

Vatican Being Vetted Part III: Pope Francis and the Role of Trinitarian Theology

[New Era World News](#)

Pope Francis and Trinitarian Theology

[Continued from Part Two](#)

POPE FRANCIS IS ADROITLY applying Trinitarian Theology in the modern context; he is demonstrating that **wisdom** (the truths of dogmatic theology) **by itself though a good**, among the highest and greatest goods, **is a deficient good. Wisdom reaches its perfection in love; wisdom is consummate in love.**

Without love wisdom cannot reach its telos or end, which is communion with other human beings as the Body of Christ and union with God as sons in the Son.

God the Father in knowing Himself from eternity begot the Eternal Word born out of His infinite and eternal self-knowledge. The Holy Trinity however is *not* consummate in the begetting of the Word, Divine Wisdom; **the Holy Trinity is consummate in the union of Father and Son by the Love they have for each other, a love from which the Holy Spirit is spirated perfecting the Trinity and making them One. It is not wisdom ALONE, BUT WISDOM CONSUMMATE IN LOVE that is the bond of Trinitarian and therefore perfect Substantial Unity – The Holy Trinity.** The Father first knows the Son, the Son knows the Father and in reciprocal knowing, They are impelled to love each other with the fullness of Divine Love and Divine Life that we call the Holy Spirit, the Spirit of Divine Love spirated from the infinite and eternal Love shared between Father and Son.

POINT: Wisdom is consummate in loving. That is, wisdom without love *is not* and *cannot* be fecund, wisdom without love is incomplete-imperfect. Divine wisdom, the self-knowledge of God brings forth the Holy Spirit, who proceeds from, and is the “fruit” of, Divine Love the perfection of the Holy Trinity, who is Love. All-Knowing Wisdom and Life-Giving love constitute one integral Divine being – Wisdom and Love belong together; one without the other is deficient. Wisdom is consummate in love; wisdom precedes love in the “order of operation”:

“For the procession of love occurs in due order as regards the procession of the Word (wisdom); since nothing can be loved by the will unless it is (first) conceived in the intellect” ([Aquinas Q 27, A 3](#)).

In **human terms**, this means that there must be a unity and profound cooperation between wisdom and love and among the sentient powers and operations of the human soul, passions, intellect and will. This is why the masters of mystical theology have articulated three stages on the road to spiritual perfection: the *purgative* (having to do with the sentient passions), the *illuminative*, (having to do with the acquisition of wisdom) and the *unitive* (having to do with growth in love by which a person is united to God.) Notice the order of perfection: purgative-illuminative-unitive. **The unitive, which depends on love, is last, the final end, the consummation of discipline of body and enlightening of intellect that ascends to union with God by way of love.**

Wisdom is not the telos. Love of God that brings about union with God, the divinization of man as the Body of Christ is the telos, the end of human powers and operations assisted by Divine Grace.

Love, not wisdom, is the highest attainment of the human mind. It is an attainment of the human mind because love proceeds

from the **will**, which as Aquinas tells us is an **“INTELLECTUAL appetite.”** This is the key to understanding Pope Francis’ insistence on pastoral theology. Wisdom, one might say, represents an attainment of dogmatic theology; it is an intellectual virtue that remains incomplete unless consummated in unitive love, the love of **God AND neighbor** – the love that is the work of **“pastoral theology.”**

Those who do not like to hear that God is Love must answer to the sacred scriptures wherein Saint John clearly and explicitly informs the universal body, that **“God is Love.”** Moreover those who do not know love, those who do not live love, those who over-emphasize wisdom and dogma to the detriment of love, do not know God because **“God is love.”**

*“Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. **Whoever is without love does not know God, for God is love.**” ([1 John 4: 7-8](#)).*

Why does Francis want his pastors to “get dirty” to mix with their sheep so they can “smell” like their flock? Why, because he wants them to discern openings for possible fuller admission into the ministries of the laity and eventual invitation to the sacraments, why because pastoral theology is the work of love:

*“Love is **patient**, love is **kind**. It is not jealous, [love] is **not pompous**, it is not inflated, it is **not rude**, it does not seek its own interests, it is **not quick-tempered**, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It **bears all things**, believes all things, hopes all things, endures all things” ([1 Corinthians 13:4-8](#)).*

Love moreover, unlike justice, love is not interested in claiming its rights, in counting wrongs done. Love seeks to

pardon and excuse, while the devil looks to condemn and accuse (Rev. 12:10). Unfortunately, he is sometimes imitated by some members of the Body of Christ whom the pope is addressing when he often times belittles condemnation and judgmentalism.

“Love (however) never fails.” (1 Cor 13:8).

It is by love, not dogma, that priests leave the comfort of their studies, of their offices and rectories, to encounter the world and become “fishers of men.”

“‘This is what I am asking you’,” Pope Francis emphasized while looking up from his prepared text, “be shepherds with the smell of sheep,” so that people can sense the priest is not just concerned with his own congregation, but is also a fisher of men.’

This is rudimentary; it is therefore also **surprising that so many miss this primordial dictum of the faith, so many in the Church who cry for justice, demand condemnation of sinners,** look forward to and predict global cataclysms and chastisements, while Jesus Christ, is Himself calling for Mercy and asking His Church to proclaim mercy – mercy before justice. However there are those in the Church (those whom Francis is prodding to become pastors) who are content with expressing the faith by straining at the gnat of dogmatic truths and swallowing the camel of mercy and therefore erroneously cry for justice – justice – justice.

*“Many publicans and sinners came, and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: **Why doth your master eat with publicans and sinners?** But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. **Go then and learn what this meaneth, I will have MERCY and not sacrifice. For I am not come to call the just, but sinners.**”*

HAVE WE FORGOTTEN THIS? THE STUDY OF DOGMA AND REFLECTION ON
DIVINE LAW LEAD TO
WISDOM THAT MUST BE ACTUALIZED IN LOVE AND MERCY BECAUSE THE
DIVINE LAW IS LOVE – AGAPE

As was said in a previous column, those calling for justice and predicting calamities should watch what they are pleading for, they might receive it themselves. Was it justice or mercy that characterized the attitudes of Moses, of Peter, of Paul or of Christ Himself, when He and they interceded for members of their flock? What did the Lord say to James and John when they bellowed for the thunder of justice to be rained down upon sinners?

“And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him. And they received him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven, and consume them? And turning, he rebuked them, saying: You know not of what spirit you are. The Son of man came not to destroy souls, but to save” ([Luke 9: 52-56](#)).

No, until the “*Parousia*” it **belongs to the state, not the Church, to administer justice and punish sinners:**

“Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. For he is God’s minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God’s minister: an avenger to execute wrath upon him that doth evil”([Romans 13:1-4](#)).

It belongs to the Church to tame severity, to put away the sword of vindictive justice and to suffer for the unjust as Christ did ([Matt 26:52](#)). This is what Our Lady at Fatima asked for: reparation prayer, prayer fructified by suffering for the sins of others borne out of charity and love for lost souls.

“I Paul am made a minister. [Who now rejoice in my sufferings for you](#), and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is [the church](#).”

God did not come to condemn the world, but to save the world ([John 3:17](#)).

A priest intercedes for his people; he implores mercy and like Christ the High Priest whom he images (persona Christi), he offers himself as a victim in their place. This is a far cry from judgmentalism, from what Pope Francis refers to as Phariseeism, a Phariseeism that has infected some of his pastors and turned them into dogmatic theologians. A leader intercedes for his people:

*“But Moses besought the Lord his God, saying: **Why, O Lord, is thy indignation kindled against thy people**, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: **let thy anger cease**, and be appeased upon the wickedness of thy people. **Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworeest by thy own self**, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to you seed, and you shall possess it for ever. **And the Lord was appeased from doing the evil which he had spoken against his people**” ([Exodus 32: 11-14](#)).*

God was “appeased” due to the intercession of Moses who chose to plead for, rather than condemn, the sinners in his flock. In this, he prefigured the ultimate and infinite intercession of Jesus Christ the High Priest who offered Himself on the cross for sinners. Applying this lesson and example of intercessory and reparative love to modern-day lay leaders, it might be stressed that Jesus did *not* come to introduce a fashion show and to have medallions hung on His chest as Francis has pointed out to the Knights of Malta when reminding them of their charism of service to the poor. They and all members of the Body of Christ are to serve in humility and simplicity, to save souls by offering themselves in Christ for them. This is love and reparation. Reparation is not something intended solely for the priests. Is not this what Our Lady requested at Fatima – “Communions of Reparation”. Did we somehow forget about reparation, of sacrificial self-giving for love of poor sinners who have no one to pray for them???

Traditionalists who are big on Fatima should be stressing mercy for poor sinners and laying down their lives to win the grace of conversion for them. But, what we constantly here is an unending refrain about supposed dogmatic abuses and supposed erring formulas of papal consecration for the conversion of Russia, which is essentially none of the laity’s business anyway. Our Lady asked the pope to conduct the consecration; it is up to the pope to decide how it should be carried out. If Fatima connotes a battle over the consecration of Russia in your mind, you can be sure that you missed the Message of Fatima: Penance-Penance-Penance in an attitude of reparative love offered to God in union with His Passion in the Sacrifice of the Mass for the conversion of poor sinners and the Triumph of the Immaculate Heart of Mary!

What does penance and reparation mean but mercy and love – the mercy and love from which they flow manifest in pastoral care for straying and lost sheep?

Yet, often instead of pastoral care, instead of mercy, love and compassion bringing life to those in blighted outcast ghettos, on roaring sensual highways, and forgotten lonesome byways, etc, instead of love and mercy manifest in the daily toil of evangelization by means of pastoral care binding up the wounds of the lost and forgotten, instead of this we often find bloated men and women who want to wear military regalia, don titles of nobility and desirous of preferred seats, men and women who spend great swathes of time talking about trying to make things like they used to be in some romantic and unrealistic nostalgic past, while the wolves pulverize the sheep economically, morally and spiritually and the best bloated nobles can do is offer “philanthropy”. Pope Francis might be stinging a few consciences, but he is not wrong!

Philanthropy is NOT charity. Philanthropy condescends, philanthropy is a show; it gives far too little while holding the bulk for itself. Charity, on the other hand, gets out of its royal seat on a daily basis; it embraces both poverty and the poor – it is empathetic and compassionate, not condescending and stooping; charity is humble, it gives in secret ([Matt 6:6](#)) and it gives fully of its assets saddened that it cannot give more; charity expects nothing not even an acknowledgement from men:

“A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, “Amen, I say to you, this poor widow put in more than all the other contributors to the treasury For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood” ([Mark 12: 42-44](#)).

Charity embraces those who are being served, it lives among them, eats with them, sleeps with them – charity, in short, begins to look and “smell” like the sheep it serves.

