that, in case my name could not get out again, at least one of our best loyalists would be elected. I hope not to be disappointed for a second time. It would be really serious because there is the danger that a foreigner or a conservative will be elected. Be careful!
Always confident I embrace you V.F.

Signed SB (Sebastiano Baggio)

The desire “to break up the Italian seminaries,” “to ruin the whole Church in all its branches from within” and the desire to plead for Freemasonry in order to be elected to the Church’s highest positions have indeed a natural alliance with another “entity”: **the Mafia.** In an article about Cardinal Baggio, published in Chiesa viva of October 2013, we wrote that **Cardinal Baggio** together with **Rev. Piero Monni** – his trusted man – did a series of illegal activities supporting huge earnings on building speculation. In particular, one can read in the article that Cardinal Baggio placed a certain **Rev. Pio Vito Pinto** at the University of Ottawa. He had been ousted by the **Supreme Signatura Court** and was very popular because of his dishonest business connected to **Rev. Monni** and **to other personalities notoriously associated with Masonry and to the Mafia.**



Card. Sebastiano Baggio.

In that regard, the meeting arranged by Monni, with the help of Msgr. Cheli, became very famous. It took place in New York in order to solicit donations in favour of the alleged Charity Foundations organised by the **well-known Mafioso criminal lawyer, Carmelo Conte**, arrested in his turn by the Italian police because of a clamorous fraud committed together with **Friar Eligio Gelmini** and his so-called brother Monsignor.

All the notables of “Cosa Nostra,” from New York area attended the meeting, organised by Monni with the assistance of Monsignor Cheli. There were also several ecclesiastical personalities present, and among these, the Archbishop of New York, who unconsciously fell into the trap. The American press widely reported on this event.

But the ties and alliances with the Mafia were not only prerogative of Monsignors or Cardinals, involved in illegal building speculations, but also of the **“Princes” of the Church who even enjoy the reputation for being declared enemies of the Mafia** and for having received public recognition for their social commitment.

In detail, we are talking about the **Sicilian Cardinal, Salvatore Pappalardo**. We publish an article about him titled: **“The Anti-Mafia Cardinal Has Died”**.

«The cardinal had been admonishing the Mafia for twenty-six years. People remember him especially when he along with Pope John Paul II, in the Temples Valley (Sicily), hurled this anathema to Mafiosi “Convert, convert yourself. One day God’s judgment will come!” as he bent over the body of the priest, **Father Pino Puglisi** shot in the head by the Mafiosi of Brancaccio.

The Cardinal had been the Archbishop of Palermo from 1976 to 1996. He would be also remembered for his admonishment – raising his finger – in front of the coffins of the **prefect, Carlo Alberto Dalla Chiesa, and his wife**, in the pantheon of Saint Domenico on September 9, 1982, when the Cardinal, addressed the political class **condemning a “system” that was good at talking about the Mafia but was not able to eradicate it.**”

The Sicilian from the city of Agrigento, oriented his pastoral activity to the redemption of Palermo and the Sicily... and today the political class, from the Right to the Left, acknowledges **his strong pastoral work** conferring him the right recognition ... **for his social commitment and his fight against the Mafia’s criminality**. The Cardinal Pappalardo was even honoured with the title of **Cavaliere di Gran Croce to the merit for the Italian Republic by Sandro Pertini, President of the Republic**. (Following in the article some other recognitions were conferred to him by the **President of the Italian Republic Giorgio Napolitano** and by the **Prime Minister Romano Prodi** who described the Cardinal Pappalardo as a **“loss not only for the community of Palermo but for whole Italy.”**) Monsignor Pappalardo’s commitment was acknowledged by many people. For example **Umberto Santino**, President of the **“Centro Impastato,”** said, **“The Church, through the words of the cardinal of Palermo, Pappalardo, together with the Pope (Paul VI) took a stance, there was a dedication... there was a talk about Mafia in new terms, Mafia as a “social sin,” as a “sinful structure,” and the foundations of a new anti-mafia pastoral were laid.”** However Santino criticized that: **“Cardinal Pappalardo’s and Pope’s homilies stopped when it was clear that one needed to face the crux of the democratic power and the crux of the Church’s internal rule.”** He also complained that the Mafia emergency stopped when the period of massacres and murders ended. (...).».

