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NEC NOMINETUR IN VOBIS

Declaration regarding the scandalous book "La Pasión Mística"
by Víctor Manuel Fernández

*Fornicatio autem et omnis inmunditia aut avaritia
nec nominetur in vobis sicut decet sanctos.*

Immorality or any impurity or greed must not even be mentioned among
you, as is fitting among holy ones.

Eph 5: 3

If, before Vatican II, an official of the Holy Office had been tasked with examining the text of *La Pasión Mística* to draw up a report on it in view of making a judgment about it, in all probability he would not have dedicated more than "ten, fifteen seconds" to it before throwing it into the stove. But before Vatican II a heretical pornographer would never have aspired, not only to the Sacred Purple of the cardinalate, but not even to the priesthood; nor would his Superiors have ever admitted him to Holy Orders. Víctor Manuel Fernández – known as "Tucho" by the friends of Santa Marta – instead rose to the very top of the Hierarchy, created Cardinal and appointed Prefect of the Holy Office – *excuse me*, of the "Dicastery for the Doctrine of the Faith" – by another Argentine heretic, Jorge Mario Bergoglio, who, since March 13, 2013, has demonstrated by his governance and teaching actions that he is an emissary of the globalist elite, following the wishes, or rather the mandates, of the Anglo-American deep state. But just when Fernández's cursus horrosum seemed to reserve him entry into the Conclave as Jorge Mario's candidate, along came the embarrassing pamphlet dusted off from the shelf, destined to weigh like a tombstone on Tucho's ambitions.

A cursory reading of *La Pasión Mística* is difficult and shocking for anyone. The limping prose and the didactic insistence on aspects of copulation are accompanied by descriptions of obscenity that would embarrass even a

consummate frequenter of brothels, to the point of wondering if certain details were also the subject of personal experimentation by Tucho Fernández. The most obvious and normal reaction to seeing the obscene pages of this pamphlet is the instinctive disgust one feels for the shameful satisfaction in juxtaposing perversions unworthy of a civilized person to the sphere of spirituality, and this is enough to avoid indulging in dangerous curiosities and throw it into the flames. No complex theological speculations are needed to understand that this insistence on sexuality cloaked in mystical ambitions is one of the incontrovertible signs of diabolical action, as Saint Ignatius teaches. But once we have seen Fernández's foul work being consumed in the avenging fire, we are left with the feeling of having been somehow stained by his moral filth.

If the condemnation without appeal of this work does not even have to be explained, so obvious is its obscenity, it is nevertheless necessary to ask ourselves some questions about its author and ask ourselves how much the doctrinal and spiritual approach that emerges from *La Pasión Mística* and *Saname con tu Boca* is compatible with the priestly, episcopal and the cardinalatial dignity and the role of Prefect of the Dicastery. Because what shocks the reader is not only the author's ease in dealing with scabrous topics, but in having dared to take them as a key to understanding the mystical experience, in a blasphemous subversion. In fact, if the Christian soul starts from the union with God, from the bond of pure and spiritual Charity that binds it to its Lord, Creator and Redeemer, to behave accordingly in the face of good and evil; Tucho starts instead from a borderline reality to make it the yardstick of divine life, to interpret the relationships between the Three Divine Persons and the soul in the light of a corrupt and deviant sexuality. In his view it is therefore not the Truth of God that illuminates our moral action, sanctifying it and making it meritorious, but the sinful action of the individual and the couple that determines the very essence of God. We have already had various previews of this inverted vision of the terms, not the least of which is the idea that would like to consider the Commandments as ideal objectives which man is supposedly unable to conform to, according to the situational morality endorsed by the Argentine Jesuit. For Tucho it is not the individual who must obey God, but God who must adapt His requests, His Law, to what the individual decides. It is the mentality of *Fiducia Supplicans*, which in the absence of any doctrinal basis to legitimize a seriously sinful union, invents a new way of considering the blessings in use in the Church – a “true novelty” – in order to bless what cannot be blessed and ratify what not only cannot be ratified, but must indeed be condemned.

