



St. Joseph and the Christ Child. Guido Reni.

**Writing on Catholic doctrine and
the role of the Catholic Church in human history**

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2021



Triumph of the Eucharist. Bartolome Esteban Murillo

Oct. 13, 2021 - Ternaries and Trinities

I had an odd upbringing, from a religious point of view, in that when I was a young child my father was a lay leader with the Society of St. Pius X,¹ a Catholic traditionalist group founded in 1970 by Archbishop Marcel Lefebvre, that continued to ordain priests and hold Latin or “Tridentine” masses after Vatican II ²(1962-1965) had directed priests to say Mass in the vernacular language of the countries in which they ministered.

I think my parents must have contributed financially to the building purchase of a church to house the congregation for Latin masses celebrated by the priests: Holy Nativity Roman Catholic Church, located along Moorestown Road in Nazareth, Pennsylvania.

The church was built in 1935, and purchased by the SSPX congregation in 1977. They celebrated their first Latin Mass there on Sept. 18, 1977. 2002 Morning Call³

My earliest childhood memories include getting up very early in the morning in wintertime with my parents and three older siblings, putting on a white blouse, a wool plaid skirt and itchy wool tights, skipping breakfast (fasting before Communion), piling into our family’s red Volkswagen bus, which had no heat and old scraps of carpet covering the metal floor, and driving from our house in Allentown to the church in Nazareth.

There, I would sit and stand and kneel and listen to the priest and the parishioners say the Latin words, and watch him perform the rituals, and pray with my parents and sisters and brother. I spent those hours looking at the concrete floor under the kneeling benches, and waiting impatiently for the final words of the Mass — the few words I recognized at that young age: “Ite, missa est.”

Go, Mass has ended. Then followed the delight of breaking the fast, eating donuts in the church basement while the grown-ups drank coffee from big stainless steel urns.

I had my first confession and my First Holy Communion preparation at that church, receiving the sacrament of First Holy Communion in Spring 1981.

My brother served as an altar boy, and my sisters participated in the May Queen ceremonies.

Later, after my older siblings had left for college, there was a rift within the Holy Nativity congregation. For a while, we worshipped in a conference room at the Holiday Inn in Bethlehem, Pennsylvania, using a folding altar that my father helped to build, that was kept in our basement between services, draped in altar coverings that my mother laundered each week.

When the society leaders were excommunicated in the late 1980s, the congregation we had been attending fell apart before I could go through Confirmation. My parents' marriage also hit a rough patch, and I spent a couple of years attending Episcopalian services with my mother.

¹ <https://sspx.org/en/about/history>

² <https://vatican.com/Vatican-II/>

³ <https://www.mcall.com/news/mc-xpm-2002-04-01-3413630-story.html>

I went to college, met the man I would later marry, and served as president of the Penn State Students for Life club, which worked to protect unborn children from abortion. I organized campus demonstrations and wrote essays for the student newspapers.

I studied Philosophy and Natural Sciences, trying to approximate the Great Books curriculum⁴ at St. John's College in Annapolis, which was financially out of reach. I read Plato and Socrates, St. Augustine and St. Aquinas, Husserl and Heidegger: the Ancients, the Medievals and the Moderns. I got very interested in social and political philosophy, and my views on many issues moved away from traditionally conservative views, toward liberal and "social justice" views. During my three years at Penn State, I attended one or two Catholic services at the campus Catholic center.

After graduation, I moved to Massachusetts to work as a reporter, and after a year, I moved to Boston to enter a doctoral program in Philosophy at Boston College, a Jesuit university. But I only lasted one semester; after taking a class with feminist theologian Mary Daly⁵ and other things happened in my personal life, I realized I wanted to be with the man I loved and raise children with him.

After I moved to Tucson, Arizona, to join my then-boyfriend, now-husband, and got pregnant and gave birth to our first child, we briefly attended English-and-Spanish Catholic services. Then we moved to New York City just before the terror attacks of September 11, 2001.

As George W. Bush moved the country toward war with Afghanistan and Iraq, we began attending lectures at Unitarian-Universalist congregations, where speakers including one of the Berrigan brothers⁶ gave voice to the concerns of anti-war people coming from many different spiritual traditions.

This was also around the time that the full extent of the Catholic Church's sexual abuse of children and coverups and denials by church authorities became widely understood all around the world, a betrayal that led to widespread disgust and a turning away from the church by millions.

In 2003, my father gave me a copy of Malachi Martin's *The Keys of This Blood*.⁷ I read it, and then tucked it away on a bookshelf.

Our admiration for the eclectic traditions and social justice work of the Unitarian-Universalists carried us through the next seven or eight years, while we lived in North Plainfield, New Jersey and were active members of the First Unitarian Society of Plainfield.

We taught Sunday school, helped at church suppers, and I chaired the social justice committee at FUSP, organizing events and trying to live my moral values. This went right up to the point of one cold winter night, bringing home a homeless woman named Maria who sheltered in an unused covered doorway on the stone steps of the stone church, spoke only Spanish, and struggled with mental illness.

⁴ <https://www.sjc.edu/academic-programs/undergraduate/great-books-reading-list>

⁵ <https://liberationtheology.org/people-organizations/mary-daly/>

⁶ <https://www.encyclopedia.com/people/social-sciences-and-law/social-reformers/berrigan-brothers>

⁷ <https://www.simonandschuster.com/books/Keys-of-This-Blood/Malachi-Martin/9780671747237>

After a few nights at our apartment, I took her to a mental health inpatient clinic, but she didn't stay more than a few days, because she had no money and no health insurance. In my memory, the next time she appeared on the doorstep, the other members called the police to have her moved along. I don't know the exact sequence of events. I may remember wrong. But the result was that I realized I had less in common with the other members of the congregation than I had previously believed.

Shortly after that, we moved our family to State College, Pennsylvania, and after a few visits to the Unitarian-Universalist Fellowship of Centre County, we kept our distance from organized religions altogether.

Following my interest in the peak oil writing of John Michael Greer,⁸ who also served as the Archdruid of an American druidry organization, I read and explored nature religious rituals and beliefs for a few years. I read about Taoism and Buddhism.

My father passed away in 2017, and I put a memorial stone in my backyard raspberry patch, bearing the words: "Dear God, be good to me. The sea is so wide, and my boat is so small."

The Breton Fisherman's prayer, a needlepoint of which still hangs on the wall in my mother's kitchen.

A few months ago, I realized that druidry wasn't the spiritual path for me, and also came across a comment thread at one of Greer's websites in which someone observed that the Catholic Latin Mass as celebrated for centuries, before Vatican II, is one of the most powerful white magic rituals in the world.

As the human world has descended into dark evil during these last two years of dehumanization through government-led and government-sanctioned lies and medicalized totalitarianism, protection from and banishment of evil — and the promulgation of good to thwart evil — have both come to preoccupy me a great deal.

In January 2021, I attended a meeting of FreePA in York, to connect with other Americans increasingly worried and angry about tyrannical and profoundly immoral government-driven corporate intrusion into private, personal lives and liberties. A speaker at that meeting mentioned the name of a psychologist who was helping others process the cultural and spiritual collapse, and after contacting her, and getting the name of another psychologist who had more available time, I started meeting online with him. His viewpoints were strongly shaped by his Christian beliefs.

In March 2021 I joined Gab, at which many users are open and joyous about their Christian beliefs and how those beliefs shape their lives and inform their decisions.

Over those months — roughly May to July 2021 — my late father's presence in my imagination grew. I began reading the Bible, pretty much for the first time (I think I tried once before in my early 20s, bogged down in Numbers and gave up).

⁸ <https://archdruidmirror.blogspot.com/>

From there, I reconnected with the rosary in August or September 2021, and got some books of daily reflections by St. Francis and St. Augustine. And then in emailing with my mother — with whom I have a difficult and painful relationship — I learned that she had recently attended a Latin Mass in the Allentown area.

I was surprised. I thought they were banned. But some online research turned up the information that Pope Benedict XVI, who served from 2005 to 2013, explicitly authorized and endorsed Latin Mass celebrations by Catholic priests in 2007 through a papal letter called *Summorum Pontificum*. With a little more research, I learned that the Traditional Latin Mass is celebrated once each month in Centre County, at St. John the Evangelist Catholic Church in Bellefonte, by priests who travel from St. Vincent Archabbey in Latrobe.

On a Sunday in early October 2021, I attended. Being there, with the smell of incense and the familiar motions and the Latin syllables rising from deep memory, was strange for lots of reasons.

But it was powerful and I will continue attending and trying to learn more. Afterward, reading the church bulletin, I learned about local radio stations that broadcast Catholic programs and have been saying the rosary along with the radio programs one or two times a day.

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We live in a time of enormous fear.

It is worsened by the media we consume.

Some people are terrified of Covid and virus-caused death, watching the case numbers, hospitalization numbers and death numbers rise and fall, and listening to the authorized narratives about spread and containment and the promise of “safe” and “effective” novel and experimental “vaccines” as salvation.

For those who have already taken one or more doses — whether freely, with informed consent, out of a sincere risk-benefit analysis based on their personal medical situations, or whether in ignorance, or under duress and coercion — there is now a growing fear of the suffering, pain and death they and their loved ones might experience as the medium and long-term effects come more sharply into personal and public focus. They may now be starting to explore sources of information that have been blocked from most mainstream platforms.

Others, who started considering dissenting information earlier, have not taken any doses, are not afraid of Covid. We see it as a normal human respiratory/vascular disease from which most people, with healthy immune systems, recover completely, and which takes away people already sick enough, or old enough, to be near death. We see Covid as one among many risks that humans confront in the normal process of living a human life circumscribed inevitably by mortality.

Many of us are, however, terrified of being forced to choose — and watching our loved ones be forced to choose — between seeking truth, exercising reason and medical and bodily autonomy, honoring the dignity and integrity of the human individual, following our consciences and upholding our religious faith and moral values on the one hand, and holding onto right livelihoods and educational opportunities on the other.

We are terrified of the political maelstrom that finds the American government coercing private businesses — through financial bribes and threats of financial reprisals — to coerce individuals to take experimental injections that are by-now-obviously deadly on their own for many previously healthy people, and also demonstrably useless for stopping Covid infections and transmission.

We are terrified of becoming complicit in evil, and damning our eternal souls to hell.

All while cheap, safe treatments exist and are withheld from the sick *by their own governments*, and doctors and nurses prepared to care for the sick compassionately and safely using these medicines are blocked and fired from doing that lifesaving work *by their own governments*.

We are terrified by the prospect of continuing to live in a web of lies and injustice still being spun and promoted and imposed to this day by secular authorities, despite all the evidence of the intrinsic harmfulness and infection-control-ineffectuality of the inoculations.

We are terrified by the seeming impossibility of finding the exit from this nightmare as it becomes clearer each day that the war we are in is not a medicinal war with a virus.

We are in a spiritual war between good and evil. Our government leaders are not simply ignorant, or innocently mistaken, or even innocently silent bystanders — those who do not speak up to protect and defend human dignity and free will.

They are engaged in evil acts of commission and omission.

However you conceive of the Divine, unless you worship Satan, God doesn't condone or advocate for psychological and physical torture, medicalized forcible rape or killing. God doesn't condone throwing people out of work and throwing their lives into chaos to increase profits or expand social control.

Fear on all sides. Where is the ternary? Where is the mid-point in which we can find refuge and resolution and ways to regain confidence and move forward with living life?

The ternary is faith in God, and God's plans for the world and its people.

So last night, I pulled the book my father gave me in 2003 off the shelf and started reading it again.

Published in 1990, *The Keys of This Blood* by Malachi Martin is a detailed account of the three-way spiritual battle being fought on the geopolitical battlefield of all our lives, between Leninist communism, corporate globalism and the Catholic Church, as it was fought by Pope John Paul II.

So, pulling together the threads of my early childhood religious training, my philosophy and natural sciences studies, and my young adult vocations of motherhood, journalism (reporter and blogger), law (paralegal) and community organizing, I'm setting out on my mid- to late-adult path.

What that means for *Bailiwick* is that it will, until God steers me in a different direction, be a place where I write and post essays about geopolitics from a Catholic perspective. At first, and probably for several years, it will be essays inspired by readings of Martin's book, including efforts to research and pull into the writing information about developments in the spiritual battle that have taken place since 1990, when Martin published his work.

In the name of the Father, and of the Son, and of the Holy Spirit.

In Nomine Patris, et Filii, et Spiritus Sancti.

Dec. 17, 2021 - Teleopolitics. Plan of study.

I'm a little more than halfway through my second reading of Malachi Martin's *The Keys of This Blood*, which I first read around 2003 and began reading again in mid-October this year.

I picked it up as part of my effort to understand the current Covidian moment in human history.

Reading Martin's book, unsurprisingly, has led and will continue to lead me down many side roads into other authors' books and essays...

I anticipate writing analytical and reflective essays like this one, with a goal of one each month...

Teleopolitics

As I've struggled to understand what's happening in the human world these past few years, I started thinking about transcendent, soul-cognizant, moral frameworks of human meaning — Catholicism, in particular — as contrasted with the secular, “scientific,” “public health,” materialist, body-focused frameworks put forward by many political leaders and amplified to overwhelming conceptual dominance by public writers and speakers in the legacy media.

For the last couple of months, I've been thinking about theology, politics, and theo-politics, and other concepts related to the religious, spiritual dimension of human social systems such as governments, political organizations and civic institutions.

I began playing with the term “teleopolitics,” to describe the study of human politics as natural phenomena that reflect varied concepts of the meaning of human life, and varied views of the ultimate moral purposes to which humans and our political projects are aimed.

"Political teleology" is a subject that has interested thinkers from Aristotle to Immanuel Kant, but I haven't yet found other references to "teleopolitics."

“Politics” is a fairly common term. It's defined by online Merriam-Webster as “activities that relate to influencing the actions and policies of a government or getting and keeping [human] power in a [human] government.”

“Teleology” is a subject which Aristotle explored in great detail, although the term itself apparently originated in the 18th century.

Online Merriam-Webster defines it as:

- “the study of evidences of design in nature;
- a doctrine (as in vitalism) that ends are immanent in nature;
- a doctrine explaining phenomena by final causes;
- the fact or character attributed to nature or natural processes of being directed toward an end or shaped by a purpose.”

For Aristotle, Kant and others who have written about political teleology, the topic seems to be understood as the purpose of politics itself. This is only an initial impression; I need to read more of their work to understand better.

I mean something a little different, though.

I'm interested in thinking about political systems with reference to the ultimate purpose of human beings, and, from the other side of the equation, thinking about the ultimate purpose of humans in terms of how any given governing power system helps or hinders us in our efforts to reach our ultimate goals.

Teleopolitics would be the study of concepts of human existence, meaning and ultimate purpose, and how those form the moral foundations of past, present and future political and governmental projects.

And it would also be the study and practice of politics as if the ultimate purpose and meaning of human existence matters to how governments influence how citizens live their lives as individuals and in society.

I propose to read and write examinations of recent and current human events and political developments, by expanding my historical knowledge and applying this conceptual framework.

For example, I'd like to think through relatively recent events, from the Maastricht Treaty forming the European Union in 1993, and the North American Free Trade Agreement (NAFTA) in 1994 through the Brexit vote in the United Kingdom and the election of Donald Trump in the United States in 2016, to Covid-19's ongoing predominance, and whatever events come along next.

Schwabian secular technocracy

Rarely, political leaders explain their views of human meaning and purpose clearly and honestly, and explain how their political agenda aligns with those views. Dennis Kucinich⁹ might be an example of a living politician with that kind of integrity.

Often, political leaders make statements in public, and take opposite action behind closed doors. That's known as hypocrisy and corruption. It's common.

A good current example: Congressional conflicts of interest and profiteering¹⁰ from financial investments in vaccine manufacturers, PPE manufacturers, Covid treatment manufacturers and other pharmaceutical and medical businesses.

In public, lawmakers claim they want to control infections and end the pandemic.

⁹ <https://www.pewforum.org/2008/11/04/religion-and-politics-08-dennis-kucinich/>

¹⁰ <https://www.businessinsider.com/lawmakers-bought-sold-covid-19-related-stocks-during-pandemic-2021-12>

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Government leaders could acknowledge the truth: that the virus never posed the massive societal threat they claimed at the start; that it's mild in most cases, and treatable with medications that have long safety records in most other cases; that it's been endemic since Spring 2020; and that it's an airborne aerosol that spreads the same with or without masking and social distancing practices.

Government leaders could leave people to get on with life without the major restrictions on freedom of speech, religion, assembly, association and movement that have been imposed under the alleged state of emergency.

Government leaders could also leave patients and doctors free to deal with illness using their own judgment about each unique case, without blocking access to older medications and revoking medical licenses, and without coercing people to take novel "vaccine" pre-treatments that are useless for their stated purpose (stopping infections and transmission), and carry non-negligible risks of harms for individual recipients (cardiovascular, neurological and other systemic damage) and for populations (vaccine-driven viral mutation).

But if they said those true things, they would also tank pharmaceutical and PPE sales, corporate profits, share values and their own investment portfolios.

So most will keep quiet and watch their financial wealth grow.

Sometimes political leaders say nothing about their overarching purposes. The goals must then be inferred from observable actions.

Take, for example, Klaus Schwab and the World Economic Forum's "You will own nothing, and you will be happy" slogan for Agenda 2030. Set aside for a moment the strong possibility Agenda 2030, much like Covid-19, may be partly a psychological manipulation exercise aimed at frightening, confusing, distracting and thereby quelling popular unrest over moral, social and economic conditions in countries around the world: unrest that would otherwise be directed at the same managerial elites who handle most governance these days.

"You will own nothing, and you will be happy" is explicit on the practical level. It says how the global government intends to allocate resources, how we-the-governed are to live our lives, and how we're supposed to feel about it.

It conveniently leaves out who will own the "everything" commodities the rest of us merely rent. It leaves out how, and by whom, "happiness" will be defined and measured, although it implies that "happiness" is correlated with "things."

It leaves out descriptions of recourse for putative renter-class members who think we might be happier, or live some set of non-"thing"-based values better, under a different way of organizing society with different methods of allocating ownership and use of land, time, housing and tools.

The slogan "You will own nothing, and you will be happy" — almost a hypnotic suggestion in its rhythm and simplicity — also leaves out *why* those who pitch and implement Agenda 2030 think the rest of us should see it as a good way to organize ourselves in our societies.

Human meaning within secular technocracy

Secular technocrats don't say aloud what they think the ultimate moral purpose of human life is. They leave out how they conceptualize the meaning of human life; they make no effort to persuade those outside their own ruling class, that their political vision is good.

But the intentional invisibility and silence — ignore the man behind the curtain — should not be mistaken for no view at all.

The view can be inferred from the policies, particularly those that shift governing power away from elected legislators responsible to voting citizens, into the hands of unelected technical “experts” and managers beholden only to secular technocracy itself and the power and control over others technocracy confers on technicians.

This shift has been happening from the local to the international level for decades. It explains the growing power, obscured but visible on close examination, of local officials like municipal managers, through state and national officials like public health authorities, up to multinational and international officials at organizations like the European Union, International Monetary Fund, United Nations and Schwab's World Economic Forum: the haunt of Davos Man.

In grossly simplified terms, secular technocrats regard a human being as a perishable, demoralized, soulless, meatsack that consumes raw materials and produces waste, in processes directed and managed by experts using technology, to increase the controlling power and resource wealth of the individuals controlling the managers.

A human being's labor is useful as raw material for extraction, manufacturing, distribution and services.

A human being is useful as someone who can be charged purchase, rent and debt payments to feed, house, clothe and educate themselves and their children during their productive years.

And a human being is to be ejected from society like garbage when they become surplus to requirements: tired, injured, sick, old and disobedient.

Secular technocrats believe there are too many humans, and that the global managers are entitled to determine who lives and dies, and how.

Human meaning within Christianity

Human beings are a very different natural animal within Christianity: the teachings of Jesus to his disciples during his life, handed down through the generations across two millennia since his death.

Within the Christian moral framework, each human being is a unique, immortal soul, briefly wrapped in a physical body. Humans make free choices about our actions day-to-day, more or less aligned with the Ten Commandments and other teachings. We are on a road toward final judgment — date and time unknown — to be followed by eternal bliss in heaven, eternal pain in hell or Purgatory in between.

Within a Christian teleopolitics, all human relationships from the familial to the societal, including political relationships between governors and the governed, are temporal opportunities for human souls to exercise our inherent freedom of choice.

We are given daily opportunities to draw on scriptural and theological teachings; prayer; and guidance and support from priests and pastors, to help us choose good acts and avoid evil acts.

Good acts are those aligned with the virtues of grace, truth, faith, hope, charity, love, humility, wisdom, prudence, justice, reason, temperance, courage, diligence, patience and kindness.

Bad acts are those aligned with the vices of false witness, greed, despair, cruelty, pride, anger, envy, sloth and lust.

Secular technocratic teleopolitics are incompatible with Christian teleopolitics.

Humans either have a transcendent meaning and purpose, or we don't.

I think we do. I think we're more than our biological functions and commercial transactions. There's more at stake than expanding access to consumer goods and extending lifespans. Our universal religious yearnings are more than random electrochemical signaling in our brains.

I also think picking a side matters a lot in this particular time and place, because the American experiment in self-government is based on Christian teleopolitics.

Christianity inspired and permeated Western European culture.

It therefore also infused America's founding by immigrants from Western Europe under Enlightenment influences, as a human political experiment in self-government and individual liberty under rule of law, as contrasted with the classical feudal monarchies and "divine right of kings" that preceded it.

Christian leavening helped America's political teleology rise in the late 1700s and then develop across two centuries until roughly the 1950s, when the post-war secular technocratic ideology took root, for lots of reasons, some of which I hope to explore in future essays.

Despite the human fallibility of our leaders and our obvious moral failings as a society — exploitative, dehumanizing slavery and imperialism among the most evil of the sins — our

Constitutional framework was designed to maximize daily opportunities for American citizens to freely choose virtues and freely shun vices, because its foundation rests on individual freedom.

Secular technocrats have used Covid-19 to kneecap Christianity and along with it, the principles of individual freedom, moral autonomy and integrity that the American people embody in our homeland and represent for people around the world.

Christianity and secular technocracy differ most profoundly in how they each regard the human faculties of intellect, reason, conscience, free will and individual moral responsibility.

For Christian theologians and faithful believers, these human attributes are essential to God's plan. He could have created humans as purely obedient automatons incapable of choosing vice, but instead created us as potentially disobedient humans capable of choosing virtue.

Why?

To oversimplify: because there's no morally good way to hold someone accountable for actions over which they have no personal control, and because being honored, worshipped, loved and obeyed by someone who's forced to do those things is stupid and meaningless.

Being respected and honored by creatures who can think and choose freely whether to do those things *or not do those things*, is part of the inexpressible goodness of God, His Creation, including us humans, and His plan. (That's a short, very oversimplified synopsis of Aquinas' *Summa Theologica*, Question 83, "Of Free Choice," which is also a topic I hope to explore more in future essays).

Intellect, reason, conscience, free will and individual responsibility are useless to secular technocrats, whose primary admonitions to adherents and heretics alike are: "Do not think; obey."

Secular technocratic teleopolitics are not only incompatible with Christianity; they're also incompatible with the American experiment in human liberty and democratic self-governance.

Covid-driven secular technocrats don't experience the ensuing chaos of compliance from some, and resistance from others, as humiliating indictments of their untrustworthiness and the untruth of their messages.

