

## 13. The Scandals and Heresies of John XXIII

Yves Marsaudon, 33<sup>rd</sup> degree Scottish Rite Freemason: "The sense of universalism that is rampant in Rome these days is very close to our purpose for existence... with all our hearts we support the revolution of John XXIII." <sup>1</sup>



John XXIII (Angelo Roncalli) - The man who called Vatican II and claimed to be pope from 1958-1963

Let's examine some of the facts about Angelo Roncalli (John XXIII). Angelo Roncalli was born in 1881 and held diplomatic posts in Bulgaria, Turkey and France. Roncalli was also "Patriarch" of Venice.

### SOME OF JOHN XXIII'S ACTIVITIES BEFORE HIS "ELECTION" AS "POPE" IN 1958

For years the Holy Office had maintained a dossier on Angelo Roncalli (John XXIII) which read "suspected of Modernism." The file dated back to 1925, when Roncalli, who was known for his unorthodox teachings, was abruptly removed from his Professorship at the Lateran Seminary in mid-semester (he was accused of modernism) and shipped off to Bulgaria. This transfer to Bulgaria began his diplomatic career. Of particular concern to Rome was Roncalli's continuing, close association with the defrocked priest, Ernesto Buonaiuti, who was excommunicated for heresy in 1926.<sup>2</sup>

As early as 1926, Angelo Roncalli (John XXIII) wrote to one Orthodox Schismatic:

**"Catholics and Orthodox are not enemies, but brothers. We have the same faith;** we share the same sacraments, and especially the Eucharist. We are divided by some disagreements concerning the divine constitution of the Church of Jesus Christ. The persons who were the cause of these disagreements have been dead for centuries. Let us abandon the old disputes and, each in his own domain, let us work to make our brothers good, by giving them good example. **Later on,** though traveling along different paths, **we shall achieve union among the churches to form together the true and unique Church of our Lord Jesus Christ.**"<sup>3</sup>

This statement means that the one true Church has not yet been established.

In 1935, Angelo Roncalli arrived in Turkey and became friends with the Under Secretary of the Foreign Office, Naman Rifat Menemengioglu.<sup>4</sup> Menemengioglu said to Roncalli:

"The secularity of the State is our fundamental principle and the guarantee of our liberty." Roncalli responded: "The Church will be careful not to infringe your liberty."<sup>5</sup>

While in Turkey, Roncalli also stated: "You Irish are impossible. The moment you come into the world, even before you are baptized, **you begin damning everybody who doesn't belong to the Church, especially Protestants!**"<sup>6</sup>

Here is another quote which demonstrates Roncalli's heretical views: "The extreme anti-Catholic faction of the Greek Orthodox Church gleefully announced an agreement with the Church of England by which each recognized the validity of the other's Holy Orders. But Roncalli was genuinely pleased. To the Greeks who slyly asked him what he thought of the arrangement, he said sincerely, 'I have nothing but praise for our separated brothers for their zeal in taking a step toward the union of all Christians.'"<sup>7</sup>

Desmond O'Grady, former Vatican correspondent for the *Washington Post*, reported that while stationed in Istanbul in 1944 Roncalli "**gave a sermon on a council to be held in the postwar period.**"<sup>8</sup> When Roncalli was Nuncio to France, he was appointed Observer for the Holy See to the United Nations cultural agency, UNESCO. In July 1951, he gave a speech "lavishly praising UNESCO..."<sup>9</sup> Roncalli called UNESCO "this great international organization..."<sup>10</sup>

When Angelo Roncalli was the nuncio to France, **he appointed a thirty-third degree Freemason and close friend, the Baron Yves Marsaudon**, as head of the French branch of the Knights of Malta, a Catholic lay order.<sup>11</sup>

## JOHN XXIII SAID TO BE A FREEMASON

Yves Marsaudon, the aforementioned French Freemason and author, **also claims that Roncalli [John XXIII] became a thirty-third degree Mason while a nuncio at France.** Mary Ball Martinez wrote that the **French Republican Guards from their posts observed: "...the Nuncio [Roncalli] in civilian clothes leaving his residence to attend the Thursday evening meetings of the Grand Orient [Masonic Lodge] of France.** Whereas exposure to such a dramatic conflict of loyalties would unnerve the average man, be he Catholic or Freemason, Angelo Roncalli seems to have taken it in his stride."<sup>12</sup>

The Magazine *30 Days* also held an interview several years ago with the head of the Italian Freemasons. The Grand Master of the Grand Orient of Italy stated: "As for that, **it seems that John XXIII was initiated (into a Masonic Lodge) in Paris and participated in the work of the Istanbul Workshops.**"<sup>13</sup>

One time in Paris, "Msgr." Roncalli attended a banquet and was seated next to a woman who was dressed in a very immodest low-cut gown. The company with Roncalli felt slightly ill at ease. The guests shot looks at the "Papal Nuncio." Roncalli broke the silence by stating with humor:

