

Observations on Taylor Marshall's Book

"Infiltration: The Plot to Destroy the Church from Within"

Kevin J. Symonds, M.A.

Overall Remarks:

Infiltration is replete with sloppy, slap-dash research. It is incautious and not very critical. Dr. Taylor Marshall parrots many beliefs/opinions without really adding anything new to them by his research. Marshall makes no meaningful contribution to these varying claims, though he does modify one or two notable opinions (e.g. Pope John XXIII is not the pope of the "revolution in the cope and tiara," rather it is Pope Francis).

Marshall is having a raw experience of having been "[red-pilled](#)," i.e. he is now seeing the corruption in the Church. Knowing this information, however, is separate from knowing how to integrate it properly within the lens of life and divine faith, realistically trusting the Lord and surrendering to Him. In other pursuits, Marshall presents what he believes is a "bold" and "masculine" approach to respond to corruption (i.e. "infiltration") of the Church.

The considerations set here in the present document are not exhaustive and most certainly admit of discussion. They are not written in formal style. Moreover, they should not be considered as definitive, yet should not be taken lightly. An earlier draft was submitted to Sophia Institute Press, specifically to its president, Mr. Charles [McKinney](#), in June of 2019. This writer welcomes a friendly and charitable [discussion](#) with Dr. Marshall.

Observations by Chapter:

Chapter 1:

Page 3: "And why did lightning strike the Vatican that very night?"

- **Factual Error:** The lightning did not strike on February 28th, 2013. It struck on February 11th, 2013.
- Moreover, trying to find some meaning in an otherwise naturally occurring event is not unlike trying to read the proverbial tea leaves. It is sensational thinking, designed to get people to begin accepting some extraordinary possibilities. In other words, "setting the mood."

Page 5: "Why, then does Pope Paul VI speak of the smoke of Satan?"

- There is no complete transcript of Paul VI's homily, at least none that is available to the public. What was printed in the "*Insegnamenti di Paolo VI*" was a summary that was later printed. Also, Cardinal Noë clarified that Paul's remark was about the liturgy (abuses?). To another Bishop, Paul VI even denied making the remark and was corrected, privately, by the Bishop.

Page 7: General observation at the end of this chapter:

- Is Marshall trying to argue that the devil is going to supplant Peter? One can get this sense after reading this chapter.

Chapter 2:

Page 11: "This is the heresy of naturalism—manipulating nature to produce something above nature...etc."

- **Question:** Is this the correct definition of Naturalism?

Page 13: "This is the fallout from Martin Luther's assertion...etc."

- Here is one place where Marshall is not really off the mark, but his way of discussing it ought to be questioned.

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Chapter 3:

Page 19: "Five years later, Pope Pius IX formally approved...etc."

- **Question:** Does Marshall intend to say that Pius approved the apparitions of Our Lady of La Salette *before* the local Ordinary had?

Page 26: General observation at the end of the chapter:

- If the Virgin Mary truly did tell the seers of La Salette that Rome would lose the Faith and become the seat of Antichrist, was this prophecy fulfilled with the despoiling of the Pope of the Papal States and Rome turning secular (i.e., the loss of "Papal Rome")? If such is the case, then Marshall's argument here that the prophecy refers to a future time seems questionable.

Chapter 4:

Page 29: "Holy Roman Empire"

- **Factual Error(?)**: Is the term "Holy Roman Empire" used in terms of the German Empire *after* Charlemagne and the Franks?

Chapter 5:

Page 33: "The reason for the additions to the Holy Mass...etc."

- **Description Error:** The prayers after Mass are just that, the *prayers after Mass*. They were not "additions" to the Mass.
- **Question:** What conspiracy is Marshall here talking about? Pius instituted the Prayers because of the troubles to the Papal States. That is already known, so what is this "conspiracy?"

Page 34: "Pope Leo XIII mystically observed an apparition...etc."