“Let us now ask ourselves whether these particularities of the male and female in orgasm are somehow also present in the mystical relationship with God,” writes Tucho, who does not only speak of the “aggressive

grunts" of the man or of "images with violent sexual scenes, images of orgies" which according to the author should entice the man more than the woman, but also of their sacrilegious use as a figure of supernatural love, so that it is no longer the married couple who give themselves in the fruitful marital relationship on the model of divine Charity, but it is the Divine Persons who see themselves reduced to partners in a sexual relationship, with the aggravating circumstance that this reference model is deliberately distorted and distorted by choosing it from the most extreme examples inspired by pornography, an industry managed almost entirely by Rabbi Solomon Friedman's MindGeek, with the aim of morally corrupting the goyim.

If we think of the spousal model that Saint Paul offers us in the most chaste relationship between Christ and the Church (Eph 5:22), Tucho's unmentionable obscenities reveal to us a soul totally corrupted by vice, and by a vice that with all evidence seems to have been amply experimented.

The horror that a normal person feels when reading the revolting pamphlet is twofold: one's horror at the indecent and blasphemous contents is combined with the horror of seeing how the current Prefect of the most important Roman Dicastery is not only not ashamed of it, but actually has brazenly tried to justify his literary attempts, which according to him could constitute "a moment of dialogue with young couples who wanted to better understand the spiritual meaning of their relationships". Because if certain perversions are deplorable and serious in a soul brutalized by vice, they become intolerable when they are made the subject of publication by a priest who is a professor of moral theology – as Tucho was at the time the book was published, before being made a Bishop by Bergoglio.

It is not surprising if, in conjunction with the news of the existence of this pamphlet, the Maltese Archbishop Charles Scicluna – Adjunct Secretary of the Tucho dicastery, former Promoter of Justice of the CDF under Benedict XVI – asked to discuss – rectius: asked to open up for discussion – the topic of ecclesiastical celibacy. If the Prefect of the former Holy Office was able to write and publish such blasphemous obscenities, it is because he *wants* them to become normality not only for lay people, but also and above all for clerics, so that their moral brutalization precludes them from any even remote possibility of preaching a Gospel that they are the first to contradict, and which, according to another Cardinal, "is not a distillation of truth". Those who ask to abolish Celibacy do so because it is the last Catholic bastion to protect the Priesthood. Look at the erotic frescoes commissioned by Vincenzo Paglia in the Terni cathedral; Rupnik's blasphemous and sacrilegious sexual magic rituals; the "chem parties" with prostitutes of the secretary of Cardinal Coccopalmerio, Monsignor Capozzi; the appointments of Ricca in Santa Marta and as Prelate of the IOR [Vatican Bank], of Maradiaga to the Council of Cardinals, of Grech, of Hollerich, not

to mention the Substitute of the Holy See, Archbishop Peña Parra; the shame of Fabian Pedacchio, former personal secretary of Bergoglio and “companion” of the Secretary of the Dicastery of Bishops Ilson Montanari; look at the cover-ups of the McCarrick sex scandals that I denounced and how his circle is still found in roles of high responsibility, both in the Vatican and in the United States, with Farrell, Cupich, Tobin, Gregory, and McElroy; Bergoglio's audiences with transsexuals, well-known homosexuals, and cohabiting lovers: can anyone seriously believe that there is no coherence in this cesspool of vices and perversions with what Tucho wrote in 1998?