**"I can't imagine why all the guests keep looking at me, a poor old sinner, when my neighbor, our charming hostess, is so much younger and more attractive."**<sup>14</sup>

When John XXIII was later "elevated" to the College of Cardinals, he insisted upon receiving the red hat from the atheist and notoriously anti-clerical socialist Vincent Auriol, President of the country of France, whom he had described as "an honest socialist."<sup>15</sup>



John XXIII, as a cardinal, choosing to receive his cardinal's hat from notorious **Anti-Catholic Vincent Auriol**

Roncalli knelt before Auriol, and Auriol placed the cardinal's biretta on Roncalli's head. Auriol then hung a "broad red ribbon around the cardinal's neck embracing him on each cheek with a little bear-hug that imparted personal warmth to formal protocol."<sup>16</sup> Auriol had to wipe away his tears with a handkerchief when Roncalli left to assume his new dignity as "cardinal."<sup>17</sup>

At social functions in Paris, Roncalli (John XXIII) was also frequently seen socializing with the Soviet ambassador, M. Bogomolov, even though Bogomolov's government had resumed its pre-war policy of brutal extermination of Catholics in Russia.



Angelo Roncalli (John XXIII) socializing with Catholic killer

John XXIII was also known as a "good friend and confidant" of Edouard Herriot, Secretary of the Anti-Catholic Radical Socialists (of France).<sup>18</sup> "Perhaps Roncalli's greatest friend was the grand old socialist and anti-clerical, Edouard Herriot."<sup>19</sup>



John XXIII with Ed Herriot and other radicals

Before Roncalli left Paris, he gave a farewell dinner for his friends. "The guests included politicians on the Right, the Left, and the Center united on this one occasion in their affection for their genial host."<sup>20</sup> When Roncalli was "Cardinal" of Venice, he "offered the Communists no grounds on which to criticize him. Habitual anti-clerical insults gave way to respectful silence."<sup>21</sup> While in Venice, "Cardinal" Roncalli "**exhorted the faithful to welcome the Socialists** of all Italy, who were holding their thirty-second party" in Venice.<sup>22</sup>

"The Patriarch (John XXIII) had notices placed on the walls all over Venice for the opening of the thirty-second Congress of the Socialist Party of Italy (PSI) in February, 1957. They read as follows: 'I welcome the exceptional significance of this event, which is so important for the future of our country.'<sup>23</sup>

Pope Pius XI, *Quadragesimo Anno* (#120), May 15, 1931: "**No one can be at the same time a good Catholic and a true socialist.**"<sup>24</sup>

Roncalli once spoke at the Venice town hall. He stated:

"...I am happy to be here, even though there may be some present who do not call themselves Christians, but who can be acknowledged as such because of their good deeds."<sup>25</sup>

This is blatantly heretical.

## JOHN XXIII'S ACTIVITIES AND STATEMENTS AFTER HIS "ELECTION" AS "POPE" IN 1958

Shortly after being "elected" and moving into the Vatican, "John XXIII found an ancient statue of Hippolytus, an antipope of the Third Century. He had the statue restored and placed at the entrance of the Vatican Library."<sup>26</sup> "Disappointed faces appeared everywhere in St. Peter's Square when John XXIII began his first papal blessing, for he hardly raised his arms. His sign of the cross seemed to the Romans a pitiful gesture, for he appeared to be moving his wrist at about hip level."<sup>27</sup>

"John XXIII pronounced himself embarrassed at being addressed as 'Holiness' [or] 'Holy Father' ..."<sup>28</sup> "For a long time, John XXIII said 'I' instead of 'we' in his official talks. Popes are expected to use 'we' and 'us' at least on official occasions."<sup>29</sup>

When John XXIII published an encyclical on penance, it proclaimed no fast nor even any obligatory day of abstinence from food or secular pleasures.<sup>30</sup> John XXIII said of himself: "**I'm the Pope who keeps stepping on the accelerator.**"<sup>31</sup>

John XXIII's father was a winegrower. Speaking of his father, John XXIII said:

"There are only three ways a man can be ruined: women, gambling, and ... farming. My father chose the most boring of the three."<sup>32</sup>

## JOHN XXIII ON HERETICS, SCHISMATICS AND NON-CATHOLICS

John XXIII described what he thought the Second Vatican Council's attitude toward the non-Catholic sects should be with these words: "We do not intend to conduct a trial of the past. **We do not want to prove who was right or who was wrong.** All we want to say is, 'Let us come together; let us make an end of our divisions.'"<sup>33</sup> His instructions to "Cardinal" Bea, head of the Council's Secretariat for the Union of Christians, were, "**We must leave aside, for the moment, those elements on which we differ.**"<sup>34</sup>

One time a "congressman suddenly blurted out: 'I'm a Baptist.' Smiling John XXIII said, 'Well, I'm John.'"<sup>35</sup> **John XXIII said to the non-Catholic Roger Schutz, founder of the ecumenical community at Taize (a non-Catholic, ecumenical monastery): "You are in the Church, be at peace."** Schutz exclaimed: "But then, we are Catholics!" John XXIII said: "Yes; we are no longer separated."<sup>36</sup>

This is blatantly heretical.

