

Liberalism: Robbing the House of God in the Name of God

[New Era World News](#)

Intelligence Report
American Foundations #6

WHAT IS LIBERALISM? Previous *Intelligence Reports* have examined the philosophical roots of liberalism and its impact on American political foundations. The intent of this report is to provide a brief overview and summary with additional information to complement and round out our study before moving to finalize this series with a report on “Neoliberalism”.

Liberalism is a broad social, economic, political, and moral paradigm conceived as a radical social movement fermented in the minds of 18th century *avant-garde* political philosophers. Birthed in the French salons (pictured above), English ale houses, and Masonic lodges of Europe, Liberalism revolutionized human thinking about man and society, about economics and politics, and about church and state relations in opposition to one thousand years of Christian social-thinking, which it aimed at curtailing and gradually eliminating. Because the Protestant Reformation had enabled English monarchs to gain ascendancy over, and then control of, the church, it helped prepare the way for the conception and birth of liberalism in Great Britain from which it found its way to the continent where it gave way to revolution.

Once Henry VIII (1534) issued the “[Act of Royal Supremacy](#)” [1], the English Crown moved to violently oppress dissenters followed by seizure of Church property and the torturous derogation of English common law that had protected the property rights of peasants for centuries. It was not long

until the social function of private property insisted upon by the Church gave way to new liberal ideas about private property antithetical to the Gospels, to long-standing Catholic tradition and to the very nature of man made in the image of God. The liberal has their own ideas about property and about God, but before they could advance their ideas, the monarchs had to first solidify rule over both the temporal and spiritual realms. Subsequently, it was the state, with input from *appointed* clerics, that determined both what was dogmatic and what heretical, what was orthodox and what heterodox. In short, the state unleashed a cultural and religious *kulturkampf* against the Catholic faith in order to solidify its dominance over the political and economic affairs of the temporal order and over what it is that people must believe in the order of salvation as well.[\[2\]](#)



The omniscient Reformation and post-Reformation state not only ransacked the Church, it also undertook a series of attacks on Christian common law[\[3\]](#) and private property stripping it from the convents and monasteries and placing it in the hands of acquiescing

Protestant and Catholic land owners. Property rights were redefined by new *statutory decrees* in disregard of Catholic *common law* that had for centuries protected the property claims of peasants (they could not be alienated from the land). It was just a matter of time until the new class of acquiescent landlord's disregarded the *ancient communal aspects of private ownership* and thereafter forced helpless peasants off of their newly enclosed "private property" thereby initiating new forms of pauperism, propertyless wage labor and social disruption that has fluctuated, but remained constant, ever since.

The absolutist state also extended its reach into commerce and interfered in the economy with the aim of shielding national commercial interests from competition by implementing a series of political acts resulting in broad scale



regulation and the imposition of tariffs and trade restrictions known as "*Mercantilism*". Mercantilism was intended to assure a positive trade balance but, due to the restrictions required to obtain such a balance, it led to international economic conflict among competing nations and the impetus for colonialism instead. The **emergence of mercantilism** (political interference in the economy to the detriment of global peace) and **absolutism** (total control of the state and political inference in religion to the detriment of moral disorder and civil peace) along with the rise of a new class of **property-less paupers, Protestant Lords and soon to be liberal landowners**, resulted in economic distress exacerbated by growing religious intolerance, which in turn led to social unrest that, taken together, fueled the flames of revolution that gave birth to a new world order, otherwise known as the "New Order of the Ages" (*Novus ordo seclorum*) the goal of French "philosophes" and their American counterparts.



The "New Order of the Ages" ushered in a prolonged period of social change whereby (1) the economic sphere was to be liberated from political control (mercantilism) resulting in *free trade* (2) private property was redefined and protected as an absolute and inviolable

individual right[4] severed from previous common law requirements that gave ownership a communal dimension intended

to protect the peasants who lived on the estates, (3) the churches, at least in America, were to be liberated from state dominance and privatized resulting in the gradual secularization of the public forum, and (4) the state was to be limited in its powers and subject to secular *constitutional law* deriving its authority from the people (popular sovereignty) rather than from the divine law rooted in God's sovereignty as was the ancient common law of Christendom

The birth of secular constitutional law represented a radical break from the long established common law tradition of England. According to Dr. Michael P. Foley,

"The Christian pedigree of common law was clearly recognized by jurisprudence theorists like Sir William Blackstone, whose Commentaries on the Law of England was to exert an enormous influence on British and early American law. Indeed, in 1829 Joseph Story (American Supreme Court Justice, 1811-1845) could write, "There never has been a period in which the Common Law did not recognize Christianity as lying at its foundations." (On a side note, the shift to a pure secularism that eventually did occur in the United States seems to be the result of Justice Oliver Wendell Holmes, who ridiculed the law's relation to the divine and instituted a positivist approach based on judiciary opinion. The planks for Holmes's rejection, however, had been laid a century earlier by Thomas Jefferson, who vigorously (but wrongly) denied that Christianity is or "ever was a part of the common law.") [\[5\]](#)

If the absolutist state could become omni-competent and control the church thereby resulting in religious persecution, exacerbated by the institutionalization of mercantilism, and the un-mooring of law from its Christian common law roots resulting in property abuse and pauperism, if the absolutist state could do these things, if it could grow so autocratic and oppressive, it could also be used by revolutionary

"Philosophes" and radicalized *"Sons of Liberty"* as a a valid excuse used to justify and to craft cunning arguments for the abolition of monarchy and for the removal of religion from the public forum thereby secularizing the state in the name of "freedom". **The whole thing was close enough in time to be associated with Medieval Catholicism on which all the abuses were blamed rather than on the break with Catholicism that gave rise to the abuses.** In other words, mercantilism was presented as a Medieval idea as was absolutism, when **in fact both mercantilism and absolutism were products of the Protestant Reformation, a rejection of Medieval solidarism.**

This helps the reader to understand Karl Marx's insistence that **communism necessitated not one but two revolutions.**

First, the Catholic Aristocracy and Clergy had to be undone by a *"Bourgeois Revolution"* led by the *nouveau riche* middle class of Protestant merchants and financiers, which would open the way to liberalism also known as classical capitalism (at least the economic dimension). The revolutions in England and esp. France were thus bourgeois revolutions designed to eradicate the Catholic aristocracy; they were to be followed by a further *"Proletariat Revolution"* which would bring down the new class of Protestant capitalists. The latter however was a future event. During the interregnum liberal democracy and liberal capitalism were to become ascendant due to the cunning work of liberal *philosophes* scattered in Masonic lodges throughout Europe. It was a crafty solution whereby absolutism and mercantilism were blamed on Medieval culture despite the glaring facts of history for those adroit to master that subject. The attack on Medieval culture along with new ideas about economic, political, and individual freedoms, otherworldly known as liberalism, were all parts of a broad social program for a *"New Order of the Ages"*, which helps us to understand Jefferson's specious assertion whereby he unsuccessfully denies the Christian origins of the common law.

Liberalism was therefore, an 18th century cry for liberty in

response to the oppressive 16-17th century absolutist state, but it was more than this. **In the guise of attacking the manifest and objectionable tenets of absolutism and mercantilism, liberalism was, and is, more than anything else, a desire to be free of the economic, moral, and political restraints associated with Christendom,** a desire to be unburdened from the “shackles” of Aristotelian and Scholastic philosophy that provided the basis for an objective and universal moral order derived from reason. More importantly, liberalism represented a desire, on the part of a small cabal of *Philosophes*, deists, epicureans, theosophists and other anti-Christian humanists, to be “liberated” from Christian principles such as chastity and divine love, obedience and priestly authority and from such burdensome inhibitions as a spiritual check on morality and the just exercise of political authority. In short, liberalism seeks to be free of any revealed principles that inhibit freedom to do what one wants rather than what one should. Liberalism seeks to disconnect itself from any philosophical or theological restraint and to be governed by philosophical schools that derive their morality from the practical intellect severed from faith and speculative reason as discussed in previous Intelligence Reports [5](#) and [6](#). In America, the cause of liberal freedom was unwittingly facilitated, as it had been in England, by Protestant Reformers who so hated philosophy and reason and so exaggerated sacred scripture and the role of “faith alone” (unaided by reason, which Luther called the “Devil’s greatest whore”), that faith became objectionable to “reasonable” men who seized the opportunity to promote a new “Age of Reason”. For Luther, reason philosophy and speculative reason – not practical reason – (those unschooled in philosophy fail to make this distinction) were sex toys of the devil:

Reason is the Devil’s greatest whore; by nature and manner of being she is a noxious whore; she is a prostitute, the Devil’s appointed whore; whore eaten by scab and leprosy who ought to be trodden under foot and destroyed, she and her

wisdom ... Throw dung in her face to make her ugly. She is and she ought to be drowned in baptism... She would deserve, the wretch, to be banished to the filthiest place in the house, to the closets.” (Martin Luther, Erlangen v. 16, pgs. 142-148)

Given this early Protestant attitude toward reason, it is not surprising that men such as Thomas Paine, a liberal propagandist and a “Son of Liberty, who honored reason as a god thought such objections to be not only puerile but “torturous”.

“But there are times when men have serious thoughts, and it is at such times, when they begin to think, that they begin to doubt the truth of the Christian religion; and well they may, for it is too fanciful and too full of conjecture, inconsistency, improbability and irrationality, to afford consolation to the thoughtful man. His reason revolts against his creed. He sees that none of its articles are proved, or can be proved.”