They apparently don't know or care that if the instructions made sense, most people would follow them voluntarily, with no need for terrorizing, shaming, shunning, punishing and fines.

Again, observers must infer that they don't experience the chaos of mixed compliance and resistance as humiliating, because they keep doing and saying the same nonsensical things over and over again with no self-reflection, substantive responses to critics or course corrections.

Teleopolitics of the American Constitution: separation of church and state

Clearly, the connection between Christian teleopolitics and America's Constitutional government implicates the "wall" separating Church and State in America.

I agree with those who argue that the framers of the American experiment intended the separation to be one-way.

As with so many other principles enshrined in the Declaration of Independence and the Constitution, but deliberately pushed out of sight by secular technocrats, the "supreme law of the land" is all about limiting the power of the government to interfere with the people.

Secular technocrats prefer to think of legal systems as protecting governments against interference by the people.

American rule of law as designed, if not always as enforced, is emphatically not about limiting the power of the people: the individual human beings whose explicit, informed consent-of-the-governed is the original source of all government authority.

The First Amendment prohibits the government from establishing a state religion and prohibits the government from interfering with individuals' religious beliefs and practices.

It doesn't block citizens from bringing our own religious values into public service as elected officials, when adopting public laws and spending public money. As John Adams said, "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."

This means neither the President, nor Congress, nor the Supreme Court, nor state or local governmental agents, can sponsor a sole State religion. Nor can they block electoral access to the levers of power by anyone who holds spiritual or moral convictions that differ from those held by current public officials.

At least, they can't block that access and stay on the right side of Constitutional rule of law.

Candidates and elected government officials are free to articulate moral and spiritual values to the electorate when seeking public office and proposing public policy.

Lawmakers and judges can also base budgets, votes and court rulings on moral and spiritual values derived from their own religious beliefs, so long as those budgets, votes and rulings don't violate the Constitutional, human rights of citizens.

Prohibiting public servants from deriving divine inspiration for earthly work would have made no sense to the framers of the American experiment, because they drafted the Constitution based on moral traditions carried through 18 centuries of Western culture by the Roman Catholic Church and the multitude of Christian denominations that split from Catholicism.

The framers embedded those values in the Constitution, making it a formal system for protecting inherent individual human rights and dignity, as divinely bestowed by God on each person, to be protected by morally-good human governments. Or violated by morally-evil human governments.

It's also possible for individual lawmakers, judges and executives to simultaneously believe two distinct things: first, that his or her Christian denomination is the one true faith and second, that that all human beings, regardless of their professed faith or complete lack of it, are entitled to Constitutional protection of their God-given human rights against government interference.

This is because in the Christian worldview, there are two kinds of people. There are some who are already stumbling along on the Christian path, and need to be free to keep stumbling.

There are others who — with time, grace, and opportunities to exercise intellect and free will — might find their way onto that path at any moment in the future.

Both kinds of people need their human liberties to be protected.

It's not just possible for humans to hold onto faith in God's plan and honor the human rights of non-believers. It has a strong record of success already.

That dual-priority form of government was practiced for about 200 years, gradually expanding liberty, property and due process protections for the class of white landed men only, to white men of all social classes, to men of all social classes, including African-Americans, to men and women of all social classes and races in America, to men and women of all social classes and races in many other Constitutional, rule-of-law republics and democracies around the world who were inspired by the American example.

Conversely, without attributing the inherent liberty of human beings to our equal status as creatures created free *by God*, and holding our governments accountable for protecting even the liberty of those who don't believe in Him, human freedom will contract again, until it's only protected by and for wealthy white males. For Davos Man.

Human freedom certainly can't be expanded further, to shape the lives of more of the world's people, without the moral foundation of Christianity.

There are good reasons for governments to serve the needs of people by protecting human rights like moral autonomy and bodily integrity, rather than for people to be treated as more or less servile, dispensable laborers and consumers existing at the pleasure of entitled government officials.

But those reasons are entirely based on Christian moral precepts about human purpose, dignity, and freedom.

The survival of human freedom within political systems therefore depends on the survival and strength of Christian cultural values, leavening those political systems with moral purpose.

Covid-19: secular technocracy undermines civil liberties

I confess, even though I've understood secular technocracy trends for a long time and implicitly endorsed them by working for the last 20 years on secular citizen campaigns to reform local governments, I thought American legislatures and courts retained enough moral backbone to protect human rights from the medicalized totalitarianism of Covid-19.

I've been intensely disappointed to find they don't have that strength.

Even if these Constitutionally co-equal branches reassert their authority and roll back executive and regulatory overreach, the fact remains that for two years already, the American people have been intimately controlled by managerial dictators.

We've lost years of social connections, communal worship, political gatherings, work, education and health care: non-Covid medical diagnoses and treatments. Millions of marriages, family bonds, friendships, and livelihoods have been ruined.

When it mattered, the elected men and women allegedly running our major civic institutions were impotent, or worse, complicit. So far, they still are.

Even though I was aware of secular technocracy and how it blinds and binds the citizenry to protect the entrenched managers from popular reform campaigns, its incompatibility with Christian-American teleopolitics came into much sharper focus through the coordinated, cross-border official responses to Covid-19.

With millions of other subjects, I watched as the same policies were put forward across governments, non-governmental organizations, political parties, schools and religious institutions, and print, radio, television and Internet media and entertainment.

Without public evidence presentation or judicial review.

Without public debate or legislative ratification.

Solely on the basis of a self-proclaimed emergency, Management suspended Constitutional protections for First Amendment rights to freedom of speech, religion, assembly, association, commerce and movement.

They suspended Fourth Amendment freedom from government search and seizure of persons and property, without due process of law.

Instead, secularized governments in America and all over the world stripped the meaning of human life down to mere biological survival from infection with a single disease, imposed by unconstitutional color-of-law¹¹ "mandates" by unelected, unaccountable executive branch technocrats and global corporate shareholders.

¹¹ <https://www.justice.gov/crt/deprivation-rights-under-color-law>

Elected legislators and judges were unable to stop the stripping; some tried,¹² only to have their efforts thwarted by Management simply ignoring their rulings, or by higher-ups stalling or overturning the measures.

The so-far successful attack on freedom, and the so-far failed defense, both revealed that there is no compelling solely-secular, solely-materialist reason for governments to protect citizen human rights like moral autonomy and bodily integrity.

If there were, the violations would not be ongoing.

Covid-19: secular technocracy substitutes itself for religion

Covid-19 has another interesting teleopolitical dimension, in addition to stripping Constitutional protections for civil liberties from American citizens.

Secular technocrats created a hybrid politico-religion, by adding elements of transcendent religiosity to public health policy. They successfully positioned technocracy not just as a form of government empowered to manage physical access to goods and services during ordinary times and crises, but also as a religion empowered to fulfill citizens' spiritual needs.

They've established a State religion — turning the First Amendment upside-down — and are now using it to deprive nonbelievers of equal protection under the law by systematically locking them out of civil society: jobs, housing, education, travel, public accommodations in restaurants, bars and theaters.

The secular religion of Covid has struck a chord, clearly, with millions of people, and I empathize.

They'd been looking for something transcendent, *as human beings always do*, and they found a simulacrum of it, in their sense of being part of the Covid-19 fight: something larger than themselves; something that requires sacrifice. Obedience. Subordination to the will of another. In this case, subordination to self-appointed human authorities and orthodox materialism.

On some level, practicing Covidians feel the existential void left when America moved away from the rich trove of our Christian heritage and — bereft of this key source of meaning — have filled it with the shabby materials made readily available by the 24/7 media churn: obedience to the Centers for Disease Control catechism of physical isolation from other humans, face-masking and vaccines.

Devout Covidians are those people for whom Anthony Fauci is infallible, regardless of his obvious self-contradictions and illogic. They're people in whose minds putting on a face-mask is construed as a potent faith-based expression of simultaneous self-preservation and selflessness. They're people to whom novel injections are a holy sacrament akin to the Eucharist, the acceptance of which separates the saints from the sinners and the saved from the damned.

¹² <https://renzlaw.files.wordpress.com/2020/09/pa-butler-v.-wolf1.pdf>

Suppression of Christians; Christian resistance

The incompatibility of secular technocracy and Christianity was well-hidden for many decades, as rising this-world consumerism and standards of living in Western democracies since the end of World War 2 distracted many people from thoughts of the eternal next world.

Technocrats have also worked for a long time, with others, to break the links between daily concerns and concerns for eternity, and to discredit and suppress Christian voices from the public sphere.

At the same time, Christian institutions including the Roman Catholic Church have decayed from the inside, weakening their moral leadership worldwide. (As my study continues, I hope to explore the institutional decay events that occurred between 1990, when *Keys of This Blood* was published and 2020, particularly priest sex abuse and coverups, through the same teleopolitical framework.)

Christians are often quiet by choice.

But they're also rendered almost invisible involuntarily in many human social settings — particularly online — by changing word definitions, censorship, deplatforming,¹³ contemptuous dismissal, and other minimization, marginalization and erasure techniques used by secular authorities now, and used by despots throughout all of human history.

As the Covid-19 crisis has unfolded, these same technocratic power centers have intensified their efforts to suppress Christian morality, and in particular, Christian concepts of human freedom, the search for truth and the rejection of lies.

They've worked at that as hard or harder than they've worked to suppress the spread of infection.

Why?

Because people who think about our immortal human souls, our free human will, and our inherent human dignity as individuals, people who test assertions, search out truth and turn away from lies, no matter how enticing the lies or how powerful the liars — are really bad at being submissive subjects.

Secular technocrats need submissive subjects to manage and control. It's *their* entire reason for being and ultimate purpose.

Just by acting like free human beings, Christians and nonbelievers who still uphold the American principles of free speech and other civil liberties as inalienable human rights, not revocable privileges, inspire others to act that way too.

Like yeast in flour: leavening.

¹³ <https://news.gab.com/2021/12/08/christians-december-6th-was-your-wakeup-call-about-what-is-coming-for-us-all/>

As with many other natural phenomena, suppression elicits resistance forces, which push in the opposite direction. I think that's happening for a lot of people.

It certainly happened for me. If the legislatures and courts had upheld Americans' civil liberties against the lies and controlling predation of state and federal public health experts and pharmaceutical executives in 2020, I would not have been open to grace leading me back to faith and the Roman Catholic Church of my childhood in 2021.

Despite the efforts of secular technocrats, millions of Americans still firmly embrace Christian moral values and daily practices, and American principles of individual liberty.

Many are resisting, and choosing to continue or begin worshipping and aligning their own values and actions with non-human, transcendent, divine entities and moral precepts explicated in sacred texts.

Many people are thinking about issues similar to the ones explored here.

Some — such as Andrew Torba, founder of the social media site Gab — propose a political and economic program of separation. They say Christians should respond to the dissolution of Christian moral principles in American public life by setting up alternate, somewhat underground networks of economic and social support for each other, and withdrawing from the mainstream.

Some advocate secession: the physical separation of secular populations from religious populations, each to live under separate secular and religious governments, on separate land.

Others advocate that more Christians openly profess their faith and run for public office with the explicit intention of reinvigorating the existing American Constitutional government with the Christian moral and intellectual heritage applied by the founders when they broke away from monarchy in 1776.

That's another aspect of teleopolitics I hope to explore: how individuals and families and networks of likeminded people decide what actions each should take, in specific times and places, to most effectively embody their beliefs about the ultimate purpose of human existence.

To sum up

I think we're at a crossroads as a nation-state, and also as individual political animals.

Secular technocrats, through Covid-19, have captured the public imagination. For now. They may not be able to hold onto it forever, because they've come a bit further into the open; we can see them better.

They may not hold public support and power forever because human intellect and free will are ineradicable forces: they can be suppressed, but they eventually bubble back up.

And they may not hold public support and power forever, because despite its institutional weaknesses, Christianity arguably makes for better teleopolitics.

Some people are working to nourish and deepen the roots of secular technocracy in America, relying on the propagation of falsehoods, chilling and censorship of independent thought and expression, and coercive force.

Others are working to nourish and deepen the roots of Christianity, relying on the propagation of truth, participation in independent thought and expression, and exercise of free will.

I'm on Team Christianity, for at least two reasons. I'd like to spend eternity in heaven, not in hell. And I think that government through manipulation and violence creates a hell-on-earth for human beings.

I simply don't want to live under secular technocracy, so I must work to strengthen what I see as the best alternative.

I think it's important understand better the ways in which the human political, government responses to Covid reflect human-centered, secular, temporal, materialist value systems.

I think it's important to understand the ways in which many people across history and presently have prepared for and warned about this profoundly demoralizing secularization of human life.

I think it's important to understand the ways in which many people around the world are working on re-moralization work — to embody God-centered, soul-protective, transcendent, eternity-focused value systems in response.

2022



Virgin and Child. Bartolome Esteban Murillo

Jan. 6, 2022 - Mass formation; self-destructive nature of totalitarianism; and the teleopolitical history of Poland

Two days ago, in my reading of *The Keys of This Blood*, by Malachi Martin, I reached “Polishness and Papacy,” “The Pacts of Polishness,” and “The Pacts of Extinction.” (Chapters 26-28, pp. 489-536)...

Until reading Malachi Martin’s account in *The Keys of This Blood*, I didn’t know or appreciate the profound significance, of the historical record that the Polish nation was consecrated to Christ, the Pope and the Roman Catholic Church through the Piast Pact of 990 AD, signed by King Mieszko I.

From that teleopolitical foundation, they went on to establish a Catholic Constitutional monarchy with the Act of Union, signed in 1413 by Grand Duke Wladyslaw Jagiello to formally unite the people and territories of Poland and Lithuania.

In 1573, Martin reports, the *Sejm* of the Unitary Republic adopted a second, Interrex pact, to deal with the vulnerability created during transitions between elected monarchs. The legislature conferred power on the Primate Bishop of Poland “to protect the sovereignty and the religion of the Poles” between elected kings.

Beginning in 1648, a series of invasions and attacks by Turkish and Swedish armies, including a 40-day siege of the Paulite Monastery on Jasna Gora (“Bright Mountain”), ended with a retreat of the Swedish army. The monastery had housed a famous icon of the Blessed Virgin Mary and the infant Jesus — the Black Madonna¹⁴ — since 1382.

In 1655, in thanksgiving for Poland’s deliverance, and to solicit her continued protection, King Jan Kazimierz “proclaimed Mary to be Queen of the Kingdom of Poland.”

“It is known to all,” the Jagiellonian agreement [of 990 AD] declared, “that a man will not attain salvation if he is not sustained by divine love, which does no wrong, radiates goodness, reconciles those in discord, unites those who quarrel, dissipates hatred, puts an end to anger, furnishes for all the food of peace...”

“Through that love, laws are established, kingdoms are maintained, cities are set in order, and the well-being of the State is brought to the highest level...May this love make us equal, whom religion and identity of laws and privileges have already joined.”

Suddenly, a new geopolitical principle was defined. Two independent states agreed upon union through love rather than conquest. And, with that new principle, came three cast-iron consequences: No use of armed forces to conquer others, recourse to armed force only in self-defense, and enlargement of the state only through voluntary union between peoples.

¹⁴ <http://www.catholicnewsworld.com/2016/08/saint-august-26-our-lady-of-czestochowa.html>

...The blessings on Jagiellonian Poland were as extraordinary and improbable as the Act of Union itself. It would take the other important powers of Europe three hundred years before they were capable of establishing the social organization, the legal bases and the political institutions sufficient to guarantee — at least in principle — the fundamental rights of human dignity and freedom that came to be constitutionally and civilly granted in the full flowering of the Republic of Poland.

The structural principle of the new republic — for so it was — was a political system of local legislatures (*sejmik*) and a national legislature (the *Sejm*) based on a pluralistic society and aimed at a perfect equilibrium between power and freedom. In 1494, the Sejm became bicameral, with a chamber of deputies and a senate. From that time on, organs of democracy clearly recognizable to us as our models fairly sprouted from the constitutional monarchy of Poland.

General elections were instituted — the first in the world as we know it in history. Watchdog senatorial committees were set up to attend to such worries as the rights and limitations of the Polish constitutional monarchy — only the Sejm, for example, could commit the country to war and ratify treaties — and to guard against corruption in government. A state treasury and a tax court of the treasury were established. Lower courts with elected judges led upward to a Supreme Court of Appeals, and dealt with intricate legislative, civil and religious systems based on the principle of *habeus corpus*, which had already been adopted by the Act of Krakow in 1433.

The list of Poland's sociopolitical accomplishments during the course of the fifteenth century went far beyond the merely improbable. The development and concrete application of such principles as government with the consent of the governed, freedom of religion, the definition and protection of personal rights and freedoms, general elections, and constitutional checks and balances to curb any autocratic tendencies on the part of the state, all remain enviable today...

There were no religious wars and no anti-Semitic pogroms in the Unitary Republic [formed when Ruthenia joined the alliance in 1569]. Rather, there was a consciously adopted principle of religious freedom. Filled with a vast majority of Roman Catholics, the Republic practiced a form of religious pluralism and tolerance still lacking in Europe and the Americas. Nor was this principle of religious freedom based on some vague theory of the rights of man. It was rooted in the specific and basic law proposed at the Council of Constance (1414-18)¹⁵ by a Polish delegate, Pawel Wlodkowicz: "License to convert [by preaching and example] is not a license to kill or expropriate."

Thus, as the religion-based hate generated by the Protestant Reformation reached its height in the 1600s, the First Polish Republic was an extraordinary spectacle — a multi-ethnic and multiconfessional commonwealth based on a cosmopolitan idea of human membership in the family of nations and peoples. Poland had developed a working model of participative democracy.

¹⁵ <https://www.britannica.com/event/Council-of-Constance>

So determined were the Poles to live by such principles that in 1645 at Torun, King Wladyslaw IV held the Colloquium Caritativum — the Loving Dialogue — which was exactly what it was billed to be. At a most improbable time, when religious hatred fueled wars and drove political policies in Europe, Polish Roman Catholics, Orthodox Eastern Christians and at least two Protestant sects — Lutherans and Calvinists — agreed to live and let live, to disagree unbloodily, and to foment their mutual love.

This was the classical expression of the Polish ideal, of Polishness lived on the practical — the horizontal — plane of worldly existence. This republican form of national government, aligned with the fixed orientation of Catholic Poles to Christ's salvation through Rome, summarized for a warring world what Poles conceived themselves to be as a nation."

*

Thus did the people of Poland form three pacts: the Piast Pact with the Holy See in 990, the Pact with the Roman Catholic Primate of Poland as the *Interrex* of 1573, and the Pact with Mary as the Queen of Poland of 1655.

As Martin explains in detail, these pacts enabled and sustained extraordinary achievements by the people and leaders of Poland.

But those achievements were followed by a concerted effort to erase them from world memory. Cancel culture was applied by Poland's teleopolitical enemies, to bury an entire people and their history.

Perhaps Poland's example of a pluralistic, constitutional republic consecrated to God provides a good answer to the question: "If not the global transhumanist totalitarianism now being wrought by the world's billionaires...then what?"

Feb. 14, 2022 - “The survival of Man on this Earth...is not worth having unless it can be had by honourable and merciful means.” C.S. Lewis, 1948

Thinking this morning about all that’s happening: looming military force against the Ottawa freedom fighters, including the children; hemorrhagic fever biowarfare threats from China; Ukraine-Russia conflict stoked by US government; the illegitimacy of the 2020 election and planned corruption of the 2022 midterms; poison-shot genocide; Federal Reserve, Bank for International Settlements, and inflation and currency debasement; digital wallets and digital passports; globalist secular tyranny gathering strength on one side, populist, freedom-loving Christian resistance gathering strength on the other...

Reminded me of C.S. Lewis, *On Living in an Atomic Age*¹⁶, written in 1948 and equally if not more important in 2022:

“The first action to be taken is to pull ourselves together. If we are all going to be destroyed by an atomic bomb, let that bomb when it comes find us doing sensible and human things: praying, working, teaching, reading, listening to music, bathing the children, playing tennis, chatting to our friends over a pint and a game of darts — not huddled together like frightened sheep and thinking about bombs. They may break our bodies (a microbe can do that) but they need not dominate our minds...

Nature does not, in the long run, favour life...the important question is not whether an atomic bomb is going to obliterate "civilization." The important question is whether “Nature” — the thing studied by the sciences — is the only thing in existence...

All Naturalism leads us to this in the end — to a quite final and hopeless discord between what our minds claim to be and what they really must be if Naturalism is true. They claim to be spirit; that is, to be reason, perceiving universal intellectual principles and universal moral laws and possessing free will...

We must simply accept it that we are spirits, free and rational beings, at present inhabiting an irrational universal, and must draw the conclusion that we are not derived from it. We are strangers here. We come from somewhere else. Nature is not the only thing that exists. There is “another world,” and that is where we come from. And that explains why we do not feel at home here...”

If Nature is only our sister — if she and we have a common Creator — if she is our sparring partner — then the situation is quite tolerable...

¹⁶ <https://fsmandfsmwo.files.wordpress.com/2020/04/cslewis-living-in-an-atomic-age.pdf>

She has nothing to teach us. It is our business to live by our own law not by hers: to follow, in private or in public life, the law of love and temperance even when they seem to be suicidal, and not the law of competition and grab, even when they seem to be necessary to our survival. For it is part of our spiritual law never to put survival first: not even the survival of our species. We must resolutely train ourselves to feel that the survival of Man on this Earth, much more of our own nation or culture or class, is not worth having unless it can be had by honourable and merciful means.

The sacrifice is not so great as it seems. Nothing is more likely to destroy a species or a nation than a determination to survive at all costs. Those who care for something else more than civilization are the only people by whom civilization is at all likely to be preserved. Those who want Heaven must have served Earth best. Those who love Man less than God do most for Man.”

April 14, 2022 - Legalized bioterrorism. Paper trail and analysis.

I've received comments from readers raising important points about the proper procedures for nation-states to enter into international treaties, the role of the US Senate in ratifying lawful treaties, the legal requirement that counter-parties be sovereign entities (which the World Health Organization may not be) and the likelihood that US laws appearing to transfer governing power from the three co-equal Constitutional branches to the US Secretary of Human Health conflict with the Constitution itself and other US laws.

The concern expressed is that, by writing about governments flouting those standards and procedures, I risk demoralizing people: persuading readers that the battle has already been lost, the Constitution has already fallen, the legal protections of our inalienable rights have already been stripped, and our resistance is futile.

I understand those concerns.

I'm not saying the takeover of the US government and oppression of the American people, and the takeover and oppression of other governments and other peoples, by the World Health Organization and its financial backers is good, moral, lawful, legitimate, ethical, or even properly ratified as treaties (although they may have been, and I'll try to find out as I keep working).

I'm saying the takeover is factually true, and we currently live in a civil society controlled by HHS Secretary Xavier Becerra, the public World Health Organization leadership to whom he answers, and the private individuals who control WHO's governance and funding.

My position is that the possible lack of formal Senate ratification of the WHO International Health Regulations of 2005 and forthcoming 'pandemic treaty' updates¹⁷, the lack of Constitutional court review for federal implementing statutes and regulations, conflicts with existing laws, and the other excellent points, haven't stopped government abuses from happening for the last two years of our lives, and won't matter again until some combination of counter-forces gathers social and political power and gains the upper hand in the quasi-declared biowar¹⁸ into which we've been driven.

Possession, as they say, is nine-tenths of the law.