- **Awkward Phrasing:** Extra word, "mystically," makes for awkward phrasing. ALL apparitions are "mystical." It is more correct to say "Pope Leo XIII had a vision...etc."

Page 34: "...he refers to this infiltrating work:"

- **Questionable Terminology:** "Infiltrating" is questionable here. Leo's text from *Quod multum*, as provided, is actually about people who are opposed or commit open defection from the Church. That does not sound quite the same as "infiltration."

Page 36: "The prayers after Low Mass...seeking the ruin of souls"?

- **Clarification Needed:** When Marshall says that the prayers after Mass as Pius IX arranged them were "essentially Marian in scope," is he talking about the orations or the Hail Marys/*Salve Regina* that preceded them?
- **Omission of Historical Detail:** Marshall fails to tell his readers that Leo XIII had already changed the prayers after Mass in 1884. He streamlined all the orations into one singular prayer. Then, in 1886, he gutted this one prayer and added after it the St. Michael prayer. Thus, the St. Michael prayer was *not* added after prayers that were "essentially Marian in scope." There was a change for which Marshall does not account and thus potentially misleads his readers.

Page 37: "Critics point out...etc."

- Who? Where?

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Page 37: "...testified that he had repeatedly received precisely the same story...etc."

- **Factual Error:** What Nasalli said was that the historical explanation "has been shared numerous times" by Angeli. Cardinal Nasalli does *not* specify that he himself had heard it repeatedly from Angeli (it is presumed, but we must be clear on this point).

Page 38: "The account given by the personal secretary of Pope Leo XIII...on these matters."

- **Confusion/Factual Error:** Marshall seems to have some confusion over the identity of Leo's personal secretary. That secretary was Msgr. Rinaldo Angeli, but Marshall seems to confuse him with Cardinal Nasalli. If true, then it indicates a superficial reading by Marshall.

Page 38: "...and then rushed away from the chapel...etc."

- **Incorrect Description:** Leo is not portrayed by Fr. Pechenino as "rushed away" to his private study. The Papal *familiari* appeared to be hurried, but not Leo so much. This description of "rushed away" is certainly dramatic and adds a flair to Marshall's storytelling. What effect does this have upon the reader?

Pages 39-40: "This account in 1947...at the turn of the century."

- **Sourcing:** The observations in these texts are almost entirely taken out of the book *Pope Leo XIII and the Prayer to St. Michael*. Yet, there is no citation.

Page 40: "...who, in her *Detached Account of the Descent into Hell*...etc."

- **Unclear:** This is a chapter title, not a book title. Potential superficial reading by Marshall.

Chapter 6:

Page 41: "Three years after Pope Leo XIII's vision of the demons gathering on Rome...etc."

- **Presumption:** The vision happened some time between 1884 and 1886. The precise date is not known with certainty.

Page 44: "A lesser known fact...etc."

- Marshall does not here further this point, but the present observation about a Polish Pope is actually noteworthy because of a prophecy concerning a Slavic Pope. I am not sure if Marshall was alluding to this fact here, but such a prophecy is said to exist. Where?

Page 45: on the faults of Pius X:

- Source/Citation?

Page 46: "Pius X recognized that Freemasonry...etc."

- **Question:** Where does Pius identify Freemasonry with Modernism by name?

Page 47: "Modernism, however...already rejects Christianity."

- Interesting observations here. This is where, I suspect, Marshall's philosophical training comes to the forefront of his argument.

Page 48: "Modernists say that doctrine must always be 'pastoral,' not 'true.'"

- Source/Citation?

Page 48: "Scripture is not read at all or is explained away in homilies."

- **Broad Claim:** both historically and temporally.

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Page 50: Footnote 51:

- **Sourcing:** Cornwell's book *Hitler's Pope* is not the most reliable source. Surely, if Pius X made the statement herein attributed to him, it could be found in a more reputable source?

Page 51: "Pius X was a hardliner...and broke off diplomatic relations with France over it."