“He may believe that Jesus was crucified, because many others were crucified, but who is to prove he was crucified for the sins of the world? This article has no evidence, not even in the New Testament; and if it had, where is the proof that the New Testament, in relating things neither probable nor provable, is to be believed as true?”

“When an article in a creed does not admit of proof nor of probability, the salvo is to call it revelation; but this is only putting one difficulty in the place of another, for it is as impossible to prove a thing to be revelation as it is to prove that Mary was gotten with child by the Holy Ghost.”

“Here it is that the religion of Deism is superior to the Christian Religion. It is free from all those invented and torturing articles that shock our reason or injure our humanity, and with which the Christian religion abounds. Its creed is pure, and sublimely simple. It believes in God, and there it rests” (Thomas Paine).[\[6\]](#)

The Christian faith is clear about the purpose of life and about sin. It protects freedom to pursue all that is beautiful, all that is noble and all that is true, it protects freedom of conscience and the right to live by and to publicly express the tenets of one's faith. In short, it claims that freedom is given to know, to love, and to be united with the highest good which is the Holy Trinity. It does not place limits on religion, such as expressing one's faith in public schools and universities (while simultaneously protecting the rights of deviant minorities to express theirs) as liberalism does. Instead, it places limits on the illicit use of freedom that rebels against restraint; it places limits on the explosion of the lower sentient passions that if left unchecked result in compulsive neurosis, chemical dependency, and other maladies that enslave in the name of freedom, such as liberalism.

The best way to promote liberalism then was to stealthily restrain Christianity and its corollary, the proper use of reason, *rex ratio*. This was accomplished not by *fair* intellectual debate with the scholastics *et al*, but by rebelling against absolutist tyranny (a tyranny that had nothing to do with Catholicism, in fact, it was itself a rebellion against Catholicism – Henry VIII) in the name of freedom under the sway of practical reason (common-sense only, common sense disconnected from ontology and metaphysics which are the domain of the speculative intellect). Practical reason un-moored from the moral precepts derived by the speculative

intellect could be employed in any number of ways to support the ever-growing craze for "freedom". To be sure, liberalism has its own moral guidelines, but these guidelines are rooted in a faulty understanding of human nature and of the human intellect. From the liberal perspective, the human mind is *unable* to obtain knowledge of spiritual nature of the human soul; therefore, the human soul does not exist:

"To talk of immaterial existences, is to talk of nothings. To say that the human soul, angels, God are immaterial is to say, they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise: ... I believe I am supported in my creed of materialism by [John] Locke."[\[7\]](#)

Basic adherents of liberalism reject classical metaphysics and Christian spirituality; *however, the more adept theosophical branches of liberalism do accept the immorality of the soul and Gnostic forms of mysticism* (that is another topic for is another time). Since liberals do not derive their knowledge of the soul from metaphysics, they must derive their knowledge of the soul from heretical schools of philosophy or from some faith perspective, any faith perspective, Hindu, American Indian, Sufi, Jewish mysticism, from any faith, even from certain Christian sects. Some liberals, like Thomas Jefferson, following in the line of Epicurus, were professed materialists who believed in the existence of the soul but reduced it to some type of material existence, something akin to what New Agers refer to as "ether", a rarefied and ethereal type of matter that, like helium, is so light and bereft of density as to be almost celestial.

Although many founders possessed metaphysical insight, it was derived from some faith perspective or from some philosophical system such as neo-Platonism. Nonetheless, as far as Aristotle and Christian scholastic philosophy go, most founders rejected this type of metaphysics as unreasonable. However, the leading lights among them (Washington, Jefferson, Adams, Franklin,

Paine *et al*) did accept the branch of moral philosophy known as ethics. **Like the Roman philosophers before them, the American founders preferred applied or practical thinking.** Since the study of ethics is reasonable and capable of being grasped (in part) by the "practical intellect" it was widely accepted. The problem is that applied thinking infers that some intellectual, concept is being applied, like a theory or some speculative truths discovered by the higher rational mind. Since the Framers, in general, denied the possibility of grasping higher spiritual truths through the operation of the higher intellect (metaphysics), their ethical applications were based on nothing but unsupported beliefs, tenets held on the authority of long rejected philosophical mystery cults, or on common sense operations that seemed to indicate that human beings are self-interested and therefore depraved animals.

Most leading American founders were ready to accept either esoteric knowledge or knowledge derived from common sense or both. Since the former (esoteric) is not well documented, except by inference, it is best to focus on the latter, *viz.*, common sense of the practical intellect. Since the practical intellect rejects metaphysics derived from reason, it chooses to focus on practical reality as sensed in the world around it, common sense. Anything that cannot be grasped by the practical intellect is rejected as unreasonable; if it cannot be empirically verified it must therefore be rejected. Therefore, articles of belief, such as the mysteries of the Christian faith, were rejected as unreasonable. As a result, belief in such things as the resurrection, incarnation, the Holy Trinity, and the way of the cross, were booted out of the broad public domain and into the constrained private domain where they could do little harm but much good.

Belief in such silly things as the Holy Trinity and the parables of Jesus can do much good because they carry with them a reasonable moral code that, according to the tenets of liberalism, wise men adopt from their study of (secular)

philosophy disconnected from both Catholicism and Protestantism, but appearing in the guise of both . Everyone else, that is those who do not have the intellectual wherewithal to derive wisdom from the study of pagan philosophy, either lack a moral code and are therefore a danger to society, or are left to garner their morality from the Christian faith or some other faith perspective graced with a moral code. Since morality is necessary for communal existence, liberals like Jefferson *et al* considered it better for the masses to derive a moral code from a faith perspective than to not have none at all. Morality is the bottom line. For a classical liberal, the impartation of a moral code is the sole purpose and essence of religion, all the rest such as the parables, miracles, the resurrection from the dead etc. are fairy tales and fables for uneducated, ignorant, and foolish people who are in need of moral guidance but unable to use their minds to acquire it; so they are forced to get their morals from faith.

“The Christian god is a three headed monster; cruel vengeful and capricious... One only needs to look at the caliber of people who say they serve him. They are always of two classes: fools and hypocrites” (Thomas Jefferson).

“As I understand the Christian religion, it was, and is, a revelation. But how has it happened that millions of fables, tales, legends, have been blended with both Jewish and Christian revelation that have made them the most bloody religion that ever existed” (John Adams).[\[8\]](#)

Liberals elevate reason above faith, and thus have faith in nothing but that which is reasonable:

“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

persons, gullibility, which they call faith, takes the helm from the hand of reason and the mind becomes a wreck” (Thomas Jefferson). [9]

The Christian faith is not reasonable and therefore assigned a place among the foolish and the gullible. According to Voltaire, one of the grand patriarchs of Anti-Christian liberalism

*“The Bible. That is what fools have written, what imbeciles commend, what rogues teach and young children are made to learn by heart” **

According to Framers like Jefferson, faith is for the intellectually immature, the church is full of impostors, chief among them being the apostles and St. Paul who added the stories, fables, and myths to sacred scripture in order to dupe the ignorant:

“Among the sayings and discourses imputed to [Jesus] by His biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence; and others, again, of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same Being. I separate, therefore, the gold from the dross; restore to Him the former, and leave the latter to the stupidity of some, and roguery of others of His disciples. Of this band of dupes and impostors, Paul was the great . . . corruptor of the doctrines of Jesus” (Thomas Jefferson).

In assigning the Christian faith and the wisdom of the cross a place among gullible and the foolish (and assigning the place of wisdom to those who use their reason to reject faith and then to proceed in pursuit of happiness according to the light of their own intellect) such men convict themselves of the

very foolishness that they despise.

“For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject...Hath not God made foolish the wisdom of this world? ...For both the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness: But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Corinthians 1: 18-24).

Since liberalism rejects the Christian faith and metaphysics, liberal moral guidelines are *not* derived from revelation or from speculative reason by means of a metaphysical analysis of human nature (body and soul) followed by further analysis of virtue culminating in wisdom and love. Liberal moral guidelines are acquired solely by *practical* reason from (1) pagan-philosophy (esoteric or materialistic) (2) an observation and analysis of everyday human conduct (under the sway of passions), what political scientists, beginning with Machiavelli, refer to as *realpolitik*, and from (3) a misunderstood principle of “*self-interest*”. They misunderstand self interest because they misunderstand the “self”. Knowledge of the self, of the human person is derived from metaphysics, which liberals, *philosophes*, materialists and even Gnostics (when more fully understood) despise – Gnostics speak a lot about metaphysics, but their idea of what it is is rooted in pagan cosmology far removed from the thought of Aquinas and Aristotle.

Summary

In its desire to be free of economic, moral, and political restraints, liberalism favors (a) limited government, (b)

unregulated free trade, (c) economic life unburdened by Christian moral principles, (d) the privatization of religion, and (e) the resultant secularization of public and communal life, under the direction of secular human law alienated from divine law. Liberalism can thus be summed up in one code word: "*liberty*", which is part of larger slogan; "*liberty, equality, and fraternity*", the 18th century revolutionary banner of the French *avante garde* for a New Order of the Ages instituted by secular revolutions in France, America and throughout the world.

Classical liberalism is therefore more than an economic theory; it is a comprehensive Antichristian theory for secular political, economic, and social or moral upheaval euphemistically referred to as "development". It stands on three economic, political, and moral pillars that form one cohesive political ideology.