Currently, the actual governing power in the U.S. is firmly in the hands of the Health and Human Services, Department of Justice, Department of Homeland Security and Department of Defense bureaucracies.

This is true even though no one in American government — elected or appointed — says it plainly to the People.

For two years, US citizens in many states, counties and municipalities have not been able to exercise our inalienable civil liberties. I live in a place under that oppression.

¹⁷ <https://margaretannaalice.substack.com/p/letter-to-the-who?s=r>

¹⁸ <https://www.euro.who.int/en/health-topics/health-emergencies/pages/news/news/2020/01/2019-ncov-outbreak-is-an-emergency-of-international-concern>

Federal courts haven't exercised Constitutional review powers.

Presidents have simply signed Executive Orders put in front of them by agency directors. Congress has done nothing other than fund agency budgets (apart from a few excellent hearings organized by Senator Ron Johnson¹⁹).

I'm also not saying this state of affairs will be perpetual.

I think the state-run bioterrorist attack will be thwarted, because totalitarian governments are inherently unstable and God is Almighty.

I'm saying the American domestic public-health/law-enforcement bioterrorists will not stop using and abusing the power they currently hold until they're forced to stop by entities outside their circle of co-conspirators.

The counter-forces will certainly include divinely-inspired mass civil disobedience.

Martin Luther King Jr. left us topographic maps of the terrain²⁰.

Letter from Birmingham Jail: "You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: there are just laws, and there are unjust laws. I would agree with St. Augustine that "An unjust law is no law at all."

Now, what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law, or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas, an unjust law is a human law that is not rooted in eternal and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. To use the words of Martin Buber, the great Jewish philosopher, segregation substitutes an "I - it" relationship for the "I - thou" relationship and ends up relegating persons to the status of things.

So segregation is not only politically, economically, and sociologically unsound, but it is morally wrong and sinful. Paul Tillich has said that sin is separation. Isn't segregation an existential expression of man's tragic separation, an expression of his awful estrangement, his terrible sinfulness?

¹⁹ <https://www.ronjohnson.senate.gov/2022/2/a-second-opinion-on-covid>

²⁰ https://www.csuchico.edu/iege/_assets/documents/susi-letter-from-birmingham-jail.pdf

So I can urge men to obey the 1954 decision of the Supreme Court because it is morally right, and I can urge them to disobey segregation ordinances because they are morally wrong.”

The counter-forces will probably include courageous federal judges who step out of line and stop providing judicial air cover for the legalized domestic bioterrorism program.

The counter-forces will probably include a new majority in Congress, or the legislatures of breakaway regions that secede to re-establish Constitutional republics, by repealing the unnatural, sinful laws that have legalized domestic, state-run bioterrorism for the time being.

The counter-forces may even include a massive change in the way the mainstream media functions — to steer back toward a somewhat independent, accountability-and-investigational oversight role, rather than a complicit propaganda role.

I’m saying it’s counterproductive to pretend our inalienable, God-given, natural human rights are also legally-cognizable rights in our secular societies, during a time in history when those rights are demonstrably *not* being upheld by our governments.

I’m saying we can better organize as the good guys to fight alongside each other when we accurately understand the Devil we’re all fighting against, and can clearly identify the legal rules the Devil has imposed on the earthly battlefield to empower his minions to carry out his plans for enslavement and death, while confusing, frightening and demoralizing the rest of us.

In other words, it’s essential for the truth of the takeover to be clearly understood and openly discussed by the People, so that we can mount a sustained, well-informed, well-targeted, effective mass civil disobedience campaign, followed by a sacred campaign to rebuild civil society according to God’s laws²¹.

Deus vicit.

²¹ <http://www.thesacredheart.com/tencom.htm>

April 25, 2022 - The Thanatos Syndrome

Thanatos Syndrome is a 1987 novel by Walker Percy, set in Feliciana Parish, Louisiana. I first read it a few years after it was published, and — like Malachi Martin's 1990 book *The Keys of This Blood* — I read it because my father gave me a copy.

In Greek Mythology, Thanatos is the personification of death.

I've re-read the novel a couple of times since then, loaned or lost my copy, bought another copy last week and read it again.

Percy was a Southern writer. He was born in 1916, converted to the Catholic faith in 1947 and died in 1990.

The protagonist, who tells the story in the first-person, is a psychiatrist named after St. Thomas More: lawyer, judge, statesman, husband, father, and writer of Utopia.

Dr. Tom More's Catholic priest friend is Father Simon Rinaldo Smith, whose patron saint is St. Simeon the Stylite: the monk and hermit who spent decades living and praying in the desert atop pillars.

In the novel, Father Smith lives for awhile in a fire tower.

Thanatos Syndrome was timely, as I understand even more deeply putting together the series on Congressional enabling statutes from 1983 to the present.

And it was more than a little prophetic, addressing scientific hubris and corruption, technocracy and civic decay, family disruption, abortion, AIDS, euthanasia, and mass murder shrouded in platitudes about the common good and normalized through mass media and other forms of behavioral manipulation, encapsulated in a haunting phrase Father Smith repeats to Tom from time to time: "Tenderness leads to the gas chamber."

*

Toward the end of the story, Father Smith speaks to Tom about the apparition of the Blessed Virgin Mary, who appeared to six Croatian teenagers starting on June 24, 1981, in the village of Medjugorje, Bosnia-Herzegovina.

...The hospice opens and down he comes from the fire tower in his right mind and very much in charge. Very much his old wiry, vigorous self, he jokes with the children, listens to the endless stories of the senile, talks at great length with the dying. He calls on me only when the depression and terrors of his AIDS patients are more than he can handle. We do little more than visit with them, these haggard young men, listen, speak openly, we to them, they to us, and we to each other in front of them, about them and about our own troubles, we being two old drunks and addled besides. They advise us about alcohol, diet, and suchlike. It seems to help them and us. At least they laugh at us.

But when he invited me to serve Mass routinely, because I was visiting the hospice early every morning, I refused. It is easy to say no at the hospice, because honesty is valued above all. I told him the truth: that since I no longer was sure what I believe, didn't think much about religion, participation in Mass would seem to be deceitful.

He nodded cheerfully, as if he already knew.

"Don't worry," he said, doing a few isometrics in the hall, pushing and pulling with his hands. "It is to be expected. It is only necessary to wait and to be of good heart. It is not your fault."

"How is that, Father?" I ask him curiously.

"You have been deprived of the faith. All of us have. It is part of the times..."

The story of the apparitions is well known. Of course, no one knows for certain whether the Virgin appeared to them. The Church does not know. Many pious people believe that she did. That is not what interests me.

It is one small detail which they related about one of the many apparitions which seemed so outlandish that no one could make sense of it and either laid it to childish fantasy or overlooked it altogether.

You recall that though she identified herself as the Mother of God, one of the children related that she appeared not as the Queen of Heaven with a serpent under one foot and a cloud under the other, crowned with stars and so on — but as an ordinary-looking young red-cheeked Jewish girl, which of course she probably was.

But what she told them on this one occasion and which they related without seeming to understand what they were saying was this: Do you know why this century has seen such terrible events happen? The Turks killing two million Armenians, the Holocaust, Hitler killing most of the Jews in Europe, Stalin killing fifteen million Ukrainians, nuclear destruction unleashed, the final war apparently inevitable?

It is because God agreed to let the Great Prince Satan have his way with men for a hundred years — this one hundred years, the twentieth century.

And he has. How did he do it? No great evil scenes, no demons — he's too smart for that. All he had to do was leave us alone. We did it. Reason warred with faith. Science triumphed. The upshot? One hundred million dead.

Could it be a test like Job's? Then one must not lose hope even though the final war seems inevitable as this terrible century draws to a close. Because almost everyone has lost hope. Christians speak of the end time. Jews of the hopelessness of the mounting Arab terror. Even unbelievers, atheists, humanists, TV anchormen have lost hope — you've heard how these commentators speak in their grave style, which conceals a certain Ed Murrow delectation of doom. Do you think that there is a secret desire for it?

But you must not lose hope, she told the children. Because if you keep hope and have a loving heart and do not secretly wish for the death of others, the Great Prince Satan will not succeed in destroying the world.

In a few years this dread century will be over. Perhaps the world will end in fire and the Lord will come — it is not for us to say.

But it is for us to say, she said, whether hope and faith will come back into the world. What do you think?"

"What? Oh. Do you mean about Yugo— about the ah predictions. Very interesting. Well, Father, I really must be—"

"So don't worry about it," says the priest...

"And to be specific in your case, Tom... Do what you are doing. You are on the right track. Continue with the analysis and treatment of your patients...I have watched you. Carry on. Keep a good heart."

May 9, 2022 - Moral law v. secular law; standards for vaccines

Comment from TS on American Domestic Bioterrorism Program

In reality though, none of this is legal. They have just constructed an elaborate facade of legality.

Reply:

Agree, sort of. I think there's a distinction between natural, legitimate law, and unjust, illegitimate law. The things they're doing are completely unnatural, and illegitimate from a moral standpoint. But they have actually been passed through legal procedures by secular governments.

It's very similar to segregation laws and Martin Luther King Jr.'s analysis, citing St. Augustine, that "an unjust law is no law at all," and therefore should not be obeyed. *Letter from Birmingham Jail*²².

Here's what's interesting to me, and points to a possible gap in the would-be tyrants' armor: they want to be perceived as legitimate authority figures, exercising legitimate authority.

The tyrants don't want to just have more guns and bigger armies and control populations with force. They want people to think that what's happening is morally okay because it's legal on paper.

Otherwise they wouldn't have spent all these decades putting together the laws and regulations and guidance documents at all these different levels (international, federal, state, county, local).

Which also gets at your point: increasing the number of people who understand that the laws are there, and also understand that the laws themselves are morally illegitimate, erodes the perception of legitimacy that the tyrants really want to have.

²² <https://letterfromjail.com/>

May 27, 2022 - Faith and hope.

Responding to reader comments about what to do and the question, ‘Are you a lawyer?’

I’m not an attorney. I’m a writer and a paralegal with good research and analysis skills.

...As for what to do, I continue to advocate first and foremost, stay away from medical facilities and don’t take any government-recommended products.

Pray, including praying for guidance about what specific tasks God has set aside for you to do.

And then do those tasks. They’re different for everybody.

I do think the momentum is shifting, by a convergence of the dissidents continuing to speak out every day despite two years of suppression...and the events in peoples’ personal lives of illness and death.

The other side is losing support, and our side is gaining support. At some point, I think the balance is going to shift, and there will be more people angry at the government than mad at the critics of the government. And once the balance tips, I think a cascade of events will put things overall on a very different footing than what they are now.

So I think we just keep going.

I had a breakdown in October 2021, and was unable to do much at all for about six weeks; I stayed completely off the Internet, read nothing and wrote nothing.

The breakdown was set off by a ‘mandate’ issued by my husband’s employer, coming atop the previous 18 months of watching, reading, listening, thinking and some writing, while trying to be a supportive wife to my husband and protective mother to our two kids through all the craziness, while stumbling my way back to the ancient Catholic faith after more than three decades in the spiritual wilderness.

Unable to eat or sleep for several days, with racing thoughts, crazy high heart rate, suicidality and all the other painful symptoms of utter despair, I called the priest at the parish where my husband and I had recently started attending Mass — a Benedictine monk.

He spoke to me very briefly, and very powerfully, about praying to God for faith in Him, trust in His plan for the world, and hope that He is bringing order out of the chaos we see around us.

He spoke about Christ as an anchor for our small human boat-lives in stormy seas, and said it’s important to not add our own thrashing to the water’s churn, but to calm ourselves and let the anchor stabilize us.

And he offered me a prayer to help me sleep, from a psalm: “In peace I will lie down and sleep, for you alone, Lord, make me dwell in safety.”

He suggested that when I was trying to calm racing thoughts by counting up and back from 100 by threes, I should instead say Hail Marys: short, simple prayers said by millions of Catholics, millions of times a day, playing an important part in human salvation.

I followed the monk's instructions, and leaned heavily on my husband. I said Hail Marys and the bedtime psalm and the Our Father.

I prayed for an increase in faith in God, trust in His plan for the world, and hope that He is bringing order out of the chaos all around us.

I took short walks. I cooked and ate food. I did Sudoku puzzles. I was able to sleep again.

We continued going to Mass every Sunday.

I also continued praying, as I had for the previous two years, for God's guidance about what to do to be useful in the fight against the evil rampant in the world during Covid-times.

Gradually, I recovered. I started reading, listening, thinking and writing again. I took breaks to rest, and then I researched and thought and wrote some more.

Then the day came when I listened to Todd Callender's podcast about the World Health Organization International Health Regulations, and found the specific corner of the fight in which I've been called to work: understanding the legal frameworks and writing about them for readers.

I still sometimes get overwhelmed with the evil itself, the horrific detail with which the legal cages have been constructed, and the whole diabolical mangle of human scientists and human political leaders deliberately silencing and sickening and killing and breaking so many people, families, friendships, communities.

So another phrase I say to myself to calm down and plod on is:

"Don't rush. Don't stop. And don't worry."

God's in charge; he put us here, now, to help Him carry out His plans as best we each can.

June 7, 2022 - On why and how globalists, allied with communists, are fomenting federalist conflicts in America.

They aim to block American Christians and Constitutionlists from working together to protect individual human liberty to freely discern and work the will of God.

- Part 1 - Analysis of recent developments in federal courts (below)
- Part 2 - Court case timeline with further analysis (to be posted next week)

Part 1 - Recent developments and commentary

On June 4, 2022, Jeffrey Tucker posted an essay at Brownstone Institute: Elections Won't Fix This, about the rise of the unaccountable, permanent administrative State, which now vastly overpowers elected legislatures and the citizen voters who elect representatives to those bodies. Tucker cited *Chevron v. Natural Resources Defense Council*, a Supreme Court case from 1984, as a key turning point. I've added it to the main judicial timeline first posted on 05/19/2022.

In the last few days, Jeff Childers at Coffee and Covid, and America's Frontline Doctors both reported on the US Supreme Court's May 23, 2022 denial of certiorari (constitutional review) in a New York State Court of Appeals case: *F.F. v. New York*, brought by parents of New York schoolchildren subjected to school vaccine mandates without recourse to religious exemptions, which the New York legislature revoked in June 2019.

Childers wrote:

People, I've said it a million times and I'll say it again: Constitutional rights are only as good as what a court will enforce. It's not magic. We cannot depend on the Constitution to save us, especially if we lose the courts.

I posted a short comment at Childers site, and expand on the same issues below.

The federal courts have been offline for Constitutional issues related to government's Covid mitigation measures since May 2020, when SCOTUS Chief Justice John Roberts used his opinion in *South Bay Pentecostal v. Newsom* (590 US__2020) to direct federal judges to refuse to review executive and legislative acts undertaken in the context of the declared public emergency. The federal judges have complied, including multiple instances of SCOTUS justices refusing appeals of constitutional cases without explanation. In other words, federal courts in America have already fallen to the globalists. Many state courts are still holding on, thanks be to God and courageous state judges.

In his weekly Sunday pay-walled post, Childers wrote about Peter Navarro's arrest at the direction of the Democratic party's J6 committee, and about a Newsweek op-ed titled "Davos: The Left Didn't Eat the Rich. The Rich Ate the Left."

The editorial reminded Childers of the Davos protests at the World Economic Forum in September 2000, and prompted him to write:

So the question I'm still thinking about is: how'd they do it? How did the WEF capture the populist Left? And now that they have it, what are they doing with it? Is this why the WEF's global influence feels so outsized, because it now has no significant opposition?

This is an excellent question.

As a young couple with a toddler back in 2000, living in Tucson, Arizona, my husband and I put our son into a backpack carrier and marched with other protesters at anti-elite-corporate-globalism, anti-WEF, anti-World Trade Organization, anti-International Monetary Fund demonstrations.

Those anti-corporate-globalism protests were organized by the same progressive, left-wing political cohort that had popped into global public awareness a year earlier, with the 1999 Battle of Seattle, and before that, the alliance of blue-collar factory workers, labor organizers, farmers, farm workers and environmentalists in Mexico, Canada and the United States that fought the North American Free Trade Alliance (NAFTA) passed in 1994.

A year later, having moved to New York City, we were on the streets, with our son in a stroller, demonstrating against the planned invasion of Afghanistan just after the attacks of September 11, 2001.

A year-and-a-half after that, in March 2003, we were on the streets of Manhattan again, marching against George W. Bush, Dick Cheney, Donald Rumsfeld and the other neocons' planned invasion of Iraq on the false pretext of 'weapons of mass destruction' and the coerced, partial fig-leaf of United Nations Security Council endorsement, exposed by whistleblower Katharine Gun²³.

At that last protest, in early 2003, we had the terrifying experience of kettling²⁴ by the police, in which demonstrators are pushed with barricades into smaller, more densely packed areas of the street. Our son was four at the time; we left the protest and went home.

We haven't attended many street protests since then, because of the kettling (street protesting endangered us and our kids); because the legacy media successfully suppressed the size and ideological diversity of the protests (street protesting was an ineffective form of political speech); and because we were busy raising young children and working within local politics (hoping it would prove more effective).

²³ https://wikispooks.com/wiki/Katharine_Gun

²⁴ <https://www.gq.com/story/what-is-kettling>

Among other things, I worked for several years at the local level with the rights-based organizing model pioneered by Attorney Thomas Linzey and Richard Grossman, through the Community Environmental Legal Defense Fund they founded in 1995.

The model is designed to empower individuals to fight against legalized Corporate-State predation using local government structures and principles of self-government and personal sovereignty, instead of dead-end regulatory challenges conducted through the captured administrative State.

I posted a short comment on Jeff Childers post:

My working hypothesis, strongly informed by Malachi Martin's analysis in *The Keys of This Blood* (1990) is that the globalists captured the populist left by forming an alliance of convenience between transnational capital (the banksters) and Marxist social justice/secular materialist warriors, using money (George Soros et al funding the Black Lives Matter groups and color revolutions of the world) alongside ideological persuasion that their joint Enemy No. 1 is Christian Constitutionalists with a commitment to individual liberty and federalism as a means of securing it.

I think the Davos crowd captured the populist right in the same way — by coopting the 2009 Tea Party movement — at least until Trump came along.

The globalists did this for two main reasons.

They realized that the 2009 Tea Party movement and the 2011 Occupy Wall Street movement were converging on a geopolitical analysis in which conservative Christian Constitutional populists angry at government overreach could join forces with progressive populists angry at the corporate predation by financial elites, to unite against the two-headed, single-beast of the Corporate-State jointly controlled by globalists and Marxists.

And they had the money to buy off the leaders of the key organizing groups.

*

Globalists, allied with communists, have been using the American administrative State as one major front in the war on humanity, as outlined in the American Domestic Bioterrorism Program overview post and related legal reporting.

They have a second major front. They're using the federal courts to erode Constitutional jurisprudence, individual rights and the federalist system: the system set up by the Founders to control tyranny.

Constitutional federalism — imperfect though it is, as a compromise between the elitist Federalists led by Alexander Hamilton and the plain folk Jeffersonians — places real limits on centralized federal authority through the separation of powers among three co-equal legislative, judicial and executive branches; the Bill of Rights explicitly denying certain powers to the federal government; and the 10th Amendment reservation of all powers not explicitly granted to the federal government, to the states and to the People as individual human beings.

For communists following the ideological lead of Karl Marx, Antonio Gramsci and their intellectual descendants, the individual exists for the benefit of the collective, and specifically for the people who occupy the top tier of the communist political organizations in each country.

For globalists, it's the same story, except the individual exists for the benefit of the elite people who serve as stand-ins or placeholders for the idea of the collective as a whole.

In both cases, the purpose of the collective to which the individual is subordinate, is the promotion of this-world material wellbeing in terms of more goods and longer longevity for the primary beneficiaries: the political elites in the Party, or the financial elites within the global economic system.

From that viewpoint, any conflict or tension between the individual human being and the human society in which he lives, is resolved by destroying the individual and any governing principle — such as Constitutional rule of law — that protects the individual from society and from government.

For Christians and Constitutionals, on the other hand, society exists for the benefit and wholesome moral development of individuals as created beings moving closer to our Creator God in this-life and this-world and — if we discern, pray, love and work well here — heaven for eternity.

From that viewpoint, any conflict between individual and society must be addressed by reforming or replacing disordered governments that disrupt wholesome moral development, to restore and strengthen the natural order that supports the individual's approach to God.

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Along these lines and particularly relevant to the Covid-19 context, Pope Pius XII addressed moral limits on what doctors may do to a patient, what a patient may allow doctors to do to his or her body and mind, and what experimenters may do to human subjects, in his 1952 speech *On the Moral Limits of Medical Research and Treatment*²⁵.

...A man cannot perform on himself or allow doctors to perform acts of a physical or somatic nature which doubtless relieve heavy physical or psychic burdens or infirmities, but which bring about at the same time permanent abolition or considerable and durable diminution of his freedom, that is, of his human personality in its typical and characteristic function.

Such an act degrades a man to the level of a being reacting only to acquired reflexes or to a living automation. The moral law does not allow such a reversal of values.

Pope Pius XII also addressed head-on the relationship between the individual and society in the medical treatment and experimentation context:

Insofar as the moral justification of the experiments rests on the mandate of public authority, and therefore on the subordination of the individual to the community, of the individual's welfare to the common welfare, it is based on an erroneous explanation of this principle. It must be noted that, in his personal being, man is not finally ordered to usefulness to society. On the contrary, the community exists for man.

*

Catholic writer Malachi Martin wrote a great deal about the deadening structuralism of mid-century modernity between 1939 and 1978, with American culture leading the way, in *Three Popes and the Cardinal*.²⁶

He published the book in 1972, writing about the men who launched, led and then began the implementation of the dramatic Vatican II transformation of the Roman Catholic Church: Pope Pius XII, Pope John XXIII, Pope Paul VI and Cardinal Augustin Bea.

Early in the book, Martin describes history as an “unfolding drama whose plot has God as its playwright.” (p. 46)

He wrote that Christianity, somewhat settled after the persecutions of the second and third centuries, began to shape Mediterranean culture in profound, far-reaching ways.

²⁵ <https://www.papalencyclicals.net/pius12/p12psych.htm>

²⁶ <https://archive.org/details/ThreePopesAndTheCardinal>

Among other things, Christians transformed concepts of the person and the family:

“*Persona*, originally a mask worn by an actor, and then used to denote a character in a play, was used to describe one of the two fundamental Christian contributions to ancient thought. No ancient language has a word corresponding to our word person. The concept was alien both to Greco-Roman and to Semitic thought. Neither the Jewish Bible nor Greek philosophy nor Roman law ever conceived of a human being as a person in our modern sense. Judaism early adopted the Christian idea, as did the Roman lawgivers of the fifth and sixth centuries.”