**WHAT A CONTRAST
TO THE CONTENT OF THE LETTERS
THAT CARDINAL PAPPALARDO
SENT TO THE VENERABLE GRAND MASTER!**



Card. Salvatore Pappalardo.

We publish a couple of letters sent by Cardinal Pappalardo to the Venerable Grand Master, in 1969 and 1975.

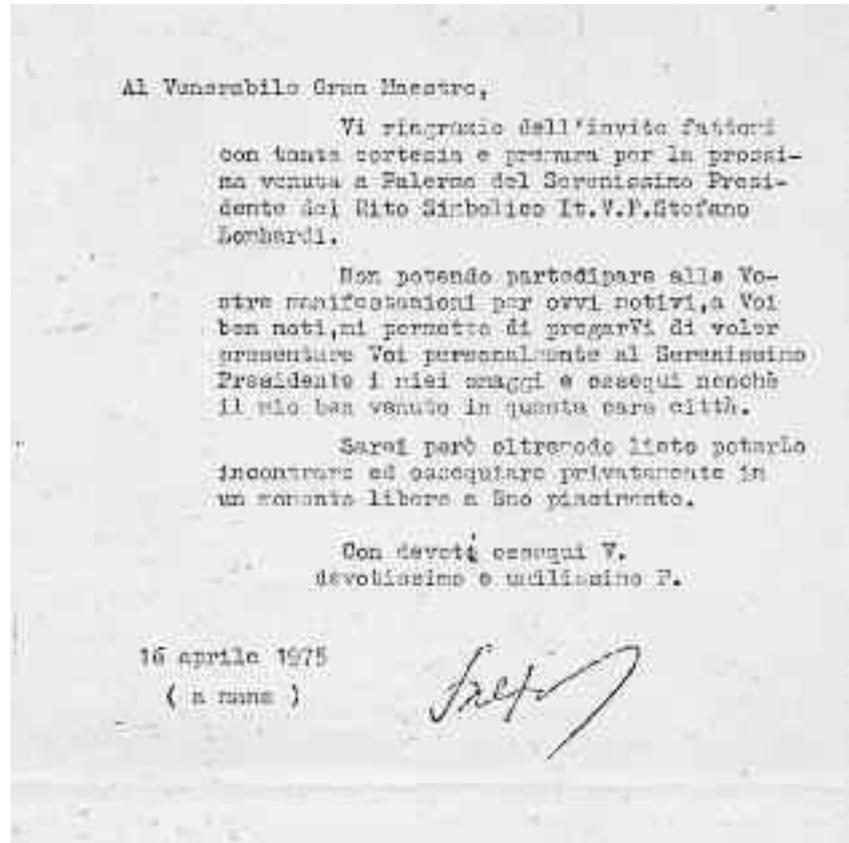
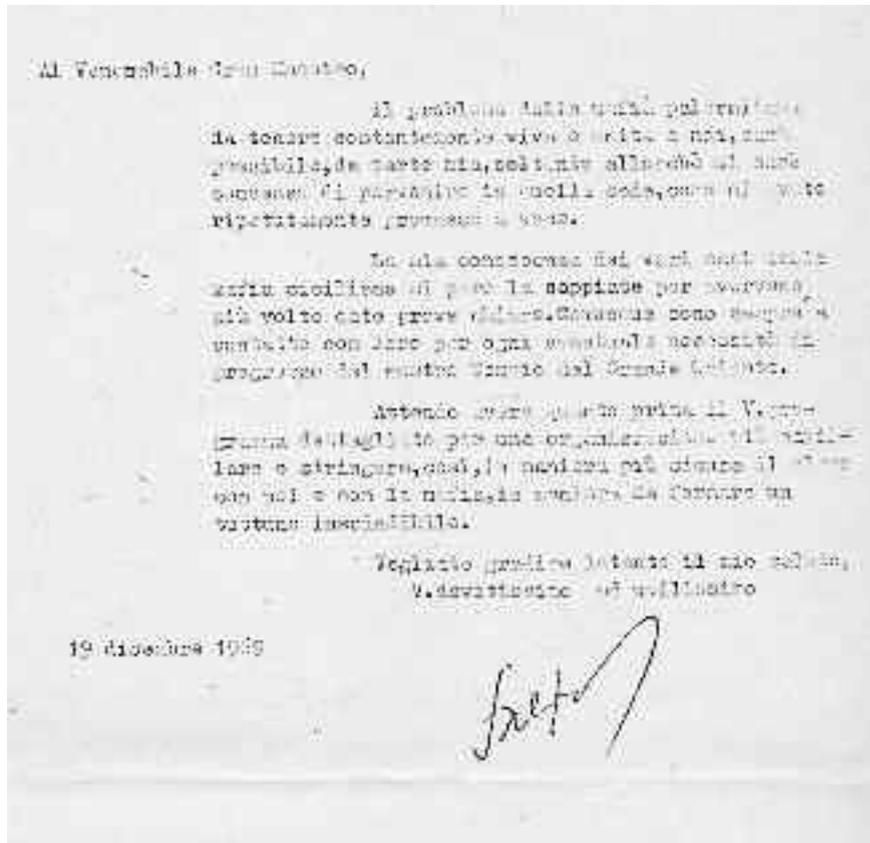
Letter of December 19, 1969