Pope Eugene IV, Council of Florence, "Cantate Domino," 1441: "Therefore it [the Church] condemns, rejects, anathematizes and declares to be outside the Body of Christ, which is the Church, whoever holds opposing or contrary views."<sup>37</sup>

John XXIII received at the Vatican the first "Archbishop" of Canterbury, the first "prelate" of the U.S. Episcopal Church, and the first Shinto high priest.<sup>38</sup> John XXIII once remarked: "**If I were born a Muslim, I believe that I would have always stayed a good Muslim, faithful to my religion.**"<sup>39</sup>

One of John XXIII's first acts was to receive the Muslim Shah of Iran in audience. When the Shah of Iran was about to leave, "**John XXIII gave him his benediction which he had rephrased delicately to avoid offending the Mohammedan's religious principles:** 'May the most abundant favor of Almighty God be with you.'" <sup>40</sup>

By re-phrasing the blessing, John XXIII: 1) removed the Most Holy Trinity who is invoked in the blessing, so that he wouldn't offend the unbeliever; and 2) he gave a blessing to a member of a false religion. This is contrary to the scriptural teaching which forbids giving blessing to non-believers, as repeated by Pope Pius XI.

Pope Pius XI, *Mortalium Animos* (#9), Jan. 6, 1928: "Everyone knows that John himself, the Apostle of love, who seems to reveal in his Gospel the secrets of the Sacred Heart of Jesus, and who never ceased to impress on the memories of his followers the new commandment 'Love one another,' **altogether forbade any intercourse with those who professed a mutilated and corrupt form of Christ's teaching:** 'If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you.' (II John 10)." <sup>41</sup>

On July 18, 1959, John XXIII suppressed the following prayer: "**Be Thou King of all those who are still involved in the darkness of idolatry or Islam.**" <sup>42</sup> In his Apostolic Brief on October 17, 1925, Pope Pius XI ordered that this prayer be publicly recited on the feast of Christ the King. <sup>43</sup> John XXIII removed from the Calendar of Saints the Fourteen Holy Helpers and a number of other saints, including St. Philomena.



St. Philomena, just one of the saints removed from the Calendar of the Saints by John XXIII and Paul VI

Under Pope Gregory XVI, the Sacred Congregation of Rites gave a full and favorable decision in favor of the veneration of St. Philomena; in addition, Pope Gregory XVI gave Saint Philomena the titles of: "Great Wonder Worker of the 19<sup>th</sup> century" and "Patroness of the Living Rosary." <sup>44</sup> She was canonized by the same Pope in 1837. **A canonization of a saint** is "a public and official declaration of the heroic virtue of a person and the inclusion of his or her name in the canon (roll or register) of the saints... This judgment of the Church is **infallible and irreformable.**" <sup>45</sup>

John XXIII stated: "...whoever shouts is unjust! We must always respect the dignity of man standing before us, and above all the freedom of every man." <sup>46</sup>



Below is a picture of John XXIII meeting with Eastern Schismatics at Vatican II. John XXIII wanted the clergy of "Orthodox" Churches of Russia (many of whom were KGB agents) to participate at Vatican II. The "Orthodox" said that some of their clergy would attend, provided that there was no condemnation of Communism at Vatican II. Hence, John XXIII – the initiator of the Vatican II apostasy – brokered the "great deal" that was the Vatican-Moscow Agreement. The Vatican agreed not to condemn Communism at Vatican II, in exchange for, get this, Eastern Schismatics to be able to observe the proceedings!<sup>47</sup> That's some deal, isn't it! John XXIII was clearly a Freemason and probably a Communist; he was the man who began the massive conspiracy and apostasy that is the Vatican II sect.



John XXIII with Eastern Schismatics at Vatican II

John XXIII saw where the non-Catholic observers at Vatican II were going to be seated and stated: **"That won't do! Put our separated brothers close to me."** As one pleased Anglican put it: "So, there we were – bang in the front row."<sup>48</sup>

On October 11, 1962, John XXIII gave his opening speech to the Council:

"They say that our era, in comparison with past eras, is getting worse, and **they behave as though at the time of former councils everything was a full triumph for the Christian idea and life and for proper religious liberty. We feel we must disagree** with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand. In the present order of things, Divine Providence is leading us to a **new order** of human relations..."