The second fundamentally and peculiarly Christian contribution was the transmutation of the Roman word *familia*. In its Christian sense, it meant the nuclear family as we understand the term today: a man, his wife and their children. Again, neither in Greco-Roman nor in Christian Jewish thought was there ever a word for or a clear concept of the nuclear family. This was a Christian concept and it brought the Roman term *familia* to mean just that.” (p. 81)

Martin wrote, of the American Catholic layman post-Nagasaki and Hiroshima:

All felt increasingly the pressure of structuralism throughout their lives as citizens and as individuals. All experienced more and more the need...for compassion, for relief from the fear of being submerged as individuals, for a reassurance that, under further dissection at the hands of structuralist society and the impersonal reach of government, they would not cease to be the men they were or lose the hope of being the men they planned to be... (p. 154)

From 1945 onwards, the life of Western man was spent in the penumbra of fear that a nuclear war would end him completely; and his daily life was increasingly invaded by a structuralism which effectively blotted out any brilliance of the glory because of the intricate network of complex living systems to be coped with, if life was to continue. Reminders that he should fear the power or admire the glory seemed, more and more, to be willful distractions from the job of mere survival, mere palliatives for his problem of remaining at least human. (p. 165)

Martin continued developing the idea of structuralism as a key driver of modern man’s moral and societal predicaments in another book: *The Keys of This Blood*, published in 1990 just after the fall of the Berlin Wall and collapse of the Soviet Union in 1989, and just before the formal adoption of the legal and financial instruments that created the European Union through the 1992 Maastricht Treaty, another step on the road to globalization.

Martin describes Pope John Paul II's definition of the Christian meaning of human morality:

...the meaning and the drive and the power of morality cannot be eradicated in the lives of men and women. For human morality derives from one most basic fact: Because God created man in his own image and likeness by endowing him with an indestructible principle of being — a principle of being called a soul — in all that mankind does, the important dimension is spiritual, is a thing of man's soul and its spiritual values...

What is morally good, says this Pope in one voice with all the popes who have preceded him, respects those laws of God about the family unity of mankind and about individual rights. What is morally bad breaks those laws, and is called sin. (pp. 156-157)

Martin then set the Christian concept of human morality within the emerging global geopolitical and georeligious/theopolitical context:

As Christians and Roman Catholics, [Pope John Paul II] insists, we not only can but must speak of 'sinful structures' when we find that such structures are created by men and women who are inspired *uniquely* by economic, financial, political or ideological gain. For in acting out of such motives alone, the builders of such structures violate at least the First Commandment, which forbids the worship of false gods.

When money, ideology, class or technological development dictates exclusively how we behave, then we are in effect worshipping idols, just as surely as if we were to set up a golden calf in the Sinai of our world, ascribe omnipotence to it, and give it our obeisance and adoration.

In that sort of situation, at least one and probably two sinful intentions are operative: an all-consuming desire for profit; and the thirst for power. In fact, as these human attitudes and propensities are built into the structures of our society, they are not merely operative; they quickly become absolutized. They dominate our thoughts, our intentions and our actions. They become the household gods on the mantels of our structures.

The structures themselves, therefore, are rooted in the personal sins linked to the choices and the concrete acts of the individuals to design and introduce those structures, consolidate them, promote them, build their lives on them, define success in their terms, and make those structures difficult to remove.

As such structures grow stronger and spread farther, they become the source of other personal sins. They influence the behavior of increasing numbers of individuals, leading them in turn to violate God's moral law and thus to commit sin.

The originators of those structures have, in other words, introduced into the everyday world of men and women influences and obstacles that last far beyond the actions and brief life span of any individual. The structures are the vehicles of their sins, and can aptly and accurately be described as 'sinful structures.' (pp. 158-159)

Pope John Paul II, in Martin's account of his worldview and work as of 1990, found widespread concurrence with his view that "this world system — this newly minted and all-encompassing interdependence that is coming into existence — includes economic, political, cultural and sectarian elements."

Somewhat surprisingly, he also found widespread agreement with "what he is certain is the most basic fact of all: the fact that interdependence among nations must be based upon some common agreement as to moral good and moral evil in modern life. And further, that if such common agreement cannot be reached as a working basis of globalism, then all attempts at establishing a new world order will end only in disaster." (p. 159)

June 16, 2022 - Prep notes for an interview

... an excerpt from 'War as a Judgment of God' by Bishop Fulton J. Sheen, from *Life is Worth Living*, a collection of telecast transcripts published in 1953.

God has implanted certain laws in the universe by which things attain their proper perfection. These laws are principally of two kinds: natural laws and moral laws.

What we call the natural laws, such as the laws of astronomy and the laws of physics and the laws of biology, are in reality so many reflections of the Eternal Reason of God. God made things to act in a certain way. In this sense the oak is a judgment on the acorn; the harvest is a judgment on the seed that was sown.

But God did not make man like the sun, which can only rise and set. Having made man free, He gave him a higher law than the natural law, namely, the *moral law*. Fire *must* obey the natural law of its nature, but man merely *ought* to obey the moral law. His freedom gives him the license to rebel.

God's purpose in imposing law on *things* was to lead them *necessarily* to their perfection; and God's purpose in giving man the moral law was to lead him *freely* to his perfection.

To the extent that we obey God's will, we are happy and at peace; to the extent that we freely disobey it, we hurt ourselves — and this consequence we call judgment...

When calamity comes upon us, as a consequence of our neglect or defiance of God's will, that is what we call the judgment of God. The world does not will this war, but it wills a way of life which produces it, and in that sense, it is a judgment of God. Sin brings adversity, and adversity is the expression of God's condemnation of evil, the registering of Divine Judgment.

The frustration resulting from our disobedience to God's law is His judgment. And in disobeying God's moral law, we do not destroy it. We only destroy ourselves. For example, I am free to misuse the law of gravitation by jumping off a building, but in doing so, I kill myself — and the law still stands.

June 27, 2022 - A few things globalist kill-squad commanders fear, hate and therefore blot from their public-facing acts in an ultimately futile attempt to make them not be.

1. God
2. Truth
3. Human beings, especially babies and children
4. The immortal human soul
5. The living human body
6. Human conscience
7. Human reason
8. Human will
9. Love between an individual human person and God
10. Love between two individual human people and among human families
11. The human right to be free from violations of conscience (soul-trespass)
12. The human right to be free from bodily trespass
13. The moral and legal principle of informed consent
14. The US Constitution as a legal document articulating the inalienable moral rights of individual human beings to heed the voice of conscience; use the gifts of reason, faith and free will to recognize and draw away from evil and draw nearer to God; and protect our bodies from trespass, without interference from other individuals, from the majority, or from the collective.

I wrote this list after reading and thinking about the May 30, 2022 World Health Organization policy brief: COVID-19 and mandatory vaccinations: ethical considerations²⁷

I read it alongside an overview of the transhumanist project from DailyExpose.

[October 2025 Note: In light of what I later learned about biology, synthetic biotechnology and related biomedical and scientific subjects, I do not find scientific papers and patents including those addressing "nanotechnology," "Internet of Bodies," and "transhumanism" as feasible products or methods enabling physical or behavioral control of living creatures, to be credible.]

Key point from the DailyExpose piece:

Part of why Great Reset adherents seem so dissociated from human life is because they are. Most normal people believe humans are sovereign beings who are free by divine authority. Technocracy, on the other hand, views humans as a natural resource, no different from an oil deposit or livestock, and they are to be used as such.

Thinking about these two pieces — the WHO brief and the transhumanism overview — I was reminded of a note I scribbled down many months ago as I began wrestling with the full, horrifying implications of current events: “Is pure materialism possible? Can an ideology completely destroy every human’s awareness of soul, capacity for reason, and motivation to exercise free will toward Good and away from Evil?”

²⁷ <https://apps.who.int/iris/bitstream/handle/10665/354585/WHO-2019-nCoV-Policy-brief-Mandatory-vaccination-2022.1-eng.pdf?sequence=1&isAllowed=y>

No. Ideology can't do that. It can kill a lot of people in body, and many ideologies of materialism have killed millions of people over the centuries, especially the 20th. Globalist transhumanism's body count is high and rising daily.

Ideology can also drive a lot of people to deeply damage their own souls, or lose contact temporarily, sometimes for decades, sometimes right up until they breathe their last breaths. But the human soul cannot be completely destroyed.

The lost is never more than a moment away from being found.

This inescapable truth drives the globalists bonkers.

As with the federal court rulings that ignore all US Constitutional issues raised by those injured through governmental acts committed on the Covid-19 pretext, the devil of the WHO document lies in what's *not* in the details: mention of any of those above-listed fundamentals of human existence.

Instead, the transhumanist technocratic authors skip it all, because like the US government working domestically to enslave and/or kill all Americans, the WHO world government is not engaged in an argument on issues of social contract over which reasonable men and women of equal human dignity can differ, set mutually-acceptable boundaries, and come to mutually-respectful terms of co-existence.

They are engaged in a war.

Our bodies and minds are the battlefield upon which they attempt to exert force.

They seek to capture and control bodies and minds.

And they seek to suppress the main impediment to additional capture and control: living men and women who fully understand themselves to be immortal, God-seeking souls, and embody that living idea in close relationships with other people.

The reversal of truth starts with the very title of the WHO document, whose true subject is:

- Psycho-social cognitive behavioral manipulation of human beings and irreversible, lethal genetic alteration: practical considerations on clandestine use of coercion and force to achieve involuntary, submissive compliance.

Every word of the opening statement — “Vaccines are one of the most effective tools for protecting people against COVID-19” — is demonstrably false with the free application of human reason on the observable effects of the non-immunizing products on the course of contagion and illness among living human beings.

Toward the end, the authors trot out another demonstrable, observable lie:

“Authorized COVID-19 vaccines have been shown to be safe and highly effective in preventing severe disease, hospitalization and death, and there is some evidence that being vaccinated will make it less likely to become infected and pass the virus on to others.”

The phrase “informed consent” appears zero times, in a document presented to the world as being about biomedical ethics.

Section 5, on “Public trust” begins:

“Policy makers have a duty to carefully consider the effect that mandating vaccination could have on public confidence and public trust, particularly on confidence in the scientific community and vaccination generally (10). If such a policy threatens to undermine confidence and public trust, it might affect both vaccine uptake and adherence to other important public health measures, which can have an enduring effect (11).

But the authors quickly move along to deepen the cognitive, behavioral and social sludge into which they want us all to fall:

At the same time, policy makers should consider the effect that not mandating vaccination could have on public confidence, public trust and inequity, as well as on various important freedoms.

Public confidence and trust may be undermined, for example, if steps known to protect the public from harm are not taken as part of the pandemic response, particularly if they are not implemented in settings with populations that are in vulnerable situations (e.g. congregate settings in which care is provided to older adults and hospitals).

The extent to which mandatory vaccination policies accommodate conscientious objection may also affect public trust (15). There should, however, be strict scientific and prudential limits to appeals for accommodation or “conscientious objection”, especially when such accommodation might be used by individuals to ‘free ride’ the public health good of community protection (i.e., taking advantage of the benefit without contributing towards the cost of its production) or if they threaten public health and others’ right not to be infected with a virulent infectious disease (16, 17).”

Knowing what the control-and-kill squad fears, hates and wants to suppress is very useful.

It reminds us of what we can each do, every day, to draw ourselves and others away from their evil, and closer to God.

Pray and work to protect and uphold the things they cannot withstand: our faith in God; our immortal souls; our free and curious and discerning minds; our illumined consciences, expressions of truth, and refutations of lies; our fleshy mortal bodies; our love for our husbands and wives, sons and daughters, sisters and brothers, mothers and fathers, cousins and friends, and every single baby in the world; and our wisdom-steeped Constitution.

June 28, 2022 - “There are treaties that prevent the usage of chemical and biological weapons to maim and kill.”

...Coincidentally, I was reading Bishop Fulton J. Sheen’s 1953 *Life is Worth Living* collection this morning: the transcript of a telecast on Communism.

Communism destroys freedom. Man is free, thanks to two guarantees: one economic, the other spiritual. The economic guarantee of freedom is private property, for it enables man to call something his own which is *outside* himself.

The spiritual guarantee of freedom is his soul, which makes him independent of an earthly tyrant or a political dictator. Thanks to religion, his soul is his own on the *inside*, as his property is his own on the outside.

If Communism is to enslave man and destroy his freedom, it can do so only by wiping out man’s two guarantees of freedom. This is done by destroying private property, on the one hand, and by atheism or the persecution of religion, on the other hand. These are the two fundamental concepts of Communism, and he who thinks it is an economic or political system is ignorant of its nature.

Once, too, Dialectical Materialism is understood, one can understand the attitude of Communists at the UN and at peace conferences throughout the world. Their basic principle is that the Communist revolution can come into being only by creating contradiction, opposition, conflict, civil war and chaos in society.

Hence they must do everything to create confusion, obfuscation: one moment seeming like angels, the next moment being like devils.

If our Western politicians knew something about Dialectical Materialism and the way it works itself out at the peace tables, they would not be fooled by the tactics of the Communists. They would know that they cannot promote peace; they must work for disorder.

How long would doctors tolerate in their medical societies a small group who believed that the only way to restore public health was to inoculate everyone with leprosy?...

July 6, 2022 - Robert Morrison on similarities of Bergoglio and Biden, and the call to rely on the Blessed Virgin Mary to lead us through these terrible times.

Exploring the Disturbingly Similar Roles of Bergoglio and Biden²⁸

Robert Morrison, writing at The Remnant:

...Overall, every step Bergoglio and Biden take serves to destroy the institutions they purportedly serve.

They *may* sincerely believe that the world needs to overcome the Catholic Church and the United States to reach the "sustainable future" envisioned by the globalists.

Whatever their motivations, though, they try to make us think we are delusional to believe in tradition, or else that we have already lost.

But they would not be trying to demoralize us if we did not represent a genuine threat to their wicked designs.

If nothing else, this should tell us that we must keep fighting...

Although we still find people who vigorously deny reality as if their lives depended upon it, most faithful Catholics now know that we are living through something that requires us to reevaluate our role in the battle raging around us.

First and foremost, we must do all we can to cooperate with God's graces, both for our own salvation and to help our families, communities, and nations...

We must also recognize that God has deigned to make the Blessed Virgin Mary especially important at this time. As St. Louis de Montfort described in his *Treatise on the True Devotion to the Blessed Virgin Mary*, she is the one who will lead God's faithful servants in battle...

Satan knows he has little time left, so he uses every weapon he has against God's faithful servants. That being the case, why would we ever think of relying on our own feeble powers instead of doing God's will and turning to Him through the Blessed Virgin Mary?

Bergoglio and Biden have their roles and we must consider ours as well. Even if we were confused about the changes since Vatican II, God has allowed it to become perfectly obvious now. Satan and the globalists will continue to use Bergoglio and Biden to advance their aims. Because they know that genuine Christian virtue is the only thing standing in their way, they will do all they can to distract us from doing all we can to serve God.

But God knew from all eternity that He would create us for these times and He gives us all the graces we need to serve Him valiantly. That is our role, if we choose to embrace it...

²⁸ <https://remnantnewspaper.com/web/index.php/articles/item/6034-exploring-the-disturbingly-similar-roles-of-bergoglio-and-biden>

July 12, 2022 - John Dewey, psycho-spiritual weapons and the war into which we've been conscripted. Excerpt from Malachi Martin's *Windswept House*

I've been reading Malachi Martin's *Windswept House*, at the recommendation of a reader.

It's a 1996 semi-fictional novel that covers much of the same territory Martin wrote about in the nonfiction book *The Keys of This Blood* (1990).

I've written about some of those themes, to clarify for myself and readers, some of the geopolitical and theological foundations that have supported subsequent legal reporting...

Both books are about the long-running effort of corrupters within the Roman Catholic hierarchy to overthrow papal authority, diffuse power among bishops and regional councils of bishops, and through that diffusion and weakening, create conditions to eliminate the Catholic Church as a moral force in the geopolitical realm, and subordinate the institution to the New World Order of the transnational Satanic globalists.

The plot of *Windswept House* involves a cardinal's machinations, in collaboration with a small group of Freemasons representing other religious, political and financial organizations, to install two Catholic brothers in their mid-30s within two key institutions in 1991.

Priest Christian Gladstone is installed within the Vatican. His brother, attorney Paul Gladstone, is installed as Secretary-General of the European Commission²⁹ during the negotiating period for the Maastricht Treaty³⁰ creating the European Union³¹.

The European Commission, as a regional uber-government subordinating the national sovereignty of the member nations to the EC bureaucrats, serves as the working model and nucleus around which the eventual one-world government is to crystallize.

The plan — of which the brothers are mostly unaware as they take up their posts — is to have the priest brother lead bishops in each nation to the European Commission for low-interest loans and other financial and legal inducements, and for the lawyer brother to facilitate the granting of those inducements from the EC side.

The goal is to erode the bishops' loyalty to the pope and increase their loyalty to the transnational financiers, and position the Catholic Church as a subordinate entity adding a mild religious flavor to globalized secular materialism.

The goal is to prevent the Catholic Church and any Pope from occupying a geopolitical position from which to provide clear, divinely-inspired judgment as to the morality of the new world government system as it relates to God or to the human beings He created in His image and likeness.

²⁹ https://en.wikipedia.org/wiki/European_Commission

³⁰ https://en.wikipedia.org/wiki/Maastricht_Treaty

³¹ https://en.wikipedia.org/wiki/European_Union

The excerpts below (from pp. 248-251) are from a scene in which three of the corrupting cardinals are discussing their plan to infiltrate and turn the bishops' conferences.

"Change agents!" Cardinal Pensabene cocked a bony forefinger at Maestroianni and Aureatini at the outset of their very first working session. "If we can install change agents and upper-level facilitators within every ad hoc Internal Affairs Agency in every Bishops' Conference, we can meet our early timetable..."

On the historical side of the ledger, he told how the concept and implementation of change agents and upper-level facilitators had appeared first as prime factors in the rise of European dictatorships in the 1920s and 1930s.

"Notably," he observed without apology, "in Joseph Stalin's Soviet empire, in Adolph Hitler's National Socialism regime and in Benito Mussolini's Fascist regime..."

The premier educational philosopher of the United States, John Dewey, studied the same methods and came up with his own version. A version tailored for use within two areas that concern us now...

First, Dewey tailored his methods for use within the educational realm. And second, he tailored them for use within the framework of Western democratic society. What is now called 'social engineering' took on a respectable air..."

"Now, as I see it," Pensabene continued, "the problem we face — the task of bringing the thinking of our bishops into alignment with our own views on the question of unity with the Pope — is exactly the problem faced by all those earlier theoreticians and practitioners of social engineering. And that problem is simple: How to persuade millions of people to change that outlook so as to fit ideologically into the mold the social engineers have in mind. For ultimately, it is not our four thousand bishops alone who must be persuaded..."

An agent of change might be any number of things. An institution. An organization. A lone individual...

The purpose of an agent of change is to replace 'old' values and behaviors with 'new' ones. And to do so by using psychologically based techniques developed specifically for the wearing away of attitudinal resistance.

At some point, the practice of these techniques became known as facilitating or facilitation. But the object is always to change a previously held mind-set into a totally new and different mind-set. Even to a mind-set that previously would have been unacceptable and abhorrent...

The process is fascinating. In this case, the process is a pyramidal affair. And the agent of change is the capstone of the pyramid.

The change agent sets out to recruit a group of individuals or organizations who appear most susceptible to the desired and always attractively packaged new mind-set. Assuming

the change agent is capable, those who regard the new mind-set as a perversion of thought will be few in number. Any such dissenters are left by the wayside.

The successful graduates, meanwhile, having emerged from the tutelage of the change agent, armed with total acceptance of the new thinking — having been facilitated, in other words — are themselves now rightly regarded as facilitators.

In his role as upper-level facilitator, the agent of change charges the newly converted to repeat the process. To go out into the world and spread their newfound beliefs. To coerce as many others as possible into accepting the new and jettisoning the old. As ever widening layers are formed in the pyramid of change, so too is the desired new thinking formed about values, beliefs, attitudes and behavior.”

One of the other cardinals then brings up a practical concern: What if the model turns out to be more complex to implement than it is to explain?

Cardinal Pensabene responds with two points. One, the change agent model is the only one they have available. And two, it’s relatively easy to use.

“...The basic thing to understand is John Dewey’s own explanation of the techniques involved as — and I believe my quote is exact — ‘a control of the mind and emotions by experimental, not rational means.’

The aim is to arouse emotions rather than stimulate thought or intellectual perception.

Assuming that the ‘change agent’ has chosen his initiates with cunning, he institutes a process in which his target audience participates actively. It is sometimes called a ‘freezing and unfreezing’ process — a relatively straightforward process of four steps...

Having gathered a captive and complaisant audience, the change agent begins by ‘freezing’ the attention and the experience of the group on its own isolation and vulnerability.

The second step is to disaggregate, or ‘unfreeze.’ In this context, that means a distancing from the old values on which the members of the audience once relied. It means, in sum, that those former values are made to seem no longer desirable or suitable.

Stage three — reaggregation — follows with acceptance of the new structure of thought proposed by the ‘facilitator.’

The final step is routinization. The new structures of thinking are incorporated into the flow of normal, everyday life.

That basic procedure can be repeated as often as necessary — and through as many converted ‘facilitators’ as possible — to perpetuate and spread the ‘new’ thinking...”

The third cardinal raises one more objection. Cardinal Aureatini points out that 1991 is not 1920 or 1930. The target populations are not weakened by world wars and worldwide economic depressions. He suggests it may not be feasible to make those people feel ‘isolated and vulnerable.’

Cardinal Pensabene responds with his final explanatory points.

"...In my happy experience, it is one of the wonders of the human condition that, with a little care and attention, almost anyone can be made to feel isolated and vulnerable.

When we planned the huge changeover in the daily Mass-going habits of fifty-five million Catholics in the United States, for example, we were not working in the 1920s, but in the 1970s. And when we undertook to transform parish life and the importance of piety, we were not working in the 1930s, but in the 1980s. And in both cases, we would have got nowhere without change agents and facilitators...

Ask yourself, how did it happen in the United States that in the short space of two decades we practically obliterated any effective traces of a liturgy and parish life that had been ingrained — institutionally ingrained! — for nearly two centuries?"

The proof being in the pudding, as it were.

Catholic liturgy and parish life as they existed before 1965 were obliterated by 1991.

And for decades, accelerated since January 2020, the change agents have been busily working to replace the old notions of American Constitutional republican limits on government power and old notions of election integrity, with the new idea of global technocratic governance uncoupled from any elections at all.

At the same time, they've been working to replace the old notions of medical ethics founded on the Hippocratic Oath and the Nuremberg Code, with the new idea that human beings are threats to the survival of each other and the Earth, and therefore must be sacrificed, as individuals, for the claimed-but-fraudulent common good of the collective, through new, formerly-incoherent arguments like "My mask protects you; your mask protects me" and "Get the 'vaccines' and 'boosters' [that increase infections, transmission, serious illnesses and deaths] to protect your community."

I think it's useful to understand the basic techniques of social engineering and social control, because understanding what the Enemy is trying to do to our minds and souls, and *how* the Enemy is making those attempts, takes some of the power away from him and his human minions.

It's clear by now that the war into which we've all been conscripted has many fronts.

One front is the bioweapons front...

Another front is the legal and political battlefield: at-first gradual, and since January 2020 rapid suspension of Constitutional limits on government authority; the substitution of administrative agency back-room diktat for legislation adopted through transparent and deliberative procedures; and the mooted of the judicial branch and its evidentiary, adversarial, review functions.

But I think the third main front — the psycho-spiritual front that Malachi Martin, Mattias Desmet, Joost Merloo and many others explore and explicate — may be the most important one.

It's crucial for the Enemy to destroy the minds and souls of those who survive the bioweapons campaigns.

So it's crucial for us to learn how to fight on that front, because each blocking of menticide and soul-death, for each person, puts up another hurdle to the successful achievement of the Enemy's big, corruptive plans.

It's good and useful to carefully hold onto our rational faculties, our own acts of will, and our old values of Christian faith, Constitutional limited government, individual moral sovereignty (body, mind and soul) and so many others, against the change agents trying to make us abandon them.

