

## “BE SOBER AND VIGILANT”

*Jerusalem, May 13th, 2025*

On May 8, 2025, late in the evening, the result of the conclave in Rome was announced: American Cardinal Robert Francis Prevost was elected as the new Pontiff of the Catholic Church.

For my part, I would have considered it appropriate to heed Archbishop Carlo Maria Viganò's suggestion (which philosopher Josef Seifert had again presented to the Dean of the College of Cardinals) to conduct a pre-conclave investigation into certain issues that might cast doubt on the validity of this election. Regrettably, no investigation was conducted, leading some Catholics to have doubts about the legitimacy of this election and believe that it could have been—or in fact was—invalid.

Most Catholics, however, do not harbor such uncertainties. I, for my part, do not dwell on this matter, as it should be clarified legally by people knowledgeable in this field.

My approach has always been and will always be different. It is evident that the predecessor of the now-elected Pontiff led the Church down a wrong path, and many faithful realized this. In various publications, I clearly stated that the departure from doctrine had damaged the Pope's spiritual authority to the point that it was no longer possible to obey him. Furthermore, it became increasingly evident that a different spirit had gained great influence over the supreme head of the ecclesiastical hierarchy and that, therefore, a “false prophet” was using the Petrine ministry to advance a Luciferian agenda.

To support what I have just said, I would like to refer readers to my various publications, especially the series on “The Five Wounds of the Church” inflicted on her during the previous pontificate<sup>1</sup>.

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<sup>1</sup> <https://en.elijamission.net/wp-content/uploads/2025/03/The-5-Wounds-of-the-Church.pdf>

I am referring to the errors contained in *Amoris Laetitia*, the Abu Dhabi Declaration, and the idolatrous worship of Pachamama in the Vatican Gardens and St. Peter's Basilica (which to date has not been publicly atoned for). I am also referring to the completely uncritical cooperation between Church and State regarding coronavirus measures, with the promotion of a dangerous and morally questionable vaccine, as well as to the *Motu Proprio Traditionis Custodes*, which significantly restricted the celebration of the Traditional Mass.

In addition to these five “wounds,” we must mention the *Fiducia Supplicans* declaration, which calls for blessing homosexual couples and which Cardinal Müller called blasphemous, and which many Catholic bishops—especially

I am not the only one who has addressed these issues; various authors have denounced the deviations of the previous pontificate in numerous publications. For my part, I believe the Church is in a state of grave emergency.

In short, we have had to suffer for more than a decade under a pontificate that, from the perspective of faith, brought the Church to a kind of agony. For her to return to the path marked out by God, it would be necessary to clearly reject the failed previous pontificate and correct all its errors and deviations.

### Leo XIV's Election

Will the new pope elected by the conclave respond to this demand and correct the erroneous course of the previous pontificate? It is still too early to give a well-founded answer. However, only by making this correction will Leo XIV be able to win back the loyalty of those who distanced themselves from the previous course and identified it as a deception. On the other hand, if he were to continue the course of the previous pontificate, even if only tacitly tolerating the errors or overlooking them, it would be a confirmation of this disastrous direction. Thus, the situation would worsen even further.

To the delight of traditional Catholics, Leo XIV radiates a more Catholic air than his predecessor. With his words and actions, he better reflects what is expected of a pope's behavior: the use of Latin in the liturgy, in the recitation of the Hail Mary, or in the singing of the Regina Caeli, more dignified and traditional attire, among other things. It is comforting to breathe a more strongly Catholic air again, so to speak. Many see it as a sign of hope and interpret it as a sign that the change they had been waiting for is now coming.

However, we must remain sober and vigilant. Catholic souls suffered greatly under the previous pontificate and, consequently, are longing to be comforted and acclaim the man who has now ascended the throne of Peter. Furthermore, they place their hope

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in Africa—rejected (<https://en.elijamission.net/blog-post/fiducia-supplicans-the-flagellation-of-the-lord/>). Nor can we forget the public statements made through Francis's message in Singapore, in which he affirmed that all religions are a path to God, which would reduce the Church's mission of bringing the Gospel to all people to absurdity (<https://en.elijamission.net/blog-post/the-consummation-of-betrayal/>). It is also necessary to keep in mind the "synodal path" promoted during the last pontificate, which many critics consider a reshaping of the Church to make it a more democratic institution.

in the special grace of the Petrine ministry, which will guide the new pope to unite and reconcile the Church. But, painful as it may be, we must remember that this was also expected under Francis, and yet this hope did not come true.

