

What is a *coup*? It is a coup d'état, that is, the overthrow of the established power to change the regime by force or fraud. It can be perpetrated by groups or elites acting spontaneously or with the cooperation of third parties, national or international. One of the most obvious cases of a *coup* is the coup d'état of the anti-Christian globalist elite that we are witnessing and in which most governments are emissary of the *World Economic Forum*. Public officials act in the interests of their financiers to the detriment of citizens, and elected representatives betray mandate with impunity or manipulate elections in order to come to power and carry out the orders of subversives. This is a *coup*, a coup d'état that on this occasion does not involve a single nation, but the entire Western world.

To speak of a *coup in the Church* may therefore sound unheard of, especially if one considers that the Catholic Church is an absolute monarchy of divine right, and as such exempt – by its own divine constitution – from the grave frailties of modern democracies, that is, of those regimes born as a social realization of the Universal Declaration of Human Rights. The functionaries of the Church, from the highest in dignity to the new priest, from the Prince of the Church to the missionary father, constitute the structure that makes it possible to govern this society in which human frailty and divine omnipotence are mixed, overlapped, merged and sometimes confused. But if we think about it, even the Catholic vision of the State provides in some way for the coexistence of the human and the divine, limited to the ends that the temporal institution sets itself, but where Christ is King and the sovereign his lieutenant, just as in the Church Christ is King and Pontiff and the Pope his Vicar. The primacy of spiritual things over temporal things and of eternal life over earthly life mean that the authority of the Church (and of the Pope) is necessarily superior to that of the State (and of those who govern it), assuring the State a special divine assistance and a sure reference point for leading its subjects towards eternal life, which is their ultimate end. But if it is the Lord who guides and moderates all earthly societies with His Providence, it is men who must make moral choices not only as individuals, but also as a social body, aided in this by the grace of state. It is therefore the duty of individuals and societies to publicly acknowledge Jesus Christ as their King, because *omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est* (Jn 1:3). The Catholic vision of the State has its foundation in the Natural Law, willed by God the Creator and inscribed in the heart of every man: an order that bows to Christ the King is the only one truly capable of pursuing the *bonum commune*, beyond the possible differences of belief of its citizens. With individual sin, man rejects the divine order – which is Christocentric – and with social sin he rebels against Christ the King: *reigning Christum nolimus*. This is the infernal soul of the Revolution, with which Satan seeks to frustrate the work of Redemption in its effects, by erasing the social Kingship

of Christ. It is therefore the Enemy who operates behind every subversive plan, behind every coup d'état; and it does so by beginning with the secularization of authority and the democratization and parliamentarization of governments, because an authority that does not worship God and does not recognize itself subject to Him is not only not bound to obey Him, but will do everything to offend Him and violate His eternal law.

All the Popes denounced and condemned the coup d'état carried out by Freemasonry in the Christian nations, where it overthrew the Catholic monarchies in order to establish republics in which power belonged nominally to the people, but was in fact in the hands of Freemasonry and its servants.

The Revolution, be it French or Bolshevik, in communist Spain or liberal Mexico, in Nazi Germany or in globalist Canada, is *always* accomplished by a coup d'état, in which the authority of God is denied and invariably usurped by the same forces, in order to progressively seize power. The great Pontiffs who bravely fought the Masonic sects were well aware that the enemy plan consisted in the destruction of the *societas christiana* in order to replace it with the Masonic and Luciferian New World Order. Many of the documents published at the time – and immediately discredited as "conspiracy theories" – clearly reported the steps to achieve this technocracy, which we see today brought to completion by the heirs of the nineteenth-century conspirators. And for the sake of completeness, we cannot remain silent about how lucid the analysis of those Popes was, to the point of identifying Ashkenazi Zionism as the true coordinator of the dissolving action of Freemasonry in all States. These subversive powers are all united by a *pactum sceleris*, which consists in sharing heinous crimes to seal the secrecy and complicity that makes them blackmailable and therefore maneuverable.

We therefore have evidence that the *coup* is a satanic attack on the heart of society, and that it has already been perpetrated in the civilian sphere, succeeding in eliminating substantially all Christian nations. It remained to strike, after the great upheavals of the last three centuries, the Catholic Church; and to strike at its heart it was enough to replicate the scheme already adopted in temporal governments: to corrupt its rulers and officials, to undermine the sacredness of its authority and to weaken its effectiveness as a government by changing its monarchical structure into a sort of parliamentary republic. And so they did, applying to the Church the dynamics of any temporal society.