To the Venerable Grand Master,
The solution to the problem of Palermo’s Mafia, which has to be constantly kept alive and joined to us, will be possible for me, only when I can move to headquarters, as you verbally promised to me again and again .

It seems that you know about my connections with the different bosses of the Sicilian Mafia, clearly proved by me several times. Anyway, I am always in contact with them in case of any need of progress of our Temple of the Grand Orient.

I look forward to having your detailed plan for a widespread organization as soon as possible so that to link the Clergy to us and the Mafia in a more secured manner for the purpose of making an indivisible union.

In the meantime, please accept my greeting,
Your most Devoted and humble,
Signed Salpa (Salvatore Pappalardo)



Letter of April 16, 1975

To the Venerable Grand Master,
Thanks for your kind and attentive invitation to the next arrival of the Serenissimo President of the Italian Symbolic Rite VF Stefano Lombardi.
Since I am obviously not able to participate in your events, for reasons well known to you, I would like to ask that you present my kind regards to the Most Serene President and welcome him to this dear city.
But I would be extremely pleased to meet and pay tribute to him privately in a free moment as his leisure.

With Devoted Respects
Signed Salpa (Salvatore Pappalardo)
(by hand)

Cardinal Pappalardo was a Freemason, recorded on the "Pecorelli's List" with inscription date 15/4/1968, Matricola 234/07 and Acronym SALPA.
What is so very impressive is the determination of Cardinal Pappalardo, in the first letter, when **he speaks of the union that must exist between Masonry and the Palermitan Mafia and especially among Masonry, the Clergy and Mafia that must become an indivisible union.**
How is it possible to believe in the content of this letter written by "an hero and a public champion in the fight against the Mafia," by "an Anti-Mafia Cardinal" who admonished the Mafia, who "raised his finger in front of the

coffins of the Prefect Alberto Dalla Chiesa and his wife," who "received recognition from the Left and the Right for his powerful pastoral work" "who was honored by both the presidents of the Italian Republic, Sandro Pertini and Giorgio Napolitano, and also by the Prime Minister Romano Prodi," who received a recognition from Umberto Santino that said these words," "The Church, through the words of the cardinal of Palermo Pappalardo together with the Pope (Paul VI) took a stand, there was a commitment... there was a talk about Mafia in new terms, Mafia as a "social sin," as a "structure of sin," and the foundations of a new Anti-Mafia pastoral were laid"?

How is it possible to believe the authenticity of these last two letters?
The answer to the question is given by **Vincenzo Calcara**, trusted man of the Mafia bosses: **Francesco Messina Denaro** and **Michele Lucchese**, who then later repented and converted, and in 2014 wrote the book: **"From the Memoirs of Vincenzo Calcara: The Five Entities Revealed to Paolo Borsellino."**
From Calcara's revelations, we learned about the command of the five entities: **Mafia, N'drangheta, Church (diverted), P2 Lodge** and **Secret Services (diverted).** Each entity was headed by a Triumvirate and the five Triumvirates together created the **Supreme Commission** of the Five Entities at the top of which there was a Triumvirate mandated for life.
Who was the leader of this Supreme Commission?
Here is the declaration of Vincenzo Calcara: **«In the past, at the top of the Supreme Commission there was a Cardinal, that, through his extraordinary intelligence, was**

able to cheat everybody and to be elected even Pope.