This is exactly what Francis is trying to promote. To bring it about, easy-living, worldliness, grandiosity, and vain-glory must be purged. But the enemy of Christ and of His Church is the King of Pride and Vain-glory. He surrounds himself, his followers and numerous others whom he lulls to spiritual sleep, he surrounds them with luxuries and the trappings that come with material abundance, an abundance that feeds pride and kills the soul.

*“And calling the multitude together with his disciples, he said to them: **If any man will follow me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?** ([Mark 8: 34-36](#)).*

The “Way of the Cross” is antithetical to the “Way of Perdition” most manifest in the spirit of materialism that has deeply infected the Church.

*“For the gate is wide and the road broad that leads to destruction, and **those who enter through it are many** ([Matt 7:13](#)).*

Interestingly, in the following line of Matthew’s Gospel, immediately following the one just quoted, Jesus warns His Church that those who are on the Road to Perdition are often deceivers who hide behind a veil of good deeds:

“Beware of false prophets, who come to you in sheep’s clothing, but underneath are ravenous wolves.”

Then He further reveals that their spirit can be discerned by their conduct:

*“By **their fruits** you shall know them. Do men gather grapes of*

thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit."

That is, the spirit is *not* discerned by the works they do, but by **how they go about doing their works**. Fruits are *not* works *per-se*, but how works are done, for the fruits are:

*"Charity, joy, peace, patience, benignity, goodness, longanimity, Mildness, faith, modesty, continency, chastity. Against such there is no law. And **they that are Christ's, have crucified their flesh, with the vices and concupiscences.** ([Galatians 5: 22-24](#)).*

All the fruits grow out of Charity, which makes souls joyful, peaceful, patient, kind, long-suffering, chaste etc. That is why even small gifts, such as a few coins from a poor woman, can surpass large donations given by a rich man. One is given in love, the other out of necessity, justice, vanity or some associated reason. **God regards the heart more than the gift.** Francis, like Christ, is *not* impressed by regalia, by insignia, or material abundance and worldliness, which are often a cover for corrupt spirits. The Holy Spirit is manifest in love, joy and mercy, in those who have "crucified their flesh".

But there are those in the Church who identify holiness with "Titles of Nobility", with medallions and regalia that, although not bad in themselves, easily infect the soul, easily corrupt virtue by the allurements of riches leading to vain-glory and the pride of life that result in dullness and ease that flatten virility and make men useless ([Matt 5:13](#)). Francis wants humble and virile men, men full of mercy, compassion love, which is the life of the soul and the light of the world. He therefore wants worldliness and materialism out of Malta, out of the Vatican, out of diocesan chanceries, institutes of religious life, out of deaneries and parishes;

in short, he wants worldliness out of the Church.

He has asked the Knights of Malta to focus less on the outer regalia, less on worldly traditions associated with royalty; he wants them to become truly chivalrous by noble deeds of service out of love for Christ's wounded Body on earth. To be militant, spiritually militant, requires much more than the donning of *beau monde* regalia and sword followed by salutes, hand shakes, and *mondaine* banquets. To be militant, truly militant, requires disinterested love of neighbor, to be ready to die to self out of love for the salvation of souls and the temporal needs of others *esp.* those of poor sinners. This is radical, the radical stuff of authentic Christian militancy.

Apparently the Island of Malta has been under severe material attack and has subcomb in many ways to the materialism that is infecting its prelates and noble men. The fact that it is not just lay leaders but also [the Maltese bishops who are also having a bout with the Vatican](#) is further indication of the serious problems festering on the stalwart island.

[The Maltese bishops' "Criteria for the Application of Chapter of Amoris Laetitia" has been referred to as "disastrous".](#)

They indicate, **against the express critique of Cardinal Mueller** (who will now have to work on correcting the egregious error promulgated by the Maltese Bishops), that it might prove to be "humanly impossible" for some civilly remarried couples to live chastely; nonetheless, a Catholic couple living in an objectively sinful situation may receive Holy Communion if they "are at peace with God."

It appears that some of the English Knights of Malta are bordering on elitist traditionalism and judgmentalism, what Francis refers to a Pharisee-ism, while the bishops have seemingly abdicated their prophetic responsibility and are not judging at all – bedlam on both ends of the theological spectrum. This is the problem, a problem that foments subjectivism in the name of a false pastoral theology that

leads to excessive tolerance and false charity on one hand (liberalism on the part of the episcopate) and rigorous objectivism in the name of dogmatic theology and traditionalism leading to judgmentalism (ultra-conservatism on the part of some knights) on the other. There is an apparent and egregious struggle raging on the Island of Malta, a struggle between liberal and conservative knights and between conservative knights and liberal bishops of the State – the perfect dialectical recipe long used by secret societies to hatch discontent, division, and then subversion of both Church and State thereby compromising the works of love carried out by the authentic sons of the Church.

Focusing on the Knights, Francis is concerned that they engage in charitable work, charity that gives up its comforts to assist the uncomfortable, charity that *“comforts the afflicted but afflicts the comforted”*.

Thus according to [Austen Ivereigh](#) writing for [CRUX](#)

“The president of the order’s German Association, Erich Lobkowitz, has [described](#) the struggle as “a battle between all that Pope Francis stands for and a tiny clique of ultraconservative frilly old diehards in the Church – diehards that have missed the train in every conceivable respect.”

“The reformers want to focus on the Order’s humanitarian work among the poor, downplay the ceremonial pomp, and align the order more with Francis’s vision of an evangelizing, missionary Church.”

This is how we are to understand the stance Pope Francis has taken with the Knights of Malta. The Church is not a Puritan society of the elect; **the Church is the suffering Body of Christ full of sinners until the eschatological harvest** ([Matt](#)

[13:36-43](#)).

Without love no one can enter the Kingdom of God, yet there are a whole host of Catholics who continue to insist that it is wisdom that is the *summa bonum* (the greatest good). This is an error innocently advanced by Aristotle, the pagan philosopher who with the *unaided*-intellect examined the human soul and concluded that wisdom is the greatest human good. Near the end of his “Ethics” he moved close to the mystery of unitive love that he called “friendship”. Nonetheless, not having the benefit of sanctifying grace and the mystery of the Cross to contemplate, he referred to wisdom as the *summum bonum*, the highest intellectual attainment possible for mortal men. As we know, in the light of the Cross, Aristotle was partially correct (an astounding accomplishment for a pagan philosopher): **Wisdom participates in the greatest good, but by itself is is not the *summum bonum***, Wisdom consummate in love that unites mankind to God and to each other is the *summum bonum*, the highest attainment of the rational spiritual soul aided by supernatural grace- it is love that unites man to God as one body, the Body of Christ – a body composed of sinners whom Christ came to save.

*“The two, **intellect and will**, work together as an integral unity. It is the nature of the mind to know and will to love or to unite that which is known to that by which it is known. The more the known is like the knower, the more the known can be loved because “likeness is the principle of loving” (Aquinas, Q 27, A 4). Like attracts like (Father and Son – Christ and members of His Body – man and wife) and **their union is consummated by way of love**, which is the “impulse” and “movement” that unites the one who loves to the one who is loved” ([Trinitarian Humanism, p 292](#)).*

In the end there are faith (theological virtue of wisdom), hope and love, but the greatest of these is love:

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” ([Matthew 25:34–39](#)).

Traditionalists for Vetting the Vatican Being Vetted Part II

[New Era World News](#)

Renewal of the Church

[Continued from Part One](#)

Pope Francis has been, and continues to be, adamant about renewal in the Catholic Church. Like his namesake, **St Francis of Assisi**, the Holy Father is leading a movement for restoration of holiness, of Gospel simplicity, an outpouring of love, mercy, compassion and simplicity. Realizing that **the world** is afloat in a sea of materialism, ensconced under a veil of darkness, **imprisoned behind a nearly impregnable wall**

of cunning artifice, realizing that generations have been *psychologically and culturally conditioned* against logic (Logos) toward aversion for the good, true and beautiful, realizing these things, the Vicar of Christ, moved by the Holy Spirit, is fully aware that this generation cannot be reached by sophisticated and lengthy appeals to reason – the “old evangelization.”

Consequently, there is another Francis that Pope Francis could just as well emphasize, the Counter Reformation Bishop, and Dr. of the Church, **St. Francis de Sales** (1567-1622). The walls of Geneva, the capitol of Reform Protestantism, the Protestantism that spread to the United Kingdom and to America, these walls were thought to be impregnable, but the saint persisted – not with reasoned arguments, denunciations and calls for divine justice, but with love..

“Francis became bishop of Geneva, where his patience and mildness became proverbial. He often dared to walk the streets of the city where Calvin had his headquarters 50 years earlier. In fact he dialogued with the reformed leader and scholar Theodore Beza. Though ...plagued by doubts, his philosophy was [“Love will shake the walls of Geneva; by love we must invade it.”](#)”

In his own words,

“It is our fault if the name of the Lord is blasphemed among the nations, and of this, God through his prophets bitterly complains. Such are the waters of contradiction, which in my opinion, renews the ardor of heretics. ... I beg of you, fellow combatants, to check the flow of this water; let each one of us watch his own source and prevent it reaching the enemy; let the flow of our sinful actions surge back to their origin, and there evaporate in the heat of our Eternal Sun to deprive our enemy, as well as our people, of the spectacle of our scandals. ... Breach the walls of Geneva with our ardent

prayers and storm the city with mutual charity. Our front lines must wield the weapons of Love” ([Oeuvres VII:100,107-110](#)).

Elsewhere in a similar vein he uttered the simple but profound proverbial wisdom:

[“More bees attracted by a \(small\) teaspoon of honey than by an \(entire\) barrel of vinegar.”](#)

Saint Francis One venture Francis de Sales joined Saint Jane Frances de Chantal, to found the Visitation Sisters of Holy Mary.

The Visitation Sisters sole aim was:

*“...the life of charity exemplified in the Virgin Mary’s visit to her cousin Elizabeth. This new order was uniquely conceived. It was established **not** on the traditional vows of chastity, poverty and obedience, **but always and everywhere on charity: “We have no bond but the bond of love,”** Francis wrote in the first Book of Profession. And, rather than focusing on stringent practices of mortification behind the walls of the monastery, as was common in religious orders of the time, **these sisters would actually go out into the city, to visit and care for the sick.”***

Like Francis de Sales, St. Jane de Chantal and St. Paul, Pope Francis keenly realizes that to be successful ambassadors of Christ modern evangelists must often take one, two, three even many steps backward with the view of winning souls to Christ, they must encounter the world with the “weapon of love” becoming all things to all men and women to win them to Christ.