- **Factual Error(?):** Is this historically accurate? Wasn't France confiscating Church properties? What did Italy have to do with this matter?

Page 52: "There was a further compilation...etc."

- **Correction:** "complication" not "compilation."
- Surprisingly, Marshall did not latch onto the fact that Giacomo della Chiesa was a creation/protégé of Cardinal Rampolla. This fact would have fit Marshall's theory mindset rather well. Possible indication of superficial research?

Page 54: "...and, as such, would serve as *the* pope of Fatima."

- This is a slap to John Paul II.

Chapter 7:

Page 55: Fátima texts:

- Marshall uses a document from EWTN (footnote 33). The translations are not really good. Words are added and some phrases are not in accordance with the Portuguese original. Instead, however, of going into the precise details, Marshall should be asked a question: *Why did you not directly source Sr. Lúcia's actual writings?*

Page 56: "During third and final visit...."

- **Correction:** "During *the* third and final visit...."

Page 58: "Please don't be afraid of me...etc."

- **Bad Translation:** Our Lady did not say "please."

Page 58: "She is in purgatory."

- **Omission:** "She is in purgatory *until the end of the world.*"

Page 61: "Lucia, speak...etc."

- **Sourcing:** In what original source text does this description with Jacinta Marto occur?

Page 64: "The controversial third part, which followed, was so horrific and terrible that it could not be revealed until 1960."

- **Factual Error:** Sr. Lúcia was confused over obedience (Our Lady or the Bishop). That is why she couldn't write it down! See chapter six of my [book](#).

Page 65: "It is best...with three interrelated parts."

- This is a shining observation in the midst of an otherwise very dark picture.

Page 65: "...which she hesitated to do because of its shocking contents. On 2 January 1944...etc."

- **Factual Error:** See remark from page 64.
- Also, the date of this apparition has now come under question. It looks now to be January 3rd, not the 2nd.

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Page 65: "This sealed envelope would in 1955 be transferred to Rome...etc."

- **Factual Error:** The envelope was brought to Rome in 1957, not 1955. As we shall see, Marshall later contradicts himself here.

Page 66: "...Lucia, her brother John....She bribed her brother John...etc."

- **Factual Error:** João (John) Marto was the brother of Francisco and Jacinta, not Lúcia.

Page 67: "...because no one is willing to help them with sacrifice."

- **Ambiguous:** did Our Lady mean to say that "no one is willing to *instruct* sinners on how to sacrifice" or "no one is willing to *make* sacrifices for sinners"?

Page 70: "Our Lady would return to the Cova for a seventh and final visit in 1920...etc."

- **Factual Error:** It was in [1921](#), not 1920.

Page 70: "All agree that everyone present saw the sun moving and spinning."

- **Factual Error:** I recall reading a couple of instances where some people saw nothing at all. I cannot remember the source, but it is available in English.

Page 73: "...but he seems to have taken little formal interest in these apparitions in Fatima."

- **Debatable Claim:** Pope Benedict XV revived the old Diocese of Leiria, and, according to oral tradition, that this was done in order to help move along the cause of Fátima.

Page 73: "...until 1930 during the papacy of his successor Pope Pius XI."

- **Unclear:** The approval of Fátima happened in 1930, but it came from the local Ordinary, not the Holy Father. This matter is not really clear in Marshall's text.

Chapter 8:

Page 80: "This was a bad deal, but Pope Pius XI took the bait."

- **Characterization:** Why was it a bad deal? Will Marshall get to this matter later?

Page 80: "The axis of evil...etc."

- **Characterization:** A bit dramatic and historically questionable.

Page 80: Footnote 42:

- **Consistency:** Marshall here cites the *Acta Apostolicae Sedis*. Why does he choose to do so here but not elsewhere?

Page 81: "The 1929 Lateran Treaty...etc."

- I *very much* look forward to this explanation later in the book. Will Marshall get to it?

Chapter 9:

Page 84: "In 1937, Pius XI endorsed a third way...etc."