We are talking about Cardinal Montini, who later became Pope with the name of Paul VI. During his pontificate he succeeded in strengthening the five Entities even more. Msgr. Pasquale Macchi, who very devoted to this Pope, was at the top of the Vatican's Entity.

«None of the informers had ever wanted to talk about Paul VI so far. Do you realize that they want to beatify him?

Instead of Holy Paul VI, he is Holy Devil Paul VI! Instead of a Catholic saint, he was Catholic scandal!”

After this depressing but necessary overview of some high-level personalities of the ecclesiastical hierarchy, one can no longer ignore the fact that **the guidelines for the destruction and perversion of training in the Italian seminaries came from the top of the Church and from its personal Secretary.**

They came from the top of the Church (diverted), from the top of Mafia, from the top of N'drangheta, from the top of the P2 Lodge and from the top of the Secret Services (diverted).

And how was such a concentration of positions and power possible? Because this Summit was the pinnacle of Global Masonry also, called the Supreme Head of the Universal Masonry or better the Second Beast coming from the earth that has two lamb horns but that speaks the Dragon's language, the **Patriarch of the World of the Antichrist.**

This Supreme Head had a precise name: **Paul VI!**

Now the text of the young priest's article follows.

«Before entering the story, I would like to take into consideration these two premises: **“The Model of a Parish Priest”** and **“The Prayer Life in Seminary.”**»

THE MODEL OF A PARISH PRIEST

It has been clear, to many of us seminarians, **that our trainers have no idea of what kind of priest they would like to train.**

This is at the heart of all problems. I have been even told that the supervisors gathered the seminarians and admitted publicly in one of the most important dioceses of central Italy: **“We don't know what kind of training to give you. What a relief!”**

Undoubtedly, **knowing that people you entrust your vocation have got such clear ideas must have been truly comforting and would surely have filled the hearts of those seminarians with enthusiasm. It is better not to think of Jesus Christ's words: “And if the blind lead the blind, both will fall into the pit.”** (Mt 15,14).

Where does this confusion come from? Where does this loss of direction come from?

In my opinion, it seems that **everything is based on the**



Paul VI.

refusal to consider the priest as a man that deals with the holy and this is not by coincidence, but it has got an exact theological explanation. The problem is found in the theological trend to establish that **before Jesus Christ there was a clear distinction between the sacred and profane**, but after the Incarnation everything becomes sacred **so that we are in fact at the “end of the sacred”** and there are clear results of this trend also in the liturgy and in sacred art. Translated into practice: **“If everything is sacred, nothing really is.”**

This explains the end of the perception of the Church itself as a sacred place and why today you enter the church without feeling that you are entering a space that is “other” than what is outside...

Anyway, apart from these kind of things, **these days the trainers certainly do not look kindly upon the figure of the priest as he is and this is also due to the disappearance of the Latin word “Sacerdote” replaced by the Greek word “Presbyter” and of the expression “sacerdotal ordination” replaced by “presbyteral ordination.”** In other words: **“Who do you think you are?”**

At most, you are no more than the “President” of the celebratory assembly.

As you can well see, this point of view **weakens the profound identity of the future priest at its root and diminishes his striving for holiness.** And to think that even Un-



cle Ben, the character of Spider Man, understood this: “With great power comes great responsibility.”

If the priest has the highest dimension of the Alter Christus in front of him (another formula despised by trainers even if it remains a mystery, I don’t know whether the adjective or the noun bothers them more) **he will try to live a life that resembles it, but if, on the other end, the priest, first of all strives to be the president of a community, well the game is over: it is enough not to be scandalized by it.**

But unfortunately, so the chances grow that the priest (sorry, the presbyter) **will spend his ordinary life in the mediocrity and in the sadness**, as it happens in many priestly lives actually and one can only feel a great sadness for them.

I say this from personal experience, because in times of greatest pastoral effort **I realize how healthy it is to remember the splendour of the priesthood.**

THE PRAYER LIFE IN THE SEMINARY

Actually, life in the seminary is not really meant for priests, but **for communities of committed lay people.** It shouldn’t surprise us: it is only the consequence of the previous point.