"...errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. **Nowadays, however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity.** She (the Church) considers that she meets the needs of the present day by demonstrating the validity of her teaching **rather than by condemnations.** ...**Unfortunately, the entire Christian family has not yet fully attained this visible unity in truth.**"<sup>49</sup>

As we see above, in his opening speech at Vatican II, John XXIII stated that the Church had historically opposed and condemned errors, but today it wasn't going to issue any condemnations. He also uttered the heresy that the "entire Christian family has not yet fully attained this visible unity in truth." First, the **"entire Christian family" is only made up of Catholics.** To say that the "entire Christian family" includes non-Catholics, as John XXIII did, is heresy. Second, John XXIII said the Christian family (which is the Catholic Church) "has not yet fully attained this visible unity in truth." This is heresy. It's a denial of the unity of the true

Church of Christ, the Catholic Church. The true Church (the Catholic Church) is one in faith. The Catholic Church has already attained and will always maintain a "visible unity in truth."

Pope Leo XIII, *Satis Cognitum* (# 4), June 29, 1896:

"The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts."<sup>50</sup>

Pope Leo XIII, *Satis Cognitum* (# 5):

"There is one God, and one Christ; and His Church is one and the faith is one; and one people, joined together in the solid unity of the body in the bond of concord. **This unity cannot be broken, nor the one body divided by the separation of its constituent parts.**"<sup>51</sup>

John XXIII also changed the rubrics for the Breviary and Missal. He ordered the suppression of the Leonine Prayers, the prayers prescribed by Pope Leo XIII to be recited after Mass. These prayers were also prescribed by Pope St. Pius X and Pope Pius XI.<sup>52</sup> This included the Prayer to St. Michael the Archangel, a prayer that specifically makes mention of the battle that the Church wages against the Devil. John XXIII removed the Psalm *Judica me* from the Mass. John XXIII then suppressed the Last Gospel, the Gospel of St. John. This Gospel is also used in exorcisms.<sup>53</sup>

Next, John XXIII eliminated the second Confeitor in the Mass. **Only after all these changes did he introduce a change into the Canon of the Mass by inserting the name of St. Joseph.**<sup>54</sup> The request to have St. Joseph's name placed in the canon was officially rejected by Pope Pius VII on September 16, 1815,<sup>55</sup> and by Pope Leo XIII on August 15, 1892.<sup>56</sup> The other major changes regarding the Holy Sacrifice of the Mass (which preceded Paul VI's entirely new Mass in 1969) came into effect the first Sunday in Advent, 1964.

## JOHN XXIII ON SOCIALISM AND COMMUNISM

John XXIII wrote a letter praising Marc Sangnier, the founder of the Sillon. The Sillon was an organization which was condemned by Pope Pius X. John XXIII wrote about Sangnier: "The powerful fascination of his (Sangnier's) words, of his soul, had thrilled me, **and the liveliest memories of my entire priestly youth are for his person and his political and social activity...**"<sup>57</sup>

In John XXIII's encyclical *Mater et Magistra* (on Christianity and social progress), he promoted socialist ideals and didn't condemn contraception or Communism even once. Being asked why he would reply to the greeting of a Communist dictator, John XXIII answered: "I am Pope John, not because of any personal merit, but because of an act of God, and **God is in every one of us.**"<sup>58</sup> "John enjoyed himself thoroughly with the Communists; one might have thought they were his own brothers."<sup>59</sup> Communism was condemned 35 times by Pope Pius XI and 123 times by Pope Pius XII.<sup>60</sup>

On March 6, 1963, John XXIII received Aleksei Adzhubei and his wife, Rada, in a special audience. Rada was USSR Premier Khrushchev's daughter. Rada (Khrushchev's daughter) spoke about her meeting with John XXIII: "...he handed Aleksei and me a pair of symbolic gifts, which were intended for my father, too and he said: '...**That's for your Papa.**'"<sup>61</sup>



On the occasion of his eightieth birthday (Nov. 25, 1961), John XXIII received a telegram from Khrushchev offering his “congratulations and sincere wishes for good health and success in his noble aspirations to contribute to ... peace on earth.”<sup>62</sup>

**General Secretary of the British Communist Party**, John Gollan, before television cameras on April 21, 1963, said the “encyclical (*Pacem in Terris*) [of John XXIII] had surprised and gladdened” him and, therefore, he had externalized his “most sincere satisfaction at the recent 28th Party Congress.”<sup>63</sup>

One of John XXIII’s good friends was the Communist and Lenin Peace Prize winner Giacomo Manzu.<sup>64</sup> John XXIII said: “I see no reason why a Christian could not vote for a Marxist if he finds the latter to be more fit to follow such a political line and historical destiny.”<sup>65</sup>

The Catholic Church has condemned Communism on more than 200 occasions.<sup>66</sup>

### JOHN XXIII PRAISED BY FREEMASONS AND COMMUNISTS DURING HIS “PONTIFICATE”

John XXIII, *Pacem in terris* #14, April 11, 1963: “Also among man’s rights is that of being able to worship God in accordance with the right dictates of his own conscience, and to profess his religion both in private and in public.”