Economic liberalism promotes unrestricted use of private property, unregulated *free* markets, and free trade. Economic liberalism was aided by its being juxtaposed to the nostrum known as mercantilism.

Political liberalism favors limited government that protects individual rights, guarantees freedom to pursue one's interests (*without adequately defining what self-interest is*), exaggerates and incompletely, and thus falsely, defines the concept of private property^[10], and introduces democratic forms of mixed government without duly considering the Christian origins of law or properly educating citizens for the exercise of political power. Political liberalism was facilitated by being juxtaposed to the anti-Catholic nostrum known as absolutism.

Moral Liberalism favors laws derived from practical reason divorced from faith and speculative reason. By avoiding speculative reason, moral liberalism avoids that branch of philosophy that gives us knowledge of the human soul, which is

necessary to derive knowledge of human spiritual potentials. Liberalism is thus rooted in a limited definition of human nature that reduces self-interest to a pleasure pain calculus of the practical intellect aided by limited observations of corrupt human behavior. Liberalism is therefore unable to correctly talk about human moral ends because it does not know what a human being is. Because it lacks a metaphysical foundation, liberalism is adverse to the spiritual development inherent in human nature, to theology and to revelation, which are welcomed by the student of classical metaphysics.

Liberalism thus was a war waged against Christianity under the banner of freedom from economic, political tyranny that had nothing to do with Christianity. It was on these two coattails of anti-mercantilism and anti-absolutism that anti-Christian moral liberty found its way into the modern world under the guise of reason divorced from faith, that is, the God of Nature prominent in American colonial writings.

In summary, the growth of liberalism was greatly aided by juxtaposing free trade to the economic nostrum of mercantilism, by further juxtaposing democracy, to the political nostrum of absolutism, and by stripping metaphysics from theology thereby leaving a religion of reason.

By juxtaposing "enlightened" liberal ideas about free trade, limited government, and morality rooted in science and "practical reason", by juxtaposing ideas such as these to objectionable quackery like "absolutism" and "mercantilism", and by successfully associating these things with medieval "Christian quackery that had to be discarded", liberalism was able to succeed in its attempts to promote the rejection of medievalism, and along with it the burial of Catholic ideas necessary for moral and spiritual renewal of the social order. It was not Catholicism that caused absolutism and Mercantilism; these were both anti-Catholic social and political movements strenuously opposed by the Church. [\[11\]](#)

In the process of opposing mercantilism and religious and political absolutism, liberals successfully facilitated deregulation of the economy (thereby permitting the widespread growth of immoral financial transactions associated with capitalism) and the objectionable privatization of religion. The latter was facilitated and brought about by the evils of absolutism and the objectionable control of the churches by tyrants, which provided the liberals with a much needed argument justifying religious freedom and the separation of church and state. Interestingly, the tyranny and absolutism that facilitated the separation was blamed on the Catholics, when in reality, the Pilgrims fled England from Protestant tyranny, the same Protestant tyranny that was making martyrs of the Catholics. The end result is a secular political order steeped in moral relativity, which is detrimental to both Protestants and Catholics alike. They have much more in common with each other than either does with the secular regime that dominates the public forum.

All together, liberalism resulted in the privatization of religion, the secularization of the public forum, an incorrect exaggeration of the right to private property (leading to pauperism and wage labor rather than a flourishing class of yeoman farmers and craftsmen), the separation of ethics (that is, ethics rooted in human nature and open to theology) from economics and politics, and the reduction of morality to self-interest and utility all ratified by the democratic principle of majority rule and a deficient understanding of the natural law, which have brought us to where we are today.

ENDNOTES

[\[1\]](#) Similar trends occurred in France as the Philosophes established absolute rule over the Catholic Church by implementing the “Civil Constitution of the Clergy” (1790). Similarly, in Switzerland, the state exercised authority to

enforce the reforms implemented by John Calvin. Although in both cases the rule was exercised by civil officers rather than by kings, the effect was similar.

[2] Martin Luther denied any limitation of political power either by Pope or people, nor can it be said that he showed any sympathy for representative institutions; he upheld the inalienable and divine authority of kings in order to hew down the Upas tree of Rome. There had been elaborated at this time a theory of unlimited jurisdiction of the crown and of non-resistance upon any pretense (*Cambridge Modern History*, Vol III, p. 739).

[3] The Ancient Laws and Institutes of England “. Instituted by King Alfred the Great. Their profound religious spirit clearly appears from the fact that the “Code of Law” began with the Ten Commandments, followed by many of the Mosaic Precepts, added to which is the express solemn sanction given to them by Christ in 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.” After quoting the canons of the Apostolic Council at Jerusalem, Alfred refers 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 on righteously, he need heed no other doom-book.” Paraphrased from Catholic Encyclopedia (<http://www.newadvent.org/cathen/09068a.htm>).

“According to the celebrated former British Statesman and Historian Sir Winston Churchill, the roots of King Alfred’s Book of Laws or Dooms came forth from the (long-established) laws of Kent, Mercia and Wessex. All these attempted to blend the Mosaic Code with the Christian principles of Ceito-Brythonic Law and old Germanic customs.”

“Churchill adds that the laws of Alfred, continually amplified by his successors, grew into that body of Customary Law which was administered as (the Common Law) by the Shire and the

Hundred Courts (as specified in) **Exodus 18:21**. That, under the name of the 'Laws of St. Edward (A.D. 1042) the last Anglo-Saxon Christian King of England – the Norman kings undertook to respect, after their 1066 invasion and conquest of England and hegemony over Britain. Out of that, with much dexterity by feudal lawyers, the common law emerged (which was re-confirmed by Magna Carta 1215). Quoted from: "KING ALFRED THE GREAT AND OUR COMMON LAW" Prof. Dr. F.N. Lee (<http://www.ensignmessage.com/kingalfredthegreat.html>)

[4] So that what happened to the Catholic peasants would not happen to the new landlords.

[5] Dr. Michael P. Foley, "*The Catholic Contribution to Western Law*"
<https://www.catholicculture.org/culture/library/view.cfm?recnum=11113>

[6] "Of The Religion of Deism Compared With the Christian Religion"

[7] [Thomas Jefferson letter to John Adams, August 15, 1820.](#)

[8] Letter to F.A. Van der Kamp (1816)

[9] Letter to James Smith (1822)

[10] Liberal advocates of private property rightly claim that "private property" is rooted in the natural law. Unfortunately, they have a limited conception of human nature and how exactly natural law is rooted in that nature. (For a detailed study of the communal dimensions of human nature, refer to Chapters 5 through 9 of "*Trinitarian Humanism*", Marzak, 2015, <http://kolbefoundation.org/>).

[11] Fortunately, good ideas do not go away and the truth cannot remain suppressed forever (1 Timothy 5:25). Catholic social teaching has been called, "the best kept secret of the Catholic Church." This well guarded secret is now getting a

voice and is beginning to spread around the globe.

Absolutism and Divine Right

[New Era World News](#)

American Foundations
Intelligence Report #7

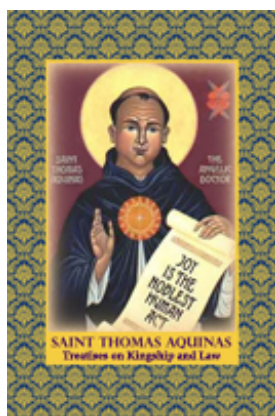
ABSOLUTISM UNDERSTOOD AS the exercise of power and authority over both spiritual and temporal affairs of church and state had its origins in the Protestant Reformation. It is associated with the Divine Right of Kings (which also has a Protestant etiology), although not quite the same thing. As explained below, **Divine Right has to do with the *origin*** or source of a king's power; whereas **Absolutism has to do with the *extent*** of that power.



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Divine right and absolutism are occasionally combined in one person such as James I, the Protestant King of England, who claimed *absolute rule* over both church and state by *divine right*. His advocacy of divine right was supported by his

private theologian, Robert Filmer who wrote, "*Patriarcha*" to refute the Catholic idea of limited sovereignty as represented in the works of Saint Robert Bellarmine, esp. Bellarmine's "[Treatise on Civil Government](#)" and of Saint Thomas Aquinas "[De Regiminie Principium](#)". Catholic kings were limited by a long tradition of (1) divine law, (2) natural law, (3) power of the aristocracy (as witnessed by the "ancient" rights claimed by the Catholic aristocracy in the "[Magna Carta](#)", (4) interdict of the church, and by (5) their coronation oaths. Because the Protestant James I (also crowned as James VI of Scotland 1567–1625) claimed to rule by divine right, he also proclaimed himself above the laws and thus rejected most of the above limitations to his power:



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"The state of monarchy is the most supreme thing upon earth, for kings are not only *God's* lieutenants upon earth, and sit upon *God's* throne, but even by *God* himself are called gods...Kings are justly called gods, for that they exercise a manner of resemblance of divine power upon earth: for if you will consider the attributes to *God*, you shall see how they agree in the person of a king."

James continued:

"I conclude then this point, touching the power of kings with this axiom of divinity: that as to dispute what *God* may do is

blasphemy... so is it sedition in subjects to dispute what a king may do in the height of his power.”[\[4\]](#)

James believed in divine right *and* absolutism. No earthly power, political or religious, had authority over him; he ruled, so he wrongly thought, both church and state by fiat.