Keeping a tight grip on those things helps us with our own salvation, and also helps those around us who see us doing it, to serve the true, non-fraudulent common good here and Hereafter.

My intact reason, will and soul protect you. Your intact reason, will and soul protect me.

July 31, 2022 - An excerpt from C.S. Lewis' *Mere Christianity* about the war in the universe, free will and evil.

I've been reading C.S. Lewis' *Mere Christianity* this weekend. 1977 printing, at pp. 52-53:

God created things which had free will. That means creatures which can go either wrong or right. Some people think they can imagine a creature which was free but had no possibility of going wrong; I cannot. If a thing is free to be good it is also free to be bad. And free will is what has made evil possible.

Why, then, did God give them free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having. A world of automats — of creatures that worked like machines — would hardly be worth creating. The happiness which God designs for his higher creatures is the happiness of being freely, voluntarily united to Him and to each other in an ecstasy of love and delight compared with which the most rapturous love between a man and a woman on this earth is mere milk and water. And for that they must be free.

Of course God knew what would happen if they used their freedom the wrong way: apparently He thought it worth the risk. Perhaps we feel inclined to disagree with Him. But there is a difficulty about disagreeing with God. He is the source from which all your reasoning power comes: you could not be right and He wrong any more than a stream can rise higher than its own source. When you are arguing against Him you are arguing against the very power that makes you able to argue at all: it is like cutting off the branch you are sitting on.

If God thinks this state of war in the universe is a price worth paying for free will — that is, for making a live world in which creatures can do real good or harm and something of real importance can happen, instead of a toy world which only moves when He pulls the strings — then we may take it it is worth paying...

Aug. 4, 2022 - Law of War, War of Law

C.S. Lewis, *Mere Christianity* (1977 printing), at p. 169:

...It is easy to think the State has a lot of different objects — military, political, economic and whatnot. But in a way things are much simpler than that.

The State exists simply to promote and protect the ordinary happiness of human beings in this life. A husband and wife chatting over a fire, a couple of friends having a game of darts in a pub, a man reading a book in his own room or digging in his own garden — that is what the State is there for.

And unless they are helping to increase and prolong and protect such moments, all the laws, parliaments, armies, courts, police, economics, etc., are simply a waste of time.

In the same way the Church exists for nothing else but to draw men into Christ, to make them little Christs. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time.

God became Man for no other purpose...

Aug. 9, 2022 US federal crimes for which there is evidence to prosecute Covid-19 bioterrorists who occupy US government positions. And a starter list of defendants.

Related:

- Legal Walls of the Covid-19 Kill Box - criminal evidence compilation, global non-governmental/quasi-governmental organizations.
- American Domestic Bioterrorism Program - criminal evidence compilation, US government.

*

Set aside the matter of whether the American People and US soil are currently under silent, unannounced United Nations and World Health Organization occupation, and subject to undisclosed UN Rules of Engagement³² for the Transition Mission in America that have suspended the US Constitution and all US criminal and civil law.

Set aside the related question: Are the United Nations, World Health Organization and US Government properly classified as international terrorist organizations?

Set aside the question: Are any loyal American law enforcement officers, prosecutors and judges just waiting for the right moment to leap into action to investigate, arrest, charge and put Covid criminals on trial? (That moment is now!)

Set aside, for now, whether any future judges and juries will review evidence and answer the fact questions to determine which statutory framework — public health laws or laws prohibiting chemical and biological weapons and terrorism — applies.

Those judges will need to examine whether the credible evidence demonstrates that government directives establishing mass testing programs, hospital and nursing home death protocols and bans on early treatment are public health emergency measures, or whether they are prohibited acts under US and international law.

They will need to examine the evidence and decide whether the US government's recommendations, authorizations, mandates, masks, tests and genetic spike protein/lipid nanoparticle injections are public health measures, or whether they are prohibited biological and chemical weapons and war crimes under US and international law.

³² <https://bailiwicknews.substack.com/p/law-of-war-war-of-law>

Put another way:

The final finder of fact when this nightmare reaches its moral and legal destination will determine whether the American event that began on Jan. 27, 2020 and is ongoing today, is a public health emergency under lawful management by the US government, or an illegal bioterrorism attack on the American people, overthrow of the US Constitution, insurrection against the US government, and occupation of American territory by agents within the US government, their foreign paymasters above (the globalists) and hirelings below (state, county, local and school health departments, nurses, doctors and pharmacists, police officers, sheriffs and district attorneys).

Are they lawful superiors ordained by God?

Or unlawful superiors, leading people into sin, in violation of Divine Law?

Below are some (not all) of the federal crimes implicated by Covid-19, plus a starter list of the US government officials who should be investigated, arrested, charged and tried. Plus a starter list of related state crimes.

Divine Law

The Ten Commandments as explained in the 1962 St. Joseph's Baltimore Catechism of the Catholic Church, Vol. 2.

First: I am the Lord thy God; thou shalt not have strange gods before Me. *By the first commandment we are commanded to offer to God alone the supreme worship that is due Him. It is sinful to worship another god, be it Buddha, Money, Science or Public Opinion.*

Second: Thou shalt not take the name of the Lord thy God in vain. *By the second commandment we are commanded always to speak with reverence of God, of the saints, and of holy things, and to be truthful in taking oaths and faithful to them and our vows.*

Third: Remember thou keep holy the Lord's day. *By the third commandment we are commanded to worship God in a special manner on Sunday, the Lord's day.*

Fourth: Honor thy father and thy mother. *By the fourth commandment we are commanded to respect and love our parents, to obey them in all that is not sinful, and to help them when they are in need. Besides our parents, the fourth commandment obliges us to respect and obey all our lawful superiors.*

Fifth: Thou shalt not kill. *By the fifth commandment we are commanded to take proper care of our own spiritual and bodily well-being and that of our neighbor. The fifth commandment forbids murder and suicide, and also fighting, anger, hatred, revenge, drunkenness, reckless driving and bad example.*

Sixth: Thou shalt not commit adultery. *By the sixth commandment we are commanded to be pure and modest in our behavior.*

Seventh: Thou shalt not steal. *By the seventh commandment we are commanded to respect what belongs to others, to live up to our business agreements, and to pay our just debts. Besides stealing, the seventh commandment forbids cheating, unjust keeping of what belongs to others, unjust damage to the property of others, and the accepting of bribes by public officials.*

Eighth: Thou shalt not bear false witness against thy neighbor. *By the eighth commandment we are commanded to speak the truth in all things, but especially in what concerns the good name and honor of others. The eighth commandment forbids lies, rash judgment, detraction, calumny, and the telling of secrets we are bound to keep.*

Ninth: Thou shalt not covet thy neighbor's wife. *By the ninth commandment we are commanded to be pure in thought and desire.*

Tenth: Thou shalt not covet thy neighbor's goods. *The tenth commandment forbids all desire to take or to keep unjustly what belongs to others, and also forbids envy at their success.*

Aug. 26, 2022 - Project for a New American Century - Rebuilding America's Defenses, Sept. 2000.

...Screwtape Letters, C.S. Lewis, 1942

Demon Uncle Screwtape, writing to his nephew Wormwood, about how best to manipulate Wormwood's human 'patient' to willfully move his soul away from the Enemy — Screwtape's term for God — and toward eternal damnation.

...Cowardice, alone of all the vices, is purely painful - horrible to anticipate, horrible to feel, horrible to remember; Hatred has its pleasures. It is therefore often the compensation by which a frightened man reimburses himself for the miseries of Fear. The more he fears, the more he will hate. And Hatred is also a great anodyne for shame. To make a deep wound in his charity, you should therefore first defeat his courage.

Now this is a ticklish business. We have made men proud of most vices, but not of cowardice. Whenever we have almost succeeded in doing so, the Enemy permits a war or an earthquake or some other calamity, and at once courage becomes so obviously lovely and important even in human eyes that all our work is undone, and there is still at least one vice of which they feel genuine shame. The danger of inducing cowardice in our patients, therefore, is lest we produce real self-knowledge and self-loathing with consequent repentance and humility.

And in fact, in the last war, thousands of humans, by discovering their own cowardice, discovered the whole moral world for the first time. In peace we can make many of them ignore good and evil entirely; in danger, the issue is forced upon them in a guise to which even we cannot blind them. There is here a cruel dilemma before us. If we promoted justice and charity among men, we should be playing directly into the Enemy's hands; but if we guide them to the opposite behaviour, this sooner or later produces (for He permits it to produce) a war or a revolution, and the undisguisable issue of cowardice or courage awakes thousands of men from moral stupor.

This, indeed, is probably one of the Enemy's motives for creating a dangerous world — a world in which moral issues really come to the point. He sees as well as you do that courage is not simply one of the virtues, but the form of every virtue at the testing point, which means, at the point of highest reality. A chastity or honesty, or mercy, which yields to danger will be chaste or honest or merciful only on conditions.

Pilate was merciful till it became risky...

Sept. 1, 2022 - In 2011, Congress prohibited patent-based ownership of humans. In 2013, the Supreme Court upheld patent-based ownership of genetically-modified living organisms.

[October 2025 Note: In light of what I later learned about biology, synthetic biotechnology and related biomedical and scientific subjects, my view of the implications of legal cases such as *Chakrabarty* and *Myriad* changed. I do not find claims or predictions about "chattel" or legal ownership of human beings derived from an individual's vaccination record to be credible, and I do not find claims about feasibility of nano-technology or transhumanism as methods of physical and/or behavioral control to be credible.]

The recent filing of a patent case by Moderna against Pfizer, may be part of the legal process that brings the conflict between the 2011 statute and the 2013 Supreme Court precedent to a head.

Arkmedic has report out today [Who owns who?] on the juxtaposition of the Moderna v. Pfizer patent case filed a few days ago; a new preprint paper by Qin et al, confirming transmission of modified genetic material from mouse mothers to mouse offspring, following mRNA/LNP injections, through the oocytes; Percy Schmeiser v. Monsanto, a 2004 Canadian Supreme Court case; and Association for Molecular Pathology v. Myriad Genetics, a 2013 SCOTUS case.

I've covered this issue a few times since my journey into the legal thicket began, including: On the possibility of patent-based legal enslavement of human beings under US judicial precedents and statutes.

As we all know by now, we're dealing with extremely bad stuff.

Evil power plays for mass enslavement. Lethal injections for mass depopulation. Civilizational turmoil.

I don't write about it enough, but there are threads of goodness woven through history, including the legal history where I spend most of my time.

For example, the US Constitution when upheld does help individual humans freely make our way through our earthly human lives with lots of opportunities to work and pray with fortitude, increase in faith, hope and charity, fight evil, promote justice, temperance, prudence and mercy, and make our way toward eternal salvation.

Other examples from the last few decades of Congressional activity include the 1990 Americans with Disabilities Act (ADA) and the 1993 Religious Freedom Restoration Act (RFRA), which have been effective legal tools for many people resisting the isolate/mask/test/vaxx pressures of the Covid-times brought to bear by the 2001 PATRIOT Act, 2004 Project Bioshield Act, 2005 PREP Act and related public health-police state enabling legislation.

The 2011 Leahy-Smith America Invents Act is another one: Section 33 limits the authority of the US patent office under 35 USC 101, by prohibiting issuing of patents "directed to or encompassing a human organism."

And then there are the laws prohibiting fraud, extortion, chemical and biological weapons development and use, genocide and war crimes, and many others.

The history of American law-making is not monolithic badness and universal legislative cooperation with evil.

God has seen fit to plant fruitful seeds of statutory goodness all throughout the weeds that are so distractingly prominent right now.

We're tasked with tending those good seeds and yanking out the weeds by the roots to burn.

I got into a short discussion in a recent comment thread about the dark history of the human families who direct from the shadows the somewhat visible Rothschild and Rockefeller layer, who direct the even more visible Kissinger, Gates, Soros, Schwab, Fauci and Tedros layer, who direct the most visible layer: the talking heads on television, doctors, nurses, pharmacists, store clerks, police officers, judges, friends and neighbors more or less obligingly caught up in the lies, the coercion and the cull.

Who are each capable of standing up and saying "No." at any moment.

One reader suggested that perhaps I use the word "secular" euphemistically when I identify the enemy as the secular globalist death cult. The reader expressed concern that such religious terminology makes the tent for resisters too small.

I replied:

I don't mean it euphemistically.

It's an ontologically-significant truth about the globalist death cult. Rothschild, Rockefeller, Kissinger, Soros, Schwab, Gates, Fauci etc. would like to substitute themselves for God, substitute secular technocracy for Christianity, render themselves immortal through AI, cloning and other technologies, grant themselves the power over life and death for all living creatures and the power to control the minds and movements of those creatures they permit to survive.

Transhumanist globalism is heresy.

The 'tent' is big enough for those who don't approach it from a Christ-centered understanding of the world. There's no religious litmus test for filing a pro se complaint or taking any other act.

*

Another reader sent me links to research work of her own and others, tracing the lineage of the Venetian Black Nobility.³³

I replied:

Thank you for that link and the one about rule of law. I read both this evening — had seen another version of the second one that someone sent me a couple of months ago but not had a chance to read it through.

I understand that there are more layers of human (and non-human) orchestration above the Rothschilds and Rockefellers, and multi-century history of development of these forces.

There may come a time when I can look more closely at those things and develop more ideas about how to confront them.

For now (the crisis we're now dealing with), I think fostering effective counter-forces includes protecting and using the English-derived legal systems and the U.S. Constitution — even if the evil forces set them up intending them to be part of the illusions and distractions they use to try to maintain control — *as if* those legal systems' protections for the liberty and dignity of the individual human being are powerful and true, albeit imperfect, reflections of Divine law.

If God's plan for Creation is to help fallen humans grow our virtues, master our vices, and obtain the promises of Heaven through working through the suffering and temptations that we face in our earthly lives, then it seems possible — likely, even — that His work is embedded and woven into even the things that the evil ones thought they fully controlled themselves for only their own evil purposes.

And I do think the US Constitution as a governing contract, and America as a sovereign nation built on that contract — as those things have been generally understood (not the hidden version explicated in the research to which you and others have linked) — are Divinely-inspired things.

I think they're worthy objects of reverence and protection and loyalty.

³³ <https://francesleader.substack.com/p/who-rules-the-world>

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version
Katherine Watt - PO Box 1142 - State College PA 16804

Sept. 7, 2022 - If criminals commit crimes and no earthly authorities are willing to identify and punish the acts and actors, are they still crimes and criminals? Yes.

[October 2025 Note - I do not share Ann Barnhardt's views about the papacy.]

Ann Barnhardt has written several essays that include quotes from Chapter 7 of John Senior's 1978 book *The Death of Christian Culture*...

Following are excerpts from Barnhardt's 2011 essay *The one about how the total absence of justice can only lead to the total absence of freedom* - Sept. 21, 2011, repost Dec. 6, 2013, which is aimed at Barack Obama but applies equally to all the other criminals who have occupied the Presidency and Congress and the federal courts; actively worked for a century to build the illegitimate biomedical police state that now enslaves the American people to the criminal international bankers; and have not yet been brought to justice.

*

Barnhardt: We are now firmly in the domain of the Stalin Principle. Josef Stalin famously said, "One death is a tragedy; one million is a statistic." Obama, and the entire political class in Washington, and really, our entire culture collectively, now obviously determine the moral licitness of an activity solely by its scale. Once a crime surpasses a certain level in terms of scale, it ceases to be constrained by ANY moral matrix.

What's that, you say? A non-state, non-uniformed enemy belligerent has overthrown the Executive branch and is systematically dismantling our Constitutional Republic? Well, there's really nothing we can do about that until November of 2012. What, what? A cadre of Marxists is actively debasing the U.S. dollar and consciously imploding the economy via suicidal spending, money printing and outright looting of the United States Treasury? Well, we'll just have to wait it out and hope that everything turns out for the best... This apathy and moral impotence is why our nation is crumbling before our very eyes. This is why Western Civilization is imploding. There is no justice, or even a THIRST for justice...

I am currently reading a book that should be read by every person now reading this essay. It is called "The Death of Christian Culture" by Dr. John Senior.³⁴ Penned in 1978, it reads like an exegesis of current events...

John Senior: Justice is simply the social good, and it must therefore be done. It is defined as "giving each his due" – cuique sum, "to each his own." A man is due his life because he is a living thing; it is his nature to have life; and, since it is also his nature to be moral, if a man commits a crime, he must be punished because punishment is retributive – punishment is the penalty due the criminal in justice to him. Proportioned punishment is due him, too, and you cannot deny him that right without yourself committing an injustice against him deserving punishment in turn. The judge who fails the criminal in punishment himself incurs a greater guilt...

³⁴ https://www.amazon.com/Death-Christian-Culture-John-Senior/dp/1932528156/ref=sr_1_2?ie=UTF8&qid=1316620479&sr=8-2

Barnhardt: Because we as a nation and as a culture have failed for over 50 years to properly apply justice to the criminals among us, we have committed crimes against the criminals themselves, our neighbors, ourselves and God. And for that, we are now being collectively punished. Justice will be done. When Ted Kennedy was permitted to murder Mary Jo Kopechne in 1969 with no punishment whatsoever, Kopechne's blood was spread from the hands of Kennedy alone to the hands of the entire nation. The same can be said for the blood of Nicole Brown Simpson and Ron Goldman.

The same can be said for the crimes of Bill Clinton. In failing to punish Clinton, the matter simply didn't "go away."

The entire nation is now reaping the whirlwind of allowing Bill Clinton to lie under oath without consequence, and fifty solid years of similar failures in millions of cases, not the least of which are the trillions of dollars stolen by "banksters" and other white-collar criminals to date and the 45 million victims (and counting) of the American abortion holocaust.

No justice, no civilization.

John Senior: There is another justification for punishment besides retribution. Pain and deprivation are medicinal. They hurt so much that the criminal can learn that crime does not pay – or at least that the victims pay back. If you want to teach the prisoner a trade or put him to useful work, well and good; but those things are secondary and must never interfere with the first and proper use of punishment, which is the restoration of the equality of justice not only in society but in the person of the criminal. A person who commits a crime has indulged his will against reason; a disequilibrium has been established in his soul, as Plato says, which can only be righted by retributive exercise of reason against his will. The greatest evil in the world is to do wrong without being punished.

Barnhardt: Let us make the assumption for a moment that Ted Kennedy is in hell. It is impossible to know as Christ's Mercy is infinite and Kennedy MAY have repented of his life of grave sin before his death. If Kennedy is in fact in heaven, he will not mind us using him as an instructive hypothetical example. In fact, he will delight and rejoice in it. If Ted Kennedy is in hell, a massive contributive dynamic to his failure to repent will have been the fact that we, his neighbors, his brothers, failed to punish him and see justice done upon him. Because Kennedy was never made to feel any pain or retributive justice for murdering Mary Jo Kopechne, he was never deeply confronted with his sin, or the fear of what the consequences would be for his immortal soul in the next life – because there were zero consequences in THIS life. In fact, it made him bolder in his sin. If Ted Kennedy is in hell, we are partially complicit in his being there, and justice will be meted out upon US for our failure in charity towards him.

Exactly the same dynamic is in play for Barack Obama. If we surrender Obama to a life of ill-gotten luxury and continued depravity, we will not only be clearing the path and scattering the rose petals for the next arch-criminal, we will also be failing Obama PERSONALLY.

This is the truth of Christian Charity, which has exactly nothing to do with being “nice.”

Real Charity is ferocious, fecund and awesome in its vigor and persistence.

Real Charity does not impotently shrug its shoulders and turn its back and walk away.

Ever.

Real Charity never says, “Ah, screw him.”

Real Charity says, “Let justice be done upon him.”

John Senior: ...They object to punishment itself; and that is because they deny the existence of justice; and that is because they deny that man is free, that man is responsible for his acts. Crime, they say, is sickness. It must be cured, or better, prevented by prophylaxis of the spirit, by the extermination of free will altogether so that men will react like Pavlov’s dogs to sensitivity training and even to psychosurgery and drugs...

They say crime is illness. Now if that were true, there could be no moral act whatsoever. If man is not free to choose evil, he is not free to choose good...

Everyone must remember the story of the murderer who said in court: “You can’t blame me, it was my heredity and environment that caused me to kill” and the judge who replied, “It is my heredity and environment that sentences you to hang by the neck until dead.”

Barnhardt: Those words were written by John Senior in [...] 1978. As we watch the arch-criminal, Barack Obama bait a race war, with himself as the poster child in order to retain and advance his own power, and to evade the justice that is due him, remember that the total absence of justice can only lead to the total absence of freedom. Barack Obama and all of those complicit in his myriad crimes against the United States and humanity must be arrested, tried and punished as criminals in proper proportion to the enormous scale of their crimes. This isn’t about vengeance. It is about justice. It is a reckoning.

*

Watt:

The two key points are that “the greatest evil in the world is to do wrong without being punished” and that it is an act of Christian charity to pursue justice for those who do wrong, not just for the sake of obtaining relief for the victims of the crimes and preventing more crimes from being committed against more victims in the future, but even more so for the sake of the souls of the criminals and those who hold them to account for their willful, freely-chosen acts of evil.

I struggle with these issues. I struggle to keep them close at hand when the scale of the evil and the depth of the perpetrators’ depravity and their hubristic ooze of entitlement and untouchable impunity overwhelm me. I struggle with how to apply the principle of bystander witness culpability in the crimes of the criminals — attributed to the general “we” who have failed to bring the criminals to justice — to the acts of free will that so many of us have undertaken, in a world in which all the paths to justice appear to be blocked and our work appears to be fruitless.

But I agree with Barnhardt: Real Charity is ferocious, fecund and awesome in its vigor and persistence. Real Charity does not impotently shrug its shoulders and turn its back and walk away. Ever. Real Charity never says, “Ah, screw him.” Real Charity says, “Let justice be done upon him.”

Nov. 1, 2022 - About the Emily Oster piece in the Atlantic; excerpt from Sermon on the Mount

Much discussion the last few days about Emily Oster's demand³⁵ for a "pandemic amnesty" and that we "forgive each other" for what "we" did in the dark days of the pandemic, which she appears to want to believe are behind us.

I like what this guy³⁶ said.

From my perspective as a follower of Christ, I think it's important to forgive Oster, Fauci, Gates, Rockefeller, Schwab, Tedros, Azar, Becerra, Kadlec, Gruber, Rothschild, Soros, Walensky, Birx, Austin, Bergoglio, Biden, Trump and all the other sinners for their manifold trespasses against God and against us, their neighbors created in His image and likeness.

It's important to pray for their repentance and conversion and the salvation of their immortal souls from eternal damnation.

And it's also important to work very, very hard to see to it that our legal and governing systems are set back on a path of justice after their long sojourn in the wilds of corruption and iniquity, and that the military-medical crime spree is brought to an end.

It's important to see to it that the terrorists are brought to trial under human laws re-aligned with Divine laws, in legitimate courts, before judges who have moral integrity.

It's important to see to it that the criminals are convicted and punished with the most severe punishments that human beings can mete out, to those who commit mortal sins against God and their neighbors, including life imprisonment without possibility of parole and the death penalty.

It's important to care for the wounded victims and the survivors of the dead.

³⁵ <https://www.theatlantic.com/ideas/archive/2022/10/covid-response-forgiveness/671879/>

³⁶ https://twitter.com/just_mindy/status/1587148452055629826?s=20&t=Ac54TbjgNn9R8sWchuEFGw&utm_source=substack&utm_medium=email

The Sermon on the Mount

When Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him, and He began to teach them, saying:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, because great is your reward in heaven; for in the same way they persecuted the prophets before you.