“For whereas I was free as to all, I made myself the servant of all, that I might gain the more. And I became to the Jews,

*a Jew, that I might gain the Jews: To them that are under the law, **as if** I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, **as if** I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. And I do all things for the gospel's sake: that I may be made partaker thereof" ([1 Corinthians 9: 19-22](#)).*

In today's context Paul might have stated to the gay oriented I became **as if** gay oriented, to the liberal, **as if** liberal, to the oppressed **as if** oppressed. I became **all** things to **all** men, that I might save all. And I do all things for the gospel's sake: that I may be made partaker thereof"

This is not condescension but love, not an attitude of judgement, but one of mercy and compassion, the type of thing needed for successful evangelization in a very difficult situation, a situation unlike any ever seen before, a situation where the intellect has been progressively dimmed until banished and replaced by systematic conditioning *via* an intrusive and unprecedented communications media in conjunction with psychological manipulation hinted at by Vladimir Lenin when he told Ivan Pavlov, the Father of Classical Conditioning, that he had "[saved the revolution.](#)" What Pavlov discovered about the conditioning of animals could be applied to human beings and to entire societies in the name of the "Revolution" – this is one of the primary reasons Lenin was so interested in the "*Rural Electrification Campaign*" – to bring mass media into the homes of Christian peasants.

Thus, according to Lenin:

"Communism is Soviet power plus the electrification of the whole country...Electrification which will provide a link

*between town and country, will put an end to the division between town and country, will make it possible to **raise the level of culture** in the countryside and to **overcome**, even in the most remote corners of land, **backwardness, ignorance, poverty, disease, and barbarism**" (Lenin "Collected Works", vol. 30, page 335).*

If the human intellect could be reduced to mere memory and imagination, sentient *not* rational powers of the human soul, and if freedom and toleration could open the doors to what was once forbidden until it became common place, if knowledge of alpha and beta brain tempos, of sleep states, dream patterns and hypnotic rhythms induced with light and sound waves, if images and ideas could be subtly conveyed with motion pictures paired with the proper light and sound patterns, associations could be placed in the recesses of the human mind, it could be turned away from truth and toward error until light is seen as darkness and darkness as light. If all this could be done, the mind and emotions could be manipulated, reason dimmed and intellectual appeals made virtually meaningless in a culture turned against man, [something John Paul II identified as the fundamental problem of the modern world:](#)

"The evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness of each human person... To this disintegration planned at times by atheistic ideologies we must oppose, rather than sterile polemics, a kind of "recapitulation" of the inviolable mystery of the person."

The attack on the inviolable mystery of the human person is an attack on the Trinitarian mystery of man made in the image of God. Man has a mind capable of acquiring wisdom by rational acts on the intellect followed by a unique ability to love – to know and to love. Wisdom and love the **mystery of the Trinitarian dimensions of human existence rooted in the**

rational soul is being decimated, “pulverized” not only by false ideologies but a systematic attack on the human mind. There has been nothing like this in the annals of recorded history, not even Rome in all its decadence was home to anything like this.

Understanding the unique cultural *mileau* in which the Church must do its work of evangelization in the modern world helps make sense of the pastoral approach conveyed by Vatican Council II. It helps to recall how the Church handled evangelization in the dark days of the Roman Empire. In those days, **it was quiet witness**, the living of good lives characterized by moral and theological virtue, mercy, long-suffering, obedience to lawful authority and patience with sin which was enculturated and widely accepted as normal. For evidence, of the Church’s *modis operandi* in this environment it is a simple matter of turning to the Epistles and the Books of Acts.

In Acts we find the the Apostles gathered in Jerusalem discussing how best to deal with evangelization in the context of pagan culture *vis a vis* the more advanced Judaic culture in which the Apostles had been raised. Though raised in strictly religious environment, they had the percipience to recognize what the were dealing with, and the prudence to relax their rigor in order to win souls to Christ:

*“So that the rest of humanity may seek out the Lord, **even all the Gentiles on whom my name is invoked.** Thus says the Lord who accomplishes these things, known from of old.’ It is my judgment, therefore, that we **ought to stop troubling the Gentiles who turn to God, but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood** ([Acts 15: 17-20](#)).*

Of all the [613 Mitzvah of the Traditional Jewish Law](#) only four were applied. Only four were applied because of the effete

nature of Roman culture at this time. Saint John Bosco understood the concept well:

"The perfect is often times enemy of the good."

To much too soon, too heavy of a load on weak shoulders can easily break them down and then they will loose heart, rebel and perhaps walk away. As Pope Francis states, in such a situation small steps, what he refers to as "**gradualism**" must be taken. In a society infected with tolerance and excessive false ideas about freedom it takes time to desensitize, time to earn trust and to build a relationship on which truths of the faith can be built one by one slowly. The idea is so far diffused that it is found even in proverbial folk wisdom:

"It was the straw that broke the camel's back."

What some traditionalists are crying for, the rigor they want to impose upon themselves to attain spiritual perfection is one thing, a very good thing, but to impose it on others who are no where ready is another thing, a very foolish and dangerous thing. That is why Church discipline has become "minimalist" in the modern context. It is not minimalist for everyone, anyone can walk the road of perfection and embrace the evangelical councils of poverty, chastity and obedience.

These are NOT COMMANDS or MITZVAHS, **necessary for everyone**, like the precepts or MITZVAHS imposed upon the pagan converts to Christianity, poverty, chastity and obedience are COUNCILS, which means they are voluntary. **We are not living in a Christian culture; we are living in a pagan culture acerbated by advanced technology that is being used, willy nilly, to condition people** – it is a very difficult state, one that requires patience and mercy. Too much rigor will break the camel's back; we must learn to be satisfied with the good before we can expect the perfect – gradualism!

Again, this idea surfaces in the Rule of Saint Augustine, it

surfaces among men who had decided to seek perfection – even there the idea is still valid: *some are not ready to embrace the rigors* of the human ascent to Golgatha. In Augustine's memoirs we find an account of some monks complaining that others were eating and sleeping too much, lax at work, etc.

The august saint handled this challenge by counseling these brothers to thank God for their strength and ability to embrace a more prayerful and rigorous lifestyle; he counseled them to be merciful toward the others who were still weak, to pray for them and encourage them along the way rather than condemn and scorn them – a very timely lesson indeed! **This is a lesson brought to Fatima by the Mother of God who conveyed Her desire for reparation prayer and sacrifice, that is prayer and sacrifice made out of love for others who are too weak or lost to do it for themselves. Denying oneself out of love for others is antithetical to condemnation and justice.**

No, reparation is born out of love and mercy, which is the very message Pope Francis is trying to get through our hardened hearts and obdurate cerebra.

Pope Francis knows very well what a sin is. [In a flight press conference from Azerbaijan to Rome he stated](#) response to questions about *Amoris Laetitia* he stated:

"Sin is sin."

*"Tendencies or hormonal imbalances create many problems and we have to take care **not** to say: **"It doesn't make any difference, let's live it up"** No, not at all."*

"But for every case welcome it, accompany it, look into it, discern and integrate it. This is what Jesus would do

today.”

In other words, sin must be encountered with discernment, of how best to handle the situation each unique context.

The Pope Continues:

“Please, do NOT say: “The Pope blesses transsexuals!” Please! Because I can already see the newspaper headlines... No, no. Are there any doubts about what I said? I WANT TO BE CLEAR. IT IS A MORAL PROBLEM. It is a problem.”

What Pope Francis wants is not the excusing of sin but encounter with sinners, openness, dialogue, in short a merciful relationship that opens a person to receive “*prevenient grace*” that step by step leads to healing and eventually, if possible, to the sacraments. A too quick judgment, a simple yes or no is not relational and will not do much for healing. Pastors have to go out of their way to encounter their sheep, esp the wayward ones:

“If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray” ([Matt 18:12](#)).

Pope Francis, like Francis de Sales, John Bosco and St. Paul understood the context in which they were preaching the good news, understood the people they were shepherding because they took time to know them rather than simply condemning them. In a cultural context in which a propaganda campaign has become institutionalized, it is clear, people acculturated to this reality cannot be encountered by mere intellect alone – more is needed. Much more is needed in the 21st century than the 16th. In the 21st the propaganda campaign is in the very air

that has become a global pestilence daily disseminated by the global media, the near-monopoly of public schools and universities where the infection has become so great as to constitute an unprecedented cultural, moral and spiritual epidemic. Professors who preach tolerance, acceptance, and anti-bigotry are excused by unthinking students who are unable to see past the hypocrisy coming forth from the mouth and manifest in the actions of a new generation of sociology and liberal arts professors who teach tolerance but do not practice it. They are like the Pharisees excoriated by Jesus

“All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not...Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves...Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men’s bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.” ([Matt 23:3-28](#)).

https://youtu.be/fb0x_aSgjjg0

“I am a Professor: “Fuck YOU” “Fuck that shit” “You should kick the ass of Neonazis.”

End of Part Two – Go to Part Three (available 2/8/2017)

Traditionalists for Vetting the Vatican Getting Their Wish – They are Being Vetted

[New Era World News](#)

HIDDEN IN THE AFTERMATH OF A TUMULTUOUS THEOLOGICAL TREMOR, a tremor intended to shake the pontificate of the Pope Francis, hidden in this aftermath can be found [unsubstantiated volatile rumblings such as the following](#) that give an indication what it is all about:

“On April 8th, Amoris Laetitia was published; a document wherein it would appear that the pope had declared that fornication and adultery are not necessarily mortal sins, and what’s more, Almighty God Himself occasionally asks us to persist in committing them! The point apparently being, to open the door to Holy Communion for the civilly divorced and remarried, cohabitators, and perhaps even those who persist in homo-deviant acts.”

Apparently, there are more than a few who have fallen into the cracks caused by this global convulsion. Either they are sincere members of the Body of Christ being confused by sincere but liberal bishops and equally sincere traditionalist cardinals or there is, as [Pope Francis himself has noted, a cabal at work in the Church](#), a cabal that he is in the process of sweeping away. A cabal that Francis has identified as the “most serious problem he faces:

“The problem is not having this [homosexual] orientation. No, we must be brothers and sisters. The problem is lobbying for this orientation, or lobbies of greed, political lobbies, Masonic lobbies, so many lobbies. This is the most serious problem for me” ([CNS News](#)).

This problem has grown so acute that it has apparently penetrated the hallowed ramparts of Malta leading [Pope Francis to order a purge of Freemasons from the Knights of Malta](#).

For a long time, many on the right have been pleading for the popes to clean house; now that the cleaning has commenced many of the supplicants ravenous for a papal crackdown, are finding themselves on the bristles tips.

In the Holy Father's own words:

"There are also cases of malicious resistance, which spring up in misguided minds and come to the fore when the devil inspires ill intentions (often cloaked in sheep's clothing)."

*"This last kind of resistance **hides behind words of self-justification and often accusation,**" he said. "It takes refuge in **traditions, appearances, formalities,** in the familiar, or else in a desire to make everything personal, failing to distinguish between the act, the actor and the action*

By using words such as *traditions, appearances* and *formalities*, it is quite clear whom the pope is referring to. [His words are similar to those of Cardinal Ratzinger](#) when he headed the sacred Congregation for the Doctrine of Faith (CDF):

"It is necessary to be strong in faith and to resist error even when it masquerades as piety."

