

The Great Apostasy and the Spaces of Power

Theology and Geopolitics

(By: Carlos Alberto Disandro)

Contents:

- 1) Introduction
- 2) Liturgical Apostasy
- 3) Canonical Apostasy
- 4) Theological Apostasy
- 5) Cultural Apostasy
- 6) The Spaces of Power

Introduction

We face an extreme situation in the Church. For convenience I distinguish three contexts, summarily outlined.

First, that of the sect, the GREAT SECT established and nourished canonically and doctrinally by John XXIII, Paul VI and John Paul II, and almost all the bishops.

Secondly, the Sect of Écone, founded by Marcel Lefebvre, with the approval of Paul VI; claiming for itself the support and upholding of Tradition. This sect is a true cephalopod. In spite of its divisions, ruptures and internal dissidence, the sect undoubtedly brings many Catholics together, whether mitigated or not, who are disillusioned by the machinations of Rome-Vatican II.

And finally, the lineage of bishops and faithful whose canonical and spiritual head is the Vietnamese Archbishop Monsignor Ngo Dinh Thuc, who was disputed, ignored, vilified and perhaps assassinated.

Among the faithful, in turn, there has been a complex and difficult dispersion, already foretold in Matthew 26:31 and Mark 14:27: *percutiam pastorem et dispergentur oves*. This text, and other concurrent ones, announce not only the passion and death of the Lord, but also the Gethsemane of the Church. In this time we are without a shepherd. How then interpret the words “*percutiam*” and “*dispergentur*”?

Only a single path remains for the Faith. To be proclaimed, in order to face the Apostasy, explicit or latent, whatever its manifestation.

In order to meditate on this “mystery of iniquity” that is the Apostasy, I prefer to divide up the semantic fields that shape its development, in these last thirty-five years, without ignoring the antecedents that go far back. However in these thirty years the Apostasy has explicitly claimed authority for itself, an authority put in service to a conspiracy against the FAITH, to extinguish the FAITHFUL. For this is the first thesis that must be reaffirmed: APOSTASY is not a state - passive, unarmed, through corruption or extinction of the FAITH and FAITHFUL, but instead something that does not at all take into account the - MERCY that derives precisely from the FAITH. We have gone from good-natured and humanitarian APOSTASY (John XXIII) to militant, totalitarian Apostasy; and against this there is only one answer, whose model is the protomartyr Stephen.

The second thesis outlines the very nature of the Apostasy. It is not a warlike kingdom, led by superb captains leading to the conquest and death of Christians around the world. It is rather a manipulation, sweetness, humanism and charitable emotion by which to coalesce, emulsify, make mindless and fulfil the total transformation of the MAN OF FAITH.

The third thesis demonstrates the strategic conduct of the Apostasy in the Arian Rome of John Paul II, whose kingdom is nearing its end (I am writing this on July 31, 1992) aiming to cede this strategic leadership to an “apostolic” tyrant with a new face. The combat will therefore increase and the FAITHFUL will live in solitude.

The strategy to which I allude consists, in the purest Leninist style, in marches and counter-marches, always to advance the destruction of the faithful. Because of that we will speak in another paragraph about “Apostasy with the Face of Tradition”.

The three theses, which include vast influences, are therefore: 1) The Apostasy is an active, hierarchical militancy; 2) Apostasy is not a warlike kingdom, it is a manipulation in sweetness and obedience; 3) The third thesis, in short, confirms a strategic globalist management, espoused by Arian Rome, the centre of “world power”.

I will briefly examine the areas we could demarcate for the profile of Ecumenical Apostasy, totally opposite the *Eudokia* of the angelic Song of Glory. This, the

Glory, is Light, fulguration, splendour. The Apostasy is the domain of *okoria* against the light (Cf. the Johannine Prologue).