Christian kings, such as James I, who claim to rule by divine right, assert more than a belief that they rule by decree of God; they also claim that regal blood flows in their veins as determined by a sacral lineage reaching back through the generations to King David to whom God made the following eternal covenant:

“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.

And your house and your kingdom shall be established forever before you. Your throne shall be established forever” ([2 Samuel 7:12-16](#)).

James claimed to be descended from David and thus to sit on the regal *throne* of the warrior king and Messiah established by God Himself. If the king sits on the throne of David, he rules over a sacral state by divine decree, over all things sacred and secular, spiritual and temporal, and his power has no limits. This is quite an exaggerated claim foreign to more modest Catholic ideas of limited monarchy. **From the Catholic perspective, kings serve at the behest of the church,** the Bride of Christ who places limits on the exercise of their power. Jesus told Peter that He would bind in heaven whatever Peter bound on earth ([Matthew 16:19](#)); this includes kings as well as doctrinal matters. In short, **in a Catholic nation the**

legitimacy of a king depends on his coronation by the Church, which in turn implies limits on the exercise of regal power.

The Catholic Church, moreover, *never* assented to any state or monarch having authority over its sacred teachings, its liturgy, prayers, and councils or over religious matters concerning the salvation of souls in its care. The [investiture controversy](#) bears witness to this historical verity. It was 16th-17th century Protestant England and 18th century revolutionary France that subjected the church to the state and made religious dogma a matter of public policy. **Neither absolutism, nor its closely related correlate, divine right, are found in Catholic social theory, in the teaching of any of its councils, or in the writings of its saints and doctors.**

Although there were Catholic kings who claimed divine right and who endeavored to rule both church and state, such as King Louis XIV of France, both ideas are antithetical to Catholic social teaching and rejected by the Church. Although Louis XIV was able to convince the French Episcopate to issue the "Declaration of the Clergy" [\[5\]](#), in an attempt to extend the [droit de regale](#) (*rights of the king*) to include appointment of various bishops, abbots, and priors, the Holy See resisted his attempts to trump the pope and to rule over the Church of France by facile appeal to rule by divine right.

There is only one king who rules over the Church by divine right, Christ the King whose blood-line is traced to the lineage of King David ([Matthew 1:1-16](#)). The covenant made with David was fulfilled *forever* in the person of Jesus Christ, the "Son of David" ([Matt 9:27](#); [12:23](#); [15:22](#); [20:30](#); [21:9](#); [21:5](#)). No other monarch, no matter what he might claim, no matter how much court sycophants might bend scripture, and no matter to what extent acquiescing bishops might go to confirm him as head of a state church, **no other monarch rules by divine right except Christ the King**, the Son of David, whose throne will stand forever.

Because that is well understood, the Catholic Church never accepted the idea of divine right or the idea of absolutism that falsely attends it. All Catholic monarchs are confirmed and consecrated by the Church; this is why Saint Joan of Arc went to such trouble to have Charles the Dauphin crowned and anointed with holy oil by the bishops at Reims thus becoming King Charles VII. No Catholic king can claim to rule by divine right unless the church approves, confirms, and anoints him, in which case, the king serves *by right of the church and therefore, in Catholic countries, is subject to and can be disposed by the church.*



The Dauphin, Charles Crowned King of France at Reims: Attended by St. Joan of Arc

After coronation, a Catholic king *might be said* to rule by divine right, but this idea of divine right is *not* necessarily tied to any lineage blood claims nor does it permit absolute rule over the church by a Catholic king, or by any king. If

any form of absolutism is ever permitted, or more correctly tolerated, it would be a type of absolutism over temporal matters and then subject to all of the checks mentioned above or any others that might be devised.

Although the Catholic Church used terminology" such as "*royal God-given rights*", or "*by the grace of God*", the title by "*divine right*" is an egregious exaggeration. Pagan kings of the Middle East and emperors of Rome were often invested with absolute power and revered as gods. This long accepted practice was mitigated, amended, and then abrogated by the Catholic Church when it formalized the reduction of kingly power by promulgating the Medieval doctrine of the [Two Swords](#) introduced in the fifth century by [Pope St. Gelasius](#), and expanded in the 14th century by the bull "[Unam Sanctam](#)", written by [Pope Boniface VIII](#), who further instituted the idea of temporal rule entrusted to lay men and women while the clergy retained spiritual rule thereby bringing an end to pagan absolutism. It was not until the Reformation that the idea returned. Because papal and ecclesial authority had been rejected by the Reformers, no other power existed in Protestant nations save that of the state. In this situation, the growth of absolutism was inevitable.[\[6\]](#)

Catholic kings, like Protestant kings, often endeavored to protect the unity of the faith in their respective realms; nonetheless, no Catholic king ever ruled the church, decided its dogma, directed its liturgy etc. as the Protestant kings did in England beginning with absolutists Henry VIII, his daughter Elizabeth, and then the Stuart line (of which all but one, James II[\[7\]](#), were Protestant) who all claimed to rule both church (Anglican Church) and state by divine right. The Catholic Church never accepted or bestowed the title by "*divine right*" on any king. If there were Catholic Kings who mistakenly claimed to rule by "*divine right*", the mistake was theirs not the Church's.

To state that the Catholic Church was an advocate of divine

right is to misunderstand her social and political teachings, probably because those making the claim never read these teachings, esp. the teachings closely associated with the idea, such as the Medieval teaching of the “Two Swords” promulgated by Boniface VIII in his bull, “*Unam Sanctum*” (1302) and those of Bellarmine and Aquinas indicated above.

The Catholic Church certainly *influenced but never ruled* the state in France or in England, nor was the universal church ever controlled by the state in France or in England. King Louis XIV of France imposed Catholicism, appointed bishops in his realm, and claimed to rule by divine right, but the Church never recognized his claim to such rule and was engaged in a constant battle with him over the succession of bishops and governance of the church. If he had power over the church, he could have altered her teachings and established new dogma; this was something, for all his apparent arrogance, he never did. For example, in his battle with Jansenism he did *not* rely on his own interpretation of dogma but consistently deferred to the papacy.

In conclusion, the Church was never ruled by the kings of France or England nor did the pope or bishops ever govern the temporal affairs of France or England, which were entrusted to the king or queen. **The governments of 18th century France and of 16-17th century England established their own Protestant and secular national churches and then took control of economic, political, and religious affairs of their respective nations.** Once the Liberal “*Philosophes*” gained power in France, they unleashed a reign of terror against the Catholic Church and aristocracy, invested themselves with authority to establish a new secular religion, and established new national feast days such as the “Festival of Reason”[\[8\]](#) congruent with their newly institutionalized secular religion. Absolutism, in short, was an Anti-catholic secular and Protestant thing.

Conclusion

Divine Right and absolutism are two closely related but different political phenomena. Divine Right has to do with the origins of power by the tracing of blood lines back to King David whose throne was especially anointed by the Father for His Son, the Messiah and King of Kings. Clearly, once this throne was occupied by Jesus, no other king, no matter how magnificent, wise, or self-promoting could *rightly* claim it. Thus, the Catholic Church has never advocated, advanced or consecrated the idea of kingly rule by divine right. If some kings claim to rule by divine right, it is a false claim. However, it could be construed as true, if the claimant is asserting that his power comes from God without any special claims to a royal bloodline going back to David and without any additional claim to rule over the church. All legitimate power comes from God, even presidents and congressmen receive their power from God.

Absolutism is a closely related to divine right because any king claiming to rule by divine right can be presumed to have absolute power. Nonetheless, absolutism, unlike divine right, is not about the origins of power, but the extent of power. Absolute power can extend to the temporal realm *alone*, as in the case when a king has plenipotentiary power over judicial, executive, and legislative affairs and cannot be checked. An absolutism of an even more grandiose species is that exercised by rulers who, like Henry VIII, claimed power over both the temporal and spiritual realms.

Either way, the Catholic Church never assented to either one of these two types of absolutism. Clearly, it could not assent to the latter; it is the pope as Vicar of Christ who rules over the spiritual affairs of the Church. No pope has ever acquiesced on this issue to any temporal leader, not even to the Emperor of Rome, *albeit*, they have worked closely with such leaders at various times in highly nuanced fashions. The former type of absolutism clearly never existed in a Catholic country because Catholic kings receive their authority to rule

from the church which retains a spiritual-moral check on their behavior. Many Catholic kings and princes have felt the sting of interdiction or of excommunication thereby relieving their subjects from fealty to the offending lords and monarchs.

ENDNOTES

[1]

<http://kolbefoundation.org/gbookswebsite/studentlibrary/greatestbooks/aaabooks/bellarmino/Framecivilgovch1to4.html>

[2]

<http://www.kolbefoundation.org/gbookswebsite/studentlibrary/greatestbooks/aaabooks/aquinas/regno.html>

[3]

http://www.orbilat.com/Languages/Latin/Texts/06_Medieval_period/Legal_Documents/Magna_Carta.html

[4]

Norton College:
(<http://www.wnorton.com/college/history/ralph/workbook/ralprs20.htm>).

[5] According to the Concordat of Bologna (1516) agreed to between the Vatican and the Kingdom of France, the right to present candidates for abbot, prior, or bishop was conceded to the king. The pope retained the more solemn right to confirm. Louis XIV decided to extend his power over church property and appointments to vacant benefices, and place limits on the authority of the pope in violation of the Concordat. At an Assembly of the Clergy at which this topic was the main agenda item, most of the bishops agreed to the king's demands and the issued the "Declaration of the Clergy" in favor of the king.

