

Catholic Archbishop Carlo Maria Viganò calls wayward Church & world back to CHRIST in First Week of Advent 11/29/2021 AD



<https://www.youtube.com/watch?v=hcS5jGnizfg>

under Pope Francis - like our Jewish forefathers of Biblical Israel of Old - much of New Israel The Church forsakes The Lord, embracing idols of world, flesh & Devil, crying, "Let us bow down to a golden calf!"

<https://www.lifesitenews.com/opinion/abp-vigano-in-this-time-of-crisis-we-must-use-advent-to-prepare-for-the-trials-that-lie-ahead/>

"In this time of crisis we must use Advent to prepare for the trials that lie ahead" - Archbishop Viganò; "Come therefore, Lord JESUS, seek Thy servant, seek Thy weary sheep" - Saint Ambrose of Milan

<https://www.youtube.com/watch?v=pbOaPsgVxVw>

"...When we approach the writings of the Saints, we can in some way feel disoriented or confused, like laymen; but if we have The Grace to unite ourselves to the liturgical prayer by attending Holy Mass and with the recitation of the Divine Office in the traditional form, we find that it is the voice of The Church Herself that accompanies us in this meditation on The Scriptures, right from the Invitatory at Matins [first Church prayers before dawn].

And this is true also for the Advent liturgy: Regem venturum Dominum, venite adoremus [The Lord will come as King, come let us worship], the singing of the first prayer, intoned in the middle of the night in anticipation of the rising of the true Unconquered Sun. Following this solemn invitation to adore The Divine King is the beginning of The Book of the Prophet Isaiah, ringing forth as a severe rebuke to His people:..."

ISAIAH 1:2-6

2 Hear, O heavens, and give ear, O earth: for The LORD hath spoken, I have nourished and brought up children, and they have rebelled against Me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken The LORD, they have provoked The Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

"The Prophet's revelation shows The Lord's indignation at the unfaithfulness of His people, obstinate in their rebellion against His holy Law. But the literal or historical sense of Isaiah's Passage concerning the Jews is accompanied by the moral sense, that is, concerning what we must do. It is therefore to us that The Majesty of GOD turns: "For The LORD hath spoken" [ISAIAH 1:2]... once again to admonish us, to show us our betrayals, to spur us to conversion.

Thus, while we ask The Lord to deliver us "de ore leonis et de profundo lacu" [from the mouth of the lion and from the bottom of the pit], we realize how little we deserve GOD's Mercy, how unworthy of His pity and how deserving we are of His punishments. Deus, qui culpa offenderis, poenitentia placaris [GOD, Who you have offended by guilt will be appeased by repentance]...

The prostitutions — as Scripture calls them — into which the Jews fell are now joined by new and far worse prostitutions, not by a people to whom The Redeemer was promised, but a people which was born of His side, The Mystical Body of The Redeemer Himself; or rather, of that ilk who call themselves Catholics, but who by their unfaithfulness dishonor The Bride of the Lamb, as members both of the learning and teaching Church.

The New Israel has shown itself no less rebellious than The Old, and the new Roman Sanhedrin is no less guilty than those who made the golden calf and offered it for the adoration of the Jews.

If therefore the Prophet [Moses] threatens terrible scourges upon those who disobeyed The LORD without having seen The coming Messiah, how much greater must be the words of a Prophet “of the end times” in light of the rebellion of humanity redeemed by The Blood of That Divine Messiah, having been able to see the fulfilment of The Prophecies and The Incarnation of The Second Person of The Most Holy Trinity?

In the dramatic crisis that now for 60 years has afflicted The Church of CHRIST, and which today is showing itself in all its gravity, a pusillus grex [little flock] asks their Lord to save humanity that has gone astray, when corruption and apostasy have penetrated even the sacred enclosure and unto the highest Throne [of The Chair of Saint Peter on earth]. And it is pusillus [little] because the majority of those who have been regenerated in Baptism and have thus deserved to be called “sons of GOD” daily deny the promises of that Baptism, under the leadership of hirelings and false shepherds.

Think of how many believers, raised in absolute ignorance of the fundamentals of The Faith despite having attended Catechism, are steeped in heretical philosophical and theological doctrines, convinced that all religions are equivalent; that man is not wounded by original sin but naturally good; that the state must ignore the true Religion and tolerate error; that the mission of The Church is not the eternal salvation of souls and their conversion to CHRIST, but the protection of the environment and the indiscriminate welcoming of migrants.

Think of those who, even though they fulfil their Sunday obligation, do not know that The Body, Blood, Soul, and Divinity of Our Lord are contained in The Holy Host, and think it is only a symbol; think of those who are convinced that repenting to themselves is sufficient to approach Communion, without calling to mind the torments that hang over those who receive The Lord's Body and Blood unworthily.

Think of how many priests, how many professed religious, all the sisters and monks who believe that the Council [of Vatican II] had brought a breath of renewal in The Church, or fostered a knowledge of Sacred Scripture, or enabled the laity to understand the liturgy, hitherto ignored by the masses and jealously guarded by a caste of rigid and intolerant ecclesiastics.