- **Unclear:** What is this "third way," the Encyclical *Divini Redemptoris* or something else?

Page 84: "Unbeknownst to Pius XI...and even pope."

- **Questionable Claim:** Within *Divini Redemptoris*, Pius XI was very clear that he was aware of Communists co-opting/infiltrating Catholic organizations (cf. DR 17-18, 57). It is not

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exactly, therefore, a leap of logic to say that the possibility of infiltrating seminaries was not on the table.

Page 85: "Dodd testified that...highest places in the Church." (+ Footnote #46)

- **False Claim:** The *New York Times* article does *not* quote Bella Dodd's 1953 lecture at Fordham University.
- Moreover, there is no audiotape of a lecture Bella Dodd gave at Fordham in 1953. Marshall either has to produce the recording or withdraw his claim.

Page 86: "...regarding Russian Communists infiltrating the Catholic priesthood:"

- **Mischaracterization:** Marshall makes it look like Johnson was talking exclusively about the Catholic Church. Johnson never specified Catholicism. Johnson's testimony is, otherwise, quite impressive.

Page 87: "...she was interviewed by the scholar Dietrich von Hildebrand...etc."

- **Mischaracterization:** Bella Dodd was not "interviewed" by DvH. They were having a conversation.

Page 87: Footnote 49:

- I am glad to see Marshall's critical note about the book *AA-1025*.

Page 88: List of the Cardinals:

- **Sourcing:** This list, I suspect, is not original to Marshall. I think he got it from another source like this one. Marshall needs to be asked if he otherwise did original research (like looking up the *Annuario Pontificio*). Without properly citing his source, Marshall leaves himself open to very serious charges here.

Page 89: "Suffice it here to state that Bugnini was an infiltrated priest and a Freemason."

- **Unclear:** For the sake of argument, presuming that Bugnini was indeed evil, was he an "infiltrator" when he became a priest or did he become evil later? By Marshall's own later reckoning, Bugnini became a Freemason in the 1960s.

Chapter 10:

Page 91: "Pius XI had made subtle indications that he desired Pacelli to succeed him."

- **Factual Error:** Pius XI was *not* subtle. He flat out told Cardinals to vote for Pacelli in the next conclave. Mother Pascalina Lehnert herself told this to her godson, Fr. Charles T. Murr (yet living). He published this information in the book *The Godmother* (2017).

Page 94: "Mother Pascalina serves as our primary source...etc."

- Where? What source?

Page 95: "...prophesied by Our Lady Fatima...etc."

- **Correction:** "...prophesied by Our Lady *of* Fatima...etc."

Page 95: The quoted text of Cardinal Pacelli and Footnote 56.

- There is good reason to doubt the veracity of the quote. It is attributed to Pacelli in the early 1930s, several years before the secret of Fátima was revealed by Lúcia. Thus, when Pacelli

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allegedly states that he is “concerned” by Our Lady’s “messages,” we have to ask what exactly did Pacelli know at this time and to what was he referring? Moreover, it is true that Roche’s book was criticized for the veracity of some of its contents. I myself read about these criticisms while researching for *On the Third Part of the Secret of Fatima*.

Chapter 11:

Page 97: “...so she could have easily fudged or corrected the mistake.”

- While I understand what Marshall is doing here, neither was he being entirely helpful. Sr. Lúcia was asked about this very point. She clarified that Our Lady *did* specify Pius XI.

Page 102: Footnote 58:

- Pius XII did not write *Sacro Vergente* in English. Whose translation is being used here?

Chapter 12:

Overall Chapter Observation:

- Marshall blames Bugnini for the Pian reforms of the 1950s. Yet, this is not the case. Bugnini had little to do with these reforms. Lehnert specified this to Fr. Murr. Yves Chiron also demonstrates it in his recent biography of Bugnini. The Diaries of Cardinal Antonelli also prove it. Thus, Marshall is making Bugnini a “boogeyman,” basing himself upon an incorrect characterization that makes Bugnini the proverbial whipping boy for the Pian reforms.