Pope Innocent XI (1682) responded by annulling all that the Assembly of Clergy had conceded to the king. His successor, Pope Alexander VIII (1690) issued [*Multipllice Pastoralis*](#)

Officii in which he abrogated the entire work of the Assembly and declared the “Declaration” illicit, invalid, and without any force. In response, Louis XIV withdrew his demands and submitted a letter of retraction to Pope Innocent XII (1693).

[6] “The Protestant Reformation further exacerbated the need of kings to justify their authority apart from the pope’s blessing, as well as to assert their right to rule the churches in their own realms. The advent of Protestantism also removed the counterbalancing power of the Roman church and returned the royal power to a potential position of absolute power” (New World Encyclopedia: http://www.newworldencyclopedia.org/entry/Divine_Right_of_Kings)

[7] James was also deposed and forced to abdicate by Parliament and his Protestant son-in-law, William of Orange in a coup known as the Glorious Revolution— he never regained the throne.

[8] The “Festival of Reason” was instituted on 20 Brumaire, Year II (November 10, 1793). Churches throughout France, including the Cathedral of Notre Dame, were profanated and transformed into “Temples of Reason”. The Altar of the Eucharist was desecrated by being turned into an “Altar to Liberty”. A new public liturgy was introduced in praise of the “Goddess Reason” accompanied by festive dancers wearing white Roman dresses and tricolor sashes emblematic of the revolution. This was the beginning of the dechristianization and secularization of France and Continental Europe.

Church has Taken Tougher Stance on Medjugorje Waiting Final Pronouncement

[New Era World News](#)

IN THE FALL OF 2015 [Pope Francis](#), during a return flight from Sarajevo, told reporters that the Church was “close to coming to a decision” regarding its investigation of Medjugorje. The two bishops who have been the only Ordinaries in the Diocese of Mostar where the apparitions began have both made an unfavorable judgement about the supernatural events purported to have occurred there. Bishop Ratko Perić, the current bishop of Mostar-Duvno, holds the same negative position toward Medjugorje as his predecessor Bishop Žanić, who was bishop when Mary allegedly began appearing in 1981. Bishop Peric has not only evaluated the supposed apparitions as false, he has also denigrated them as a “religious show” and “*spectaculum mundo*” ([Belaj, Marijana](#) (2012)). Bishop Perić also composed a personal letter in which he stated that nothing supernatural was occurring in Medjugorje.

However, **The Bishop of Mostar has *not* been in charge of issue since 1986.** In that year, **Cardinal Ratzinger**, acting as **Prefect for the Sacred Congregation for the Doctrine of Faith (CDF)**, relieved Bishop Zanic of the burden and **placed it in the hands of the Yugoslavian Bishops Conference.** which, since the break-up of Yugoslavia, has become the **Episcopal Conference of Bosnia-Herzegovina.**

Thereafter, **Archbishop Tarcisio Bertone, Secretary of the Congregation for the CDF**, issued a clarification in which he stated that although both Bishops Zanic and Peric have ruled against the supernatural nature of the events, the issue had been handed off to the Yugoslavian Bishop’s Conference and therefore “what Bishop Perić said in his

letter ... is and remains his personal opinion.” [Archbishop Bertone](#) stated:

*“The main thing I would like to point out is that the Holy See does not ordinarily take a position of its own regarding supposed supernatural phenomena as a court of first instance. As for the credibility of the “apparitions” in question, **this Dicastery respects what was decided by the bishops of the former Yugoslavia** in the Declaration of Zadar, April 10, 1991: “On the basis of the investigation so far, it can not be affirmed that one is dealing with supernatural apparitions and revelations.” Since the division of Yugoslavia into different independent nations it would now pertain to the members of the Episcopal Conference of Bosnia-Herzegovina to perhaps reopen the examination of this case, and to make any new pronouncements that might be called for.*

Therefore,

*“What Bishop Peric said in his letter to the Secretary General of Famille Chretienne, declaring: “My conviction and my position is not only ‘non constat de supernaturalitate’, but likewise, ‘constat de non supernaturalitate’ of the apparitions or revelations in Medjugorje,” should be considered the **expression of the personal conviction of the Bishop of Mostar** which he has the right to express as Ordinary of the place, but **which is and remains his personal opinion.**”*

In 1991 the Yugoslavian Bishop’s Conference issued binding guidelines including a statement that:

“It cannot be affirmed that these matters concern supernatural apparitions or revelations.”

Among its guidelines was one that forbids “official diocesan” and “parish pilgrimages” to Medjugorje; however, it does

permit priests to accompany groups of Catholics to provide the sacraments and spiritual direction.

Likewise, [Archbishop Bertone](#) made it clear the pilgrims could go to Medjugorje but NOT if the trip was promoted as a pilgrimage or journey to a place of authentic Marina apparitions.

“Official pilgrimages to Medjugorje, understood as a place of authentic Marian apparitions, are not permitted to be organized either on the parish or on the diocesan level, because that would be in contradiction to what the Bishops of former Yugoslavia affirmed in their fore mentioned Declaration.”

Thus, although pilgrimages are permitted, Medjugorje cannot be promoted as “a place of authentic Marian apparitions.”

Then on October 21, 2013 at the request of Cardinal Muller (current Prefect of the CDF under Pope Francis), Archbishop Carlo Maria Vigano, Apostolic Nuncio to the United States forwarded a [letter](#) regarding Medjugorje and Medjugorjian seer Ivan Dragicevic, to Msgr. Ron Jenkins, Secretary of the United States Council of Catholic Bishops (USCCB). The letter conveyed the Nuncio’s “wishes to:

“...inform the (US) Bishops that one of the so-called visionaries of Medjugorje [sic], Mr. Ivan Dragicevic, is scheduled to appear at certain parishes around the country, during which time he will make presentations regarding the phenomenon of Medjugorje.”

“It is anticipated, moreover, that Mr. Dragicevic will be receiving ‘apparitions’ during these scheduled appearances.”

The expectation of Marian visitations at the

prompting/scheduling of Ivan Dragicevic was problematic: The entire issue is still undergoing scrutiny by the the Bosnian Bishop's Conference in cooperation with the CDF.

Nevertheless, devotees continue to gather around the seers who undertake international journeys to promote the message while continuing to receive new messages. Many, as those preparing to attend Ivan's appearances, presume that the Virgin Mary is going to appear (on schedule). This is an issue in itself: The Fatima children did not know when Our Lady would appear, they knew the date but *not* the time – the August, 19 appearance was unannounced. It is an issue for the CDF for other reasons as well, primarily its acceptance of the 1991 Yugoslavian Bishop's pronouncement that stated:

*“On the basis of the research that has been done, it is not possible to state that there were apparitions or supernatural revelations....It follows, therefore, that **clerics** and the **faithful** are **not permitted** to participate in meetings, conferences or **public celebrations** during which the credibility of such ‘apparitions’ are **taken for granted.**”*

In other words, the issue is still under scrutiny but both the seers and the public often accept the credibility of the apparitions as taken for granted, when they are not. To be so, Ivan (*et al*) would have to preface his engagements with statements such as the following: The Virgin Mary might be appearing at Medjugorje and if she appears here tonight, the whole thing might be a fabrication, or a ruse, or due to my own mental incapacity or for a profit motive; these things cannot be discounted nor can anything I say or experience be taken for granted as true; I might be a fraud – we will *not* know until the Church has finalized its investigation.

Specifically, the [Nuncio's letter states](#):

“The Congregation for the Doctrine of the Faith is in the process of investigating certain doctrinal and disciplinary

aspects of the phenomenon of Medjugorje...With regard to the credibility of the "apparitions" in question, all should accept the declaration, dated 10 April 1991, from the Bishops of the former Republic of Yugoslavia, which asserts:

"On the basis of the research that has been done, it is not possible to state that there were apparitions or supernatural revelations. It follows, therefore, that clerics and the faithful are not permitted to participate in meetings, conferences or public celebrations during which the credibility of such "apparitions" would be taken for granted."

In other words, until the CDF decides on the matter, in the absence of a statement by the Bosnian bishop's, the Church is defaulting to the Yugoslavian bishops. Consequently, to avoid confusion and scandal, Archbishop Muller requested the nuncio to inform the US bishops about the seers visit in light of the 1991 Yugoslavian bishop's pronouncement, which clearly states that it is *not* possible (currently) to state that there are/were apparitions or supernatural messages.

Cardinal Muller's approach represents an increasingly active intervention on the part of the CDF; it "represent(s) a change of pastoral attitude on the part of the Holy See". It is clear that the CDF is insisting that ecclesiastical decisions be adhered to while we await the final decision of the Church.

Regarding Medjugorje, Catholics are duty-bound to obey directives from the local bishop and Yugoslavian/Bosnian Bishops' Conference, esp. directives regarding pastoral responsibilities, authentic Marian spirituality, liturgical celebrations and regulations regarding use of the church's property. Nor (according to [Colin B. Donovan, STL](#)), is it clear if Catholics are even any longer permitted to go to Medjugorje

“While the earlier statements permitted Catholics to go to Medjugorje, and even include priests acting as chaplains, the 2013 statements raise serious questions about the possibility of doing so. It was already inherent in the earlier statements that the valid basis for a pilgrimage must be a balanced Marian devotion. Catholics may not participate in any Medjugorje event that takes for granted the authenticity of the apparitions. Prior to 2013 the prohibition was placed on bishops and clergymen directing them not to conduct any formal pilgrimages to Medjugorje so as to give the appearance of official approbation when none actually existed; this extends to conferences, talks, retreats etc. hosted outside of Medjugorje as well.”