Not having an idea of what **the identity of the priest is leads to not calibrating the “dosage” of prayer and all that feeds the interior and spiritual life.**

I was always struck by the fact that superiors look **with genuine terror** at any behaviour that, on the seminary journey, reveals a certain attraction to what is properly priestly, as if it were synonymous with “clerical fixation” or the fruit of a problematic personality.

For example: if a young person keen on football sees his idol from afar, how would he behave? Well, he probably

will rush to him to shake his hand or get his autograph or have a photo.

Well, this is not true with God.

If you love Him and you believe to be called to serve Him as a priest, you must not do anything which goes in that direction before the ordination!

In other words: **Would you ever believe that it is possible to become a priest without having practiced how to celebrate a Holy Mass?**

And yet, it is still so!

At most, one or two days before the ordination, **the spiritual director shows you, once and slowly, how to do it.**

But how can you do this? **The very center of the life that awaits you is treated as an impenetrable area.** And then we are surprised that there are priests who celebrate the Mass badly, priests that abuse their position and that do not know the liturgy. It is obvious that the applied liturgy (and alas, also the theoretical one) has become a field that cannot be walked on during the years in Seminary.

By the way, when I talk about these specific events to lay people, I have noticed that they are speechless because they think (normally) that priests have been trained for their particular tasks such as Mass, sacraments, processions and so on. But it is not the case, **because we students are considered like lay people until the ordination day** (the diaconate year is just a period of transition where the only new thing is to practice preaching).

Given these premises, now I can focus on the exact object of my deposition which is the quality of the **six-year training course** (the first two in philosophy and the other four in theology).

What can I say? I believe that I can partially confirm what Jean Guitton said once: **“In seminaries, Freud, Marx and Luther have replaced Thomas, Ambrose and Augustine.”** I have said partly because the great Catholic au-

thors are never taught and apart from Luther, poor Freud and Marx have lost their charm and they have been replaced by **Heidegger** – the weak thought – **and the inevitable, Zygmunt Bauman.**

In general (applies to all courses), **I have noticed a great inferiority complex of professors towards secularist cultures,** combined with a certain ignorance about authors who should instead be a reference point of the Christian education: **For six years, I never heard mention** (if not in passing) of a Doctor of the Church or of Rosmini, Garigou-Lagrange, Fabro, Del Noce (...).

Now the anecdotes of the different courses.

PHILOSOPHY

The part of the course dedicated to the Metaphysics was paltry. In many theological studies, the first sentence that the students have heard from the professor was, more or less, this: **“Guys, let’s begin the course of Metaphysics, but I’ll tell you right now, that it’s dead. However, since the Church tells us that we must teach this subject anyway, here we are.”** One can imagine how fascinating that course will be and how enthusiastically the students will dive into it and focus on the great metaphysical issues. At the very least, one would think the Church to be a bit necrophilic because it enjoys teaching about dead things which have nothing to do with life. In addition, this error is macroscopic if one considers this: **“Whoever errs in Philosophy, misses Theology.”**

This is symbolic of the fact many students, at the end of the course, choose to have their essay on a Bishop’s biography, while essays that are strictly theological are very rare. **Unfortunately, in the absence of a good philosophy, the ability to structure a theological thought is completely lacking.**

MARIOLOGY

The teacher has been criticized the Virgin Mary in her every divine aspects for the whole course. Furthermore the teacher has brought into question, with subtle hints, the virginity of Mary: “You know, Jesus had siblings...”

Every dogma was never explained and justified from a theological point of view, but always and **only from a social and political one** with a curious result about **the dogma of the Assumption.** For example – Pius XII had established it because **it was necessary to give dignity to the human body** once again in a world torn apart by the Second World War where human bodies have been ripped apart by bombs... It would have been a remote reason, but very remote for heaven’s sake!

INTRODUCTION TO THE HISTORY OF RELIGIONS

The professor (highly esteemed for interreligious dialogue at a national level) **did nothing but criticize Catholicism and inconceivably exalt Islam and Judaism.** After being patient for hours, one day I ran out of

patience with him and I said: “Let’s be honest, professor, in conclusion it would have been much better if Jesus Christ had never come.” The professor, surprised, hesitated for a moment and then he stretched out his arms as if to say: **“Well, it would have been better.”**

All of this during a Catholic theological course!!!