This is heresy. It’s not man’s right to worship false gods in public. This has been condemned by many popes, as we covered in the section on Vatican II. When the theologian of the Holy Office, Fr. Ciappi, told John XXIII that his encyclical *Pacem in Terris* contradicted the teaching of Popes Gregory XVI and Pius IX on religious liberty, John XXIII responded: “**I won’t be offended by a few spots if most of it shines.**”<sup>67</sup>

John XXIII’s encyclical *Pacem in Terris* was praised by Masonic leaders themselves as a Masonic document. Here are just a few examples:

This is a quote from the *Masonic Bulletin*, the official organ of the Supreme Council of the 33rd Degree of the Ancient and Accepted Scottish Rite of Masons, for the Masonic District of the United States of Mexico, located at 56 Lucerna St., Mexico, D.F. (Year 18, No. 220, May 1963):

“THE LIGHT OF THE  
GREAT ARCHITECT OF THE UNIVERSE  
ENLIGHTENS THE VATICAN

“Generally speaking, the encyclical *Pacem in Terris*, addressed to all men of goodwill, has inspired comfort and hope. **Both in democratic and Communist countries it has been universally praised.** Only the Catholic dictatorships have frowned upon it and distorted its spirit.

“To us many concepts and doctrines it contains are familiar. We have heard them from illustrious rationalist, liberal, and **socialist** brothers. After having carefully weighed the meaning of each word, we might say that, the proverbial and typical Vatican literary rubbish notwithstanding, **the encyclical *Pacem in Terris* is a vigorous statement of Masonic doctrine... we do not hesitate to recommend its thoughtful reading.**”<sup>68</sup>

In the book *Resurgence du Temple*, published and edited by the Knights Templar (Freemasons), 1975:149, the following quote is of interest: “**The direction of our action: Continuation of the**

**Work of John XXIII and all those who have followed him on the way to Templar Universalism.**"<sup>69</sup>

## JOHN XXIII AND THE JEWS

John XXIII also did things like stopping his car so that he could bless Jews leaving their "Sabbath" worship.<sup>70</sup>

### JOHN XXIII REVEALED THAT HE WAS A JEW?

John XXIII once greeted some Jewish visitors with the words, "I am Joseph, your brother."<sup>71</sup> Even though this very mysterious statement of John XXIII to Jews has been quoted frequently, the significance has not yet been explained. We believe there is a good explanation of its significance: This statement by John XXIII, "I am Joseph, your brother," is a quotation from **Genesis 45:4**. It was made by the patriarch Joseph, the son of Jacob, to his brothers when they came into Egypt during the time of famine. Those familiar with the Biblical account know that Joseph had been sold into slavery by his brothers many years before, **but had risen to the highest position in the kingdom of Egypt (even though he wasn't one of them)** because he had successfully interpreted Pharaoh's dream. Since he had risen to the highest position in the kingdom of the Egyptians, he was free to dispense the treasures of the kingdom at his pleasure - e.g., to his brothers. He gave plentifully to his brothers at no charge.

When we consider the evidence that John XXIII was a Freemason who John XXIII began the process of revolution against the Catholic Church at Vatican II, and that John XXIII's "pontificate" initiated the new revolutionary attitude *toward Jews*, among other things, the meaning of his statement *to the Jews* becomes clear. **Just as Joseph, who was not one of the Egyptians, found himself entrenched at the very pinnacle of the hierarchy of the Egyptians** and revealed this to his brothers with the statement "I am Joseph, your brother," John XXIII told the Jews that he is "Joseph, your brother" **because he was actually a Jewish infiltrator entrenched at the very highest position in the hierarchy of the Christians** (or so it appeared). It was John XXIII's cryptic way of revealing what he really was: a conspiratorial antipope at the service of the Church's enemies.

Just prior to his death, John XXIII composed the following prayer for the Jews. This prayer was confirmed by the Vatican as being the work of John XXIII.<sup>72</sup>

**"We realize today how blind we have been throughout the centuries and how we did not appreciate the beauty of the Chosen People or the features of our favored brothers. We are aware of the divine mark of Cain placed upon our forehead. In the course of centuries our brother, Abel, has been lying bleeding and in tears on the ground through our fault, only because we had forgotten Thy love. Forgive us our unjustified condemnation of the Jews. Forgive us that by crucifying them we have crucified You for the second time. Forgive us. We did not know what we were doing."**<sup>73</sup>

John XXIII says that the Jews are still the chosen people, which is heretical. The phrase "perfidious Jews" was the expression used by Catholics in the Good Friday Liturgy until John XXIII removed it in 1960.<sup>74</sup> The word perfidious means "unfaithful." "On Good Friday, 1963, the cardinal who was the celebrant in St. Peter's said the old words (perfidious Jews) from force of habit. **John XXIII stunned the worshippers by stopping him in midstream with the words, 'Say it over the new way.'**"<sup>75</sup>