Fr. Andrea Mancinella, in his very clear examination of the crisis of the Church, shows us indisputably that the ecclesial body was the victim of a well-plotted coup d'état, a *coup*, in fact. The documentation presented allows us to have a concise and comprehensible view of the way in which the Revolution proceeded that this subversive action brought to the Church with the Second

Vatican Council. I believe, therefore, that this excellent essay – which appears today in its first edition in French and for which I am grateful to be able to write the preface – can enable those who, providentially, begin to grasp the coherence of the coup d'état in the Church with that carried out in civil society, to take the next step: the author is always the same, the scheme of action is the same, the end is the same.

In this *coup*, a subversive elite that we call the *deep church* has managed to infiltrate the Church by overthrowing the established power with a slow but inexorable action of replacing its officials: from the Pope to the majority of his Senate, the Sacred College; from the Secretary of State to the last minute, from the Bishop to the parochial vicar, from the Prefect of the Clergy to the professor of the small Seminary, from the General of the Order to the Master of Novices of a monastery in the mountains. No one has been spared from this purge, which has perhaps counted more victims than the Terror, to make room for a horde of heretics, corrupt and vicious no less blackmailable than their counterparts in the civil sphere, to the point of even sharing their perversions and crimes, as we sadly learn from the news.

That this coup d'état denounced in the book belongs to the Revolution and is inspired by it, we see confirmed by the fact that the overthrow of the "pre-conciliar church" to establish the "conciliar church" – which is intended to be *different* from the Catholic Church precisely to mark the deliberate rupture between *the vetus* and *novus ordo* – was accomplished with the democratization and parliamentarization of his government, through which the power of the Roman Pontiff was flanked by that of assembly bodies – Synod of Bishops, Episcopal Conferences, Commissions, Councils – which on the one hand weaken the Petrine Primacy, and on the other coordinate and "collegialize" the authority of individual Bishops, ousting them.

The process of *synodalization* of the Church that began with the conciliar collegiality theorized in *Lumen Gentium* and brought to completion by Bergoglio is intrinsically revolutionary because it is based on the cancellation of the social Kingship of Christ, solemnly proclaimed a few years earlier by Pius XI – which the reformed rite significantly reinterprets in an eschatological sense precisely to empty it of its influence on society. On the other hand, the main documents of Vatican II and the entire post-conciliar "magisterium" are unquestionably imbued with revolutionary principles and the spirit of the world: secularism of the State and irenic ecumenism are the cornerstones of the Revolution, of Freemasonry and, precisely, of the "conciliar church." And it is significant that this revolutionary process also included the rehabilitation of Judaism with *Nostra Ætate* and the cancellation of the doctrine of substitution, revealing the similarities with what happened in all the nations that were victims of the Revolution.

The "conciliar republic" has come under the presidency of Bergoglio to make this subversion so blatant as to be even embarrassing for its own supporters. With *Fiducia Supplicans*, the *deep church* has shown itself to be obedient to the orders of the elite – moreover made explicit in John Podesta's famous emails – who demand that the Church revoke the condemnation of sodomy. The same is happening with the introduction of women into forms of non-ordained ministry in view of their admission to the Orders, in the name of gender equality advocated by the *2030 Agenda*. Some of the proponents of the "conciliar spring" – where "spring" is a term that we also find in the *color revolutions* of recent decades – find themselves today in the uncomfortable shoes of the Girondins, who ended up victims of the Revolution because they were unwilling to accept its extreme yet necessary consequences, after however accepting its principles. Those prelates who today seem "conservative" do not want to understand that it is impossible to conduct an effective opposition to the present crisis, as long as they share the ideological and theological foundations laid down by Vatican II. Given the *coup*, what should we do? What should we do? What are the forms of effective and faith-enlightened response that the simple believer can give in the face of an epochal threat and the betrayal of the highest levels of the Hierarchy? This is exemplified in Chapter XIII of this essay, which I leave to the reader to discover at the end of a very interesting reading.

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*Dominica in Sexagesima*