INTRODUCTION TO THE HOLY SCRIPTURES

The professor teaches us that the history of the Old Testament has not been proven, but it belongs to the legendary narration with which the people try to give themselves a past and an identity. Then, in the next lessons, he comes out against “Dominus Iesus” asserting it is a document which would have been better had it not been published **because it is “divisive” as it denies the parallel salvation for Jews.** So I asked the teacher this question: “Excuse me, Professor, so would the Jews have been saved just by obeying the Old Testament which is essentially a fairy tale?” Dead silence. Panic. Let’s talk about something different. Yes, that’s better indeed.

PATROLOGY

The professor made use of the course to speak ill of the Catechism (both the new one and that of Saint Pius X) and of Pope Benedict. Pearles came when the professor insisted that **the Council abolished words like “sin,” “redemption,” “deliverance.”**

In the next lesson, we pointed out to him all the passages of the Council documents where we really found those words, but no luck, because the professor told us those words had been inserted to please the conservatives, **but the spirit of the text was clearly directed to overcome them.**

20th CENTURY THEOLOGY

The course was entirely about Protestant theologians. Not one Catholic, not even an author of the Nouvelle Theology. Not even Rahner!

MYSTICISM

The course concerned with two monographs – **Meister Eckhart and a Jansenist bishop.**

Is it so difficult to propose an author who strictly belongs to the history of the Catholic Church?

BIBLICAL HERMENEUTICS

Biblical infallibility is concerned with what is useful to Faith; it does not matter whether Jesus’ words and actions really happened or not (After all, the recorder did not exist at Jesus’ time as the Jesuit General explained).

HISTORY OF THE CONTEMPORARY CHURCH

The course, based according to the secularist line, had its magical moment when the professor said that **the Modernism never existed, except in the head of Pius X.**



Msgr. Pasquale Macchi.

CHRISTOLOGY

The teacher said at a certain point **the Church must be grateful to the Zionist, Jules Isaac, because thanks to him, the Church now understands how to read the “Letter to Romans” and also can open itself up to a dialogue with the Judaism.** In short, the Church was not able to read Saint Paul before Jules Isaac.

I could go on writing pages and pages about the **omissions of moral teaching in the Seminary as well as the denigration of the Magisterium that prevents the development of Theology, about the Catechism seen in opposition to the Holy Spirit who continues to work within the Church, and also about the derision of anyone teaching Theology in obedience to the Magisterium, considered a “sanctimonious person that teaches Theology with the Denzinger.”**

On all these aspects, I could ironically paraphrase the last words of the Gospel of John: “There are still many other things performed by these teachers that should be written one by one, but I think the whole world could not contain all the books needed.”

In conclusion, I will answer the last inevitable question: **“What is the result of this six-year course?”**

**IT IS ONLY ONE:
TO CREATE A VERY FRAGILE PRIEST,
FULL OF DOUBTS WITH A GREAT
CONFUSION IN HIS HEAD AND HEART,
BECAUSE AS A RESULT OF THIS
FRAGMENTED AND SUPERFICIAL
FORMATION,**

HE WILL FAIL TO HAVE A SECURE PICTURE OF CHRISTIAN DOCTRINE AND MORALITY.

After having reviewed, albeit broadly, the formative experience, I believe **the deeper reasons for the priestly crises are clearer, but also the reasons why a bishop, one day, knows how to give you joy in his teaching and, the next day, it makes you fall into despair. It is the result of a disjointed and incomplete formation, which even the bishops, like us, have received over the years, because we are all children of the post-Council.**

It is therefore urgent to rediscover the columns of Catholic faith and culture, to rediscover the reason for the hope of our Creed and the beauty of being part of the Church of Christ.

**HOW CAN A PRIEST BASE
HIS WHOLE LIFE ON JESUS CHRIST
IF HE HAS BEEN TAUGHT
THAT THE RESURRECTION
IS NOT A HISTORIC EVENT
BUT A META-HISTORICAL ONE?
THUS, INSTILLING SEEDS OF DOUBT
IN THE FUNDAMENTAL EVENT
ON WHICH OUR FAITH
IS REALLY BASED?**

As a matter of fact: “And if Christ be not risen again, your faith is vain, for you are yet in your sins.... If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the first fruits of them that sleep.” (1 Cor. 15: 17-20)