Pope Benedict XIV, *A Quo Primum*, June 14, 1751:

"Another threat to Christians has been the influence of **Jewish faithlessness... Surely it is not in vain that the Church has established the universal prayer which is offered up for the faithless Jews** from the rising of the sun to its setting, that they may be rescued from their darkness into the light of truth."<sup>76</sup>

To a recently baptized Jewish boy, John XXIII said: "By becoming a Catholic you do not become less a Jew."<sup>77</sup> On the night of John XXIII's death, the Chief Rabbi of Rome and other leaders of the Jewish community gathered with hundreds of thousands in Saint Peter's Square to mourn.<sup>78</sup>

Alden Hatch, author of *A Man Named John: The Life of John XXIII*, stated about John XXIII: "...surely none (of the previous popes) had so touched the hearts of people of all faiths – and of no faith. For they knew he loved them no matter what they were or what they believed."<sup>79</sup>

## THE DEATH OF JOHN XXIII

After his death, the Vatican sent for Gennar Goglia, who with his colleagues embalmed John XXIII. Goglia injected ten liters of embalming fluid into John XXIII's wrist and stomach to neutralize any putrefaction.<sup>80</sup> This explains why John XXIII's body didn't decompose like normal bodies. In January 2001, John XXIII's body was exhumed and placed in a new bullet-proof crystal coffin now on display in St. Peter's basilica. John XXIII's face and hands were also covered in wax.<sup>81</sup>

## STATEMENTS FROM FREEMASONS, COMMUNISTS AND NON-CATHOLICS PRAISING JOHN XXIII AFTER HIS DEATH

After the death of John XXIII, numerous documents from Communists, Masons, and Jews were sent to the Vatican expressing their sorrow for the death of John XXIII. People like "Fidel Castro and Nikita Khrushchev sent messages of praise and sorrow."<sup>82</sup>

From the June 4, 1963, edition of *The Reporter (El Informador)*:

**"The Great Western Mexican Lodge of Free and Accepted Masons, on the occasion of the death of John XXIII, makes known its sorrow for the disappearance of this great man who revolutionized the ideas, thoughts, and forms of the Roman Catholic liturgy.** His encyclicals *Mater et Magistra* and *Pacem in Terris* have revolutionized the concepts favoring human rights and liberty. **Mankind has lost a great man**, and we Masons acknowledge his high principles, his humanitarianism, and his being a great liberal.

Guadalajara, Jal., Mexico, June 3, 1963

*Dr. Jose Guadalupe Zuno Hernandez*"<sup>83</sup>

**Charles Riandey, a sovereign Grand Master of secret societies**, in his preface to a book by Yves Marsaudon (State Minister of the Supreme Council of French secret societies), stated:

**"To the memory of Angelo Roncalli, priest, Archbishop of Messamaris, Apostolic Nuncio in Paris, Cardinal of the Roman Church, Patriarch of Venice, Pope under the name of John XXIII, who has deigned to give us his benediction, his understanding, and his protection."**<sup>84</sup>

A second preface to the book was addressed to "his august continuer, His Holiness Pope Paul VI."<sup>85</sup>

**The high ranking Freemason, Carl Jacob Burckhardt, wrote in the *Journal de Geneve*: "I know Cardinal Roncalli very well. He was a Deist and a Rationalist whose strength did not lie in the ability to believe in miracles and to venerate the sacred."**<sup>86</sup>

### **A HERETIC CANNOT BE A VALID POPE**

As we saw already, the Catholic Church teaches that a heretic cannot be a validly elected pope, since a heretic is not a member of the Catholic Church. The facts presented here prove that John XXIII, **the man who called Vatican II and began the apostate Conciliar Church, was clearly a heretic.** He was not a valid pope. Angelo Roncalli (John XXIII) was a non-Catholic, conspiratorial antipope who started the Vatican II apostasy.

### **THE AMAZING PARALLELS BETWEEN ANTIPOPE JOHN XXIII OF THE GREAT WESTERN SCHISM AND ANTIPOPE JOHN XXIII OF VATICAN II**

The name "John" had been avoided by popes for five hundred years because the last man to have it was the notorious Antipope John XXIII (Baldassare Cossa) of the Great Western Schism. The parallels between the first Antipope John XXIII (Baldassare Cossa) and the second (Angelo Roncalli) are striking:

**The reign of the first Antipope John XXIII spanned five years, from 1410 to 1415, just like the reign of the recent Antipope John XXIII, which spanned five years, from 1958 to 1963.**

**The first Antipope John XXIII called a phony council, the Council of Constance. (The Council of Constance later became a true ecumenical council, with certain sessions approved by the true pope; but at the time that Antipope John XXIII opened it, it was a false council.) Likewise, the recent Antipope John XXIII (Angelo Roncalli) also called a false council, Vatican Council II!**

**The first Antipope John XXIII opened his false council at Constance in the 4th year of his reign, 1414. The recent Antipope John XXIII opened Vatican II in the 4th year of his reign, 1962.**

**The first Antipope John XXIII's reign ended shortly before the 3rd Session of his false Council, in 1415. The recent Antipope John XXIII died shortly before the 3rd Session of Vatican II, in 1963, thus ending his reign.**

We believe that the similarities between the first Antipope John XXIII and the second are not merely coincidences. The first Antipope John XXIII was also the last antipope to reign from Rome. Was Angelo Roncalli, the recent Antipope John XXIII, *by taking that name*, indicating symbolically (in the cryptic way that Freemasons do things) that he is continuing in the line of antipopes to reign from Rome?