Page 103: “In 1948, Pius XII appointed the controversial priest...etc.”

- **Unclear:** Was Bugnini “controversial” in 1948?

Page 105: “Unbeknownst to Pope Pius XII, he was rumored to be a Freemason.”

- **Factual Error(?)**: Bugnini was allegedly inducted into the Italian lodge in 1963—*after* Pius’ death in 1958.

Chapter 13:

Page 107: “...and how he was ostensibly manipulated by the likes of Father Bugnini.”

- **Mischaracterization:** Erroneous conclusion based upon Bugnini’s being the whipping boy.

Page 107: “From 1955 to 1958...himself to death.”

- Source/Citation?

Page 108: “As a result of Ottaviani’s interview...in April 1957.”

- **Contradiction:** Marshall earlier stated that the text was transferred in 1955.

Page 108: “...held the sealed envelope up to his lamp.”

- **Too Specific:** None of the accounts state that Bishop Venâncio held up the text to “his” lamp.

Page 108: “...with twenty-five lines of written text...etc.”

- **Factual Error:** Venâncio never specified 25 lines.

Page 108: “Pius XII, as a good and obedient pope...etc.”

- **Contradiction:** Marshall just trashed Pius’ good name by trusting the “Freemason” Bugnini. Classic case of attempting to have one’s cake and eat it too.

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Page 108: "...it was Montini who ran the Holy See...until the death of Pius XII in 1958."

- **Factual Error(?)**: Wasn't Montini booted from the Vatican because he *betrayed* Pius XII? If so, how was he running the Vatican from Milan?

Page 112: "...based on the traditional Latin Psalter derived from the Greek Septuagint."

- **Contradiction(?)**: St. Jerome translated the Vulgate from the Hebrew and Greek sources. Some chants may have been retained from the old Latin translation, but no every single one of them.

Chapter 15:

Page 117: Discussion on Pius and John.

- **Unfair Characterization(?)**: Marshall is completing the previous imagery painted about Pius as a "good and obedient pope" by contrasting it with John as a "bad and rebellious" one.

Page 118: "Pope John XXIII disobeyed the inscription. He opened it one year early."

- **Factual Error**: He opened it in August, 1959, some 4.5 months before 1960. It was not a year.

Page 118: "We cannot be certain...etc."

- **Factual Error**: Cavagna *was* John's confessor, as testified by Cardinal Capovilla.

Page 118: "This does not concern my pontificate."

- **Contradiction**: Capovilla testified that John's only words were to the effect of "I leave this to my successors to decide." That is not the same as what Marshall here claims.

Page 118: "and, contrary to the instruction of Lucia and the Blessed Virgin Mary...etc."

- **Factual Error**: Our Lady *never* said the text was to be published in 1960. She said the envelope "could only be *opened* in 1960" (*que só pode ser aberto em 1960*).

Page 118: "On 8 February 1960, a Vatican press release...etc."

- **Factual Error**: It was not a press release from the Vatican. It was an article written by an unknown journalist who spoke to individual and unidentified people around the Vatican.

Page 118-119: "This may be the reason why so many assume...of the Third Secret."

- **Question**: From what does Marshall draw this conclusion?

Page 119: "The problem with Capovilla's testimony...one sheet of paper."

- **Fact**: The text revealed in 2000 was *one* sheet of paper divided into *four* squares.

Page 119: "Moreover, we know from Lucia's fourth memoir that the Third Secret begins...etc."

- **Factual Error**: This text was the ending of the second part of the secret. See chapter 9 of my [book](#).

Chapter 17:

Page 132: "Cardinal Ottaviani (who had no doubt voted for Cardinal Siri)...etc."

- This is an inappropriate statement as it is purely speculative. How does Marshall know this?

Chapter 19:

Page 137: "...on the theology Vatican II...etc."