“Practically speaking, how does one go on a pilgrimage to a destination whose fame depends on an alleged apparition and not presume it to be authentic? It seems unlikely that such pilgrimages are simply a matter of tourism and not organized with encounters, conferences and other activities to satisfy a presumption of authenticity.”

Nor is *public* veneration of the Virgin Mary under the title of Our Lady of Medjugorje permitted; such a “*cultus*” amounts to a “presumption of authenticity”.

When looking at both sides Medjugorje spectrum, from “Convinced Devotees” to “Unconvinced Skeptics”, it becomes easier to understand why the latter group seems to have the stronger argument, why the Church has arrived at its current more strict approach, and why Pope Francis recently warned the faithful to be on guard for those “who always need novelty of Christian identity...They’ve forgotten that they were chosen, anointed, that they have the guarantee of the Spirit.”

He said this prior to taking a papal jab at the visionaries”,

“But where are the seers who tell us today, ‘the letter that the Madonna will send us at four in the afternoon.’”

Our Lady, he emphasized,

“...is the Mother of everyone! And she loves all of us. She is not a postmaster, sending messages every day.”

Continued Tomorrow – Why the Church has Taken a Tougher Stance on Medjugorje while Waiting for Final Pronouncement

Knowledge about “Fruits” Necessary to Evaluate Medjugorje and Other Apparitions

[New Era World News](#)

THIS IS PART TWO of a Series Entitled Confusion about Marian Apparitions. [Part One](#) ended with these words, which serve as a transition to a discussion about Obedience and then Medjugorje:

“Since Satan hates the woman and her seed, we should expect

anything pertaining to her, especially special visits to earth to guide and nourish her children, to be surrounded with confusion, lies, deceit, forgeries and above all else, by hatred and disobedience. And this is exactly what is found, especially on the ultra-liberal and ultra-conservative fringes. Although polar opposites, what they share in common is an affinity for **disobedience** and a **perversion of God's mercy**, which is either (1) forgotten, shrouded in false piety or turned into an occasion for callousness and hardness toward sinners, a wish for their punishment and chastisement rather than love, mercy and compassion as flow from the Heart of Jesus to [rescue them from hell as Our Lady requested at Fatima](#) or (2) an excessive tolerance leading to a false notion of love resulting in acceptance and even justification of sin.

The typical Medjugorje devotee will defend these supposed apparitions by citing scripture teaching that a tree is known by its fruits ([Luke 6:43](#)) and then proceed to explain how **people are praying their rosaries and fasting etc.** as if this was proof of advancement in holiness, while also ignoring that the Scripture about good fruits is connected to another teaching about false apostles:

“Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them” ([Matt 7:15-16](#)).

Fasting is a discipline that involves the body; it cannot, in itself, make a person holy because becoming holy is a spiritual matter involving the human soul. Fasting can contribute to growth in holiness by enabling a person to acquire discipline and control of themselves, control of their passions in order that they might *begin* to make an advance on the spiritual path to holiness. Fasting-mortification is a first step; it involves disciplining the body.

Meditative prayer also involves the human body and its *sentient faculties* of memory and imagination, **faculties that human beings share with animals** (but not with angels) – **sentient faculties are *not* spiritual faculties**. Meditative prayer, like fasting, involves the lower or animal sentient faculties; they are necessary but insufficient for spiritual growth, necessary to tame and order the passions and the imagination, which have been poisoned by the world, lack of proper formation in virtue, and temptation that can arise from the angelic realm. **Mediation and fasting are for beginners**, those who are ruled by their passions and imagination or who have a difficult time overcoming them. Novices must first be cleansed or purged of these affections, that is why spiritual doctors of the Church refer to fasting-mortification-meditation as the “Purgative Way.” They represent a disciplining or purging of the mind and body without which further spiritual growth cannot be attained.

Fasting is a discipline, which if *not* performed with the proper motive of love of God and neighbor is practically useless. The same can be said of prayer, and esp. of meditative prayer, which is for beginners, those who are getting prepared to walk the higher spiritual path referred to by spiritual doctors as illumination (or the “illuminative way”) associated with growth in wisdom culminating in the mind of Christ, where a person learns to understand, appreciate and ultimately prefer the wisdom of the cross. Illumination, the acquisition of wisdom leads to a still higher realm: spiritual perfection by way of love. **Perfection cannot be achieved without love; it is love that represents the highest spiritual attainment of the human soul manifest in what Teresa of Avila and other doctors of mystical theology refer to as the “*Unitive Way*”,** the sublime path of love. This path cannot be followed until a person has first conquered his-her passions and acquired wisdom, not just the wisdom contained in dogmatic theology, but the wisdom associated with the mystery of the Cross, mystical wisdom or mystical theology. It is only by

means of this wisdom that a person is able to understand and embrace the suffering that necessarily associated with love ultimately culminating in union with God and neighbor. Few people travel this road, many come to the doors of the unitive way, but recoil to the comforts of intellectual conversation:

“How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it” ([Matt 7:14](#)).

John Paul II discussed the mystery of suffering in his encyclical [“*Salvifici Doloris*”](#):

“The words of that prayer of Christ in Gethsemane prove the truth of love through the truth of suffering...This discovery caused St. Paul to write particularly strong words in the letter to the Galatians: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me: and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”[62] Faith enables the author of these words to know that love which led Christ to the cross. And if He loved us in this way, suffering and dying, then with this suffering and death of His He lives in the one whom He loved in this way; He lives in the man: in Paul. And living in him to the degree that Paul, conscious of this through faith, responds to His love with love.”

The failure of many to mount from purgation of the senses to spiritual wisdom and onward to the mystery of the cross by way of salvific love is the reason there are so few saints, but an abundance of catechists and professors (masters or quasi-masters of dogmatic theology). There are many master of dogmatic theology but **mystical theology** has few masters, it cannot be mastered in the same way as dogma – it **is not cerebral**. Mystical theology is *not* something that is learned, rather, **mystical theology must be lived**, lived in ardent love of God and neighbor according to the mystery of the Cross.

*“God forbid that I should glory, save in the cross of our **Lord Jesus Christ; by whom the world is crucified to me, and I to the world.** For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (things of the body)...From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your **spirit, brethren. Amen**” ([Galatians 6:14-18](#)).*

Paul bore the marks of Christ in his body not as a trophy, but out of love for those to whom he ministered, those whom he served:

*“I am caught between the two. I long to depart this life and be with Christ, [for] that is far better. Yet that I remain [in] the flesh is more **necessary for your benefit.** And this I know with confidence, that I shall remain and **continue in the service of all of you for your progress** (not mine-but yours) and joy in the faith” ([Philippians 1:23-25](#)).*

No one can advance in the spiritual life if they are focused on themselves, on attaining spiritual benefits for their own advancement before men

“And when Simon (the magician) saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money, Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him: Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God” ([Acts 8:18-21](#)).

Not even prayers can be answered when the heart is turned to itself rather than to God and neighbor:

“From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members? You covet, and have not: you kill, and envy, and can not obtain. You contend and war, and you have not, because you ask not. You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences” ([James 4:1-5](#)).

This is exactly the point being made here, viz., before any advancement can be made in the spiritual life, concupiscence must be brought under control and eradicated. I did not say that the passions need to be eradicated (they are all good) but concupiscence or *disorderliness* that arises from the passions due to a weak will usually accompanied by a dim intellect have to be dealt with if there is to be any spiritual progress. However, the intellect can be sharp, razor sharp, and the passion still pose a problem. Or, a person might overcome the passions and acquire wisdom but then fail to advance in love – that leads to a stop in purgatory. If failure to love results is due to intellectual pride leading to schism, it might even be worse- that is up to God to decide, “who am I to judge” such things as Pope Francis has said.

As a person cannot have prayers answered on account of their asking wrongly, neither can they advance in the spiritual life if they pray and fast with the wrong intentions or without first having obtained rule over their own house, which makes possible further advancement in wisdom and love. If all a devotee does is pray for himself or for those whom he loves – he is *not* advancing, even the Pharisees and tax collectors did the same – he must pray and sacrifice for his enemies. Instead many dream of their chastisement and pray for justice and punishment – these are human sentiments *not* in accord with the mind and mission of Jesus Christ:

“I say to you, Love your enemies: do good to them that hate

you: and pray for them that persecute and calumniate you: That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect” ([Matt 5: 44-48](#)).

Likewise, anyone who fasts without love is wasting his time. Our Lady taught her children to fast and pray for love of others, what she referred to as Reparation Prayer, Reparation Sacrifice, “Reparation Communion” all done for love of others, especially for the poorest of sinners in order to rescue them from eternal despair:

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in this world devotion to my Immaculate Heart...If what I say is done, many souls will be saved, and there will be peace” ([July 13, 1917 apparition of Our Lady of Fatima](#)).