I would distinguish then Liturgical Apostasy, Canonical Apostasy, Theological Apostasy and Temporal Apostasy, both cultural and political. And, finally, Apostasy with the Face of Tradition. Let us therefore see each semantic demarcation, without prejudice against maintaining a discreet resumption of other details. My document claims to be a document of systematic reflection, but not a reductionist closure of the same theme seen from other perspectives.

Liturgical Apostasy

This consists substantially in the destruction of the Roman cult and rite, replaced by confusing adulterations. But here we are interested in the vast consequences implied by the collapse of prayer, or of mystic interiority as the continuity and continuation of the Logos in history. Since within the effects of this “apostasy” massive spaces of power grow, not in terms of territories, countries (geography, we would say), but as regards concrete *humanitas* (America, Europe, etc.). Since those “spaces of power” within global geopolitics establish a new sacredness within global geopolitics, disconnected from all myth, from every rite, from every priesthood. It is the “factual sanctity” of paradise, stripped of every symbol and every unifying and fulfilling military advance, to rest in the pure carnal knowledge of the “Giants”. Therefore I consider “liturgical apostasy” as the primordial sign of tyrannical planetary globalisation.

Canonical Apostasy

To the *res eximiae* that is destroyed in the first phase, follows the destruction of letter and/or sacred text, which in Christian Antiquity is a degree in the incarnation of the Logos. Thereby every possible level of the “letter” in its reference to divine things is interrupted, and this also suppresses the substance of the branches of the *res publica*, as the domain of the renewing, living and multiplying logos. Some of the effects are in the *Ecclesia* and other effects are in the *Civitas*. The power to generate new geopolitical spaces, filled with alienated masses, therefore also comes from Canonical Apostasy, made explicit in the “New Evangelisation”, the New Christianity emptied of divine-human semantics.

Theological Apostasy

This has a devious history, of course. But we must refer in particular to the broad outline described by Cardinal Siri (†) in his book that was mysteriously silenced and made to vanish by the Arian heresiarchs of Vatican II and its hierarchy that is thereby annoyed and also deposed according to the Bull of Paul IV. (See ***GETHSEMANI - Reflections on the Contemporary Theological Movement*** - Editorial Hermandad de la Santísima Virgen María, Centro de Estudios de Teología Espiritual, Colección “Pensamiento Católico”, Toledo-Avila, 1981). From Jacques Maritain to Henri de Lubac, who has just died, this Apostasy is summarised in the dispossession of Grace and Holiness from the once Christian people. Rahner, Lubac, Teilhard de Chardin, and among us Ismael Quiles and other false doctors, have consummated the destruction of the theological edifice, as sign of the demolition of the “Celestial City”, that is, the edifice of the Church, as anticipated by Anne Catherine Emmerich, in her ***Visions***, and before her, by Saint Hildegarde. But the confluence of this Apostasy with the Acherontic globalist powers activates and represents “the destruction of humanity”. Hence “Apostasy” and “Power” is a fundamental datum for understanding the *questio* that we propose in this brief note on Geopolitics.

Cultural Apostasy

We thus descend to the vast expanse of what, as a recapulatory comfort, I call “cultural apostasy”, that was in its way outlined by Allan Bloom in his book ***The Closing of the American Mind***. Nevertheless in this chapter I mean the linguistic apostasy of the Hyperborean origins, and hence semantic, cultural, aesthetic and political apostasy, whose effect is the totalitarian and planetary “emulsion” from whose darkened level must arise “the god of the Aeon” (*theòs tou aionou toutou*) as function and exercise of planetary power. We will call this the “apostasy” of the Nous, noetic apostasy in search of the massive reign of the governing biological function (i.e., the Talmudic imperative of unnatural Judaic birth as the supreme anti-value — translator). No longer the clarity of the Johannine fire, nor the regency of the Hyperborean and Agapistic Logos.

It still remains to outline the Apostasy with the Face of “Tradition”, the “tradition of always” in the midst of the Great Apostasy, that in reality calls for a Saint Athanasius, or a Saint Hilary of Poitiers. That is why I have called Écone the “collateral” of apostate Rome (See *La Hosteria Volante*, issue 31, year 1981).