The culprit is then brought into stark relief when the sacred scriptures point their light on the theme or error, piety, tradition etc:

*"And what I do I will continue to do, **in order to end this***

pretext of those who seek a pretext for being regarded as we are in the mission of which they boast. For such people are false apostles, deceitful workers, who masquerade as apostles of Christ. And no wonder, for even Satan masquerades as an angel of light. So it is not strange that his ministers also masquerade as ministers of righteousness” (2 Corinthians 11: 12-15).

Strangely, this could apply to “ministers” on the left and the right who have entered into an highly unusual alliance. Usually the two, left and right, are at each others throats, now in a strange set of circumstances they are either consciously or unconsciously working together to unseat the pope before he unseats them. Churchmen of the right are claiming that *Amoris Laetitia* is unclear while those on the left are confirming their allegations by implementing specious diocesan guidelines that permit liturgical and sacramental abuses in the name of *Amoris Laetita*.

These obfuscating claims and divisive schema have prompted Cardinal Mueller to suggest that it is the bishops, not the pope, that are causing the confusion. Recently, to the chagrin of both the right and the left, Cardinal Mueller defended the [doctrinal integrity of Amoris Laetitia](#). Those on the left (those who think the Magisterium has somehow opened the door for Holy Communion to unrepentant adulterers based on a private judgement of their own unformed conscience) are obviously in error – Cardinal Mueller has begun the process of addressing their error. But it is the Churchmen on the right who are unexpectedly sensing the heat. Following closely on the heels of this doctrinal pronouncement, intended to bring clarity, the Prefect for the CDF took measured aim at the Society of St. Pius X (SSPX). Mueller is in the process of revealing that it is not just liberals on the left that are causing confusion – those on the right are equally culpable. To do so he is using the issue of religious freedom.

According to Cardinal Mueller:

“Religious freedom as a fundamental human right and freedom to protect religion regarding the supernatural revelation in Jesus Christ are recognized by every Catholic without reservation.”

In response to this verity, some of the “faithful” composing the radical and schismatic far-right are acting like liberal protesters who have taken to the streets to vilify President Trump. Like them, they are engaged in a smear campaign involving false reporting, blatant disrespect, and sacrilege. [Expletives such as the following are rolling off of their tongues:](#)

*“Müller not only made it clear that he is in no way to be taken seriously, **he revealed his Catholic IQ**; placing himself squarely in the category of **functional idiot**.”*

Is this how one should speak to the Prefect for the Sacred Congregation of Faith, the highest doctrinal authority in the Catholic Church? If not, this is a manifest instance of pride revealing what is hidden in the hearts of those who are impelled to speak this way:

*“Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But **the things which proceed out of the mouth, come forth from the heart**, and those things defile a man. For **from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies**. These are the things that defile a man” [\(Matt 15: 17-20\)](#).”*

A wise and well developed man does not revile his enemies – he opposes, but also respects. If the opposition happens to be with superiors, he prays for his superiors knowing that they will receive a stricter judgement and is careful not to offend

in word esp. with words delivered to ears that have no business in the matter; that is, those who are not in a position to ameliorate:

*“Be ye not many masters, my brethren, knowing that you receive the greater judgment. For in many things we all offend. **If any man offend not in word, the same is a perfect man.** He is able also with a bridle to lead about the whole body...Even so the tongue is indeed a little member, and boasteth great things. **Behold how small a fire kindleth a great wood.** And the tongue is a fire, a world of iniquity.*

So how do we know that wisdom or words presented as wisdom are from the Holy Spirit, are from above? First, those who speak them are not in the business of daily reviling their superiors to an audience incapable of doing anything about it. Such men and women engage in controversies and apparent controversies like the Virgin Mary and like the just man, Joseph: Quietly and Privately; when they do so Loudly and Publicly, we begin to grow suspicious of their motives. When sarcasm and belittling are added to the mix, our initial suspicions are emboldened because love is *not* sarcastic. The Spirit of God is revealed in “good conversation”, “meekness of wisdom”, it avoid “contentions”, it is “chaste” and “peaceable” and “full of mercy.”

*“Who is a wise man, and endued with knowledge among you? Let him shew, **by a good conversation, his work in the meekness of wisdom.** But if you have bitter zeal, and **there be contentions in your hearts; glory not, and be not liars against the truth.** For **this is not wisdom, descending from above: but earthly, sensual, devilish.** For where envying and contention is, there is inconstancy, and every evil work. But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, **FULL OF MERCY** and good fruits (patience, kindness long suffering etc), **without judging, without dissimulation.** And*

the fruit of justice is sown in peace, to them that make peace.

Some members of extreme right groups such as the the Society of St. Pius X (SSPX) wonder why they are having difficulties with the Vatican. When they speak in the following manner, as some of them do, it should not be too hard to figure out.

According to some members of SSPX, both Pope Francis and Cardinal Mueller are "**functional idiots**" whose ideas are "laughable" because they are "clowns" and "fools".

*"Which brings me to Müller's **laughable suggestion** that recognition of the Second Vatican Council is "not an unreasonably high hurdle" to overcome with respect to the regularization of the SSPX. Presumably, by "recognition" he means to say that the Council represents "an integral part of the tradition of the Church;" the prerequisite established by **Benedict the Abdicator.**"*

"Remember, this Müller is the same German clown that just a few moments earlier said that it's not acceptable to take one "key statement" of faith and reject others – as if the text of Vatican II doesn't do exactly that on any number of points; most notably as it concerns the very matters he chose to highlight, religious freedom and ecumenism."

By bringing up the issue of religious freedom, which he wants members of the SSPX to "unreservedly recognize" as a "human right", and "an obligation to ecumenism", Cardinal Mueller has placed them in an imbroglio. In an attempt to demonstrate their intellectual superiority, some radical members of the SSPX begin to sound like emotionally distraught liberals who believe their ideas to be so extremely sacrosanct that they can impose them on everyone; those who disagree with them in the hierarchy are accused of vile intent, a disorientation

that must be combated:

“Rome has long been Satan’s playground, and only a fool ever imagined that Cardinal Müller may have somehow been spared the diabolical disorientation that has infected the overwhelming majority of those in the sacred hierarchy.”

As Jesus warned, a man’s worst enemies are from his own household ([Matt 10:36](#)). These are enemies detected by their sarcasm, contentiousness, reviling and sacrilegious audacity; like the Pharisees before them, who accused Jesus Christ of being possessed by demons, they are not afraid to fulfill scripture by saying the same about His apostolic successors:

“Do not we (Pharisees) say well that thou (Jesus) art a Samaritan, and hast a devil” ([John 8:48](#))?

Addressing the issue further Jesus hinted that others would follow in the Pharisee footsteps and renounce the leaders of His Church the same way:

*“It is enough for the disciple that he become like his teacher, for the slave that he become like his master. **If they have called the master of the house Beelzebul, how much more those of his household!** ([Matt 10:25](#)).”*

Like their forefathers they will bring division into the Kingdom of God, which will be their undoing.

*“This man drives out demons only by the power of Beelzebul, the prince of demons.” But he knew what they were thinking and said to them, **“Every kingdom divided against itself will be laid waste, and no town or house divided against itself will stand”** ([Matt 12:24-25](#)).*

Since the Gates of Hell cannot prevail against the Church, apparently, it is time to drive this divisive force out of the

Kingdom of God- something these brash opponents fear more than anything else. Like nation's around the world who have begun to see the pernicious errors of liberalism and have begun to set it aside – [some like Poland have gone as far as declare Jesus Christ to be their King](#) – Francis too has begun the long overdo and arduous chore of papal house cleaning.

[On the issue of religious freedom](#), one adamant accuser who believes he is superior to the Prefect of the CDF speaks with sarcasm containing all the marks indicated above. Addressing Cardinal Mueller's declaration of religious freedom as detailed in [Dignitatis Humane](#) he states:

"I say, there is no human right to freedom of religion when that religion is false."

It is questionable if this critic of Vatican II ever read the document and if he did that he properly understood it. He is already engaging a straw man.

"So Mr Muller, do you believe these religions are as equally true as the Catholic faith founded by God in the flesh of Jesus Christ? If so, then you must at least tacitly support the above named practices no?"

"It seems to me, (and I do not have a degree in philosophy or theology, thank God,) that Catholicism and all the other mentioned "religions" cannot both be true. And, if you believe Catholicism is true, how can you then lend support the above named practices? especially when I really do not see Jesus as approving the above practices anywhere in Scripture."

"I am seeing a conflict here buddy, because you say you are Catholic, but you seem to support the right of anybody to do

anything in the name of “freedom of religion”

An outlandish presumption based on obnoxious ignorance, followed by disrespect, calling the Cardinal “buddy” and a silly deduction based on his own straw man argument. The fact is, he does not know what the cardinal thinks; if he does know, his sin is compounded because the cardinal does not believe anything remotely close to his distorted suppositions and conclusions.

Projecting his guilt and hiding behind a shield of feigned piety and sarcasm he then accuses cardinal Mueller of “Satanism” – enough is enough.

“Actually, your belief in “freedom of religion” sounds exactly like Satanism to me... do whatever you want whenever you want with no restrictions...but again I’m just an ignorant lay Catholic person...not a prince of the Catholic Church.”

Speaking of his reform of the Vatican Curia, Francis told the curates that his reforms, reforms he has just begun, would require more than surface ironing out; no he intends his reforms to be so deeply penetrating that they will remove ingrained stains, those that are most difficult to get out:

“Dear brothers, it’s not the wrinkles in the church that you should fear, but the stains!”

In his annual address to the Vatican Curia, he implied some of those engaged in “malicious resistance” to the reform are inspired by the devil. Resistance, he said is sometimes “open” and sometimes “hidden”, both of which can be constructive if conducted with proper intentions. However, he warned that

“There are also cases of malicious resistance, which spring up in misguided minds and come to the fore when the devil inspires ill intentions (often cloaked in sheep’s clothing).”

“This last kind of resistance hides behind words of self-justification and often accusation...It takes refuge in traditions, appearances, formalities, in the familiar, or else in a desire to make everything personal, failing to distinguish between the act, the actor and the action.”

Pope Francis means business and they know it. St. Peter *ora pro nobis*.

[Continue to Part Two](#)

America's Foundations: A Secular Masquerade of Light

[New Era World News](#)

Intelligence Report

American Foundations #2

GREAT EMPIRES ARE CENTURIES in the making, “Rome was not built in a day”. Nor is the turbulent modern world something that was born a few short-decades ago out of the turmoil of the psychedelic “sixties”. The youth revolution was merely the artifact of a still-evolving revolutionary paradigm hatched in the 18th century referred to as “classical liberalism” or just plain “liberalism”. Liberalism is a broad-scale modern ideology that rests on three pillars of economic, moral, and political liberty. Universities and libraries across the world hold volumes of difficult books, stack an immense array of specialized journals, and house numerous research institutes dedicated

to advancing each of these pillars of liberalism.