Think of those who saw in it an indestructible beacon against the darkness of the world, a concrete and impregnable fortress in the face of the assaults of the 'modern' mentality, of widespread immorality, of the defence of life from its conception to its natural end. Finally, think of the irrepressible satisfaction of the enemies of CHRIST to see the prostration of His Church before the world, with ideologies of death, the idolatry of the state, of power, of money, of the myths of false science;

a Church willing to deny Her glorious heritage, to adulterate The Faith and Morals taught to Her by Our Lord, to corrupt Her liturgy to please heretics and sectarians: not even the most delirious ravings of the worst Freemason could have hoped to see the fulfilment of Voltaire's cry: "Écrasez l'infame!" [Crush the loathsome thing!]

In Advent we find ourselves symbolically at the gates of The Temple, like Ash Wednesday in Lent, and watch from afar what happens at The Altar: here is The Birth of The King of Israel, and there His Passion, Death and Resurrection. Let us imagine that we have to make an examination of conscience before we can be admitted to The Holy Place, as individual believers and as part of The Ecclesial Body.

We can only come close to worshipping The King of kings, The Lord of lords, if we understand, on the one hand, The Infinite Good that is offered to us in swaddling clothes in the manger; and on the other hand, our absolute unworthiness, which must necessarily be accompanied by the horror of our sins, the pain of having infinitely offended GOD and the desire to make reparation for the evil done through Penance and Good Works.

And we must further understand that, as living members of The Church, we also have a collective responsibility for the faults of the other faithful and of our Pastors; and as citizens, we have a responsibility for the public faults of the nations. For the Communion of Saints enables us to share with the purifying souls and the merits of those of the blessed souls in Heaven,

in order to balance in an incomparably more effective way than that “communion of the wicked” which makes the effects of their evil deeds fall upon their neighbors, particularly upon other people who are enemies of GOD...”

Archbishop Viganò echoes from Saint Ambrose of Milan, as they both recall for us The Words of our Lord JESUS CHRIST to our sin broken souls and lives:

MATTHEW 11:28-30

28 Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

29 Take My yoke upon you, and learn of Me; for I AM meek and lowly in heart: and ye shall find rest unto your souls.

30 For My yoke is easy, and My burden is light.

“...The reason why we can be sure that The Lord will come after us, delivering us from the onslaught of wolves and the nefarious influence of evil doers and hirelings, is that we must not forget what He has commanded us; we must not take His Place by deciding what is Good and what is Evil;

we must not follow the multitude into the abyss for human respect or because of cowardice or complicity, but remain like the ninety-nine sheep in the secure pastures of The Holy Church, “for the ravenous wolves cannot attack them as long as they are on the mountains,” closer to GOD by being detached from earthly things.

In addition, we must exercise Holy Humility, recognizing ourselves as sinners: “come and seek out the one sheep that has erred,” for “Thou alone art able to turn back the errant sheep and You will not grieve those from whom You have strayed,”

that is, the Catholics of all times, who have remained faithful, safe from the wolves in the high pastures. "And they too will rejoice at the return of the sinner." The prayer of Saint Ambrose continues with a very profound and meaningful expression: "Receive me in the flesh that fell in Adam. Receive me, not from Sarah, but from Mary, so that I may be not only a virgin untouched, but a virgin immune, through the effect of Grace, from every stain of sin."

In Holy Mary, Sancta Virgo virginum, we find The Mediatrix of all Graces; in Her, most pure creature, is incarnated The Eternal Word of GOD, from Her The Savior is born to the world; through Her we are presented to Her Divine Son, and by His merits we may be received "in the flesh that fell in Adam," by virtue of The Grace that restores us in friendship with GOD.

A most fitting inspiration for meditation as we prepare ourselves for The Holy Nativity. But there is another very important consideration that St. Ambrose leaves at the end of his oration: "Bring me by The Cross that gives salvation to the wanderers, in which alone there is rest for the weary, in which alone shall all who die live."

Everything revolves around The Cross of CHRIST, it rises in time and eternity as a Sign of contradiction, by which we remember that it is an Instrument of Redemption, Salvation for the wandering, Rest for the weary, Life for those who are dying. ...Christmas and Easter are intrinsically linked;

thus, in preparation for The Birth of The Savior, we must always contemplate the centrality and veritable fulcrum of The Cross, on which rests The Child JESUS, and on Which ascends, by way of a Mystical Ladder, The Immaculate Lamb. It is there that we also have to arrive, because it is only on The Cross that we find Salvation, in pursuit of The Lord:..."

LUKE 9:23

And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.

""Veni, ut facias salutem in terris, in Coelo gaudium": "Come

and accomplish salvation on earth, joy in Heaven." Let this be our invocation during the sacred time of Advent, to prepare ourselves spiritually for the trials that await us."

+ Carlo Maria Viganò, Archbishop
November 28, 2021

{See footnotes in Archbishop Viganò's sermon, including where he quotes from a sermon by Saint Ambrose of Milan on PSALM 118, "Saint Ambrose, Expositio Psalmi CXVIII, 22, 28."}

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