This “apostasy” that one would rather call the coercion of ritualism, confronted with the subversion of cultic worship, is capital disobedience as a way to hide the most ancient currents of the Priory of Sion beneath sectarian goals, perhaps infiltrated collaterally from the old Templars, political elitism as the shield of a subversion against the Imperial Reich, and contempt for the culture of the Great Greek Councils and the Great Doctors of the Church, all this as prelude to a profound division of the Roman Church in her doctrinal, mystical and cultural aspects. The underlying Tradition is thereby extinguished *ab initio* under the banner of the Mass of Pope St. Pius V and beneath great declamations of piety. The authors of this dangerous diversion of the fight for the Faith are Paul VI and Marcel Lefebvre, having its canonical origin in Hebreo-Masonry, something entirely opposed to the works of Pius X and Pius XII. What path is left for the Church but Gethsemane and the anchoritic desert? Diverse sectors in what I would call the front of sedevacantism, embarked on the program of *eligendus est papa* (that is, somehow set up by an imperfect Council), put me in the ranks of the pessimists (See among others the magazine *Kyrie Eleison*). But it is not like that. So my view should be clarified again. There is no pessimism in the “fight for the Faith”, according to the meaning explained in my interpretation of St. Athanasius. The Faith can produce the miracle of displacing the mountain of lies, among others those that cover with darkness the sacred function of the Roman pontificate. To confuse the curate with the living Head of a living man is the magistral work of Clerical Apostasy, the only one that definitively interests us as a Luciferian (Yahwist or Jehovahist — translator) direction against the Faith.

My views are very clear, although in the daily situation they make no claim to be exhaustive. I accept every criticism of my modest theological work, undertaken since the departure of Pius XII. But the term “pessimistic” suppresses the virtue of hope that accompanies the Faith. For Faith is, as I have explained for almost fifty years, the utterance of Faith, it is the semantics of Faith. And if not, it is NOTHING. Apostasy is also a Luciferian utterance - *loqui sicut draco* - and therefore semantic meaning that seeks to darken the Faith.

The Spaces of Power

According to these life-size scales the spaces of the earth, of the races, the languages, and one would say, of the cosmos, are divided up through the work of esoteric lodges, repositories of this new anthroposophical power, remodelled by the New Science of the Big Bang, new evolutionist and atheist gospel. It is the religion of atheism that arises from the apostate Jesuits already mentioned. It is

das glauben der Gottloser, the “faith of the godless”, the Leninist faith triumphant in the world.

The “spaces of power” will probably be resolved, as Vladimir Soloviev understands them, between the “yellow race”, the “black race” and the “white race, as can be seen in the panorama of the United States. And also in these so dramatic instances for those who rethink the history of Our America and her confrontation with such spaces of power, that are massive, massacring, manipulative and counter-human.

Our theological struggle, initiated at the Cardinal Cisneros Institute of Classical Culture (La Plata), thirty years ago, together with the Institute “Saint Athanasius” (in Cordoba) is today dissolved by the tactical demands of merciless combat, in our theological struggle that invests a Geopolitical idea, facing against Rome, the head of Christian Apostasy.

The peripheral wars that continue without pause and without reluctance to massacre the innocents, also find their response in the Intifada, in which Palestinian adolescents and youth fight with slingshots against the powerful and highly technological army of Israel. Slingshots, models for our Second War of Independence, which is a cultural, political and theological war, in which we wield the absolute meaning of the Agapic Gospel, the Culture of the Theandric Sign and the Politics of Constructive and Peaceful Empiricism against predatory and usurious nomads that we must expel from our sacred land. But this confrontation also results in a doctrinal struggle against the clerical rabbinate of the West, against the Roman Talmud that seeks to subvert the ontic and mystery root of the Church, and thus to block the “springs of culture”. Thus we simply and comprehensively sum up the complex semantics of a work founded by Saint Athanasius, the Great Doctor whose inspiration we implore.