*

Yesterday I started a 54-day Rosary challenge:³⁷ six consecutive novenas (9-day cycles) running from October 31 to December 24.

The first three novenas are to be prayed in petition. The second three novenas are to be prayed in thanksgiving.

The petitions I'm trying to keep close to my heart include asking for Almighty God to bring about a peaceful and holy resolution to the terrible tangle in American human law and government revealed by the Covid-19 crimes; asking for continued outpouring of grace from God, His saints and angels, to persevere in doing my part to help; and asking for continued blessing and protection from evil for the bodies, minds and souls of my loved ones.

Thanks to Ann Barnhardt³⁸ and TradDad,³⁹ I started learning to say the Rosary in Latin a few months ago. I'm not yet up to saying all three (Joyful, Sorrowful and Glorious) every day. But my Latin pronunciation is getting better, I can say some parts from memory without reading the subtitles, and I love looking at so much beautiful sacred art for a half-hour each time.

Here are the links to the videos: Gaudiosa Mysteria⁴⁰ (Joyful Mysteries); Dolorosa Mysteria⁴¹ (Sorrowful Mysteries); Gloriosa Mysteria⁴² (Glorious Mysteries)

³⁷ <https://www.rosary.com/54-day-rosary-novena/>

³⁸ <https://www.barnhardt.biz/latin-rosary/>

³⁹ <https://harveymillican.com/2022/08/15/monday-night-roundup-now-with-more-assault-rosary/>

⁴⁰ https://youtu.be/pc9g9dCZ_sc

⁴¹ <https://youtu.be/9iggyjGAw5I>

⁴² <https://youtu.be/BnypyBaRQmk>

Nov. 29, 2022 - C.S. Lewis, Screwtape Letters, Chapter XXVII.

...below is some C.S. Lewis writing on the differences between how humans experience time and how God experiences time.

I read Screwtape Letters for the first time a few months ago, and it has quickly become one of my favorite books.

For those unfamiliar with the book, it's written as a series of letters from Uncle Screwtape, a demon, to his young nephew demon, Wormwood. Wormwood has been tasked with corrupting a young Englishman during World War II, and Screwtape offers advice and guidance.

In the world of the book, the "Enemy" is God — from whom the demons work to separate humans. "Our Father Below" is the devil.

By Chapter 27, the young man has fallen in love with a Christian woman and his faith is deepening.

*

My Dear Wormwood,

You seem to be doing very little good at present. The use of his "love" to distract his mind from the Enemy is, of course, obvious, but you reveal what poor use you are making of it when you say that the whole question of distraction and the wandering mind has now become one of the chief subjects of his prayers. That means you have largely failed. When this, or any other distraction, crosses his mind you ought to encourage him to thrust it away by sheer will power and to try to continue the normal prayer as if nothing had happened; once he accepts the distraction as his present problem and lays that before the Enemy and makes it the main theme of his prayers and his endeavours, then, so far from doing good, you have done harm. Anything, even a sin, which has the total effect of moving him close up to the Enemy, makes against us in the long run.

A promising line is the following. Now that he is in love, a new idea of earthly happiness has arisen in his mind: and hence a new urgency in his purely petitionary prayers — about this war and other such matters. Now is the time for raising intellectual difficulties about prayer of that sort. False spirituality is always to be encouraged. On the seemingly pious ground that "praise and communion with God is the true prayer," humans can often be lured into direct disobedience to the Enemy who (in His usual flat, commonplace, uninteresting way) has definitely told them to pray for their daily bread and the recovery of their sick. You will, of course, conceal from him the fact that the prayer for daily bread, interpreted in a "spiritual sense," is really just as crudely petitionary as it is in any other sense.

But since your patient has contracted the terrible habit of obedience, he will probably continue such "crude" prayers whatever you do. But you can worry him with the haunting suspicion that the practice is absurd and can have no objective result. Don't forget to use the "heads I win, tails you lose" argument.

If the thing he prays for doesn't happen, then that is one more proof that petitionary prayers don't work; if it does happen, he will, of course, be able to see some of the physical causes which led up to it, and "therefore it would have happened anyway", and thus a granted prayer becomes just as good a proof as a denied one that prayers are ineffective.

You, being a spirit, will find it difficult to understand how he gets into this confusion. But you must remember that he takes Time for an ultimate reality. He supposes that the Enemy, like himself, sees some things as present, remembers others as past, and anticipates others as future; or even if he believes that the Enemy does not see things that way, yet, in his heart of hearts, he regards this as a peculiarity of the Enemy's mode of perception — he doesn't really think (though he would say he did) that things as the Enemy sees them are things as they are!

If you tried to explain to him that men's prayers today are one of the innumerable coordinates with which the Enemy harmonises the weather of tomorrow, he would reply that then the Enemy always knew men were going to make those prayers and, if so, they did not pray freely but were predestined to do so. And he would add that the weather on a given day can be traced back through its causes to the original creation of matter itself — so that the whole thing, both on the human and on the material side, is given "from the word go."

What he ought to say, of course, is obvious to us; that the problem of adapting the particular weather to the particular prayers is merely the appearance, at two points in his temporal mode of perception, of the total problem of adapting the whole spiritual universe to the whole corporeal universe; that creation in its entirety operates at every point of space and time, or rather that their kind of consciousness forces them to encounter the whole, self-consistent creative act as a series of successive events.

Why that creative act leaves room for their free will is the problem of problems, the secret behind the Enemy's nonsense about "Love."

How it does so is no problem at all; for the Enemy does not foresee the humans making their free contributions in a future, but sees them doing so in His unbounded Now. And obviously to watch a man doing something is not to make him do it.

It may be replied that some meddlesome human writers, notably Boethius, have let this secret out. But in the intellectual climate which we have at last succeeded in producing throughout Western Europe, you needn't bother about that. Only the learned read old books and we have now so dealt with the learned that they are of all men the least likely to acquire wisdom by doing so. We have done this by inculcating The Historical Point of View.

The Historical Point of View, put briefly, means that when a learned man is presented with any statement in an ancient author, the one question he never asks is whether it is true. He asks who influenced the ancient writer, and how far the statement is consistent with what he said in other books, and what phase in the writer's development, or in the general history of thought, it illustrates, and how it affected later writers, and how often it has been misunderstood (specially by the learned man's own colleagues) and what the general course of criticism on it has been for the last ten years, and what is the "present state of the question." To regard the ancient writer as a possible source of knowledge — to anticipate that what he said could possibly modify your thoughts or your behaviour — this would be rejected as unutterably simple-minded.

And since we cannot deceive the whole human race all the time, it is most important thus to cut every generation off from all others; for where learning makes a free commerce between the ages there is always the danger that the characteristic errors of one may be corrected by the characteristic truths of another. But thanks be to our Father and the Historical Point of View, great scholars are now as little nourished by the past as the most ignorant mechanic who holds that "history is bunk."

Your affectionate uncle,

Screwtape

Dec. 5, 2022 - On the mend. Thank you for the prayers and well-wishes.

...The other day (December 3), in my daily Missal and Bible reading, Mark 16:15-18 came up twice, once in the Mass for St. Francis Xavier and once in The Ascension of Jesus Christ chapter of Ignatius Schuster's 1950 *Illustrated Bible History*.

Mark 16:15-18.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

I'm leaning on these passages and other readings and prayers to grow in faith and hope and trust, to ask for and to be granted strength for perseverance.

Dec. 19, 2022 - On the powers and limitations of illusionists. And the value of working and praying for deeper discernment of the differences between things as they appear and things as they are.

Reader comment on *Biomedical security state and state-run bioterrorism programs: six American statutory frameworks*

...You used the word "apparently" a lot. Is that because there are still other documents to read? [For example] "Public health emergencies joined wars, natural disasters and other emergency circumstances apparently capable of subordinating or federalizing state, local and tribal government authorities."

My reply

I used “apparently” and “seemingly” partly to soften the delivery of the information a little bit for new readers.

For older readers, all of this is well-understood by now; I’ve been writing it in different forms since the end of January 2022. But for new readers, it’s a bitter drink to try to choke down.

But I used those words more because I believe that much of what’s happening is based on people treating an illusion as if it were reality, which has the effect of making the lies operable in peoples’ earthly lives, but doesn’t have the effect of converting the lies to truth.

In other words, I truly believe that a “falling of the scales” that are clouding the vision of so many people, by the Grace of God, can open the doors to a kind of moral re-set (the opposite of the corrupt, Luciferian Great Reset lie we’re being told by TPTB) in which some of the fundamental truths about legitimate human governance can be restored, including sovereign subordination to God, and sovereign accountability to God for supporting or interfering with the salvation of individual souls as people work their salvation out through their lives through exercise of free will.

I really enjoyed Archbishop Vigano’s recent meditation on these issues.

- Non serviam: A history of revolutions from Herod to Davos.⁴³

In other words, things “appear” or “seem” to be the way the illusionists are projecting their distorted vision onto the world stage. And to the extent people accept those illusions and act in response to them, they are sickening and lethal.

To try to head off the ‘communicable diseases don’t exist’ crowd, I’m not saying human physical fragility, disease and death are illusions. They’ve been with us since the beginning. And those things are just as real as human healing capacity, health and longevity.

⁴³ <https://remnantnewspaper.com/web/index.php/articles/item/6289-non-serviam-a-history-of-revolutions-from-herod-to-davos>
 Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version
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I'm also not saying we can make the people doing evil things, and the corrupt systems they've built around us, disappear or lose their effectiveness just by looking at them differently or turning away from them or closing our eyes.

I am saying there's a different truth and way and light underneath the suffering and joys we live through on earth, and that Way, Truth and Light is being hidden by those appearances of centralized earthly power exercised pseudo-legitimately in pursuit of degraded, hate-filled aims like greed, immortality of the body (through drugs and devices), and destruction of human souls.

Things are not as they seem. They seem as they seem. But they are not as they seem.

That's about as clearly as I can put it right now. I mull these things a lot but they're hard to put into words.

And thank you for asking. Replying helped me clarify things that had just been simmering on the edge of my mind for quite some time.

Dec. 25, 2022 - Repost: On why and how globalists, allied with communists, are fomenting federalist conflicts in America.

Repost of June 7, 2022 essay: On why and how globalists, allied with communists, are fomenting federalist conflicts in America. They aim to block American Christians and Constitutionalists from working together to protect individual human liberty to freely discern and work the will of God.

...I was reminded of these issues by an essay that showed up today in my Gab feed by way of Robin Monotti.⁴⁴

Aug. 20, 2020 - *No Christianity, no human rights*, by John Stonestreet and Roberto Rivera

Most Americans take the existence of human rights for granted. We see them, to borrow a phrase, as “self-evident.”

We can’t really imagine a world without them, or we look at places like China or North Korea with incredulity, as if it’s obvious that their way is clearly wrong. Instead, what these countries demonstrate is that there’s nothing “natural” about the idea of human rights. Rather they are the products of Judaeo-Christian beliefs about the intrinsic dignity of the human person.

Most countries don’t deny the idea of human rights outright. However, because they lack adequate moral grounding for them, human rights become a kind of buffet. Those in power pick the ones they like, for the groups they like, and ignore the rest. Again, to quote the report, “human rights are now misunderstood by many, manipulated by some, rejected by the world’s worst violators, and subject to ominous new threats.”

The only secure basis for human rights, of course, is the Christian belief that humans are created in the image of God. Think about that line from our founding documents: “We hold these truths to be self-evident, that all men are created equal.” But it’s not self-evident that we are equal, if we only consider the external attributes humans have. We don’t all share those attributes. We don’t all share the same height, or weight, or IQ, or hair color, or skin tone. Thus equality must be based on some universal human quality that is intrinsic to our humanity. Christianity offers this in the idea of the image of God.

Without the Christian idea of the *imago Dei*, “universal, indivisible and interdependent and interrelated” human rights simply wouldn’t exist..

Our first freedom, like the rights that depend on it, are grounded in a Christian view of what it means to be human. They cannot be sustained otherwise...

⁴⁴ <https://gab.com/robinmonotti/posts/109574723048212665>

Dec. 27, 2022 - Legal history of the American domestic bioterrorism program is useful for understanding why the crimes continue and criminal prosecutions have not happened yet. And for helping people new to the global genocide story understand

...Catholic Faith

There's been some discussion in recent comment threads about whether it's useful or not for me to include Catholic faith elements in my writing about Covid-times law.

I haven't made theology a major theme of my work, and I don't plan to increase the volume. But I am a Roman Catholic, baptized as an infant in January 1974 and given the sacrament of First Holy Communion in Spring 1981. I wandered around outside the Faith between the ages of 16 and 48, and returned to it by the grace of God in Summer 2021 through a process described in an Oct. 13, 2021 post.

If I had not returned to the Faith, I would not have been able to do the research and writing I've done the last couple of years, and I would not be able to keep doing it now.

Readers who are uncomfortable with the limited references I make to the ancient war between God and Lucifer in my writing about the visible, human-world aspects of the war in American law and geopolitics, which is playing out against that supernatural backdrop, are encouraged to devote their reading and comment-drafting time elsewhere.

I am a Roman Catholic attached to the Traditional Latin Mass. I believe that the Catholic Faith is the one true faith established by Jesus Christ upon the rock of Peter, and that my obligations as a Catholic include helping others work out their eternal salvation by helping them make their way into the boat before they die, or if they can't get all the way into the boat before death, at least make their way to cling to the ropes hanging off the sides.

Because I'm a traditional Roman Catholic, I also believe that the so-called reforms of Vatican II were intended, not to grow and strengthen the Mystical Body, but to diminish and weaken it. I believe, with other traditionalists and many others throughout history, that all of the human men charged with protection of the Faith and the faithful are themselves corruptible (as all humans are prone to sin) and many have been deeply corrupted in recent decades.

They haven't all been corrupt throughout history. Some have been saints.

Not all of the living shepherds are corrupt now. Some are saints-in-the-making.

I don't know if there is no pope currently, because the seat has been vacant since Vatican II (the sedevacantist position⁴⁵), or if Benedict XVI is the "real" pope because he never fully abdicated his office in 2013. I think Pope Francis is poison to the Faith and the faithful. He is a trial and a chastisement, as are many other past and current events in human history.

⁴⁵ October 2025 Note - I later learned more about the issues, and I do not hold or endorse sedevacantist views or positions.

I believe Christ's promise that "the gates of hell shall not prevail" against the church that He founded, but I don't know how or when the terrible current situation in the institutional church will be brought out of disorder.

I also don't know how or when the terrible current situation in the American former Constitutional republic will be brought out of disorder.

I think the Christian teaching that man is made in the image and likeness of God is an essential condition for any human rights protections within any earthly government. Without recourse to that principle and the divine power at its' Source, I don't think the transhumanist heresy of Agenda 2030 can be defeated.

I work and pray to grow my trust and hope in God's plan for my church, my country and the world, and for discernment and perseverance in doing my small portion of the work as a willing participant.

My overarching goal is to research and write (about American legal history and American financial corruption), in support of establishing sound, sovereign, pluralistic Constitutional republican government on American soil, revitalized with the addition of traditional Catholic precepts, modeled somewhat on the Polish Catholic Constitutional monarchy developed between about 990 AD and 1655 AD.

2023



Holy Family with a Little Bird. Bartolome Esteban Murillo

Jan 20, 2023 - Subsidiarity. Political, social and economic organizing principle that stands in opposition to centralized bio-digital totalitarianism

Thank you to the reader who posted a comment at Dual-use government officials of concern,⁴⁶ with a link to the Wikipedia page on Subsidiarity (Catholicism).⁴⁷

That was a new word to me, and it's hard to overstate how useful it is to have been pointed to it.

I read the linked material, and when I saw references to Pope Leo XIII's 1891 encyclical On the Condition of the Working Classes⁴⁸ (*Rerum novarum*) and Pope Pius XI's 1931 encyclical On Social Reconstruction⁴⁹ (*Quadragesimo anno*), I trotted upstairs to the beautiful collection of my late father's Catholic books, found them both there and started reading.

*

Subsidiarity is the opposing social and economic moral principle to the globalists' nightmare vision of a biologically- and digitally-controlled central government for the whole world.

Pope Pius XI:

As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.

The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining, as occasion requires and necessity demands. Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations, in observance of the principle of "subsidiary function," the stronger social authority and effectiveness will be the happier and more prosperous the condition of the State.

*

⁴⁶ <https://bailiwicknews.substack.com/p/dual-use-government-officials-of>

⁴⁷ [https://en.m.wikipedia.org/wiki/Subsidiarity_\(Catholicism\)](https://en.m.wikipedia.org/wiki/Subsidiarity_(Catholicism))

⁴⁸ https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html

⁴⁹ https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html

Subsidiarity is a much better word than the word I've used up until this point: "relocalization." More on that below.

Even more importantly, subsidiarity is a fully-developed social, political and economic moral philosophy that can be used to better challenge and defeat the Luciferian secularist-communist-socialist-capitalist-materialist enslavement system proposed by the deranged lunatics now gathered in Davos.

Subsidiarity can be used to build up the kinds of human societies that Our Lord Jesus Christ wants us to live in, instead.

*

Long-time readers may already know, but new readers probably not, that my background from 2005 to 2019 prepared me for the work I do in Covid-times.

While working professionally in law firms that handled constitutional and civil rights cases, I also worked *pro bono* on peak oil, local food, relocalization, community rights campaigns as an independent journalist and civic organizer.

Long story short, I read Richard Heinberg's *The Party's Over: Oil, War and the Fate of Industrial Society* in 2005, and found the geopolitical and historical analysis highly motivating. I wanted to be part of restoring local water, food, energy and manufacturing systems to be more resilient to fuel supply and price shocks, so that present and future generations — children, grandchildren, great-grandchildren — could not just survive but thrive.

Within a year or two, I connected with Thomas Linzey of the Community Environmental Legal Defense Fund (CELDF), which was a spin-off of Richard Grossman's Program on Corporations, Law and Democracy (POCLAD). For 15 years, I worked on several local-level community organizing campaigns aimed at confronting the legal principle of "preemption," which is a human social, political and economic organization system in which power is centralized at higher level of authorities, by taking power from lower levels of authorities.

Preemption proved to be a major obstacle for people trying to restore local water, food, energy and manufacturing systems.

Under the preemption doctrine, articulated in the American context by Judge John F. Dillon as Dillon's Rule in 1868, municipal authority trumps individual authority, state authority trumps municipal authority, federal authority trumps state authority, and corporate authority — the power of commercial and financial organizations like the Dutch East India Company in centuries past, and Microsoft, Raytheon and Monsanto today — trump everybody else.

As Dillon put it:

"Municipal corporations owe their origin to, and derive their powers and rights wholly from, the legislature. It breathes into them the breath of life, without which they cannot exist. As it creates, so may it destroy. If it may destroy, it may abridge and control."

Community campaigns built on the POCLAD/CELDF historical analysis, were and still are a vigorous attempt to resist preemption and restore self-governing power and socio-economic sovereignty at the local and individual level, although CELDF itself has gone woke, which is sad.

In fact, throughout the millennia of human social, political and economic struggle, there have been people pushing for decentralization.

In Dillon's day, one of the leading voices was another judge, Thomas Cooley, who wrote what's become known as the Cooley Doctrine:

"Local government is a matter of absolute right; and the state cannot take it away."

I no longer find peak oil data sources to be credible, because they are controlled by the same globalist institutions that have fully corrupted the academic, scientific and public health, and food and drug regulation systems.

Covid-19 has revealed that capture-and-control program, and the massive structural lies underneath it, in great detail.

As a result, I no longer regard the geopolitical analysis built on peak oil evidence to be accurate.

But I still think restoring individual and local control of essential things like water, food, energy and manufacturing is a good set of goals.

Whether supply and price shocks are caused by impersonal geochemical factors (dwindling access to cheap liquid fuel oil) or by depraved men and women trying to kill most of the world's people while passing themselves off as "a select group" of heroic "extraterrestrials" saving the planet, the sensible response is the same.

Get the power out of the hands of the crazy people, and put it in the hands of ordinary people who are trying to work hard, live in decent homes and neighborhoods, drink clean water, eat nourishing food, raise good kids and serve God.

*

By the end of 2019, I had spent 15 years researching, writing about and working with the preemption principle — and its opposite, the clunkily-named relocalization — in the communities where I’ve lived. The “think globally, act locally” thing.

This is why, when governments around the world suddenly took over every aspect of every individual’s daily life in March 2020, through weaponized fear and ignorance passed through ordinary family, friend and neighbor relationships — I was primed to recognize it for the preemption-based, global power grab that it was.

I recognized it, but I didn’t understand the mechanisms.

I didn’t understand *how* it was being done, until the Jan. 30, 2022 Todd Callender podcast, which was the crucial lead that took me into the dark caves of American statutory, regulatory, and executive/administrative history, where I’ve been spelunking for almost a year.

*

Covid-times exposed the preemption doctrine — the opposite of subsidiarity — imposed on a global scale.

The transnational corporate powers effectively preempted nation-state powers, using fear (psychological manipulation through centralized, captured mass media); legal mechanisms; and financial coercion.

The financial coercion piece is the second of my two 2023 research priorities⁵⁰: the Covid-era purpose and observable functions of transnational institutions like the World Trade Organization, World Bank, World Health Organization, International Monetary Fund, Bank for International Settlements and SWIFT (Society for Worldwide Interbank Financial Telecommunication).

See Sept. 22, 2022 Laundering with Immunity: The Control Framework – Part 1,⁵¹ by Corey Lynn at Corey’s Digs, for an excellent overview of sovereign immunities claimed by transnational quasi- and non-governmental organizations under the US International Organizations Immunities Act of 1945, which is applicable to “any international organization in which the United States participates:”

76 International organizations and banks enjoy immunities, privileges, and tax exemptions

- GAVI, Big Pharma, and CERN enjoy similar immunities
- The Bank for International Settlements has sovereign immunity and some of these immunities extend to its members, being 63 central banks and the Federal Reserve System, while other immunities extend to “systemically important institutions”

⁵⁰ November 2025 Note - I was not able to study financial subjects, because I continued my research on biological product law and related law.

⁵¹ <https://www.coreysdigs.com/u-s/laundering-with-immunity-the-control-framework-part-1/>

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- Trillions of taxpayer dollars and printed money has moved through these organizations and banks with no transparency or accountability as they continue to build a global enslavement system
- Hundreds, if not thousands, of NGOs and corporations work with and through these organizations and banks, some of whom have agreements, NDAs, and/or immunity by extension

They do not operate above the law, they operate entirely outside of the law.

*

We already know a lot about how the Pfizer contracts preempt nation-state power to adopt tighter drug regulation laws, for example, and put national assets like military bases up as collateral that can be seized if legislators start to get out of line. *See* Sept. 14, 2022 - Biotech idolatry: DOD-Pfizer contracts have replaced federal constitutions and laws. *See* July 9, 2022 - More on the tiered coercion cascades, for a short post on smaller-scale coercion mechanisms (federal coercion of states, hospitals, schools, etc.)

The same mechanism is probably also in place to control the valid, legitimate US Government that exists underneath the invalid, illegitimate one whose imposter, criminal spokesmen include Secretary of Health and Human Services Xavier Becerra and Defense Secretary Lloyd Austin.

There's probably something in the undisclosed government-pharmaceutical contracts that incorporates BIS and SWIFT as parties, such that any government moves to stop the killing will immediately cut off access to financial systems and loans.

