The Kiss of Judas Iscariot: The Enemy is Within (Part III)  
by Father Michael Rodríguez

(1) At the Last Supper, Jesus Christ dipped the bread and gave it to Judas Iscariot. Jn 13:30, “He therefore having received the morsel, went out immediately. And it was night.”

(2) In the Holy Gospel according to St. Matthew, Chapter 10, the Son of God tells his twelve disciples, “Do not think that I came to send peace upon the earth, I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s enemies shall be they of his own household.”

(3) In a December 26, 1957, interview with Fr. Fuentes, Sr. Lucía of Fatima said, “That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is the fall of religious and priestly souls. The devil knows that religious and priests who fall away from their beautiful vocation drag numerous souls to hell ... The devil wishes to take possession of consecrated souls. He tries to corrupt them in order to lull to sleep the souls of laypeople and thereby lead them to final impenitence.”

(4) In a letter written on September 16, 1970, Sr. Lucia of Fatima wrote, “the devil has been able to infiltrate evil under the guise of good,” and “the devil has succeeded in deluding and deceiving souls who have much responsibility because of the positions they occupy! They are the blind leading the blind.”

(5) By 1527, King Henry VIII of England was intent upon putting away his wife of eighteen years, Queen Catherine, and replacing her with Anne Boleyn. He sought the support of John Fisher, one of the most eminent men of the day. Fisher had been a model bishop of the Diocese of Rochester for twenty-three years, in an age when the lives of many bishops were less than edifying. He had been a favorite of King Henry’s father and grandmother. He had been Chancellor of the University of Cambridge, a member of the king’s Privy Council, a leader in the House of Lords and among the clergy, and was universally recognized for piety and learning.

St. John Fisher opposed King Henry’s marital treachery, and declared that Henry and Catherine were true man and wife, their daughters were legitimate, and what God had joined no man should sunder.

King Henry convoked all of England’s hierarchy and demanded that he be given the title, “Protector and Supreme Head of the English Church and Clergy.” St. John Fisher led the opposition to this, almost alone. When in his sickbed Fisher heard that nearly all the prelates has signed an oath affirming Henry’s supremacy and repudiating the pope’s authority, he said, “the fort is betrayed,” thus laying the blame more on perfidious ecclesiastics than on the willful king. About 95% of the English bishops and clergy betrayed Holy Mother Church!
On June 22, 1535, St. John Fisher, seventy-one years old and hardly able to walk, was taken from the Tower of London to nearby Tower Hill. Upon the scaffold, right before he was beheaded, St. John Fisher spoke, “I am come here to die for Christ's Catholic Church. And I thank God ...”

(6) The Catholic Church has approved the Marian Apparition of Our Lady of Good Success at Quito, Ecuador in 1634. In this apparition, the Holy Mother of God told Venerable Mother Mariana de Jesús Torres that in the late 19th Century and throughout most of the 20th Century the Church would yield to a great heresy. Our Lady said that the Sacrament of Matrimony will be attacked and profaned, that iniquitous laws will be enacted with the objective of doing away with this Sacrament and making it easy for everyone to live in sin. Our Lady also warned, “The Christian spirit will rapidly decay, extinguishing the precious light of Faith until it reaches the point that there will be an almost total and general corruption of morals.” She spoke of priests becoming careless in their sacred duties, a lack of priestly and religious vocations, innocence no longer being found in children nor modesty in women.

(7) Our Lady of La Salette revealed the following, “The chiefs, the leaders of the people of God have neglected prayer and penance, and the devil has bedimmed their intelligence. They have become wandering stars which the old devil will drag along with his tail to make them perish. A great number of priests and members of religious orders will break away from the true religion; among these people there will even be bishops”

(8) Pope Paul VI on June 29, 1972, “Through some crack the smoke of satan has entered into the Church of God.”

(9) On the 56th anniversary of the “Miracle of the Sun,” on October 13, 1973, in Japan, Our Lady of Akita told Sr. Agnes Sasagawa, “The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their confreres ... churches and altars will be sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord.” The apparition of Our Lady of Akita is acknowledged and approved by the holy Catholic Church.

(10) On the sixtieth anniversary of the “Miracle of the Sun,” on October 13, 1977, Pope Paul VI exclaimed, “The tail of the devil is functioning in the disintegration of the Catholic world. The darkness of satan has entered and spread throughout the Catholic Church even to its summit. Apostasy, the loss of the faith, is spreading throughout the world and into the highest levels within the Church.”

(11) In 1995, Mario Cardinal Luigi Ciappi, papal theologian to five consecutive Popes (from Pope Pius XII to Pope John Paul II), communicated to Professor Baumgartner in Salzburg, Austria, “In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin at the top.”

(12) Mrs. Bela Dodd, who converted to the Faith shortly before her death, was legal counsel to the Communist Party of the United States. She delivered a series of lectures at Fordham University and
elsewhere during the years leading up to Vatican II. The November 2000 issue of the periodical Christian Order recounts this testimony of a monk who attended one of those lectures in the early 1950s:

“I listened to that woman for four hours and she had my hair standing on end. Everything she said had been fulfilled to the letter. You would think she was the world’s greatest prophet, but she was no prophet. She was merely exposing the step-by-step battle plan of Communist subversion of the Catholic Church. She explained that of all the world’s religions, the Catholic Church was the only one feared by the Communists, for it was the only effective opponent. The whole idea was to destroy, not the institution of the Church, but rather the Faith of the people, and even use the institution of the Church, if possible, to destroy the Faith through the promotion of a pseudo-religion: something that resembled Catholicism but was not the real thing. Once the Faith was destroyed, she explained that there would be a guilt complex introduced into the Church ... to label the “Church of the past” as being oppressive, authoritarian, full of prejudices, arrogant in claiming to be the sole possessor of truth, and responsible for divisions of religious bodies throughout the centuries. This would be necessary in order to shame Church leaders into an “openness to the world” and to a more flexible attitude toward all religions and philosophies. The Communists would then exploit this openness in order to undermine the Church.”