Only a few specialists are able to grapple with the complex and oftentimes confusing ideas in each separate subject area. Assessing the full scope of liberalism, economic, moral, and political as an integral paradigm is an even more daunting task; all three fit together in a well-reasoned and well-synchronized package. Unfortunately, intellectuals seem to have a penchant for one pillar, usually the economic. Sometimes they venture out and combine the political. Those who specialize in morality tend to be philosophers of varying degrees. Presenting the three in such a way that they seem to have separate, and oftentimes competing, identities adds to confusion that favors the spread of error.

Due to what seems to be broad scale confusion, many students, researchers, and lay men and women (simply trying to be well-informed), fail to synthesize the three and therefore fail to understand the *program* of liberalism. Consequently, more often than not, almost everyone who explores the liberal universe ends up an advocate of some aspect, moral, political, or economic. Then they end up in the strange position of arguing for one tenet of liberalism, let us say economic liberalism (capitalism) while reacting against other aspects of liberalism, let us say moral liberalism (free-choice ending in abortion).

Thus, we have Christian thinkers on both sides of the political spectrum. Liberal Christians prefer moral liberalism (female clergy, homosexuality, contraception etc.) and conservatives favor economic and political liberalism (free markets and limited government). Since moral liberalism tends to stress individual free choice, people on the left tend to relativize objective values under the false pretense of "love" (divorced from wisdom) leading to unsavory conclusions such as right to choose an abortion according to the dictates of an unformed conscience; thus, they tend to be viewed as the "bad guys". Christian conservatives, on the other hand, claim to hold Judeo-Christian values and advocate democracy and free trade so they appear, at least in their own eyes, as the "good guys".

Although, liberalism is presented as an economic, political and or moral good by many so-called Christian intellectuals, Protestant and Catholic, on both sides of the political spectrum, "left" and right", the truth is, the entire package of liberalism (economic-moral-political) is rooted in secularism and anti-Trinitarianism and based on the ancient Luciferian idea that the God of Christian revelation is a petty overlord intent on keeping his followers enslaved in their littleness and unaware of their greatness (Genesis 3: 1-1). According to the total *program*" of liberalism as espoused by the leading lights of the American Revolution, human beings must be liberated and free to create economic, political, and social, systems according to human standards uninhibited by Christian ideas. In short, men and women must be free to create a new type of society built on secular values as demonstrated below.

HOW DID IT GET THIS WAY?

The Christian Right

Protestants and Catholics on the political "right" tend to support traditional familial and moral values, which they claim are rooted in their Christian faith. When it comes to economic and political questions, they claim unswerving loyalty to the Constitution, to the Founding Fathers and to the "free market". In short, they advocate private property, capitalism, and limited government based on the rule of law. Although it all sounds good, especially when placed side by side with nefarious and indolent liberal advocates of abortion looking for a handout with which to buy their next joint, upon closer scrutiny, the fabled "Conservative" story begins to fall apart – the truth is that 2/3's of the so-called "conservative" program (the *economic* and *political*) is rooted in "liberalism" and an equal 2/3's of the "Liberal" program (the *moral* and *political*) is likewise rooted in liberalism. In short, both Conservatives and liberals are "liberal".

Most conservatives are surprised, indeed shocked to find out that the economic and political platforms they fight so hard to conserve are in

fact liberal platforms antithetical to the Christian tradition they claim to be protecting. Some have imbibed this liberal economic-political ideology along with strong doses of "God Bless America" for so long that they have failed to distinguish their political, economic, and religious ideas and have consequently become rabid nationalists ignorantly arrayed against the truth or, if exposed to it, either in a state of denial or humbly enlightened. What makes the unenlightened so certain of their "Christian Conservatism" is the radical moral position of their political enemies, the liberals on the left. Because they are so focused on and opposed to each other, they fail to see that they are both caught unaware in a confusing and cunning political game of "*dialectical materialism*" that makes "*progress*" toward Antichristian ends possible. This is a stealthy game first recognized by Engels, formalized by Marx, and then implemented by Lenin and Stalin.

Dialectical Materialism presents *two* alternative paths, each having the appearance of correctness because each contains some strong elements of the truth. However, neither idea is correct but holders of each believe themselves to be correct due to the perceived falsity of the other. Real truth, that is, the total program of truth as spoken by Jesus Christ, who referred to Himself as the "truth" is kept hidden by creating conflict between partially true and opposing ideas. Communist leader Vladimir Lenin realized that a carefully arrayed political conflict between two erroneous ideas makes "progress" toward a greater evil possible; *i.e.*, in Lenin's case, international communism advanced by promoting conflict between socialism and capitalism and in the unique case of the United States, Anti-Christian secularism advanced by promoting conflict between bourgeois Protestantism on the right or what might be called, "Americanism" and immoral Liberalism on the left. Because they are both incorrect or only partially correct ideas set in opposition, neither can lead to a prosperous Christian future. Partial truths, no matter how well presented, are in fact no truths at all; rather, they are harbingers of future evils.

"And what I do I will continue to do, in order to end this pretext of those who seek a pretext for being regarded as we are in the

mission of which they boast. For such people are false apostles, deceitful workers, who masquerade as apostles of Christ. And no wonder, for even Satan masquerades as an angel of light. So it is not strange that his ministers also masquerade as ministers of righteousness. Their end will correspond to their deeds” (2 Corinthians 11: 12-15).

Although “liberals” and “conservatives” disagree on the nature of morality and on the economy, they both agree about democracy, **popular sovereignty**, and **rule by secular law**, which they have been taught to revere in the nation’s public schools, and even in the private schools, *albeit* to a lesser extent. Rule by law is the bond that unites them while moral and economic ideas divide them against each other until they morph, in this case, into a secular paradigm that includes them both.

Rule by Law

Americans, along with their British cousins, are fond of making the political claim that “*rule by law*” was a newly discovered idea born out a long tradition beginning with the Magna Carta in 1215 culminating and in the 18th century as a liberating invention emanating from the genius of men like John Locke, James Madison, and Thomas Jefferson. The truth is that the highly vaunted “*rule by law*” was in fact nothing new at all. **Three thousand years before Jefferson ever penned ideas about rule by law, Moses (known as the “Lawgiver”) provided the Jews with a complex body of laws that reached into every part of their economic, political and religious lives.** Moreover, rule by law was common to the Greeks and to all the nations of Christendom. The former were ruled by the law of reason known as the “natural law” written into numerous Greek constitutions and the latter, like the Jews before them, were ruled by Mosaic Law, which was amended by Jesus who commanded “**Agape**”[\[1\]](#), the summit of **law by which the Mosaic Code is to be interpreted and from which all other laws are to be derived.**[\[2\]](#)

Thus, **what was innovative to the Framers was *not* the *rule of law***. Nonetheless, the Framers were innovative men, very innovative. They gave us *not* rule by law **but *rule by secular law*** (along with some new ideas about the structures of government). The United States did not give the world its first written constitution, as just stated, both the Jews and Greeks had written constitutions. **What America gave the *modern world* was its first *secular constitution* based on human reason and the principle of popular sovereignty**. This shocking American enterprise represented a radical break from the common law traditions regent in the nations of Christendom, which were based on faith and reason respectful of the sovereignty of God. This was indeed a new undertaking, one which prompted John Adams to boast:

"It will never be pretended that any persons employed in that service (the writing of the constitution) had interviews with the gods, or were in any degree under the inspiration of heaven...it will forever be acknowledged that these governments were contrived by the use of reason and the senses (not faith and the bible)...Thirteen governments founded on the natural (versus supernatural) authority of the people alone."

Thus, Thomas Jefferson referred to the whole thing as an "experiment:

"I am not discouraged by [a] little difficulty; nor have I any doubt that the result of our experiment will be, that men are capable of governing themselves without a master." [\[3\]](#)

Christian culture and the rule by Judeo-Christian common law had made its way to the new world in the 16th and 17th centuries. In fact, it was rule by English common law, and by laws newly derived from sacred scripture, that distinguished the Pilgrims and Separatists who insisted that they were God's chosen people, the "*City on a Hill*" set apart to establish His kingdom under His laws, which were the sole source of light in the New England colonies and throughout all of original colonies. **Rule by law, more specifically, by Christian common law, was simply an ancient artifact**. Indeed, it was a 17th century American artifact before the Framers ever articulated a letter about

it. What was new in the 18th century was the secular idea of “liberty”, which connoted, above all else, liberation from God’s law and ecclesial interference in politics.

The Founders despised the “Holy Trinity” (known by faith supported by reason); **the Trinity was a God in the process of being replaced by the “God of Nature”** (known by reason alone). The Framers were turning the philosophical clock back to Classical Antiquity, to a time before the Christian era, thereby founding the new nation on ancient pagan foundations, Roman foundations to be exact. Because the Trinity cannot be known by reason unaided by faith, Thomas Jefferson belittled the Trinity calling it a

“Hocus-pocus phantasm of a God like another Cerberus, with one body and three heads” (Thomas Jefferson, Letter to James Smith, 1822).

Jefferson’s writing buddy, John Adams, in a letter to Jefferson regarding the Holy Trinity stated,

“Tom, had you and I been 40 days with Moses and beheld the great God, and even if God himself had tried to tell us that three was one...and one equals three, you and I would never have believed it. We would never fall victim to such lies.”[\[4\]](#)

Men like Adams and Jefferson insisted that reason alone, even if it contradicts revealed truths, must be accepted. Unlike Boethius, Augustine, Aquinas, *et al*, **they were unable to reconcile faith and reason.** Thus, **rather than understanding faith as a gift from God, they saw it is a poison that will destroy the human mind** and leave it a “wreck”.

“The Athanasian paradox that one is three, and three but one, is so incomprehensible to the human mind, that no candid man can say he has any idea of it, and how can he believe what presents no idea? He who thinks he does, only deceives himself. He proves, also, that man, once surrendering his reason, has no remaining guard against absurdities the most monstrous, and like a ship without

rudder, is the sport of every wind. With such person, gullibility which they call faith, takes the helm from the hand of reason, and the mind becomes a wreck" (ibid).

The Framers were involved in an advanced program of replacing Christian common law rooted in *faith and reason* reaching back to the founding of Christendom with constitutional and statutory law rooted in *reason alone*. Starting with Charles the Great (Charlemagne) and Alfred the Great in the ninth century AD, English, French and German law codes were rooted in Mosaic laws, esp. the ten commandments and in the *precept of divine love* of the Gospels articulated by Jesus Christ. **When the Pilgrims and Separatists came to the new world, although not particularly fond of the Catholic faith, they were, nonetheless, establishing colonies steeped in Christian common law that had its origins in the Catholic faith propagated by the Catholic kings who had established Christendom.** Hence, like Charles the Great and Alfred the Great before them, the Pilgrims and Separatists set about establishing new governments in the 17th century founded on the divine law revealed to Moses and amended by Jesus Christ.