Cardinal Heenan, who was present at the 1958 conclave which gave us John XXIII, once mentioned: "There was no great mystery about Pope John's election. He was chosen because he was a very old man. His chief duty was to make Msgr. Montini (later Paul VI), the Archbishop of Milan, a cardinal so that he could be elected in the next conclave. That was the policy and it was carried out precisely."<sup>87</sup>

### Endnotes for Section 13:

- <sup>1</sup> Yves Marsaudon in his book *Ecumenism Viewed by a Traditional Freemason*, Paris: Ed. Vitiano; quoted by Dr. Rama Coomaraswamy, *The Destruction of the Christian Tradition*, p. 247.
- <sup>2</sup> Lawrence Elliott, *I Will Be Called John*, 1973, pp. 90-92.
- <sup>3</sup> Luigi Accattoli, *When A Pope Asks Forgiveness*, New York: Alba House and Daughters of St. Paul, 1998, pp. 18-19.
- <sup>4</sup> Alden Hatch, *A Man Named John*, NY, NY: Hawthorn Books Inc., 1963, p. 93.
- <sup>5</sup> Alden Hatch, *A Man Named John*, p. 94.
- <sup>6</sup> Alden Hatch, *A Man Named John*, p. 96.
- <sup>7</sup> Alden Hatch, *A Man Named John*, p. 98.
- <sup>8</sup> *St. Anthony's Messenger*, Nov. 1996.
- <sup>9</sup> Alden Hatch, *A Man Named John*, p. 117.
- <sup>10</sup> Alden Hatch, *A Man Named John*, p. 118.
- <sup>11</sup> Paul I. Murphy and R. Rene Arlington, *La Popessa*, 1983, pp. 332-333.
- <sup>12</sup> Mary Ball Martinez, *The Undermining of the Catholic Church*, Hillmac, Mexico, 1999, p. 117.
- <sup>13</sup> Giovanni Cubeddu, *30 Days*, Issue No. 2-1994., p. 25.
- <sup>14</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, NY, NY: Holt, Rinehart and Winston, 1964, p. 90.
- <sup>15</sup> Alden Hatch, *A Man Named John*, p. 121.
- <sup>16</sup> Alden Hatch, *A Man Named John*, p. 123.
- <sup>17</sup> Kurt Klinger, *A Pope Laughs*, p. 99.
- <sup>18</sup> Rev. Francis Murphy, *John XXIII Comes To The Vatican*, 1959, p. 139.
- <sup>19</sup> Alden Hatch, *A Man Named John*, p. 114.
- <sup>20</sup> Alden Hatch, *A Man Named John*, p. 125.
- <sup>21</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 104.
- <sup>22</sup> Mark Fellows, *Fatima in Twilight*, Niagra Falls, NY: Marmion Publications, 2003, p. 159.
- <sup>23</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 105.
- <sup>24</sup> *The Papal Encyclicals*, by Claudia Carlen, Raleigh: The Pierian Press, 1990, Vol. 4 (1903-1939), p. 434.
- <sup>25</sup> Peter Hebblethwaite, *John XXIII, The Pope of the Council*, Doubleday, ed. Le Centurion, 1988, p. 271.
- <sup>26</sup> Paul Johnson, *Pope John XXIII*, pp. 37, 114-115, 130.
- <sup>27</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 24.
- <sup>28</sup> *Time Magazine*, "1962 Man of the Year: Pope John XXIII," Jan. 4, 1963 issue.
- <sup>29</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 49.
- <sup>30</sup> Romano Amerio, *Iota Unum*, Angelus Press, 1998, p. 241.
- <sup>31</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 134.
- <sup>32</sup> Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 110.
- <sup>33</sup> Alden Hatch, *A Man Named John*, p. 192.
- <sup>34</sup> Alden Hatch, *A Man Named John*, p. 192.
- <sup>35</sup> Alden Hatch, *A Man Named John*, p. 194.
- <sup>36</sup> Luigi Accattoli, *When A Pope Asks Forgiveness*, p. 19.
- <sup>37</sup> Denzinger, *The Sources of Catholic Dogma*, B. Herder Book. Co., Thirtieth Edition, 1957, no. 705.
- <sup>38</sup> *Time Magazine*, "1962 Man of the Year: Pope John XXIII," Jan. 4, 1963 issue.
- <sup>39</sup> Allegri, *Il Papa che ha cambiato il mondo*, ed., Reverdito, 1998, p. 120. Also quoted in *Sacerdotium*, Issue #11, 2899 East Big Beaver Rd., Suite 308, Troy, MI., p. 58.