Our Lady did *not* teach the children to merely fast and pray; **she taught them to fast and pray out of love for others.** If this is not being done or being done only for those by whom the person praying is loved, there will be little advancement. **Without love, there is no merit in such activities.** Even if a person progresses beyond the *purgative way* to the *illuminative way* and grows in wisdom so as to understand the greatest mysteries, even then, without love, such an attainment is essentially useless. Head and Heart, love and wisdom, must function together as an integral unity if there is to be an authentic expression of Catholicism. **Wisdom, no matter how great a good** (Aristotle even referred to it as the *Summum Bonum* – the greatest of all goods) **is deficient without Love.**

In fact, wisdom is not only incomplete without love, it is inferior to love – it is meant to be consummate in love:

*“IF I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And **if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.** And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.*

*“Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away... Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, and charity, these three: but **the greatest of these is charity**” ([1 Corinthians 13: 1-13](#)).*

Backing up to the purgative way regarding spiritual exercises for beginners such as fasting and meditative prayer, it is dangerous to “get high on, or “prideful about”, these lesser things; they cannot, in themselves, make a person holy. Holiness depends upon further appreciation of the wisdom of the cross acquired by illumination and ultimately depends upon death to self to better love God and neighbor without which no one can become perfect.

However, in addition to the sentient exercise of meditative prayer and mortification associated with the purgative way, there is a third element found at the beginning, throughout, and at the end of the spiritual ascent to perfection: Obedience. **Of the three, mortification, meditative prayer and obedience, it is the latter that is most**

important. In fact, one extremely small act of obedience, such as putting the lights out at 10 PM, is greater than the greatest act of mortification done without love, such as willingness to be endure torture out of hatred or pride.

Obedience is for beginners and for well-advanced proficients as well. **Obedience is greater than sacrifice**, unlike fasting and meditative prayer, **obedience is a spiritual exercise.** it is a spiritual exercise **because it involves the will, which is a spiritual faculty of the rational soul.**

Obedience does *not* differ in *degree* from mortification, it differs in *kind*; it is altogether of another species. Because it is a spiritual operation, it always exceeds that which is merely sentient or physical. The lowest operation of the higher spiritual power exceeds the highest operation of a lower physical power. The soul is the eternal spiritual image of the Holy Trinity, the body, without the soul, is merely finite dust having some likeness to God but *not* His image and not eternity.

Thus, a simple act of obedience transcends the greatest act of mortification if not elevated by love (because love emanates from the spiritual soul)!

Unfortunately, disobedience comes in great droughts at Medjugorje. As indicated, meditative prayer (such as the rosary) and fasting *etc.* are *not* necessarily fruits. **There are 12 fruits and they all flow from LOVE not one of them is *mortification* or *mediation*, because the fruits are all spiritual.**

The Twelve Fruits of the Holy Spirit:

“charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity (for love of God). 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](#)).

So when a Medjugorje devotee claims that rosary and fasting are fruits; he-she is speaking incorrectly. Fasting and meditative prayer might be manifestations of fruit if done out of love – as was said above, all the fruits flow from charity or love:

“The first disposition of the [human](#) mind towards the [good](#) is effected by love, which is the first of our emotions and the root of them all, as stated above ([I-II:27:4](#)). Wherefore among the fruits of the [Holy Ghost](#), we reckon “[charity](#),” wherein the [Holy Ghost](#) is given in a special manner, as in His own likeness, since He Himself is love. Hence it is written ([Romans 5:5](#)): “The [charity](#) of [God](#) is poured forth in our hearts by the [Holy Ghost](#), Who is given to us.” The [necessary](#) result of the love of [charity](#) is [joy](#): because every lover rejoices at being united to the beloved. Now [charity](#) has always actual presence in [God](#) Whom it loves, according to [1 John 4:16](#): “He that abideth in [charity](#), abideth in [God](#), and [God](#) in Him”: wherefore the sequel of [charity](#) is “[joy](#).” Now the perfection of [joy](#) is peace” ([St. Thomas Aquinas, Q 70, A 3](#)).

From there Aquinas goes on to demonstrate that *all* the fruits flow from love because they are manifestations of the operation of the Holy Spirit in the Soul, the Holy Spirit who is Love.

Thus, prayers fasting and all manner of piety are not indications of the working of the Holy Spirit *if* they are unaccompanied by love, love of God manifest in a willingness to die to self, do be obedient, to suffer for the good of others, to suffer with **joy** and **peace**, which **actually are fruits** – **these are the fruits to be looked for**. However, when Medjugorje is examined, it is readily seen that not only are

these fruits often absent, **there opposite corruptions are often abundantly present.** Understanding this helps to grasp exactly what the “Holy Office” intended when it stated:

[“We must resist error even when it masquerade as piety.”](#)

Scripture confirms this insight by the Holy Office; it also reveals how to spot error – error cannot hide forever behind a **masquerade of piety** nor can it hide behind **ersatz love** like Judas hid behind the purse whose contents he spent on himself. Error is revealed in concupiscence, worldliness, in lack of peace, the tranquility of spirit that comes forth from wisdom and love nurtured by humility **and obedience:**

*“Now I beseech you, brethren, to **mark them who make dissensions** and offences contrary to the doctrine which you have learned, **and avoid them.** For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches (ultra-conservatives) and good words (ultra-liberals), seduce the hearts of the innocent. **For your obedience is published in every place.** I rejoice therefore in you (not in them who are disobedient). But I would have you to be wise in good, and simple in evil. And the **God of peace crush Satan** under your feet speedily. The grace of our Lord Jesus Christ be with you” ([Romans 16: 17-20](#)).*

At Medjugorje disobedience is all over the canvas as will be demonstrated in the next article. As reported in [Crisis Magazine](#):

“In Medjugorje, we are confronted with the counter-intuitive phenomenon of the Madonna (Herself) encouraging disobedience to the successors of the Apostles, and disobedience of some Franciscans to Vatican directives.

[Pope Francis has](#) directed that the matter be looked into and has recently indicated that the process of investigation is

“nearly complete.”

[Go to Part III: Church has Taken Tougher Stance on Medjugorje Waiting Final Pronouncement](#)

Confusion about Marian Apparitions Result of the “Woman” at War with the Serpent

[New Era World News](#)

INTRODUCTION TO MEDJUGORJE AND THOSE WHO FALSIFY THE TRUTH ABOUT FATIMA:

The entire universe is resounding with the echo of Divine Logos: “Mercy-Mercy-Mercy” and of His Mother who is asking for reparation from her children for the sins of others, asking penance from those who love God for those who are steeped in sin. Our Lord and Our Lady are asking for love, mercy, compassion, and sacrifice for sinners while some schismatic (and non-schismatic) ultra-conservatives are calling for their heads, calling for punishment, divine retribution, and chastisement. The pope is correct, they don’t get it. But neither do ultra-liberals who make excuses for sins, condone them, militantly embrace them and refuse to ask for forgiveness – they don’t get it either.

The Holy Father is the Vicar of Christ – His representative on earth. As such, he is expected to mirror the wishes, will, and desires of his King. And it is the King’s will, at this special moment of human

history, that Mercy be the theme of His Church, that mercy be showered over all the earth at every time and place from the rising of the sun until its setting. Jesus, Himself, revealed to Saint Faustina that this gift of Mercy is His last gift to the Church before He returns in glory as the world's judge.

How do we know we are entering the end times, the time preceding the parousia when Christ will return in glory to judge the living and the dead? One complex and difficult way is the study of sacred scripture especially eschatological literature. A more simple approach is the fact that Jesus promised to be with His Church until the end of time:

“Behold I am with you all days, even to the consummation of the world” ([Matt 28:20](#))

And that the Holy Trinity would reveal to the Church all that was going to happen:

“I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you” ([John 16: 12-13](#)).

Then, **years after His Ascension**, Jesus appeared to Saint John on the island of Patmos and **He has continued to appear to His saints at special times throughout history.**

*“And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks: And in the midst of the seven golden candlesticks, **one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.** And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire, And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters. And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun*

shineth in his power.”

“And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last, And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. Write therefore the things which thou hast seen, and which are, and which must be done hereafter” ([Revelation 1: 12-19](#)).

In the 20th century Jesus revealed Himself to a highly regarded Polish saint, Saint Faustina Kowalska, a poor Polish nun to whom He appeared prior to World War II. Among other things, He confided to her His love for humanity and His desire to bless the world with an outpouring of Divine Mercy before His final coming as “Just Judge”. He also confided His special [love for the nation of Poland from which He said would come the “spark”](#) that would **prepare the world for His Second Coming**.

Among other things, He revealed to Saint Faustina the meaning of His eschatological statement in the Gospel of Matthew about a “sign” in the heavens that would be given humanity prior to His final coming ([Mt 24:30](#)). He told her it would be **the final sign**, a sign of mercy intended to beckon all humanity to repentance before the Great Day of Final Judgment:

“Write this (He said): Before I come as the just Judge, I am coming first as the King of Mercy. Before the day of justice arrives, there will be given to people a sign in the heavens of this sort:

*“All light in the heavens will be extinguished, and there will be great darkness over the whole earth. Then the sign of the cross will be seen in the sky, and from the openings where the hands and the feet of the Savior were nailed will come forth great lights which will light up the earth for a period of time. **This will take place***

shortly before the last day” ([Divine Mercy Diary, 83](#)).

Until that time, between now and then, He desires Mercy, especially mercy for the greatest sinners. Thus, He further revealed to Saint Faustina that *those who have the most right to His mercy are the most grievous sinners:*

“Let the greatest sinners place their trust in My mercy. They have the right before others to trust in the abyss of My mercy. ... Souls that make an appeal to My mercy delight Me. To such souls I grant even more graces than they ask” ([Diary of Saint Faustina Para 1146](#)).

Jesus has a

“...[special compassion for the worst sinners](#), because they are most in need of His mercy.”