What was new about the 18th century was the radical ideas of a revolution aimed at severing the modern world from its Christian roots. The real revolution as John Adams afterward explained in a letter to his friend, Hezekiah Niles, was a "radical change in the principles, opinions, sentiments, and affections of the people." [5]

According to Adams, the Christian political ideas of the people rooted in close to a 1,000 years of Christian *common law* had to be changed from allegiance to the Trinity (the God of revelation) as the source of law to a new allegiance toward a secular constitution rooted in the thoughts of 18th century deists, atheists, Unitarians and Epicureans who had become aspiring revolutionary political leaders taking all who would follow them into a new world order, a "New Order of the Ages", "Novus Ordo Seclorum".

Thus, the real revolution was in Adam's own words:

"...in the minds and hearts of the people, a change in their

religious sentiments of their duties and obligations...This radical change in the principles, opinions, sentiments, and affections of the people, was the real American Revolution." [\[6\]](#)

And exactly what sentiments and principles were to be altered?

"Those principles and feelings" that could "be traced back for two hundred years and sought in the history of the country from the first plantations in America." [\[7\]](#)

More precisely, the Christian ideas of divine law and divine sovereignty that the Pilgrims had brought with them to the new world had to undergo revolutionary change.

Due to economic and political stress leading to intense desires for democratic self-rule, America's first Christian inhabitants (already well acquainted with religious self-rule and, as a result of the "Great Awakening", newly acquainted to the need for greater religious equality and further democratic reform in their churches that preceded and accompanied the revolution) were easily motivated to rally against English tyranny that threatened their religious and political independence. **What many failed to realize was that in wresting the power, or what is called the sovereignty, from the British Crown and passing it directly to the people, the Framers had also wrestled God's sovereignty** ([detailed in the state and colonial charters of the colonists](#)) and replaced it with secular constitutional law, which became the new "supreme law" of the land.

In the process of ratifying the new secular constitution (1789), the Christian descendants of the Pilgrims, Separatists, and other denominations devoted to Christ, settled for the separation of the Christian faith from politics and the privatization of religion, which thereafter became a purely individual and private matter. **God was no longer identified as the source of law. As James Monroe, the fifth US president asserted, God is no longer sovereign:**

"The people are the highest authority in our system, from whom all

our institutions spring and on whom they depend.” They themselves “formed it.”[\[8\]](#)

Monroe sounds like Aaron being rebuked by Moses for letting the people turn their back on God. Aaron, instead of accepting the blame, places it *on the people*; “*They themselves asked for an idol.*” And Aaron answered Moses:

“Let not my lord be offended: for thou knowest this people, that they are prone to evil. They said to me: Make us gods that may go before us...And I said to them: Which of you hath any gold? and they took and brought it to me: and I cast it into the fire, and this calf came out” (Exodus 32:23-24).

When an abused “people”, led by a select group of men who doubted the divinity of Jesus Christ and the existence of the Holy Trinity, are given rhetorical praise against an oppressive king, and by the force of this oppression are led to believe that they are the source of law, it is not surprising that God’s laws are abandoned, forgotten, and omitted and that a secular constitution that contradicts and nullifies His revealed divine laws “came out” of the fires of revolution. For example, **the supreme first commandment to have no other Gods** (no idols or false gods) before the Trinity **is contradicted by the very first amendment of the Constitution that sanctions worship of any god and prohibits congress from implementing any law that names Jesus Christ as God** or that gives preference to divine law, thereby abrogating such law and replacing it by man made law indifferent to revelation and divided from it by an artificial “wall of separation”.

In constructing this wall, the Framers *might have been* protecting religious liberty, but they were also manifesting their preference for reason and laws of their own making. **By abandoning revealed divine law, and replacing it with a law based solely on practical reason, they violated the most sacred precept of the divine law,, the first commandment.** Due to their use of reason alienated from faith, they crafted an amendment that opened the door to legalized idolatry, the right to honor, adore, and worship any false god that in the opinion

of the people is *morally licit* rather than *patiently tolerated* as a right of conscience, which it should be.

“And by this we know that we have known him, if we keep his commandments. He who saith that he knoweth him, and keepeth not his commandments, is a liar” (1 John 2:3).

After acting like Aaron, they then acted like Peter who thought that his human reason was superior to the wisdom of God. To which Christ responded: *“Get behind me, Satan. You are thinking not as God does, but as human beings do” (Mark 8:33).*

Because **the Constitution is the product of human reason alone**, it does not contain any evidence that it is a Christian document inspired by revealed law (the mind of God), or that it is to be interpreted according to precepts of the Christian faith. Rather, **it declares that the “people” are the sole authors and arbiters of law:** *“We the People of the United States...do ordain, and establish this Constitution for the United States of America.”*[\[9\]](#)

Since **Article Six informs us that the Constitution is the “supreme Law of the Land”** and that “anything in the Constitution or Laws of any State” that are “contrary” have no standing, **clearly the people are supreme, which is a validation of the well known sentiment of the Enlightenment: “vox populi, vox dei” (“the voice of the people is the voice of God”).**

Here it is of first import to note that **Christian common law had its origins in the eight and ninth centuries when King Alfred the Great (849-899), compiled the “Book of Doms”**[\[10\]](#) or “Judgments” and thereby codified his own laws, and those of his English predecessors, **founding them all on the Mosaic Decalogue, various Mosaic precepts, and the agape of the Gospels.** Alfred ratified the Code and the unity of Mosaic and Christian law by solemnly citing the Gospel: *“Do not think that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill.”* Alfred finished his introduction to the Code by referring to the divine commandment:

“As ye would that men should do to you, do ye also to them”, and then declares, “From this one doom, a man may remember that he judge every one righteously, he need heed no other doom-book.”

According to the revered English statesman, Sir Winston Churchill,

“The great Alfred was a beacon-light, the bright symbol of Saxon achievement, the hero of the race.” ... cherishing religion, learning and art in the midst of adversity and danger; welding together a nation, and seeking always across the feuds and hatreds of the age a peace which would smile upon the land.”[\[11\]](#)

Across the Channel from England, Charles the Great (748-814)[\[12\]](#) the first Holy Roman Emperor, had already done the same thing, or something very similar, issuing royal ordinances rooted in both the Mosaic and new laws recorded in scripture to be the common law of his vast realm. It was **Alcuin, the leading scholar in Charlemagne’s court, who cautioned Charlemagne against using the phrase *vox populi, vox dei* because it was an irreverent and false idea and contrary to the laws established on the divine law** instituted by Charlemagne:

“And those people should not be listened who keep saying, ‘The voice of the people is the voice of God,’ for the turbulence of the mob is always close to insanity.”[\[13\]](#)

Such ideas as *vox populi vox dei*, popular sovereignty, and rule by secular law were radical developments slowly fructifying in the annals of secular history until ready for birth in the 18th century Age of Reason. The apotheosis of *reason* was, in many ways, a reaction to the extreme *faith alone* position of the Reformers, which often times seemed to the *avant garde* of the 18th century, to be opposed to reason. The Protestant Reformation had paved the way for the “mob” to individually interpret the meaning of the most sublime mysteries of faith, thereby democratizing religion, which aided the movement toward political democratization, further strengthened by contract theorists such as Jean Jacques Rousseau, who taught that the voice of the people

is always correct especially when it has been prepared by education to say what it has been trained to say or to ask for what it has been conditioned to ask for. Since the people were needed to overthrow the Catholic aristocracy, their voice became increasingly important in the affairs of men.

Thus, throughout the colonies, ideas about the *voice of the people*, being the voice that would ratify the Constitution, became equivalent to the *voice of God*. It found its way into print in the works of Thomas Paine and John Trenchard, both radical Whigs who helped prepare the way for the American Revolution and the new Constitution. **Paine and Trenchard both ridiculed the voice of God in scripture and praised the voice of reason and the voice of the people** who would validate reasonable arguments when presented to them. Because Paine, detested the bible, "I detest the Bible as I detest everything cruel", he believed that,

"The Age of ignorance commenced with the Christian system." Consequently, as he argued in "Common Sense" and "The Age of Reason", Christianity had to be replaced by a religion of reason confirmed by popular sovereignty. Thus, in his "Dissertations on Government" (1786), Paine stated: "In republics, such as those established in America, the sovereign power...remains where nature placed it—in the people."

The acclaimed *Trenchard* argued in *Cato's Letters* (Number 60), that

"There is no Government now upon earth which owes its formation or beginning to the immediate revelation of God, or can derive its existence from such revelation."

It is odd that informed thinkers like "Cato" failed to see that the colonial governments all had their beginning in such a revelation, vestiges of which existed at the time he was writing in all of the founding documents of the original 13 colonies.

For example, the "Original Constitution of the Colony of New Haven,

Connecticut (1639) specified that both the origin of law and the system of government were to be drawn from revelation.

"We all agree that the scriptures hold forth a perfect rule for the direction and government of all men in duties which they are to perform to God and to man, as well in families and commonwealth as in matters of the church... so likewise in all public officers which concern civil order, as choice of magistrates and officers, making and repealing laws, dividing allotments of inheritance, and all things of like nature, we will, all of us, be ordered by the rules which the scripture holds forth... and we agree that such persons may be entrusted with such matters of government as are described in Exodus 18:21 and Deuteronomy 1:13 with Deuteronomy 17:15 and 1 Corinthians 6:1, 6 & 7..."

Connecticut remained a theocracy until 1818, well after the Revolution, and even then, Christianity remained the preferred religion.

But, new ideas were in the air, a sort of *kulturkampf* against American Protestant culture and forms of government derived from Christian revelation. Men who were able to blend tenets of Christianity along with new liberal ideas of the Enlightenment, thereby making the latter more palatable, began to make their appearance in the colonies. **Men such as Francis Hutcheson (1694-1746) the "Founding Father of the Scottish Enlightenment", imbibed of Locke, and teacher of Adam Smith and David Hume, joined a long train of others whose ideas were becoming fashionable among the colonial elite. Like Smith, Locke, Hume, et al, Hutcheson was an avid proponent of liberalism.** His works in moral and political philosophy were used as textbooks at Yale, Harvard, and the College of Philadelphia. Three of the signers of the Declaration of Independence were his students. They and a host of others were treated to such anti-Christian ideas as

"Nor has God by any revelation nominated Magistrates, showed the nature or extent of their powers, or given a plan of civil polity for mankind" (Francis Hutcheson's Moral Philosophy p. 272).

In other words, Leviticus and Deuteronomy were to be ignored; men were now free to create a new government without consulting the God of Abraham, Isaac, and Jacob whom the Framers were ready to slowly discard.

Later, Chief Justice John Marshall memorialized these sentiments in the landmark *Marbury v Madison* (1803) case whose brief reads:

“The people have an original right to establish, for their future government, such principles as, in their opinion, shall most conduce to their own happiness is the basis on which the whole American fabric has been erected.”

Not God’s law, but any “opinion” validated by the people will suffice. Marshall made no bones about it. In the same case he outright ruled that any “law repugnant to the constitution is void”.

