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**“ Contradiction in convictions?”**

*“If a priest comes to cooperate with us in our work” – wrote Lenin – “we can accept him into the ranks of Social Democracy. For the contradictions between the spirit and principles of our program, and the religious convictions of the priest could, in these circumstances, be regarded as a matter in which the priest contradicts himself...”* (The Jesuits, Malachi Martin, p 142)

Indeed, a modernist Catholic priest has his mind completely warped by his subjective convictions confronted with real objectivity. He hinders his faculty of appreciation by his dialectic confusion of principles. It is like a mania to conciliate the Catholic Church and the Modern World with its contradictory principles.

Further, he does not pursue theory but considers himself practical, claiming to know his times with its inspirations and needs. For him, truth must be presented, in an entirely new way, to people now maturely impregnated with up-to-date fashions. In addition, he overestimates the needs and difficulties of the Church to keep an account of progress, in order to put herself at its dispositions.

However, lacking the sense of reality, he is ignorant of the objective Truth and Good. Such a modernist priest does not understand the invincible attraction that Truth has on one's soul. Having far too great confidence in human ways, he forgets to find succor from God.

In consequence, when speaking with authority as representative of God and ambassador of Jesus Christ, he makes himself seemly small and humble even to humiliate Christ's Church. Hence, he obtains human success and sometimes even indifference and contempt. He thinks that by always surrendering to his adversary, he in turn will receive more, but in actual fact, he loses ground in speech and/or deed, even more when he might be a bishop.

This is his driving force, which might be called the “possible” and the “lesser evil.” Yet, when he makes of his attitude a system, the “lesser evil” becomes the greatest evil of them all, and the “possible” shrinks without end, since the more he contradicts himself, so much the more his adversary advances and holds a different ground. Unfortunately, this is the history of the real drama of the last fifty-two years between Catholic Faith with its Tradition -and Revealed Truth- versus Post Vatican II beliefs with its Living Tradition and its “hermeneutic of continuity.” Thus, today some people have come to accept and respect the Vatican II law, including the validity (without NO doubt) of the Sacraments of the New Rite, as in the validity of the New Rite of Priestly Ordination.

Having disclosed more and more a “just middle” attitude toward reconciliation, it's remarkable to see how the fight of Tradition in keeping the Deposit of Faith has been given in to a Novus Ordo attitude, changing accordingly to the needs of our times - *“What Tradition was in the 70's or 80's, it was great for that time; but now we are in a different scenario 'Rome has changed' and it is different our attitude towards them.”*

In this perspective Rev. Fr. Garrigou Lagrange explained that a modernist person believes what is to be moderated between the evil by excess and the evil by defect... the good rises above like a summit. Moreover, mediocrity is as far from the apex as it is from the opposing vices. He tries to consider himself in the “just in the middle” when really, he is a kind of CONFUSED in the middle. It is therefore an unjust and untenable middle!

From the intellectual point of view, the “just in the middle” is not found as a halfway term between truth and error. It is found on the summit, in a serene affirmation of that, which is controlled by ONE WAY personal principle and experience, based on an abusive power of authority.

So, within today's practical and pastoral New Evangelization tendency, a “middle way” pops up as an intelligent mix of truth and error, or a “Science” of good and evil, so that a mediocre man believes himself to be doing something cool. He seeks to put harmony in everything, ready to mix everything, and ends up destroying and CONFUSING everything. He begins to place himself in the center, at an equal distance from good as from the opposing forms of manifest evil- for instance, large family and abortion.

As a matter of fact, a (confusing) modernist mind declares himself a friend of everybody in order to obtain a good standing with as many people as possible. He modestly shows himself a wise man. Then, acting as such, he concludes as being able to conciliate the diverse aspects of truth and error. So, very indulgent

towards all variations of evil – in the plan of morality- he arrives even to unite them to the good itself. Absolutely, he identifies mercy and justice (*Who am I to judge?*), as one and the same, using it to pardon the impenitent (trans-sexual couple) and to attribute to error the same rights as in truth!

The “middle just” gets overwhelming success in numbers, not only adhering indifferent people but also anybody else who is tricked by this dialectic strategy. Mass Media Services -newspapers and online network-effectively launches this spirit of contradiction. Yet, authority resides in numbers, and quantity compensates the lack of quality. The public opinion can become a worship of social principles, where the passions of the people hold sway. Actually, this is the issue of divorce people remarried wanting to receive Holy Communion.

In fact, there continually is an advance toward conformity with “the people”, toward the Humanism as integral part of the Church. Is this progressive movement in conformity with Our Lord Jesus Christ and His True Church?

Doubtless to say that a modernist priest, whose intention is to conciliate the Catholic Church and the Modern World with its New Evangelization, has really made possible and facilitated the victory of the contradiction of principles, as Lenin wished to be in a Marxist System. This systematic attitude facilitates much perversion, and even causes an atmosphere of Apostasy. It is openly a contradiction since it deplores the very effects of the causes of misbelief and immorality, of heresy and adultery, of satanic believing and hedonistic dishonesty.

Therefore, their need is to be integrated with Humanity - To be an active and effective part off man’s struggle in the Modern World, objectively too far from Truth and Good.

Here comes its practical application: Liberation Theology has been a driving force within the Catholic Church, as Lenin had foresaid it. A Jesuit priest from Peru, Fr. Gutierrez began to publish a book “*A Theology of Liberation*” in 1973. The 1968 Conference of Latin American bishops Conference (CELAM) in Medellin, Colombia, was his inspiration, when many bishops highlighted the plight of the poor, and the need to remedy their social conditions. However, it was during 1982 CELAM meeting in Puebla, Mexico, that Liberation Theology was installed as a conquering System. Fr. Dario Castrillon Hoyos was the official Secretary and Coordinator. In Brazil, Leonard Boff, Franciscan priest, founded the Community of Basis that were a 100% Communist Camps. He has recently praised Pope Francis for his active participation for the “poor.” Lastly, Gerard Cardinal Muller has (fluently in Spanish) been an activist preacher of Liberation Theology in Peru.

Thus, the appeal of Liberation Theology was endorsed by the Jesuits promising to free Catholic mind set from the outworn past of papal teaching and its ancient theological Tradition. Indeed, it has been more antagonizing for the participation in the New Humanity, in the New World Order, in the New Evangelization emerging MEN. It is a deceitful promise of evolution with the evolving conditions of progress, and with the fundamentally changing in society of man. It is the installation that Modernists brought at last the practical agreement between visible Church and visible world. Absolutely, Liberation Theology would have had no real chance of success, and the Jesuits would have had no justification for its propagation, had the Vatican II Council not taken place. Is the Jesuit Pope forged in such spirit of dialectic contradiction?

In concluding, let’s remember Archbishop Lefebvre words on December 19<sup>th</sup>, 1983 in regards to the Pope’s power: “*We stand with our Lord Jesus Christ and, consequently, insofar as the pope is truly the Vicar of Christ and acts as the Vicar of Christ and gives us the light of Christ, we are, of course, ready to close our eyes and to follow him everywhere. But seeing that this light is no longer our Lord’s, that they are leading us toward new horizons – which are explicitly called new; they don’t hide it; everything is new: new Code of Canon Law, new Missal... new Ecclesiology – this no longer works... Resistance should be public if the evil is public and an occasion of scandal, according to St. Thomas.*”

Viva Cristo Rey! Father Zendejas