- **Correction**: "...on the theology *of* Vatican II...etc."

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Page 144: "The journal *Concilium*... interpret them afterwards."

- **Question:** Does Marshall mean this periodical was the *only* outlet for their interpretations?

Page 144-145: "*Concilium* went off the rails...enculturation and pastoralism."

- **Sourcing:** Marshall should have provided some examples to strengthen his argument.

Page 145-146: "...but also through the books of Ignatius Press...or a 'JP2 priest.'"

- **Question:** Is Marshall taking a swipe at these people/organizations?

Page 146: "While John Paul II had little patience for the traditionalists...etc."

- **Unproven assertion:** Marshall provides no source (or even example) for this claim.

Chapter 20:

Page 148: "The text, however, has been exaggerated...and participate in Gregorian chant."

- **Factual Error:** *Tra le sollecitudini* was originally written by Pius X in Italian. The [Acta Sanctae Sedis](#) (1903, v. 36, page 329) very clearly stated this: "Haec Instructio de Musica sacra, **quamvis a Romano Pontifice italico idiomate exarata sit**, tamen totum catholicum Orbem respicit; proindeque nos omnibus lectoribus nostris prospicere volentes, eiusdem versionem latinam, quam maxime fidelem in proximo fasciculo dabimus." The Latin version begins on page 387 of the same volume of the ASS.
- **Correct Observation:** Other than confusing the above fact, Marshall is correct that the Latin text does not have the word "active" in the text. Yet, it is not the original and so the matter is a point for debate among scholars. Trotting out the matter to the unsuspecting public as Marshall has done here is akin to what Dan Brown did with taking scholarly debates and turning them into the storyline for his book *The Da Vinci Code*.

Page 149: "This is Bugnini's approach to liturgy...for the Anglican liturgy."

- **Sourcing:** What Marshall says here may be true, but he needs to prove it.

Page 149: "*Lex orandi, lex credendi*...of belief."

- **Translation:** The Latin is better translated as "The law of praying is the law of believing."

Page 149: "If you change the liturgy and prayers, you will necessarily change the Faith."

- **Overreaching:** To say that changing the liturgy and prayers will "necessarily" change the Faith is not precise. Prior to the Second Vatican Council, there were countless changes to the Roman Liturgy and prayers. Did these "change the Faith?"

Page 149: "*Sacrosanctum Concilium* also called for the vernacular...etc."

- **Imprecise:** SC called for *limited* use of the vernacular.

Page 151: "1970: Novus Ordo Missale...etc."

- **Terminology:** *Missale* is inappropriately used here. It should read *Missae*. Elsewhere, Marshall indiscriminately alternates between *Missale* and *Missae* (pages 153, 154, 157).

Page 151: "Before Bugnini's Mass...in 1970...etc."

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- **Confusion:** Though there is some wiggle room here, historically speaking, but the *Novus Ordo Missae* took effect the First Sunday of Advent in 1969, not 1970. Marshall uses the two dates in a confusing manner.

Chapter 21:

Page 156: "...by Pope John XXIII before he called Vatican II."

- **Terminology:** Pope John XXIII *called* for Vatican II in January, 1959. He *opened* it in 1962.

Chapter 22:

Page 158: "And I emphatically do not wish to be understood...the vernacular to complement the Latin."

- **Inconsistency:** Marshall is upholding the criticisms of Dietrich von Hildebrand on the *Novus Ordo Missae*, yet DvH clearly upholds the use of *limited* vernacular. Marshall earlier cast aspersions (p. 149ff) upon the Council's permitting the using the vernacular.

Page 159: "...the Novus Ordo Mass was issued in 1970...etc."

- **Factual Error:** As noted earlier, the NOM came into effect in 1969.

Page 160: "The suppression of clerical tonsure... let him be anathema."

