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OMNIS POTESTAS A DEO

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Having recourse to assassination as a tool to eliminate a political opponent, awakens in us a sense of rebellion that comes from the deepest fibers of our being, from that sense of violated justice that is the same that we feel in the face of the impunity of the guilty, the violent arrogance of his crimes. *Unicuique suum tribuere*: giving each what is due to him sums up the foundation of the natural Law that we see betrayed both by the failure to punish the guilty and by the persecution of the innocent and the weak. In this violation we see the abdication of the authority that in every human society is precisely responsible for administering Justice in the name of Christ, Lord and Universal Judge.

But what justice can there be, where the authority itself not only does not punish the wicked and does not reward the good, but where it is actually the first to encourage evil and impede good? The origin of this inversion is the necessary consequence of a much worse reversal of the social order, namely the rejection of Christ as God, King, and Lord. It is the Revolution, that is, the institutionalization of Lucifer’s *Non serviam*, and along with it the reversal of the concept of Good and Evil.

The child who is killed in the womb, the woman who is raped, the sick person abandoned to die by the doctor, the shopkeeper who is robbed, the elderly person who is beaten, the citizen who is oppressed by unfair taxes, the student who is corrupted by the teacher – these are all faces of a general injustice that cries out for vengeance in the sight of God precisely because it is in God that each of us finds the supreme Guarantor of Justice. This request for vengeance – that is, for the restoration of violated Justice – is even stronger when the evil that we see committed in broad daylight is not only not punished, but is even encouraged; while those who resist, those who do not accept subversion, those who continue to believe that there are immutable and eternal principles to which to adhere, are persecuted by the authorities. The teacher who is fired for not wanting to refer to a male student with a feminine pronoun, the student who is expelled for having stated in class that there are only two sexes, the doctor who is laid off for having refused to administer a

lethal serum to a patient, the scientist who is removed for not having endorsed the climate fraud, the priest who is removed from his parish for having condemned the doctrinal and moral deviations accepted today – these are the first victims of the Revolution. There is no room for these people in the overturned society, just as there was no room for criminals and the wicked in the society ordered under the Law of the Gospel.

When we try to make sense of what is happening around us today, we must have the courage to recognize the betrayal of human authority with respect to the supreme Authority of God. Without this betrayal, nothing that is happening would even be imaginable. And so it is from the restoration of a healthy authority that conforms to the will of God that we must begin to rebuild society.

The failed assassination attempt on President Donald J. Trump is the latest in a long series of similar episodes through which corrupt governments eliminate people they consider an obstacle to the pursuit of their plans: whether it is a former President of the United States, a Prime Minister or a former “inconvenient” collaborator, nothing changes. Not to mention the “suicides” and fatal accidents of those who, with their testimony, could have convicted leading figures of the deep state or the globalist lobby.

The cowardice of the murder committed by a hitman makes clear the injustice of an action against an “enemy” with whom one does not accept a fair confrontation, from which he would emerge victorious. The modus operandi is the one that every tyranny has used against its opponents: ridicule (the opponent is a buffoon not to be taken seriously), pathologization (he is a madman who should be locked up in a mental hospital), criminalization (he should be put in jail) and moral or physical elimination (he must not exist: he is a non-person without rights). Anyone who undermines the System – especially if he has an authority that comes from the evident reasonableness of his arguments that risks opening the eyes of the masses – is made the object of this progressive ostracization precisely because he reveals the corruption of power and the intolerant lie that fuels it. Donald Trump must therefore be “put in a bullseye” – according to the expression used by Joe Biden five days before the attack – and when he is hit or injured, the moral responsibility does not lie with the person who created the climate of violence or with the hitman, but with the victim who “asked for it,” and who actually exploits the aggression suffered to his own advantage.

In the past years, other political leaders – and not only them – have been subjected to this instrumental and specious criminalization: think of Gabriel García Moreno, Enrico Mattei, John Fitzgerald Kennedy, Aldo Moro, Bettino Craxi, Silvio Berlusconi, Jair Bolsonaro, Robert Fico, Viktor Orbán and many others. What do they have in common? Their standing against the system that would have them be mere executors of orders from a subversive power that controls everything. Media attacks, summary trials, and the threat of retaliation have become the norm, a norm that seems to want to extend to murder, in the name of the survival of tyranny and the preservation of the power of the Lodges that guide it.

Evil cannot tolerate Good, just as lies cannot tolerate Truth, just as darkness cannot tolerate Light. Yet it pretends that Good is conciliatory and inclusive, that Truth welcomes error, that Light allows itself to be obscured. Truth is accused of intolerance, Justice is accused of cruelty, and honesty and rectitude are mocked and discredited. And this contradiction – which overturns the primacy of what is True and Good and Just in favor of what is false, evil, and unjust – is possible only where the masses have been convinced that they have no intangible principle for which to fight and die. This

ensnared society has come to believe that a mother can kill her child in the womb, that the elderly and the sick can be killed by the doctor, that the pervert and the pedophile can be left free to corrupt and violate without this arousing the indignation and reaction of anyone.