The first confirmation of this coherence comes from the enthusiastic approval enjoyed by Bergoglio and his henchmen among the declared enemies of Christ and the Church: Freemasons, globalists, LGBTQ+ and gender activists, promoters of the woke ideology, proponents of neo-Malthusian eugenics, abortionists. How can we believe that those who enjoy the support of Lynn Forester de Rothschild, the Soros's, the Clinton's, Bill Gates and Klaus Schwab can at the same time fight in the name of the Gospel of Christ against the infernal ideology that drives these criminal subversives? There are those who have rightly pointed out that, in light of this shameful mass of pseudo-mystical and sacrilegious pornography, all the insistence of Tucho and the Bergoglian sect on the inclusion of sodomites and concubinarists sounds like a grotesque and shameless *Cicero pro domo sua*. Even the simple faithful, with the common sense that comes from being members of the Church, have understood that this mass of perverts only seeks to legitimize the vices of others in order to be able to practice them themselves in broad daylight, after having clumsily hidden them for decades; and that this shameful conflict of interest is so evident in its obscene arrogance that it disqualifies the mellifluous and deceptive declarations of welcome. Because these misguided people do not seek the salvation of lost souls, but cynically use them as a pretext for their own personal gain, to indulge their own vices and those of their accomplices, to fuel the vile network of blackmail that controls rulers, politicians, actors, clerics, journalists, magistrates, doctors, and entrepreneurs from all over the world.

What Fernández writes in *La Pasión Mística* is not that different from what actually happened on Jeffrey Epstein's island. But this is not normality, even if it is what the author of the pamphlet would like us to believe, with pseudoscientific petulance: “On a hormonal and psychological level there are no pure males and females.” If these are Tucho's hormones and psychology, there are however many people who live their affection and marital relationship using reason, free will, and the Grace of God. There are people – and this is what Fernández cannot understand – who have the humility to recognize themselves as weak and fallible, but who precisely because they are aware of their own weakness find in God the strength to

resist temptations and grow in virtue, with that heroism that only Charity can inspire and nourish in the hearts of those who do not look at reality from a pool of smelly manure. Virtue: something unknown to the new usurpers of Santa Marta.

The silence we have witnessed so far has finally been broken by a choral protest to say the least: the list of entire Episcopal Conferences, of some Cardinals, of diocesan Ordinaries, of associations of clerics and professors of ecclesiastical disciplines who oppose Bergoglio is growing longer every day. And to the grievances of the Clergy are added those of the Catholic laity and even exponents of other religious confessions, tired and exasperated by this mad rush towards the abyss. But if the indignation for *Fiducia Supplicans* and the concomitant Vatican scandals is right and proper, we must have the courage to recognize that the Argentine Jesuit represents the metastasis of the conciliar cancer, and that his apostasy through synodalism – that is, resorting to methods of control of assemblies in which the totalitarian communist regimes are very expert – is consistent with the ideological foundations laid by the collegiality theorized by Vatican II

I repeat: we must recognize that a revolutionary process has been underway for over a century; a planned process which then materialized with the subversive action of the neomodernists at the Council and with their seizure of power throughout the post-conciliar period; a process in which all the Popes from John XXIII to Benedict XVI took an active part. If we arrived at the worship of the Pachamama it is because we passed through Assisi; if the Abu Dhabi Declaration was signed and desired by the Holy See, it is because we first tolerated *Nostra Ætate* and *Dignitatis Humanæ*; if we have come to hear deaconesses theorized it is because we have suffered in silence the introduction of “extraordinary ministers of the Eucharist” and altar girls. And – let's say it! – if today the Vatican is reduced to a brothel, it is because since the time of Paul VI there was no desire to nip in the bud the lavender mafia that was encysted in the Vatican, instead favoring those who, being more blackmailable, gave greater guarantees of obedience.

The pattern of how the *deep church* acted to infiltrate the Catholic Church is a mirror image of what the *deep state* followed to take control of civil governments, as recent news shows us. The sewer from which the infamous pamphlet of the Prefect of the former Holy Office re-emerged is the same from which the scandals of the characters mentioned in Epstein's list emerge. We need a radical return to the God of the human race, through a purification of civil society and the ecclesial body. We need to oppose this attack with collective action, so that the Papacy may return to being a Beacon of Truth and a Harbor of Salvation, and not the megaphone of the antichristic synarchy of the World Economic Forum.

+ Carlo Maria Viganò, *Archbishop*

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