Support for this hypothesis comes from 2013 and 2015 reporting by French and Italian reporters — sent to me by another reader — about how central bankers working through the Bank of Italy, cut the Vatican off from credit card processing services in January 2013.

The central banking cabal thereby coerced the partial abdication of Pope Benedict XVI — announced on Feb. 11, 2013 — to pave the way for installation of Jorge Bergoglio as Pope Francis.

Satisfied with Pope Benedict's announcement, Vatican access to international banking was restored by the central bankers on Feb. 12, 2013.

- Jan. 4, 2013 - The Vatican no longer accepts credit cards
- Feb. 12, 2013 - Resumption in the Vatican of credit card payments
- April 4, 2015 - War is declared on US domination by the dollar
- Sept. 20, 2015 - Vatican yellow
- Sept. 28, 2015 - Ratzinger could "neither sell nor buy"

Federal and state legislators and judges should still move forward with repealing and nullifying the American laws enabling fraud-based global mass murder. They just need to understand and prepare to withstand the financial consequences. Understanding social, political and economic subsidiarity will help.

...Beautiful passage from C.S. Lewis' *Mere Christianity*, through Catholic.com's Morning Offering newsletter today:

And let me make it quite clear that when Christians say the Christ-life is in them, they do not mean simply something mental or moral. When they speak of being 'in Christ' or of Christ being 'in them', this is not simply a way of saying that they are thinking about Christ or copying Him.

They mean that Christ is actually operating through them; that the whole mass of Christians are the physical organism through which Christ acts — that we are His fingers and muscles, the cells of His body.

And perhaps that explains one or two things. It explains why this new life is spread not only by purely mental acts like belief, but by bodily acts like baptism and Holy Communion.

It is not merely the spreading of an idea; it is more like evolution—a biological or superbiological fact. There is no good trying to be more spiritual than God. God never meant man to be a purely spiritual creature. That is why He uses material things like bread and wine to put the new life into us.

We may think this rather crude and unspiritual.

God does not: He invented eating. He likes matter. He invented it.

Jan. 31, 2023 - Smoke and mirrors. And my views on who's running the whole global operation from deepest, darkest backstage.

...I don't think the Bilderberg and BIS men bother themselves much about the details of *how* WHO, World Economic Forum, World Bank, and International Monetary Fund, World Trade Organization and the US Mega-Administrative-Agency carry out the chaos-seeding and behavioral control programs.

Because the thing about Lucifer's multi-millennial project — chaos as a world domination method — is that it's far easier to destabilize and destroy and kill than to sustain and grow life.

It's hard work building and sustaining civilizations, nations, legal systems, currencies, food and energy supplies, families and daily personal commitments to perfecting virtues in the service of God.

It's relatively easy to foment internal conflicts, break things, knock out load-bearing pillars, tempt to sin, and kill.

Stable countries...stable families and neighborhoods...steady practice of piety and charity — efforts to build Christendom at every scale — are the things that keep humans functional and often allow for us to thrive.

Guiding madmen to destruction of self and others is easy, and that's why it's Lucifer's go-to.

Orderly Creation is hard, and only God can do it.

Feb. 7, 2023 - St. Thomas Aquinas on human law, eternal law, unjust law as a species of violence

.....St. Thomas Aquinas, *Summa Theologica*, I-II, Q. 93, Art. 3, ad. 2, cited in *Rerum Novarum*/On the Condition of the Working Classes, Pope Leo XIII, 1891, footnote 37.

Human law is law only in virtue of its accordance with right reason: and thus it is manifest that it flows from the eternal law.

And in so far as it deviates from right reason, it is called an unjust law; in such case it is not law at all, but rather a species of violence.

Feb. 13, 2023 - And C.S. Lewis on evil and free will.

...Sometimes, especially when the “hackable animal” lie told by Noah Juval Hariri and his co-conspirators re-emerges in public discourse, particularly when it’s directed in anger at the past and present fecklessness of so many lawmakers, prosecutors and judges, I read C.S. Lewis.

C.S. Lewis’ *Mere Christianity*, 1977 paperback edition, pp. 52-53

...God created things which had free will. That means creatures which can go either wrong or right. Some people think they can imagine a creature which was free but had no possibility of going wrong; I cannot. If a thing is free to be good it is also free to be bad. And free will is what has made evil possible.

Why, then, did God give them free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having.

A world of automats — of creatures that worked like machines — would hardly be worth creating. The happiness which God designs for his higher creatures is the happiness of being freely, voluntarily united to Him and to each other in an ecstasy of love and delight compared with which the most rapturous love between a man and a woman on this earth is mere milk and water.

And for that they must be free.

Of course God knew what would happen if they used their freedom the wrong way: apparently He thought it worth the risk. Perhaps we feel inclined to disagree with Him. But there is a difficulty about disagreeing with God. He is the source from which all your reasoning power comes: you could not be right and He wrong any more than a stream can rise higher than its own source. When you are arguing against Him you are arguing against the very power that makes you able to argue at all: it is like cutting off the branch you are sitting on.

If God thinks this state of war in the universe is a price worth paying for free will — that is, for making a live world in which creatures can do real good or harm and something of real importance can happen, instead of a toy world which only moves when He pulls the strings — then we may take it it is worth paying.

Human beings are not hackable animals. Manipulation and temptation are possible, not because we lack souls and free will, but because we possess both.

We can choose to cut ourselves off from the grace of God, as Hariri and the globalist central banker death cultists have done for themselves, and as they try to manipulate everyone else to do with them.

Or we can choose to honor and keep our attachment to Him, as vines on the living branch.

March 15, 2023 - Duress, State-sponsored, State-protected contract crimes, and the Bank for International Settlements; on the moral principle of free will; excerpt from Bishop Fulton J. Sheen

...Free will

The moral principle of free will is essential for the legal defense of duress, and this is why Catholic theology — particularly the juridical theology taught by St. Thomas Aquinas — is extremely important to the legal systems of historic Christendom.

This is also why the erasure of and public amnesia about the moral principle of free will has been such an important project for the Luciferian globalist banksters working over the last century to create conditions conducive to establishing global Old World Slavery, with a New World Order label slapped on the bottle.

They can't make the human attribute of free will not be a true fact about human nature, because God built free will immutably into our design and function.

But they can tempt, confuse, or abuse individual human beings to get us to temporarily forget, renounce, ignore or discount our free will.

That's what the 1951 Solomon Asch conformity experiments, 1958 Harry Harlow social isolation experiments, 1961 Stanley Milgram obedience to authority experiments, 1971 Philip Zimbardo Stanford prison experiments, Martin Seligman 1972 learned helplessness experiments; and 1977 Bruce Alexander solitary confinement "Rat Park" experiments were all about.

That's what the whole collection of CIA-directed psychological, soul-torture programs and their progeny in the Covid-era "behavioral considerations"⁵² and "overcoming vaccine hesitancy" programs have been all about.

Resisting duress — fighting against the demonic temptation to renounce free will, submit to sin, and reject God, fighting even unto bodily death to stay close to God — is what martyrs do. Pastor Andrew Isker recently made a very good case that those of us alive in these times, are being called to endure psychological martyrdom.⁵³

The point is: globalists and their accomplices at the federal, state and local level can elicit temporary renunciation of free will, but they can't make it permanent. The willing human being can always withdraw his or her prior consent to sin and return to God...

⁵² <https://bailiwicknewsarchives.files.wordpress.com/2021/12/2020.10-who-guidance-behavioral-psychology-of-covid-vaccine-manipulation-.pdf>

⁵³ <https://news.gab.com/2023/02/martyrdom-in-trashworld/>

Venerable Bishop Fulton J. Sheen:

It is not the sanctuary that is in danger; it is civilization.

It is not infallibility that may go down; it is personal rights.

It is not the Eucharist that may pass away; it is freedom of conscience.

It is not divine justice that may evaporate; it is the courts of human justice.

It is not that God may be driven from His throne; it is that men may lose the meaning of home.

For peace on earth will come only to those who give glory to God!

It is not the Church that is in danger, it is the world!

March 28, 2023 - On beauty, book arts and architecture: endpapers, Mont-Saint-Michel and more.

...If I had been born in a different time, I think I would have enjoyed a life as a copyist in a monastery or convent. There are some passages in Henry Adams' *Mont-Saint-Michel and Chartres* — architectural descriptions — that are so evocative.

...If any lingering doubt remains in regard to the professional cleverness of the architect and the thoroughness of his study, we had best return to the great hall, and pass through a low door in its extreme outer angle, up a few steps into a little room some thirteen feet square, beautifully vaulted, lighted, warmed by a large stone fireplace, and in the corner, a spiral staircase leading up to another square room above opening directly into the cloister.

It is a little library or charter-house. The arrangement is almost too clever for gravity, as is the case with more than one arrangement in the Merveille. From the outside one can see that at this corner the architect had to provide a heavy buttress against a double strain, and he built up from the rock below a square corner tower as support, into which he worked a spiral staircase leading from the cellar up to the cloisters. Just above the level of the great hall he managed to construct this little room, a gem.

The place was near and far; it was quiet and central; William of Saint-Pair, had he been still alive, might have written his "Roman" there; monks might have illuminated missals there. A few steps upward brought them to the cloisters for meditation; a few more brought them to the church for prayer. A few steps downward brought them to the great hall, for business, a few steps more led them into the refectory, for dinner.

To contemplate the goodness of God was a simple joy when one had such a room to work in; such a spot as the great hall to walk in, when the storms blew; or the cloisters in which to meditate, when the sun shone; such a dining-room as the refectory; and such a view from one's windows over the infinite ocean and the guiles of Satan's quicksands. From the battlements of Heaven, William of Saint-Pair looked down on it with envy..."

April 7, 2023 - On demonic possession as it relates to the war between human banksters and the rest of humanity.

Reader comment on yesterday's post⁵⁴:

[You wrote:] "But they try to set those differences aside and work together as much as possible to achieve the goals on which they can agree: killing lots of people and weakening the survivors (physically, economically, socially, religiously and politically); stealing lots of resources and productive assets; and centralizing lots of power in their own hands."

...I follow and agree with most of your work but I do not understand the logic of the above argument...

What drives these rich bankers? I can only come up with greed and power. Underneath, of course, is a deeply injured heart caused by a cruel upbringing, forming a psychopathic narcissistic personality disorder. Of course, they kill if threatened or if there is a positive risk/benefit.

Granted, really sick psychopaths kill to see the fear and despair in their victims that they can't face in themselves.

But those very sick ones need to kill themselves to live out this compulsion and they are usually not very functional. I doubt many of the highly intelligent highly functional bankers belong to that category. They are just "normal" psychopaths but yes, they would delegate killings if there is an advantage.

I can't see any advantage for either WEF or Bankers to randomly and deliberately kill or weaken millions of American people because

1. their richness is built on millions of hard-working and hard-consuming ordinary people. The amount of rich billionaires is highly correlated with the productivity of a country, and the size of the population of a country. Yes, AI robots might take over in the future but not yet. There aren't millions of useless unemployed eaters that need to be killed off. Even if there were, the way how they do it (through random injection) would not target the unemployed, but the employed productive ones much more (through mandates, social status etc.)

2. The way they apparently kill (through randomly injecting American people) is selecting for the wrong group. It will select the working, productive and compliant part of the population - the easy to control group - and spares the rebellious anti-vax group which appears to be a much bigger threat to them. It doesn't make sense to me.

⁵⁴ April 6, 2023 - On enforcement mechanisms wielded against non-compliant nation-states.

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version
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My reply:

My view is that they have made deliberate contractual agreements to serve the devil, and are fully demonically possessed.

I'm Catholic, and I believe in the existence and earthly power of Lucifer, Satan, demons and many other types of supernatural evil entities, and in the existence of hell as a real place.

That answer probably won't be very satisfying for you, but it is what I think is true.

The human participants — central bankers, public health dictators, judges, legislators, presidents etc. — are motivated partially by their own earthly success goals (wealth, power, sex) and they've contracted with Lucifer and his minions to achieve those goals at the cost of selling their souls.

And because they've sold their souls and are possessed, they must also pursue Lucifer's goals, which are primarily separation of human souls from our Creator God, and death of human souls in states of mortal sin, to increase the population of the eternally damned in Hell and slow the population growth of the eternally blessed in Heaven, who are people who die in the state of grace.

If this is a topic that interests you, I suggest starting with the Art Bell-Malachi Martin interviews from the late 1990s, which are on YouTube.⁵⁵ Fr. Martin was an exorcist with extensive direct experience with healing people who were possessed by demons.

If this is a topic that doesn't interest you, consider the benefits to evil people and to demons, of persuading good people that evil supernatural beings don't exist and are not actively engaged with human beings.

*

This is why I regularly advise that people Pray the Rosary. The Rosary is among the most powerful weapons against demonic forces given to humanity by God through the Catholic Church.

⁵⁵ https://www.youtube.com/watch?v=w5_1Lz1ldZc

April 26, 2023 - Say true things. Don't participate in lies by repeating them.

Excellent essay by Robert Morrison, addressing many of the same themes with which I'm preoccupied: April 25, 2023 - Now That We See the Fruits of Rejecting Catholic Truth, How Do We Recover?⁵⁶ (Remnant Newspaper):

“Then, as now, a key to success for the enemies of the Church has been to go slowly enough to avoid awakening too many faithful Catholics to the dangers...by accepting the lethal lie that immutable Catholic truth can evolve to become something contrary to what it has always been, the Council Fathers put the Conciliar Church at the disposal of the enemies of Christ. Now we all suffer the consequences. The Catholic Church is the guardian of truth, so once its apparent hierarchy becomes infected with the idea that truth can change over time everything will eventually collapse...”

I also appreciated the opportunity to pre-record a presentation as part of the StopVaxPassports panel held on April 24.

But I want to make clear that I do not believe the globalist enslavement project is primarily driven by the Chinese Communist Party; I had no input into the panel composition; and I disagree with almost everything the third speaker (Stephen Hatfill) said.

Most of Hatfill's statements are demonstrably false and serve only to reinforce the lies told by the globalist totalitarians through their propaganda channels.

In his segment, Hatfill argued that the so-called pandemic events of the last several decades were pandemics; that they were poorly-managed due to slow and ineffectual surveillance programs; that there are currently massive threats of new communicable diseases brewing around the world due to population growth, wet markets, and other factors; that faster, more comprehensive, more militarized data mining, surveillance and population control are a good response; and that the CDC and WHO were originally designed and currently work to identify and control disease outbreaks.

I disagree with all of those claims.

I think the events of the last century described by globalists as "pandemics," back to the Spanish flu in 1918 or earlier, were orchestrated attacks on human societies, religious and governing institutions, human bodies and human immune systems. They were not naturally-occurring or naturally-circulating diseases or benevolent disease mitigation programs.

I think that globalist totalitarians want increased surveillance and population control, and therefore orchestrate false-flag pandemics — through psychological manipulation, propaganda and other forms of lying and fear-mongering — and also orchestrate biochemical attacks (weapons falsely labeled as 'vaccines' and treatments), to create pretexts for installing more intensive surveillance and control systems to control and kill more people.

⁵⁶ <https://remnantnewspaper.com/web/index.php/articles/item/6595-now-that-we-see-the-fruits-of-rejecting-catholic-truth-how-do-we-recover>

I think that the CDC and WHO, and all other so-called public health organizations, are military units whose purpose and function has been, for their entire institutional existence, and still is, to devise and install globalist surveillance, control and killing programs.

I do not believe that naturally-occurring, naturally-circulating communicable diseases, or even lab-manipulated, communicable disease strains, pose any new or severe danger to humanity or human health.

I think rulers who coerce, surveil, control, sicken, injure, sterilize and kill people are illegitimate, and willfully engaged in evil acts.

I think illegitimate, evil systems that diabolically corrupt rulers have already put in place must be dismantled, not strengthened.

I think the primary threat to humanity is the secular, materialist, criminal, globalist totalitarian project itself.

Pope Felix III, quoted by Pope Leo XIII, On Freemasonry (1892).

An error which is not resisted is approved; a truth which is not defended is suppressed...He who does not oppose an evident crime is open to the suspicion of secret complicity."

Pray the Rosary.

May 8, 2023 - Language, lies and law - April 24, 2024 presentation transcript

...Slide 11: What to do?

Individual human beings are constantly participating in one of two processes in human society: transmitting truth or transmitting lies.

- Learn how to separate truth from lies.
- Block the transmission of lies with your own mind and body.
- Spread only truth when using your own voice to speak and write.

Aleksandr Solzhenitsyn:

- “The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world.”
- “Violence can only be concealed by a lie, and the lie can only be maintained by violence.”
- “You can resolve to live your life with integrity. Let your credo be this: Let the lie come into the world, let it even triumph. But not through me.”

Slide 12: Catholic Teaching: Pope Felix III and Pope Leo XIII

- “An error which is not resisted is approved; a truth which is not defended is suppressed...He who does not oppose an evident crime is open to the suspicion of secret complicity.” Pope Felix III, quoted by Pope Leo XIII, *On Freemasonry* (1892)
- “Injustice is always punished, and with greater severity the longer it has been continued.” Pope Leo XIII, *On Right Ordering of Christian Life*, 1888]

May 15, 2023 - Josef Pieper on the source of man's rights

Including the right to not be maimed, sterilized or killed by globalist-directed, State-sponsored, contractor-executed, biochemical warfare.

Josef Pieper, writing in 1955:

...Man has inalienable rights because he is created a person by the act of God, that is, an act beyond all human discussion. In the ultimate analysis, then, something is inalienably due to man because he is *creatura*. Moreover, as creature, man has the absolute duty to give another his due. Kant has expressed this in the following manner: “We have a divine Sovereign, and his divine gift to man is man’s right.”

Now a person may very well consider this to be true and may even give it his unqualified consent, but he may nevertheless discover that he himself finds it difficult to draw the conclusion that man’s right is unimpeachable because he is created by God. Pious declamation on solemn occasions is not enough. Fundamental truths must constantly be pondered anew lest they lose their fruitfulness. In this lies the significance of meditation: that truth may not cease to be present and effective in the active life.

Perhaps when all the consequences of a false presupposition suddenly become a threat men in their great terror will become aware that it is no longer possible to call back to true and effective life a truth they have allowed to become remote — just for the sake of their survival.

Finally, it is no longer completely fantastic to think that a day may come when not the executioners alone will deny the existence of inalienable rights of men, but when even the victims will not be able to say why it is that they are suffering injustice... (pp. 51-52, *The Four Cardinal Virtues*. 1966 book collecting Pieper’s essays on prudence, fortitude, justice and temperance.)

Pieper is a writer whose work heavily influences my understanding of the historical and theological moment in which we live.

I think one of the most important changes that the globalists made to society over the past century — mostly through educational systems and what Gen-Xers like me learned to call *political correctness* and *moral relativism* and dozens of other terms as the ideologies gathered force in the 1980s and 1990s — was to instill in human minds an inability to think of anything in the world as unequivocally true or false.

The destruction of concepts of truth and falsity has been very good for liars.

It’s helped them seed their lies throughout human institutions without detection or push-back.

Without clear, well-formed access to categories of true and false, an individual human being has no basis upon which to make moral judgments about the rightness and wrongness of his own acts and omissions, or acts and omissions taken by others.

Such thoughts are rendered almost completely unthinkable.

Without the categories of true and false, and the basis for moral judgments of right and wrong, humans are also cut off from legal recourse to human justice systems.

Because human justice systems — with their evidentiary rules and adversarial argument structures — are more or less faithful reflections of the whole human story, which is a laborious struggle against error, temptation and sin, aimed at moving toward closer union with eternal Truth: God.

Reducing and in many cases eliminating the human capacity to discern and speak truth, and the capacity to clearly refute false statements, lies, deceptions, has been a very effective way for globalists to disable and disarm the victims of the executioners.

They strangled a great deal of potential resistance in the cradle of the mind.

May 19, 2023 - A three-part spiritual-geopolitical framework.

I started Bailiwick News as a local news and analysis publication in 2016, focused on political and corporate corruption in the Pennsylvania county where I live.

I moved Bailiwick to Substack in May 2021, and transitioned my focus to Covid-times American and international law during 2021 and early 2022, while also — through the grace of God — making my way back to the traditional Catholic faith my father had passed on to me when I was a small child, but which I had wandered away from as a teenager.

During those transitional months in late 2021, I wrote three posts laying out some initial thoughts and some research and writing plans, which were focused on geopolitical analysis through a Catholic, theological lens. I planned to follow in the footsteps of Malachi Martin, tracking and contextualizing developments since he published *The Keys of This Blood* in 1990.

...As it turned out, my research and writing went on a bit of a detour, because on Jan. 30, 2022, I got a solid lead on the global “how” question: How are they pulling this massive crime off worldwide, without any human criminal law systems blocking their path? That lead was Attorney Todd Callender’s interview by Dr. Elizabeth Lee Vliet on her Truth for Health podcast.

God gave me a mind wired to be interested in answers to “how” questions and the elucidation of underlying patterns and structures and systems. I’m driven to try to understand the mechanisms through which bad things come to be, not for the sake of the knowledge itself, but to contribute to the work of salvaging old tools or creating new tools that can break or dismantle those mechanisms, and restore to functionality, the structures and systems through which good things come to be.

On top of the basic wiring, He gave me several decades of opportunities to use and develop it. And then He gave me opportunities to apply what I’d learned to Covid-times law.

So I didn’t interpret the detour as a waste of time. I looked at it as a useful next step and dove in.

From late January 2022 to now, I spent most of my time researching and writing about the secular legal components of the worldwide industrialized sterilization, maiming and murder program pursued with such great enthusiasm by private central banking families and a few thousand people who serve them from positions within national governments and supranational government-like entities, primarily the United Nations World Health Organization, and the American military-industrial-pharmaceutical-media-Congressional complex.

The main work products are the American Domestic Bioterrorism Program timeline, and a 9-page summary version of the key legal structures built by the events listed in the timeline.

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Meanwhile, I've also been gathering information and thinking about the parallel process through which the same forces working to sterilize, sicken and kill lots of people, have also pursued — in a similarly deliberate, incremental, covert way — the destruction of the Catholic Church, the Mystical Body of Christ. Some of the relevant events in Catholic Church history are included in the American Domestic Bioterrorism Program.