America may have been a Christian nation committed to the law of God, the Holy Trinity, but its government was going in another direction; it preferred the “God of Nature” or some other God. It is difficult to say which one, if any, since *none* are mentioned in the Constitution, but *all* are protected. **Cornelis de Witt, a 19th century political historian understood what was going on:**

“The men who effected the American revolution were not all of them believers. In different degrees, Jefferson, Franklin, Gouverneur Morris, John Adams, were free-thinkers, but without intolerance or display, without ostentatious irony, quietly, and almost privily; for the masses remained believers. Not to offend them, it was necessary to speak with respect of sacred things; to produce a deep impression upon them, it was requisite to appeal to their religious feelings; and prayers and public fasts continued to be instruments resorted to whenever it was found desirable, whether by agitators or the State, to act powerfully on the minds of the people.”[\[14\]](#)

By the time that Protestant divines woke up to what was happening, it

was already too late. Pastor Timothy Wright, President of Yale Seminary was one of the first to take note (1812):

“The nation has offended Providence. We formed our Constitution without any acknowledgment of God; without any recognition of His mercies to us, as a people, of His government, or even of His existence. The [Constitutional] Convention, by which it was formed, never asked even once, His direction, or His blessings, upon their labours. Thus we commenced our national existence under the present system, without God.”

A short time later in 1863, interpreting the Civil War as divine retribution for failure to found the Constitution on principles of Christian Law, eleven Protestant denominations from the Union States (not the southern Confederacy) joined hands for the purpose of amending the Preamble taking sovereignty out of the hands of the people and placing it back where it belongs, in the hands of God. Pennsylvania attorney, John Alexander drafted the amendments, which read:

“We, the people of the United States recognizing the being and attributes of Almighty God, the Divine Authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Savior and Lord of all, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America.”[\[15\]](#)

The following year, the National Reform Association submitted a similar amendment:

“We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian government, and in order to form a more perfect union,

establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the inalienable rights and the blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the people, do ordain and establish this Constitution for the United States of America." [\[16\]](#)

Some of America's Protestant leaders were waking up to the fact that their forbears had acquiesced to a *New Order of the Ages* introduced on the tails of a secular document, which dethroned the Holy Trinity and placed the power to rule and to make supreme laws in the hands of men, men who claimed ultimate authority to rule in the name of the people. What the nation needed were God-fearing champions like Gideon who after routing Israel's enemies refused supreme power and declared allegiance to the God of Abraham, Isaac, and Jacob instead:

"The Israelites then said to Gideon, "Rule over us—you, your son, and your son's son—for you saved us from the power of Midian." But Gideon answered them, "I will not rule over you, nor shall my son rule over you. The LORD must rule over you." (Judges 8:22-23).

If the Framers had been as gallant in serving the Trinity and in recognizing Father, Son, and Holy Spirit as the ultimate and sovereign source of power and authority as Gideon had been, perhaps we would not be experiencing the economic, political and moral malaise, which are the inevitable result of a long train of liberalism rooted in the sovereignty of human reason enshrined in a secular constitution that prefers the rules of men to the rule of God.

ENDNOTES:

[\[1\]](#) Divine Love not merely human love, but the willingness to die for love of another.

[\[2\]](#) The truth is, that even the Magna Carta, the "poster child" of democracy and rule by law", was rooted in the common

laws of Christendom. The Magna Carta was *not* a progressive innovation; if read carefully, it is clear that the Magna Carta is an assertion of ancient Christian rights long established by Christian common law.

[3] Letter to T. B. Hollis (1787)

[4] Stephen Frederick Uhl, (2009) *Out of God's Closet: This Priest Psychologist Chooses Friendly Atheism*, Golden Gate Publishers.

[5] James Q Wilson, *American Government*, p. 26:
https://books.google.com/books?id=AjIaCgAAQBAJ&pg=PA26&lpg=PA26&dq=%22James+Q+Wilson%22+american+government++%22the+real+revolution%22&source=bl&ots=D-CCNk_afE&sig=pQTmdPhsSLG_4cnQwLdwWtJcoNE&hl=en&sa=X&ved=0ahUKEwioprbr2frKAhUBVSYKHZQWAGoQ6AEIRTAH#v=onepage&q=%22James%20Q%20Wilson%22%20american%20government%20%20%22the%20real%20revolution%22&f=false

[6] Letter to H. Niles (1818).

[7] *ibid.*

[8] James Monroe, May 4, 1822, *Views of the President of the United States*. <http://presspubs.uchicago.edu/founders/documents/preambles20.html>

[9] The specious AD argument does not work. Some Christian ideologues who prefer ignorance to truth have scoured the document looking for just one reference to God. Finding none, they resort to the signature date which contains the words "In the year of Our Lord". And then mockingly proclaim that the "secularists" are obviously wrong, as if this one miniscule thread redeems the entire document from being secular. This is a ridiculous argument, one worthy of only a footnote. By this logic, Hilary Clinton is a card carrying Christian because she heads or closes her correspondence with the Christian date. Or, conversely, the Portuguese who live before 1700 are *not*

Christians because they did not begin using the AD style until the 18th century. Using the in conventional date is *nothing but standard practice*; it is not evidence from which to draw conclusions about such deep seated beliefs as faith in Jesus Christ, and all that He taught. **New Agers even claim that Jesus is Lord** along with a host of other gods and lords. Thomas Jefferson called himself a "Christian" because he believed in the morals taught by Jesus. But he denied His divinity, incarnation, and resurrection; most especially, he denied the Trinity, which disqualifies him from being a Christian no matter how much he might protest: "Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son." (1 John 2:22). AD, moreover, is one of several dating mechanisms used throughout Masonry and Masons are not Christians because they deny the divinity of Christ as Jefferson did. (http://grandlodgeofiowa.org/docs/Masonic_History/AnnoLucis.pdf)

[\[10\]](#)

<http://kolbefoundation.org/gbookswebsite/studentlibrary/greatestbooks/aaabooks/alfredgreat/prefacetalfred.html>

[\[11\]](#) From Winston S Churchill: A history of the English speaking peoples, 1956:

<http://charltonteaching.blogspot.com/2010/10/greatest-englishman-ever-king-alfred.html>

[\[12\]](#)

<http://kolbefoundation.org/gbookswebsite/studentlibrary/greatestbooks/aaaprefacepages/charlamagne/charlamagnepreface.html>

[\[13\]](#) In a letter to Charlemagne (800 AD)

<http://www.britannica.com/biography/Alcuin/article-supplemental-information>

[\[14\]](#) Witt, Cornelius Henri De. (2013). pp. 16-7. *Jefferson and the American Democracy, an Historical Study*. London:

Forgotten Books. (Original work published 1862):
http://www.forgottenbooks.com/readbook_text/Jefferson_and_the_American_Democracy_an_Historical_Study_1000261173/45

[15] https://en.wikipedia.org/wiki/Christian_amendment
<http://candst.tripod.com/nra.htm>

[16] <http://candst.tripod.com/nra.htm>

[/restrict]

Continued Attacks on Pope Francis – Radical Traditionalists Defaming Pope over Malta

[New Era World News](#)

CHARACTER ATTACKS ON POPE FRANCIS from a hand full of far right traditionalists have become common place. A few months ago it was *Amoris Laetitia*, this week it is about scandals and abuses revolving around the Sovereign Military Order of Malta. Interestingly, both cases involve the traditionalist, Cardinal Raymond Burke who in each instance is the man behind the frontal assault on the pope. It is becoming increasingly clear who the real villain is or might be.

What follows will be confusing, if the two major players and their titles are not clearly delineated and distinguished before proceeding.

Major Players:

1. GRAND MASTER – Fra Matthew Festing (British)
2. GRAND CHANCELLOR- Albrecht von Boeselager (German)

Pope Francis is being accused of tyrannical abuse of office, of being a man who cries for mercy yet knows how to play political hardball when it comes to his opponents. Even if true, so what? Is not this exactly what is expected of a virtuous and competent leader, a man rich in mercy yet courageous enough to act with full authority when the situation calls for it? Is not this the model for leadership that the traditionalists opposing Francis have yearned for and have placed before us in the image of Christ the King who will come in power and glory to judge the living and the dead? Some Traditionalist never tire of stressing God's justice: "He is not just love, he judges us too." As stated many times by New Era, although what the traditionalists are stating might be true, we are living in an Hour of Mercy! Instead of justice, men and women in tune with God's Spirit should be pleading for mercy and performing acts of reparation out of love for poor sinners to spare them from God's justice. As was stated in a previous article, they had better watch what they are asking for because it might soon be falling on their own heads.

Apparently, Cardinal Burke did not learn from the *Amoris Laetitia* imbroglio, which lost steam after Cardinal Mueller, the Prefect for the Sacred Congregation for the Doctrine of Faith, announced that "[there is no problem with its doctrine.](#)" So instead of *Amoris*, the issue is now the handling of a few traditionalists in the Sovereign Order of Malta.

Background

In November of 2015 Cardinal Burke and Grand Master Festing attempted to have Grand Chancellor von Boeselager removed from office using the charge of disobedience after the latter refused to step down at Fester's command. Then according to

CRUX, in order to secure his removal, Fester and Burke cooperated with the Lepanto Institute (a traditionalist Institute that does not shrink from acting as critic and guardian of the Church's internal affairs) to further investigate charges that von Boeselager had "signed off" on a program to distribute condoms as part of a Malta medical mission program that he headed. Boeselager had, however, been previously exonerated of those charges. **The Order of Malta had already investigated the issue and had cleared the Grand Chancellor of any wrong doing.** According to [CRUX](#),

"The Vatican had also been informed at the time."

Since this is the case, the issue becomes broader in scope. If already cleared, why were Cardinal Burke and Grand Master Fester intent on reopening the case? Cardinal Burke did not let up; after gathering additional evidence on von Boeselager, he continued to press the issue. Because Boeselager has the support of several high ranking Vatican dignitaries and prominent German Bishops, Burke needed the support of the pope. He apparently succeeded because after meeting with the pope, Francis wrote him a letter in which he specified that:

"Catholic moral precepts must be followed but that the differences should be resolved through DIALOGUE RATHER THAN EXPULSIONS."

This point is key and the fulcrum on which the whole story turns: Cardinal Burke subsequently exceeded the authority given to him in the pope's directive. Instead of solving the issue through "dialogue" as instructed, he proceeded to maneuver to have Boeselager removed from office. In true Burkeian style, he accused the Grand Chancellor of being a "liberal". As such, he should resign; both Burke and Festing insisted. When Boeselager refused, they charged him with disobedience and removed him from office.

Interesting, as CRUX points out, the only person that was actually disobedient was Cardinal Burke himself, disobedient to the pope's clear directive. Not only had the pope told him to handle the situation through dialogue, the Vatican Secretary of State, Cardinal Parolin,

“...wrote twice to the American cardinal to make clear that the pope had approved no such action. He also made clear Boeselager should be reinstated, and any differences between them resolved through dialogue.”