In the name of a false and hypocritical peace, force is exercised by the bad guys against the good guys, but it becomes intolerable oppression when the good guys invoke force to render the bad guys harmless. Thus the father of a family who shoots the thief who breaks into his house at night ends up in prison, while the rapist and the criminal are left free to continue to cause harm. Whoever defends the borders of their Homeland is a dangerous nationalist, while whoever invades it to subjugate or devastate it must be invited and financed. Whoever cures the sick must be laid off, whoever exterminates the population with pseudo-vaccines is awarded honors. Whoever does not submit to gene serums must be punished and deprived of work, while whoever submits by compromising their own and others' health must be rewarded. Whoever denounces the global coup d'état is accused of conspiracy, and whoever organizes the conspiracy continues to demolish their own country with impunity. It is the world turned upside down. It is the upside-down, perverted, and rebellious world that the Revolution wants. It is the kingdom of the Antichrist, the father of lies, the murderer from the beginning.

That the world is subject to Satan, who is its prince, is part of the mystery of iniquity that sees the Civitas Dei opposed to the civitas diaboli. But until now, as a sign of contradiction, the Catholic Church has always strenuously and courageously fought the prince of this world and his seductions. For sixty years now, however, the Citadel has been eclipsed by the false church, by that deep church that is to the ecclesial body what the deep state is to the State: a cancer that slowly kills the institution from within, that spreads to all its members, that destroys its organs. This disintegrating action has brought Her worst enemies to the top of the Hierarchy, reaching the point of usurping the Throne of Peter and abusing the sacred authority of the Vicar of Christ to contradict the teaching of Christ himself. Thus, just as in the order desired by God the Lordship of Jesus Christ unites in itself the temporal and spiritual power, so in the infernal chaos of Satan the tyranny of the Antichrist will have to unite in itself the deep state and the deep church, so as to be able to exercise absolute control over humanity. A false prophet, at the head of a false humanitarian and philanthropic church, will support the synarchy of the New World Order, just as in the *societas christiana* the Pope ratified the authority of the Catholic Sovereigns.

Today that totalitarian and dystopian project has almost come to full completion. The emissaries of the World Economic Forum and other supranational bodies of Masonic origin are ostentatiously at the head of all Western governments and can avail themselves of the collaboration of the Bergoglio church, which has made all its demands its own. How could one think that the voice of those who for years have been denouncing this coup and the betrayal of the Catholic Hierarchy would be spared from the ferocious ostracism that strikes anyone who does not support the plans of the *inimica vis*? It was only a matter of time. And so we see the authority of the Church – usurped to be used against the Church – moving against an Archbishop and former Apostolic Nuncio, accusing him of nothing less than schism for having denounced the heresies and deviations of the Argentine Jesuit and for having rejected the Second Vatican Council that paved the way for him. A show trial no less grotesque than those that in the civil sphere have been brought against those political leaders who have similarly denounced the looming threat of globalism.

The lie on which the action of the deep state and the deep church is based is the same: to make people believe that authority, once the umbilical cord that binds it to the sovereign Authority of Christ has been cut, can maintain its legitimacy by virtue of an asserted self-referentiality that absolutizes earthly authority, leading it inexorably to tyranny. *Omnis potestas a Deo*, Sacred Scripture teaches us (Rom 13:1). This means that if the power of those who govern on earth – both in temporal and spiritual matters – does not exercise its authority not only in the name of God but also in accordance with His will, then it has no legitimacy. And this is, ultimately, the protection against any tyranny that Our Lord wanted to give to earthly institutions, so that they do not degenerate into totalitarianism.

Obedire oportet Deo magis quam hominibus. We must obey God rather than men (Acts 5:29). Whoever commands and whoever obeys – in the State just as in the Church – must have in Christ the King and High Priest as the foundation of their authority and their obedience. Outside of Christ, everything is necessarily chaos and disorder, and as such has no legitimacy: neither the arrogance of those who usurp His Scepter, nor the rebellion of those who believe themselves exempt from His Universal Lordship.

The world is preparing for a great awakening, an unveiling (in the etymological sense of the term “apocalypse”) of the lie that has eclipsed the Truth for too long. When what we have had before our eyes appears to us for what it really is and not for how it is presented to us, everything will acquire meaning, also and above all in an eschatological key. It will not be reality that changes, but our understanding of it. Only Our Lord, *Lux mundi*, can illuminate the darkness of this dark night both for those He has placed in authority and for those who are hierarchically subject to it.

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Feast of Our Lady of Mount Carmel