Pope Francis is keenly aware of God’s mercy and of His desire to extend it everywhere, especially toward hardened sinners. He is acting accordingly and as the Vicar of Christ, he expects Catholic clergy and laity to do the same. **God wants forgiveness, mercy and compassion, not judgment, severity and legalism.**

The Hour of Mercy is a time to pronounce, to pronounce the good news, *not* to renounce.

“For I came not to judge the world, but to save the world” ([John 12:47](#), [John 3:17](#)).

With this Message of Mercy, along with the necessity of obedience, ingrained in mind it is much easier to unravel the confusion coming from both the extreme left and the right wing spectra of the Church concerning apparitions pertaining to the Virgin Mary.

First, it must be recognized that Satan has a special hatred for the Virgin Mary, an *enmity* placed between them by God the Father, Himself.

“I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel” ([Gen. 3:15](#)).

As she is favored above all others by the Father ([Luke. 1:28](#)), she is hated above all others by Satan ([Gen 3:15](#)). She is hated because she, like Jesus, is obedient unto death as evidenced by her willingness to give her life to accomplish the will of the Father, to give her life on account of a potential false accusation of adultery pertaining to her conception of Jesus without Joseph being the father. Mary is the first disciple of Jesus, and like Jesus, her Divine Son, Mary is obedient unto death ([Luke 1:38](#)). She is hated because she is the Mother of the Divine Logos who is the way and the life and the truth, while Satan is a murderer and a liar from the beginning. **She is the Mother of all those baptized into the truth, while he is the Father of all those who are liars**, very clever liars ([John 8:44](#)). He hates her so immensely that he vomits a river of filth from his lying and perverse mouth to carry her away to oblivion drowned under a nefarious tidal wave of calumny and deception ([Revelation 12:13-15](#)).

How do we know that Mary is the Woman hated by Satan as prophesied in Genesis 3:15. **Both *scripture* and *reason* proclaim her to be the Woman.** Jesus Himself, refers to his mother as “woman” in at least two places in scripture. First at the wedding feast in Cana ([John 2:4](#)), and then, most distinctly and clearly, **He calls Her “Woman” with His dying breath on Mt. Calvary:**

“When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother” ([John 19: 26-27](#)).

Reason also proclaims that the Virgin Mary is the Woman spoken of in Genesis 3:15. In the Apocalypse she is depicted as the “woman clothed

with the sun” and at war with Satan ([Revelation 12: 1-4](#)). In these passages, the woman is presented as the Mother of Jesus as the one giving birth to the savior. Who is this but Mary?

“And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailing in birth, and was in pain to be delivered...And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne”

What human being rules all nations from the throne of God? If the answer is Jesus Christ, then clearly the woman who gave Him birth, is His mother, the Virgin Mary.

The woman is *not* and cannot be the Church as some claim. The Church is **not** the **Mother of Christ** – The Church is the **Bride of Christ**. Nor is the Church Israel; Israel is *not* the Mother of the Son of God – Israel *rejected*, and to this day rejects, the Son of God. **Nor is Israel the Bride of Christ; Israel rejected Christ when He came with nuptial promises as the Divine Groom to wed her** ([Mark 2:19](#)). Moreover, the woman depicted in Revelation is referred to as a great “sign”, *signum magna*.

When requested by God to ask for a sign, the Prophet Isaiah informs us that King Ahaz refused; so God himself provided a sign: a Virgin giving birth to God-Emmanuel (which means **God** is with us) as the savior of the world.

*“And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore **the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel**” ([Isaiah 7:10-14](#)).*

Revelation 12 is a corollary to Isaiah 7. Both reveal the mystery of the incarnation and speak of a woman giving birth to the savior of the world as a “sign” provided by God.

“A great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailing in birth, and was in pain to be delivered.

The woman depicted in Revelation 12 is the Mother of God. **The Mother of God is a “virgin”** (as revealed by Isaiah), but **Israel according to her own prophets is a “whore”** and thus cannot be the woman revealed in Revelation 12. It is, according to Isaiah, a virgin that gave birth to God’s son, not an adulterous. But Hosea tells us, Israel is an adulterous:

*“Judge your mother, judge her: because **she is not my wife**, and I am not her husband. **Let her put away her fornications** from her face, and her adulteries from between her breasts. Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through, and will kill her with drought” ([Hosea 2: 2-5](#)).*

Other passages in the Old Testament that refer to the restoration of the marriage covenant between God and Israel are references to the New Testament Church, the New Israel with whom Christ established a “*new and everlasting covenant*” forfeited by all those members of espoused Israel who refused to accept Him when He called them to marital union, called them to be one with Him as members of His mystical body, the Church, the New Israel. The New Israel is the Bride of Christ ([Ephesians 5:25-27](#); [Revelation 21: 9-11](#); [Ephesians 5:32](#)). Thus, when the Old Testament speaks of a renewed covenant, it is clear that the reference is to Church, as in [Hosea 2:16-18](#), the passage adroitly speaks of a **future day** and of a **new covenant** while also depicting Jesus as a Prince of Peace who espouses the New Israel *not by the “works” of the old law* but by “**faith**” of the new law ([Hosea 2:18-20](#)).

*“And **in that day** (a day to come) I will make (future) a covenant with them (another covenant-thus a new covenant), with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure. And **I will espouse thee to me for ever:** and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations. And I will espouse thee to me **in faith:** and thou shalt know that I am the Lord”* ([Hosea 2: 18-20](#)).

The New Israel are those faithful members of Old Israel who accepted Christ as the promised Messiah and all of the gentiles who have been joined to Him as a result of the many Israelite who rejected Him ([Romans 11:17-24](#)).

Mary is the Mother of New Israel, Mother of the Church

The Prince of Darkness harbors a mysterious acroamatic enmity ([an enmity ordained by God Himself](#)) for the Woman clothed with the sun, the Woman clothed in light who is Mother of Christ, **the Woman who gave Christ His body, which He took from her flesh** (He is Flesh of her flesh, Bone of her bone) **in the temple of her maternal womb – the tabernacle of the Glory of God, Jesus Christ. The fact is, it was the Virgin Mary who gave God His human body – the body that suffered and died for the salvation of the world!**

Take a moment and contemplate that divine-human mystery, that singular grace that no prophet, saint, angel or martyr has ever, or will ever, emulate: The Holy Trinity synapsed with humanity in the womb of the Virgin Mary; Divinity and humanity co-existed in the Sacred Womb of the Virgin Mary. God not only became man in her womb, God took his human flesh within the walls of that womb from the body and blood of Mary herself! The body that would suffer and die for humanity is mingled with the flesh of Mary. She is the Mother of both His physical body and of His mystical body, the Church; She is thus Mother

of all the children of God, the rest of her seed as revealed in [John 19: 26-27](#) and [Revelation 12:17](#), which also reveals that the dragon or Satan

*“...was angry against the woman: and **went to make war with the rest of her seed**, (those) who keep the commandments of God, and have the testimony of Jesus Christ.”*

Clearly, Satan hates the woman and her children depicted here as “the rest of her seed”. What does the text mean by the “rest of her seed”? Ostensibly the text is hearkening back to Genesis 3:15 wherein God states that he will create enmity between the seed of the woman and the seed of Satan:

*“I will put enmities between thee and the woman, and thy **seed** and her **seed**.”*

In Genesis, the *seed* refers to Christ. The *rest of her seed* spoken of in Revelation are those borne of the Holy Spirit who make up the members of the Body of Christ having Mary as their mystical or spiritual Mother. They are referred to as the rest of Her seed because **Jesus as depicted in Revelation 12: 4-5 is the first seed and the others are his brothers and sisters, the “rest of her seed” that make up the one Body of Christ, the sons and daughters of the Woman who is the Mother of all the children of God, the Mother of the Church, His mystical body, of which He is the Head.** Naturally as Mother of Jesus, she is also mother of His body, His Church.

Jesus came forth from the Woman who had the dragon at her feet ready to devour Him at his birth through the evil designs of Herod who ordered the death of all male children under two years of age in order to assure the slaughter Christ ([Matthew 2:16](#)). Herod failed and so did Satan. They failed because Christ is Son of God the Father who was caught up to heaven to sit on the throne of the Almighty safe from the ravenous claws of the serpent:

“And the dragon stood before the woman who was ready to be

delivered; that, when she should be delivered, he might devour her son."

"And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne" ([Revelation 12: 4-5](#)).

Consequently, Satan makes war with those left behind, the woman and the rest of her seed, her human sons and daughters who make up the Body of Christ her Divine Son.

Since Satan hates the woman and her seed, we should expect anything pertaining to her, especially special visits to earth to guide and nourish her children, to be surrounded with confusion, lies, deceit, forgeries and above all else, by hatred and disobedience. And this is exactly what is found, especially on the ultra-liberal and ultra-conservative fringes. Although polar opposites, what they share in common is an affinity for **disobedience** and a **perversion of God's mercy**, which is either (1) forgotten, shrouded in false piety or turned into an occasion for callousness and hardness toward sinners, a wish for their punishment and chastisement rather than love, mercy and compassion as flow from the Heart of Jesus to [rescue them from hell as Our Lady requested at Fatima](#) or (2) an excessive tolerance leading to a false notion of love resulting in acceptance and even justification of sin.

Continued: Medjugorje Part Two: ["Knowledge about "Fruits" Necessary to Evaluate Medjugorje and Other Apparitions"](#)