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- 40 Alden Hatch, *A Man Named John*, p. 193.
- 41 *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 316.
- 42 Luigi Accattoli, *When A Pope Asks Forgiveness*, p. 20.
- 43 Fr. F.X. Lasance, *My Prayer Book*, 1938 ed., p. 520a.
- 44 Fr. Paul O'Sullivan, O.P., *Saint Philomena, The Wonder Worker*, Rockford, IL: Tan Books, 1993, pp. 69-70.
- 45 *A Catholic Dictionary*, edited by Donald Attwater, Tan Books, 1997, p. 72.
- 46 Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 135.
- 47 Mark Fellows, *Fatima in Twilight*, Niagara Falls, NY: Marmion Publications, 2003, p. 180.
- 48 Alden Hatch, *A Man Named John*, NY, p. 14.
- 49 Walter Abbott, *The Documents of Vatican II*, The America Press, 1966, pp. 712; 716; 717.
- 50 *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 389.
- 51 *The Papal Encyclicals*, Vol. 2 (1878-1903), p. 390.
- 52 *The Reign of Mary*, Spokane, WA., Spring, 1986, p. 10.
- 53 *The Reign of Mary*, Vol. XXIX, No. 93, p. 16.
- 54 *The Reign of Mary*, Vol. XXIX, No. 93, p. 16.
- 55 *The Reign of Mary*, Vol. XXII, No. 64, p. 8.
- 56 *The Reign of Mary*, Spring, 1986, pp. 9-10.
- 57 Angelo Giuseppe Roncalli, *John XXIII, Mission to France, 1944-1953*, pp. 124-125.
- 58 *The Reign of Mary*, Spring, 1986, p. 9.
- 59 Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 57.
- 60 Piers Compton, *The Broken Cross*, Cranbrook, Western Australia: Veritas Pub. Co., 1984, p. 45.
- 61 Kurt Klinger, *A Pope Laughs, Stories of John XXIII*, p. 24.
- 62 Mark Fellows, *Fatima in Twilight*, p. 177; also Piers Compton, *The Broken Cross*, p. 44.
- 63 Fr. Joaquin Arriaga, *The New Montinian Church*, Brea, CA., p. 170.
- 64 Curtis Bill Pepper, *An Artist and the Pope*, London, England: Grosset & Dunlap, Inc. Front cover & inside slip cover of book; also look at p. 5.
- 65 Fr. Joaquin Arriaga, *The New Montinian Church*, Brea, Ca., p. 570.
- 66 Michael Davies, *Pope John's Council*, Kansas City, MO: Angelus Press, 1992, p. 150.
- 67 *Catholic Restoration*, March-April 1992, Madison Heights, MI, p. 29.
- 68 Fr. Joaquin Arriaga, *The New Montinian Church*, pp. 147-148.
- 69 A.D.O. Datus, "Ab Initio," p. 60.
- 70 George Weigel, *Witness to Hope*, New York, NY: Harper Collins Publishers, Inc., 1999, p. 484.
- 71 Bart McDowell, *Inside the Vatican*, Washington D.C.: National Geographic Society, 1991, p. 193; also can be seen in *Time Magazine*, Jan 4, 1963 issue; also quoted in *The Bible, The Jews and the Death of Jesus*, Bishops' Committee for Ecumenical and Interreligious Affairs, United States Conference of Catholic Bishops, 2004, p. 59.
- 72 *The Reign of Mary*, "John XXIII and the Jews," Spring, 1986, p. 11.
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- 74 Luigi Accattoli, *When A Pope Asks Forgiveness*, p. 15.
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- 79 Alden Hatch, *A Man Named John*, after p. 238 (1<sup>st</sup> page of insert).
- 80 Wendy Reardon, *The Deaths of the Popes, Jefferson, NC.*, McFarland & Co., Inc., 2004, p. 244.
- 81 Wendy Reardon, *The Deaths of the Popes*, p. 244.
- 82 Alden Hatch, *A Man Named John*, after p. 238 (7<sup>th</sup> page of insert).
- 83 Fr. Joaquin Arriaga, *The New Montinian Church*, p. 147.
- 84 Piers Compton, *The Broken Cross*, Cranbrook, Western Australia: Veritas Pub. Co. Ptd Ltd, 1984, p. 50.
- 85 Piers Compton, *The Broken Cross*, Cranbrook, p. 50.
- 86 A.D.O Datus, "AB INITIO," p. 60.
- 87 Cardinal Heenan's biography, *Crown of Thorns*.