It was at this point that Pope Francis intervened and asked a commission to investigate, but Grand Master Festing refused to cooperate citing the fact that the Order is a sovereign entity and that the issue was an internal affair they would handle themselves.

What is Going On?

As a sovereign entity the Order argued that it did not have to submit to a papal inquiry. Further since the Vatican Yearbook lists the Order among “States with embassies accredited to the Holy See” and not among its religious orders, even though they are a lay religious order, it did not have to comply with any requests from the pope. Lawyers for the Order contend that Order's Constitution clearly specifies that “religious members”...are only subject to their appropriate Superiors in the Order.” Therefore, it is argued that the pope, in order to pierce this legal bubble, would have to abrogate their rights and laws, which he has not done.

Since the pope has apparently disregarded these stipulations, he is being accused by writers such as [Phil Lawler](#) of “unprecedented papal intervention” into the affairs of that venerable body.” Lawler insists that this action of Pope Francis

"...fits into a pattern that should, at this point, worry all faithful Catholics. Under Pope Francis, the Vatican is systematically silencing, eliminating, and replacing critics of the Pope's views."

For the record, the Order of Malta does have international juridical identity, but

"...it is also a lay religious institute whose members profess loyalty to the pope, and as such is subject – as are all recognized Catholic organizations – to the jurisdiction of the Holy See in religious matters."

As CRUX further point out, the argument about sovereignty "beggared belief". Cardinal Burke had attempted to use the pope's authority to get Boeselager to resign then turned around and insisted that the pope has no authority in the matter.

" Given that Burke's attempt to use the pope to justify Festing's sacking of Von Boeselager (Burke) had (himself) dragged the papacy into its internal affairs."

Festing, apparently urged on by Cardinal Burke continued the fruckus, and Pope Francis continued **investigating through a committee headed by Archbishop Sivano Tomasi**. According to [Catholic World Report](#) (CWR), the "situation is now a full-blown crisis." Why is it being presented as a crisis? Because some traditionalists are trying to mar the pope.

As of last Tuesday, January 24, the papal committee completed its investigation and Festing was called to the Vatican to meet with Pope Francis. In the Catholic version of "fake news", The CWR correctly states that after Pope Francis met with Grand Master Festing a second time, he showed him the Papal Commission Report containing documented information about organizational dysfunction relative to his leadership

and indicating the need for extensive reform of the Order beginning with its ruling clique consisting of fifty to a hundred knights drawn from Europe's traditional nobility.

The investigation must have been thorough and convincing: **At the end of the meeting Festing tendered his resignation in writing.** Then Francis took further steps: He declared all actions taken by the Order since the dismissing of von Boeselager (December 6, 2016) as "null and void" including his elected replacement. Festing acquiesced unlike Burke, who has refused to stop fighting:

"Even after Festing had agreed to the pope's request to resign, Burke tried to persuade him to retract, in effect telling him to keep fighting Francis, [according to sources in both the Vatican and the order.](#)"

So How did the Order Respond?

The stage was set for a battle between the Vatican and the Knights of Malta; however when the information reached Malta and was digested by its Sovereign Council; they, like Festing, also acquiesced to Francis' requests. They accepted Festing's resignation and reinstated von Boeselager as Grand Chancellor.

On January 25, Vatican Secretary of State Cardinal Pietro Parolin wrote on Pope Francis' behalf to members of the Order's Governing Board. He stated that, the Grand Commander, **Ludwig Hoffmann von Rumerstein, is now in charge of the Order** and that

"...in the renewal process which is seen as necessary," Pope Francis would "appoint his personal Delegate with powers that he will define in the act of appointing him."

Cardinal Burke, it appears, will find himself further demoted;

that is, his use of “soft-power” as papal liaison is being eroded. First he was removed from the Apostolic Penitentiary to become the Vatican’s liaison with the Order of Malta, which responsibility is now being redefined and down-graded to a mere “titular role”. Francis’ legate, not Cardinal Burke, is now the pope’s “official spokesman during his mandate” pertaining to formal relations between the Order and the Holy See.

Be that as it may, the main thrust of these moves, as noted by CRUX “is not to silence Cardinal Burke, but to reform the Order’s constitution and governance so that it better serves the purpose (mission) for which it exists, something that Burke failed to do: seeing that the knights better serve their ancient charism to **defend the faith** and **assist the poor**. The latter was a mission area stressed by Boeselager, while the **camp supported by Festing and Cardinal Burke favored a more traditional agenda to bolster their financial portfolio and**

” ...build up the elite quasi-monastic arm of the knights (stressing the military aspects, trappings of nobility, and social-cultural-theological traditionalism, rather than placing the main thrust of their efforts on pastoral and charitable works consistent with the pastoral spirit of Vatican II and the modern papacy). Although those stressing the former number “only around 50 of the 14,000 members of the order, they are the ones who hold the leadership positions of the world-wide knights, and elect its leader.”

A small clique that many members have grown weary of. Consequently according to [Catholic World Report](#):

“Boeselager and his allies in the Vatican “have triumphed.

However, the Catholic World Report could not help displaying its loyalties by asserting that

“These allies have carried out a sordid campaign of leaked letters from Cardinal Parolin’s department, which served the sad and obvious end of framing a public narrative in which Fra’ Festing supposedly ‘defied’ the explicit wishes of the Pope.”

But, according to [CRUX](#)

“The reaction from traditionalists and critics of the pope has been apopleptic, seeking to portray Francis as an autocrat imposing his vision of the Church on a hapless conservative order. In reality, he is doing no more than what popes have always done with Catholic organizations that suffer from abusive or dysfunctional leadership which undermines their witness.”

“Francis has done the same with other religious orders or societies, such as the Peru-based Sodalitium. Benedict XVI did the same with the Legion of Christ, among others.”

“Why should Francis’s critics believe this one is any different? Sadly, some have become so invested in Burke’s campaign against Francis over Amoris Laetitia that they have failed to spot what this is about.”

Clearly, there are two conflicting interpretations of events, one favoring Cardinal Burke and a small camp of traditionalists, the other favoring von Boeselager and those who want to engage in pastoral and charitable works per the instructions of Pope Francis. Since there is division in the Order exacerbated by confusion in the press, it appears that some other agent having an agenda contrary to the Holy Spirit’s unifying charity are at work.

Is Anything Else Going On?

Changes being experienced around the world relative to the growing global rising against liberalism are being echoed in **the Church as it has finally begun to take decisive steps to deal with the infiltration of Masonry and Masonic influences into its various dicasteries, departments, orders etc.** Like the nations of the world reacting to the rising tide of liberalism, the Vatican is reacting to the rising tide of Masonry, which like liberalism has become an unbearable cause of dysfunction, division, and confusion that needs to be thrown off.

Thus, according to the CWR:

*“There is much more” going on. Edward Pentin of the National Catholic Register [reported on January 7th](#) that Cardinal Burke had been asked by Pope Francis to expose problems within the Order: “Hopes that the contraceptive scandal would be addressed came on Nov. 10, when Cardinal Burke was received in private audience by Pope Francis. During that meeting, the Register has learned, the Pope was ‘deeply disturbed’ by what the cardinal told him about the contraceptive distribution. **The Pope also made it clear to Cardinal Burke that he wanted Freemasonry ‘cleaned out’ from the order, and he demanded appropriate action.**”*

According to Robert Monihan writing for [Inside the Vatican](#):

“During the past several months, quietly and privately on most occasions, but sometimes publicly, a word has been whispered and spoken aloud in Rome in a way unlike any other time in the 33 years that I have been writing about Vatican affairs. That word is freemasonry.”

Apparently, Pope Francis equated the condom scandal and other

reports of activities in the Knights of Malta along with division within its ranks and dysfunction as indicators of Masonic infiltration, which he wants out of the order and out of the Church.

Monihan echoed what was reported by the CWR:

“Published reports have stated something that few have noted, but which must be studied and explained: that Pope Francis, in a meeting in November with Cardinal Raymond Burke, gave Burke a very unusual instruction. The Pope, it is reported, during their November 10 meeting, asked Burke, the American cardinal who is the ecclesial Patron of the Knights of Malta, to carry out an important and delicate task: to ferret out and remove from the Knights of Malta all members who are... freemasons.”

The pope followed-up was with a letter to Cardinal Burke, in which he “underlined the cardinal’s constitutional duty to promote the spiritual interests of the order and **remove any affiliation with groups or practices that run contrary to the moral law**. Here, repeated, is the critical phrase”:

“The Pope also made it clear to Cardinal Burke that he wanted Freemasonry ‘cleaned out’ from the order...”

Monihan correctly identifies Cardinal Burke as “one of the leaders of the ‘traditional’ faction in the Church and in the College of Cardinals because of his raising questions about the “progressive” teaching of Pope Francis, especially in *Amoris Laetitia*. Although the issue of condoms and leadership are being or have been rectified, the vetting of Masonry and Masonic influence in the order will be an ongoing saga as Pope Francis attempts to do in the Church what leaders around the world are doing in the State: ridding their countries of liberalism and the disorganizing influence of Masonry.

Masonry is a fraternity of Satan, the Father of Liars. As such, it has long been characterized by Gnosticism, Esotericism, and double meaning; **it advances error by crafting antithetical ideologies which it sets in apparent opposition** in order to ravish the truth and lull unsuspecting victims into its deceptive web. Its symptoms include, confusion, dysfunction, and division. In dealing with this diabolical sect, Pope Leo XIII invoked the Blessed Virgin Mary:

“Let us take our helper and intercessor the Virgin Mary, Mother of God, so that she, who from the moment of her conception overcame Satan may show her power over these evil sects, in which is revived the contumacious spirit of the demon, together with his unsubdued perfidy and deceit” ([Humanum Genus](#)).

Pope Pius IX was equally clear:

*“WE strongly exhort them to beware of the perfidious discourses of sectarians who, under a disguise of honesty, are inflamed by an ardent hatred of the Religion of Christ and of all legitimate authority: they have but one thought with the sole aim of exterminating, all Divine and human rights. Let them all be fully conscious of the fact that the affiliates of such sects are as the wolves who, as Our Lord predicted, **come disguised with sheeps hide to devour the whole flock.**”* ([Multiplices inter](#)).

Those who advance error can be easily detected. They cover themselves by pointing their fingers at deviating others at the opposite end of the spectrum. Realizing that most traditionalists are true sons of the Church appalled with abuse and desirous of high sanctity, we hope that the conflict between traditionalists and liberals within the hallowed Order of Malta is *not* a manifestation of a Masonic dialectic and that traditionalists controlling the inner circle at Malta and

pointing the finger at supposed liberals are not part of the cabal that Pope Francis is vetting and wants "cleaned out" of the Order. How traditionalists members of the Order fare in this process will be interesting to see. Those who cry loudest against an abuse are often the perpetrators of abuse themselves.