In the short time since the election, nothing significant has yet happened to determine the direction the new pontiff will take. If we give too much weight to the initial outward gestures and signs, we must be careful not to be carried away by our own desires and illusions, and possibly nurture false hopes. It is simply too soon to draw conclusions. Instead, we must ask for clear guidance from the Holy Spirit. It is He who desires to restore God's order in all things. It remains to be seen whether the new pope, elected by the cardinals, will be an instrument for this. Euphoria would be misplaced and would make it difficult to assess the situation realistically based on the facts.

In the speeches delivered so far by Leo XIV, in addition to positive words, there have been strange references to a "synodal Church." The special tribute paid to Francis in the context of the exhortation to continue following the path forged by the Second Vatican Council is also thought-provoking. These words deserve careful attention:

*"We want to be a synodal Church, a Church that journeys, a Church that always seeks peace, that always seeks charity, that always seeks to be close, especially to those who suffer"* (First Address from the Balcony of St. Peter's Square in the Vatican, May 8, 2025).

*"And in this regard, I would like us to renew together, today, our full commitment to this journey, to the path that the universal Church has been following for decades in the footsteps of the Second Vatican Council. Pope Francis has masterfully recalled and updated its content in the Apostolic Exhortation Evangelii Gaudium"* (Address to the College of Cardinals, May 10, 2025).

In a recent interview following the election of Leo XIV, Auxiliary Bishop Athanasius Schneider suggested that a pope's first commitment should not be to a specific Council, but rather to God's Word, Tradition, and the Church's Magisterium in its entirety. He also recalled the decisive points that will need to be clarified in this new pontificate<sup>2</sup>.

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<sup>2</sup> [https://www.lifesitenews.com/analysis/bishop-schneider-popes-first-commitment-is-to-the-gospel-not-vatican-ii/?utm\\_source=featured-news&utm\\_campaign=usa](https://www.lifesitenews.com/analysis/bishop-schneider-popes-first-commitment-is-to-the-gospel-not-vatican-ii/?utm_source=featured-news&utm_campaign=usa)

According to Bishop Athanasius Schneider, the three essential points that should be clarified are: 1. The truth about the uniqueness of Jesus Christ as the only way of salvation and that other religions are neither means of grace nor paths to salvation. This must be expressed with a crystal-clear affirmation. 2. The divine order of human sexuality

## The Church in the Desert

It is fitting that the “Church in the desert”—that is, those faithful who, for good reasons, distanced themselves from the previous pontificate and did not follow the erroneous path—remain sober and vigilant to observe whether a substantial change truly occurs.

The spiritual desert is a good place to examine before the Lord, through prayer and reflection, what lies ahead. We would all rejoice if Leo XIV were the pope who would lead the Church out of the darkness of error and return it to the light of truth, in accordance with Sacred Scripture and Tradition.

However, if this were not to happen, the deception that has penetrated the Church would spread even further and find confirmation in the new pontificate. If, by the grace of God, one recognizes such a situation in time, one will be in a better position to wage the proper spiritual combat.

We cannot overlook the fact that the anti-Christian powers, which already predominate in the world, have massively penetrated the Holy Church. Their greatest adversaries are the faithful who cling to the testimony of Jesus and refuse to be confused. Therefore, we must be very attentive to see whether these powers now attempt to deceive the few faithful who until now had offered resistance to them, in order to break them.

In this sense, we must carefully observe whether an improvement truly occurs with the appropriate corrections. Therefore, there is no reason to leave the desert yet. Should Francis’ course continue in the current pontificate, the reasons to retreat into the desert and offer spiritual resistance from there would multiply.

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must be addressed with a very clear formulation. The main issues surrounding this topic, which evidently cause so much confusion in the Church of our time, are the intrinsic immorality and evil of homosexual acts and lifestyles and divorce. This must be emphasized, as well as the indissolubility of marriage. 3. A solemn and definitive clarification on the sacrament of priestly ordination, affirming that it - being contained in three degrees (episcopate, presbyterate and diaconate) in a single sacrament - is reserved by divine right to the male faithful.