- **Confusion of Terms:** Marshall clearly acknowledged the *suppression* of the minor orders and then speaks of Trent's condemnation of their *rejection*. Paul VI did not say that the minor orders do not exist. He had lector and acolyte "revised and adapted" for contemporary needs. I'm not sure if Marshall actually read [*Ministeria Quaedam*](#). Also, the provided quote from Trent says nothing about clerical tonsure.

Chapter 23:

Page 165: "(the year after Leo composed the prayer to Saint Michael)."

- **Terminology:** It is not known for sure when Leo composed the prayer to St. Michael. It was some time between 1884 and 1886.

Chapter 25:

Page 173: Footnote 120:

- **Inconsistent Sourcing:** Marshall does not provide a web site address. Elsewhere, he does.

Chapter 26:

Page 186: "John Paul II abolished the devil's advocate."

- **Factual Error:** JP II did no such thing. The position of *Promotor Fidei* remained in place.

Page 187: "By an act of Christ Our Lord...etc."

- **Competency:** How does Marshall know the active will of God in this instance?

Page 191: "In 1993, John Paul II issued his controversial encyclical *Veritatis Splendor*...."

- **Question:** Why is this Encyclical controversial?

Chapter 27:

Page 196: "Even though their leader....that they advocated."

- **Imprecision:** Bergoglio was not a Cardinal until 2001. What was the Mafia doing from 1995/1996 to 2001?

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Page 199: "Fritz Platten organized...a Freemason and a Communist."

- **Sourcing:** Marshall needs to provide proof for this assertion.

KJS General Note: Concerning the rest of this chapter, Marshall provides much speculative discussion on McCarrick's involvement with Sankt Gallen. It is a matter for further investigative (not tabloid) journalism and research.

Chapter 28:

Page 210: "This shows that at this point...to rally to Bergoglio."

- **Question:** Is it possible that someone else could have ordered the votes to go to Bergoglio?

Chapter 30:

Page 217: "Meanwhile a plot had been hatched against Pope Benedict to pressure him to resign the papacy."

- **Sourcing:** Marshall's claim here is quite bold, and, will be contradicted on page 237 by Marshall himself as we shall see further down. For our part here, if there was pressure to force Benedict to resign, Marshall needs to provide the proof and he doesn't.

Page 217: "...from the Chair the Peter."

- **Correction:** "...from the Chair *of* Peter."

Page 218: "No doubt, Pope Benedict was delighted...Vatican City Governorate."

- **Ambiguous Referencing:** whose leadership at the Governorate was Benedict disappointed over? His or someone else's?

Page 221: "Pope Benedict has cited 17 December 2012...etc."

- **Sourcing:** Marshall needs to cite himself here. The fact pointed out here is very poignant to his argument and requires a citation.

Page 222: "That night, an omen appeared when lightning struck the dome of Saint Peter's Basilica."

- **Contradiction:** Marshall earlier stated this event happened on February 11, 2013.

Page 222: "...and ring of a pope."

- **Factual Error:** The Fisherman's Ring of Pope Benedict XVI was destroyed in 2013. What is Marshall talking about here?

Chapter 31:

Page 225: "Mission accomplished...kingdom that we desire."

- **Contradictory Opinion:** Marshall here disagrees with much of the traditionalist literature that places John XXIII as the pope who accomplished the revolution in cope and tiara.

Page 226: "...whose statue had been erected in Rome just a century before."

- **Factual Error:** The statue of Giordano Bruno had been erected in the waning years of the 19th century. Depending upon what system is used for counting, it was 2 or 3 (technical) centuries removed from that event until the one in question here in Marshall's book (2016).

Chapter 32:

Page 237: "My response to both versions of resignationism...duress or fear."

- **Contradiction:** See note above from chapter 30, page 217.

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Chapter 33:

Page 245: "He instituted more prayer to the Mother of God...."

- **Factual Error:** Leo XIII did not do this within the confines of the Leonine Prayers. The prayers after Mass were revised in 1884, a fact that was omitted by Marshall as we noted above.