(13) In a 1990 interview, Fr. Malachi Martin commented, “Nowadays, in many churches, if you find confession, which can be difficult, you find that it is a chat between you and the priest. Sometimes he’ll walk with you in the garden and talk to you. It’s a friendly chat between people. Originally, you went to a priest to be absolved from your sins. Nowadays, the belief is that the priest doesn’t do any absolution. You are sorry for your sins and he gives you a blessing. Confession is gone! Confession is gone because sin is gone.”

(14) In a 1991 interview, Fr. Malachi Martin stated, “Within the Church, there is a substantial body of bishops and cardinals who are utterly opposed to two things. They are opposed to the Roman Mass as we knew it prior to Vatican II and they are opposed to anything to do with Our Lady. They don’t want any news about Fatima. They don’t want any news about Akita. They don’t even want any news about Lourdes. There is an international coordinated effort to attack and denigrate Fatima and put it in a lesser light. This is a sign of Satan’s activity. The most pathetic and frightening thing for me is to come across whole parishes that never hear that the Mass is the sacrifice of Calvary. Under the leadership of the parish priest and under the orders of the bishop, the parish’s catechisms, religious books, and sermons all reflect a falling away from the Faith. The children don’t know their catechism. They don’t know the Church’s basic doctrines. They are not Catholic any longer, but they don’t know it. That is the devastation of Christ’s Church. If you ask me what really is the fundamental cause of the descent of the Church into shambles, my answer is that it is the disruption and destruction of the Mass.”

(15) In 1990 & 1991 interviews, Fr. Malachi Martin further stated, “Today, many bishops and priests are apostates. They are not Catholic any longer. Catholic means somebody who knows that the Mass is the sacrifice of Calvary, has devotion to Our Lady, is devoted to the Holy Father, prays, and fulfills the laws of the Church. Nowadays, we don’t have that type of Catholic clergy in many places. There are hundreds of bishops who are outside the Church in their doctrine and teaching. Then there is the behavior of the bishops. There are homosexual bishops in the United States who have known homosexual companions in their houses.”

It’s not without reason that St. John Chrysostom, Doctor of the Church, declares,

“The corridors of hell are paved with the skulls of bishops.”
On December 13, 2005, Fr. Bob Hoatson filed a lawsuit against Edward Cardinal Egan of New York and nine other Catholic officials and institutions, claiming a pattern of “retaliation and harassment” that began after Hoatson alleged a cover-up of clergy abuse in New York and started helping victims. Fr. Hoatson alleged that Cardinal Egan is "actively homosexual," and that he has "personal knowledge of this." His suit named two other top Catholic clerics in the region as actively gay—Albany Bishop Howard Hubbard and Newark Archbishop John Myers. Fr. Hoatson claims that actively gay bishops are too afraid of being exposed themselves to turn in pedophile priests. The bishops’ closeted homosexuality, as the lawsuit states, "has compromised defendants' ability to supervise and control predators, and has served as a reason for the retaliation."

Just recently, the Hartford Courant reported that during Cardinal Egan's twelve years as Bishop of Bridgeport, he repeatedly failed to investigate priests where there were obvious signs of abuse. The Bridgeport Diocese had to settle the cases and awarded victims some $12-15 million in damages. Referring to one incredible case of negligence, according to the Hartford Courant, in 1990, Egan received a memo about “a developing pattern of accusations” that Rev. Charles Carr of Norwalk had fondled young boys. Egan kept Carr working for another five years, only suspending him after a lawsuit was filed, and then in 1999 making him a chaplain at Danbury's hospital. How about another? The Connecticut Post also reported that early in his reign, dozens of people came forward to accuse Rev. Raymond Pcolka of Greenwich of sexual abuse and violence against children. Egan claimed that the accusers were never "proved" to be telling the truth. Well, Egan never even bothered to interview them and kept Pcolka in ministry.

Writing for Business Insider on February 8th, 2012, Michael Brendan Dougherty, who lived in the New York Archdiocese under Cardinal Egan's reign, points out that Egan did punish some priests. But not child-abusers. He swiftly punished and evicted those Catholic priests that said the Traditional Latin Mass, if he thought they didn't pay him sufficient deference. According to Dougherty, Egan coddled child-abusers, and persecuted decent priests during his ignominious reign as a Prince of the Church.

The following is from an article published by Eric Giunta on April 21, 2010 on RenewAmerica.com. In 2004, a group of concerned lay Catholics of the Miami Archdiocese constituted themselves a lay “watchdog” organization, under the name Christifidelis. They were moved to do so by what they have alleged is a gay superculture running the archdiocese. Among the allegations: the vast majority of the Archdiocese’s priests are sexually active gays, many priests were misappropriating parish funds to live exorbitant lifestyles, and Archbishop Favalora and vicar-general Msgr. William Hennessey are implicated in this superculture. On April 20, 2010, the Holy See compelled Favalora to submit his resignation.

There are hundreds of pages of documentation consisting mostly of anonymous testimony accusing various diocesan priests of wanton promiscuity and financial misdeeds over the course of Favalora's reign. A former priest of the Miami Archdiocese noted, “You couldn't run the Archdiocese without gay clergy, not the Archdiocese of Miami or any other one.”

Gaude, María Virgo, cunctas hǽreses sola interemísti in univérsō mundo.