- Oct. 13, 1884 - Pope Leo XIII vision of conversation between God and Satan.
- May 15, 1891 - Pope Leo XIII encyclical, *On the Condition of the Working Classes*, presented Christian principles of sound human government to counter the rise of atheist, anti-human materialism in two basic forms that both lead human beings to totalitarianism on earth and hell for eternity: communism and capitalism.
- May 13, 1917 - Blessed Virgin Mary appeared to three children in Fatima, Portugal, reappearing each month until a final apparition on Oct. 13, 1917, the Miracle of the Sun.
- May 15, 1931 - Pope Pius XI encyclical, *On Social Reconstruction*, further developed Christian principles of sound human government to counter the rise of atheist, anti-human materialism in its communist and capitalist forms.
- March 2, 1939 - Pope Pius XII papacy began. He was the last of the popes to clearly and publicly condemn atheist materialist ideologies and develop Catholic teaching in opposition to them.
- Sept. 14, 1952 - Pope Pius XII presented speech, *On the Moral Limits of Medical Research and Treatment*, to First International Congress on Histopathology of the Nervous System. "Insofar as the moral justification of the experiments rests on the mandate of public authority, and therefore on the subordination of the individual to the community, of the individual's welfare to the common welfare, it is based on an erroneous explanation of this principle. It must be noted that, in his personal being, man is not finally ordered to usefulness to society. On the contrary, the community exists for man."
- Oct. 9, 1958 - Death of Pope Pius XII.
- Oct. 11, 1962 - Pope John XIII convoked Second Vatican Council (Vatican II).
- June 30, 1963 - Enthronement of Lucifer ceremony coordinated with consecration of Pope Paul VI.
- Dec. 8, 1965 - Pope Paul VI concluded Second Vatican Council.
- Nov. 16, 1965 - Pact of the Catacombs signed at Rome.
- July 25, 1968 - Pope Paul VI published encyclical *Humanae Vitae* on meaning of human life, and Catholic prohibition of abortion and contraception.
- Nov. 30, 1969 - *Novus Ordo Missae* introduced by Pope Paul VI, liturgical innovation breaking the Latin Mass tradition of centuries.
- Nov. 1, 1970 - Archbishop Marcel founded Society of St. Pius X to train Catholic priests and preserve traditional Catholic teachings in the wake of Second Vatican Council.
- Aug. 27, 1986 - Archbishop Marcel Lefebvre published *Letter to 8 Cardinals Regarding the Assisi Affair*, addressing dangers to the Catholic faith presented by Pope John Paul II's planned Interfaith Peace Service.
- Sept. 18, 1986 - Pope John Paul II conducted multi-religious Interfaith Peace Service in Assisi, Italy.
- Dec. 2, 1986 - Archbishop Marcel Lefebvre and Bishop Antonio de Castro Mayer published *Joint Declaration Against Assisi*, again deploring the weakening of the Catholic faith by Vatican leaders under the influence of the Second Vatican Council.

- April 2, 2005 - Death of Pope John Paul II.
- April 19, 2005 - Start of papacy of Pope Benedict XVI.
- July 7, 2007 - Pope Benedict XVI issued *Summorum pontificum*, affirming right of Catholic priests to celebrate and laity to assist at pre-1962, traditional Latin Mass.
- Jan. 1, 2013 - Bank of Italy stopped providing banking services to Vatican, pressuring Pope Benedict XVI to partially resign (resignation possibly invalid under Canon Law 188).
- Feb. 11, 2013 - Pope Benedict XVI announced partial resignation (possibly invalid under Canon Law 188), to take effect Feb. 28, 2013.
- Feb. 12, 2013 - Bank of Italy restored banking services to Vatican.
- March 13, 2013 - Start of papacy of Pope Francis.
- Oct. 4-19, 2019 - Pope Francis hosted pagan Pachamama/Gaia ceremonies in Vatican Garden, at Basilica of St. Peter, and Santa Maria Traspontina Church, and during Way of the Cross.
- July 16, 2021 - Pope Francis issued *Traditionis custodes*, attempt to abrogate 2007 *Summorum pontificum* and obstruct right of Catholic priests to celebrate Latin Mass and right of Catholic laity to assist at Latin Mass.
- Aug. 18, 2021 - Pope Francis issued public statement equating submission to mRNA/DNA-LNP lethal injections with “act of love.”
- Dec. 31, 2022 - Death of Pope Benedict XVI.

*

I agree with Malachi Martin and many others past and present, who believe, compile evidence, and argue that the destruction of the Roman Catholic Church specifically, and especially the authority of the Pope, has long been a top priority for supernatural beings (Lucifer, Satan, all fallen angels) and for their human contractors (Rothschilds, Rockefellers, Kissinger, Gates, Schwab, Soros, Hariri, Adhanom-Ghebreyesus, Becerra, Fauci and hundreds of others).

Why?

Because the worldwide spiritual moral leadership and exhortations of the popes of Christendom, on civil authorities during the centuries since Christ walked on the earth, have been the primary forces keeping evil ideologies of atheist materialism at bay.

Important to this thesis: corrupt elements have always been present within the Roman Catholic Church, because humans comprise it, and humans are corruptible. Similarly, restorative elements have always been present within the Roman Catholic Church, because humans are also capable of penitence, sacrifice, purification and voluntary submission of the will to God, and He has used such people (including but not limited to martyrs and saints) to transmit His grace, mercy and justice.

Also important to this thesis: the nature of corruption within the Roman Catholic Church began to change significantly sometime around Pope Leo XIII's terrifying Oct. 13, 1884 vision, during which the Pope heard God grant Satan's request for more latitude with which to tempt and corrupt humans. The experience prompted Pope Leo XIII to write the Prayer to St. Michael the Archangel.

Since then, the corruption of the Catholic Church has followed a pattern of intentional, infiltrative, incremental, inversion-of-truth processes, in parallel with and mirrored by the corruption mechanisms inflicted on civil authorities (governments of nation-states) and civil law.

Geopolitical events experienced by humanity in the decades since 1884 — including two world wars and many State-sponsored mass killing campaigns — reinforce this conclusion.

The spiritual-geopolitical worldview outlined here currently has three parts:

1. Corruption of the Catholic Church, to remove it as an obstacle to corruption of civil society and individual human souls.
2. Corruption of civil society at the nation-state [State] level, and substitution of global anti-human government: one-world, atheist, materialist programs operated by and for owners and administrators working within Bank for International Settlements, United Nations Security Council, World Health Organization, US Department of Defense and other supranational institutions.
3. Corruption of human national and international law, to strip it of functions that uphold Christian teachings about God-given human dignity, and transform it to render Luciferian, God-hating, anti-human, body-, mind- and soul-destroying acts and omissions immune from civil and criminal prosecution.

Humanity clearly finds itself in a life-or-death battle for minds, bodies and souls.

The battle is not new; it's very, very old. It became somewhat more difficult to see from the mid-1800s or so, and has become somewhat easier to see since 2020.

The question presented, is what should human beings — working within our thousands of different vocations — be doing to help God help us get out of the corruption-built kill box?

If the entry into the kill box was a door shaped like the controlled demolition and moral vacancy of the Catholic Church, cut by the atheist materialists, then the exit from the kill box will be a door shaped like the reconstruction and moral reoccupation of the Catholic Church.

May 31, 2023 - Retooling and realigning.

Comment threads will be closed for a while. Also I need to take a break from writing for a few weeks, so I've put subscriptions on "pause" until mid-July. Paying subscribers will not be billed during the pause. Thank you to all readers for your support and encouragement (reading, sharing, commenting and financial) for my work through Bailiwick. And thank you for your patience until I can get back to it.

I haven't been writing and posting as much or as quickly as I would like, because of some family activities that require attention, and because I'm reading and thinking a lot about Roman Catholic Church history and the divorce of State from Church, carried out from about 1700 and even more intensely since 1969 under the banner of false "liberty" and a phalanx of related errors and false ideologies.

Such that the State governments of former-Christendom are now unmoored, decoupled, from God and the social reign of Christ the King.

State murder of people is non-crime, under anti-law because the State no longer recognizes human beings as having immortal souls struggling toward union with God, and State rulers no longer perceive themselves as headed toward post-death judgment of their worldly acts and omissions to foster, or obstruct, their subjects' personal paths to eternal salvation.

Humanity is undergoing a resulting chastisement. Like the chastisement God allowed Satan to inflict on Job, but on the whole world.

I've been thinking about how the collapse of federal and international legal, judicial, governmental systems fits with the global controlled demolition of Catholicism. And how both things — deliberate ruination of the one, holy, catholic and apostolic Church on earth, and collapse of the States of Christendom (monarchies and other forms) — present an invitation for the world's people to strengthen our faith in God, for those who are already baptized, or move as quickly as possible to the starting line, for those who are not yet baptized.

It's an invitation to imitate the unshakeable faith Job demonstrated, prefiguring Christ's Passion on the Cross.

It's an invitation being offered to everyone alive right now.

I was away from the Catholic faith for more than 30 years, and have only just started to climb the learning curve on these things. Lots of work lies ahead...

June 9, 2023 - On the Relations Between Church and State and On Religious Tolerance

Reprinted below, written by Cardinal Alfredo Ottaviani during preparation for the Second Vatican Council that began in 1963.

KW comments

Why is knowledge of traditional Catholic doctrine on the proper relationship between Church and State important for men and women working to dismantle the globalist police state revealed through Covid-19?

Premise:

The people who planned and launched the Covid-19 cull-and-control war on humanity, allied with Satan in opposition to Almighty God, could not have done it if the Roman Catholic Church had not been eviscerated beforehand, to remove the Church as a worldwide force for societal and spiritual protection of human beings.

Covert inversions of Church authority, teachings, traditions, laws and liturgy were necessary preconditions for the covert inversions of civil authority and civil law that followed, just as the inversion of civil authority and civil law were necessary preconditions for the establishment of fraud, theft, torture, slavery and murder as global State policy and practice.

Corollary:

The globalists' project — to continue using fraud, torture and murder to consolidate earthly power, ruin human lives, and damn human souls — will advance and spread for as long as the Roman Catholic Church remains in a corrupt state of moral incoherence about the proper relationship between Church and State.

Put another way, the Roman Catholic Church is the only human institution on the face of the earth that has ever had, and still has, the capacity to stand in pastoral defense of the temporal lives and immortal souls of human beings, against the depredations of Satan and the idolatrous technocratic State.

It's now discernible, revealed by Covid-19, that a collection of interoperable international, federal, state, and local public health laws adopted since the 1960s⁵⁷ are, in truth, covert mechanisms for overthrow of civil law that have turned the civil authority of the State against the people. Criminal enterprises and legal impunity for criminals, have been rendered legally unstoppable through intentional, planned changes to civil law.

⁵⁷ <https://bailiwicknews.substack.com/p/american-domestic-bioterrorism-program>

Specifically, “public health” laws are, in truth, anti-laws that falsely claim to legalize fraud, theft, torture, slavery and murder by using false rubrics about the common good, charity, justice, civil authority, and the relationship between man and society.

"The instinct of justice in the human heart is so deep that, even in great deeds of injustice, the villains wear the mantle of justice." - *Life of Christ*,⁵⁸ Archbishop Fulton J. Sheen (1954)

At the same time, it's become far more discernible — as revealed by Covid-19 and strong participation in the global fraud, torture and mass murder campaign by Catholic institutional leaders — that reforms to Church doctrine, teachings, and liturgy adopted since the 1960s are, in truth, covert mechanisms that have [weakened] the earthly, pastoral power of the Church to cooperate with divine grace, uphold divine law, and protect the flock of the Good Shepherd from being deceived, tortured, killed and eternally damned.

More succinctly: Conversion of civil law to civil anti-law was made possible by intentional, planned changes to Church doctrine and function, and civil laws have failed to protect victims from State criminals, because the Church has failed to properly guide the State in the exercise of legislative, executive, judicial and law enforcement functions.

One of the books I've been reading to better understand these things and get better at communicating them usefully, is *They Have Uncrowned Him*⁵⁹ by Archbishop Marcel Lefebvre⁶⁰ (1988).

In an appendix, Archbishop Lefebvre published a translation of a theological schema written by Cardinal Alfredo Ottaviani⁶¹ during two years of preparation for the Second Vatican Council, which began in October 1963.

The Ottaviani schema proposed a framework for the council to transmit many centuries of Catholic teaching about the proper relationship between Church and State in both Catholic and non-Catholic countries, from antiquity and the Middle Ages into the modern world.

The Ottaviani schema was set aside during council deliberations in favor of alternatives that untethered State civil authority from Catholic doctrine but obscured the untethering through deceptively-worded theological documents.

Just as public health laws have untethered State civil authority from its proper function (protection of the temporal well-being of citizens and support for their moral and spiritual development) to instead exercise false liberties (theft, enslavement, corruption and murder), and obscured the untethering from public view through deceptively-worded legal instruments.

⁵⁸ <https://www.catholiccompany.com/life-of-christ-by-fulton-sheen/>

⁵⁹ <https://angeluspress.org/products/they-have-uncrowned-him>

⁶⁰ http://archives.sspx.org/SSPX_FAQs/q2_archbishop_marcel_lefebvre.htm

⁶¹ <https://angeluspress.org/blogs/blog/bastion-of-the-faith-mdash-cardinal-ottaviani>

Archbishop Lefebvre was a vigorous participant in Vatican Council deliberations, fighting at Cardinal Ottaviani's side for the preservation of sound Catholic tradition against indifferentist, liberal, modernist, Communist and other errors. He witnessed the infiltration and corruption of the process and incisively anticipated (and then documented) the rotten fruits that would be borne of the disfigured branches in the decades that followed the close of the council in December 1965.

To the extent that a "re-set" of human civilization is underway, the Ottaviani schema is a useful moral and historical benchmark buried by 60 years of intentional sand-kicking by Bank for International Settlements (BIS) owners, Freemasons and their colleagues in many other transnational secret organizations.

As Archbishop Lefebvre wrote in his introductory note:

"[The Ottaviani schema] represents the state of Catholic doctrine on the eve of Vatican II and expresses substantially the doctrine that the Council would have had to propose if it had not been turned away from its purpose by the *coup d'Etat* of those who made of it the "States general of the people of God," a second 1789."

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On the Relations Between the Church and the State and On Religious Tolerance.

Most Eminent and Reverend Cardinal Alfredo Ottaviani, Chairman

N.B. The doctrinal schema presented by Cardinal Ottaviani comprised in its original Latin version was 7 pages of text and 16 pages of references, going from Pius VI (1790) to John XXIII (1959). It was set aside from the first session of the Council, to the benefit of the schema drawn up by the Secretariat for Christian Unity under Cardinal Bea. This latter schema, which was intended to be pastoral, extended to 14 pages, *without any reference* to the Magisterium⁶² that preceded it.

The Ottaviani schema does not enjoy a magisterial authority, but it represents the state of Catholic doctrine on the eve of Vatican II and expresses substantially the doctrine that the Council would have had to propose if it had not been turned away from its purpose by the *coup d'Etat* of those who made of it the "States general of the people of God," a second 1789! ⁶³

Let us add finally that the Council would have been able to bring to this statement all useful points of precision or improvements.

⁶² *Magisterium*. Encyclopedia.com: "The perennial, authentic, and infallible teaching office committed to the Apostles by Christ and now possessed and exercised by their legitimate successors, the college of bishops in union with the pope."

⁶³ 1789 is a reference to the French Revolution and the Declaration of the Rights of Man, which furthered the separation between Church and State to the detriment of both.

1. Principle: Distinction between the Church and civil society, and subordination of the goal of the city to the goal of the Church.

Man, destined by God for a supernatural end, needs both the Church and civil society to attain his full perfection. Civil society, to which man belongs because of his social character, must watch over earthly goods and act in such a way that, on this earth, the citizens can lead a "calm and peaceful life."

The Church, into which man must incorporate himself because of his supernatural vocation, has been founded by God in order that, always expanding more and more, it may lead its faithful by its doctrine, its sacraments, its prayer, and its laws, to their eternal end.

Each of these two societies is rich with the necessary resources to accomplish its own mission as it should. Each is also perfect, that is to say, supreme in its class and thus, independent of the other, holding the legislative, judicial, and executive powers. This distinction of the two cities, as a constant tradition teaches it, rests on the words of the Lord: "Render therefore to Caesar what is Caesar's, and to God what is God's."

Nevertheless, as these two societies exercise their power over the same persons and often with regard to one same object, they cannot ignore each other. They must even proceed in perfect harmony, in order to flourish themselves, no less than their common members.

The Holy Council, with the intention of teaching which relations must exist between these two powers, according to the nature of each of them, declares in the very first place the firm obligation of holding that both the Church and civil society have been instituted for the usefulness of man; that temporal happiness, entrusted to the care of the civil authority, nevertheless is worth nothing for man if he is going to lose his soul.

Therefore the end of civil society must never be sought by excluding or by endangering the ultimate end, namely, eternal salvation.

2. The power of the Church and its limits; the duties of the Church toward the civil authority.

As the power of the Church thus extends to everything that leads men to eternal salvation; as that which concerns only temporal happiness is placed, as such, under the civil authority; it follows from this that the Church is not concerned with temporal realities, except to the extent they are ordered to the supernatural end. As for the acts ordered to the end of the Church as well as to that of the city, like marriage, the education of children, and other similar things, the rights of the civil authority must be exercised in such a way that, in the judgment of the Church, the higher goods of the supernatural order do not undergo any injury.

In the other temporal activities which, divine law remaining unharmed, can be considered or accomplished legitimately and diverse manners, the Church does not interfere with them in any way. Guardian of its own rights, perfectly respectful of the rights of others, the Church does not reckon that there belongs to it the choice of a form of government, or that of the institutions proper to the civil domain of the Christian nations: of the diverse forms of government, it does not disapprove of any, on the condition that religion and morals are safe. Likewise, indeed, as the Church does not renounce its own liberty, in the same way it does not prevent the civil authority from freely making use of its laws and its rights.

What great benefits the Church procures for civil society while accomplishing its mission, the heads of nations should recognize. Indeed, the Church itself cooperates in the citizens becoming good by their virtue and their Christian piety. If they are such as Christian doctrine prescribes, in the testimony of St. Augustine, beyond any doubt, great will be the public welfare. The Church also imposes onto the citizens the obligation of complying with legitimate orders "not only through fear of chastisement, but from a motive of conscience."

As for those to whom the government of the country has been entrusted, it warns them of the obligation to exercise their function, not through the desire for power, but for the good of the citizens, as having to render an account to God, of their power received from God. Finally, the Church inculcates the observance as well of the natural laws as of the supernatural ones, thanks to which all civil order, and order among citizens and among the nations, can be realized in peace and in justice.

3. Religious duties of the civil authority.

The civil authority cannot be indifferent with regard to religion. Instituted by God in order to help men acquire a truly human perfection, it must not only supply its subjects with the possibility of procuring temporal goods for themselves, either material or intellectual, *but besides favor the abundance of spiritual goods, permitting people to lead a human life in a religious manner.*

Now, among these goods, nothing is more important than to know and to recognize God, and then to fulfill one's duties towards God: here indeed is the foundation of all private and, still more, public virtue.

These duties towards God oblige, towards the divine Majesty, not only each one of the citizens but also the civil authority, which, in its public acts, incarnates civil society. God is indeed the author of civil society and the source of all the goods which flow down through it to its members. Civil society must therefore honor and serve God. As for the manner of serving God, this can be no other, in the present economy, than that which He Himself has determined, as obligatory, in the true Church of Christ; and this not only in the person of the citizens, but equally in that of the Authorities who represent civil society.

That the civil authority has the power to recognize the true Church of Christ is clear from the manifest signs of its divine institution and mission, signs given to the Church by its divine Founder. The civil authority also, and not only each of the citizens, has the duty of accepting the Revelation proposed by the Church itself. Likewise, in its legislation, it must conform itself to the precepts of the natural law and take a strict account of the positive laws, both divine and ecclesiastical, intended that it lead men to supernatural happiness.

Just as no man can serve God in the manner established by Christ if he does not know clearly that God has spoken through Jesus Christ, likewise civil society itself cannot do this, if the citizens do not have at first a sure knowledge of the fact of Revelation, just like the civil authority, to the extent that it represents the people.

It is thus, in a very particular way, that the civil authority must protect the full liberty of the Church and not prevent it in any way from integrally carrying out its mission, either in the exercise of its sacred Magisterium, or in the arrangement and performance of its worship, or in the administration of the sacraments and the pastoral care of the faithful. The freedom of the Church must be recognized by the civil authority in everything that concerns its mission, especially in the choice and the formation of its aspirants to the priesthood; in the election of its bishops; in the free and mutual communication between the Roman Pontiff and the bishops and the faithful; in the foundation and the government of institutes of the religious life; in the publication and propagation of writings; in the possession and administration of temporal goods; as also, in a general way, in all those activities which the Church, without disregarding civil rights, judges appropriate for leading men towards their ultimate end, not making an exception of secular education, social works and so many other miscellaneous resources.

Finally, it devolves seriously upon the civil authority to exclude from legislation, government, and public activity everything which it would judge to be capable of impeding the Church from attaining its eternal end; indeed further, it must apply itself to facilitating the life which is founded on principles that are Christian and consistent at their highest point with this sublime end for which God has created men.

4. General principle of application of the doctrine set forth.

That the ecclesiastical authority and the civil power maintain different relations according to the manner in which the civil authority, personally representing the people, understands Christ and the Church founded by Him -- this is what the Church has always recognized.

5. Application in a Catholic City.

The whole doctrine, put forth above by the Holy Council, cannot be applied except in a city where the citizens not only are baptized but profess the Catholic Faith. In this case, it is the citizens themselves who freely choose that civil life be formed according to Catholic principles and that thus, as St. Gregory the Great says, "The road to Heaven be more widely opened."

Nevertheless, even in these fortunate conditions, the civil authority is not permitted in any way to compel consciences to accept the Faith revealed by God. Indeed, the Faith is essentially free and cannot be the object of any constraint, as the Church teaches by saying, "That no one be compelled to embrace the Catholic Faith unwillingly."

Still, this does not prevent the civil authority from having to procure the intellectual, social and moral conditions required in order that the faithful, even those less versed in knowledge, be able to persevere more easily in the Faith received. Thus then, in the same way that the civil authority judges that it has the right to protect public morality, likewise, in order to protect the citizens against the seductions of error, in order to keep the city in the unity of Faith, which is the supreme good and the source of manifold, even temporal, benefits, *the* civil authority *can*, by itself, regulate and moderate the public manifestations of other cults and defend its citizens against the spreading of false doctrines, which, in the judgment of the Church, put their eternal salvation at risk.

6. Religious tolerance in a Catholic city.

In this safeguarding of the true Faith, one must proceed according to the requirements of Christian charity and of prudence, in order that the dissidents be not alienated from the Church through terror, but rather drawn to it; and that neither the city nor the Church undergo any damage. Therefore, both the common good of the Church and the common good of the State always have to be considered, by virtue of which a just tolerance, even sanctioned by laws, can, according to the circumstances, be imposed onto the civil authority.

This, on the one hand, would be in order to avoid greater evils, such as scandal or civil war, a hindrance to conversion to the true Faith, and other evils of this kind; on the other hand, in order to obtain a greater good, like civil cooperation and the peaceful coexistence of citizens of different religions, a greater freedom for the Church, and a more effective accomplishment of its supernatural mission, and other similar goods.

In this question, there must be taken into consideration not only the good of national order, but the welfare of the universal Church (and of international civil welfare). By this tolerance, the Catholic authority imitates the example of divine Providence, which permits evils from which it draws greater goods. This tolerance is to be observed chiefly in countries where, for centuries, there have existed non-Catholic communities.

7. Application in a Non-Catholic City.

In the cities where a great part of the citizens do not profess the Catholic Faith or do not even know the fact of Revelation, the non-Catholic civil authority must, in matters of religion, conform at least to the precepts of the natural law. Under these conditions, this non-Catholic authority should concede civil liberty to all the forms of worship that are not opposed to natural religion. This liberty is not opposed in such a case to Catholic principles, it being given that it suits the good of the Church as well as that of the State.

In the cities where the Authorities do not profess the Catholic religion, the Catholic citizens have above all the duty to bring it about, through their virtues and civic actions. By means of these, united with their fellow citizens, they promote the common good of the State, that there be granted to the Church the full freedom to accomplish its divine mission. From the free action of the Church, indeed, the non-Catholic city also suffers no harm and even derives numerous and remarkable benefits. In this way, then, the Catholic citizens must do their best so that the Church and the civil authority, although still separated juridically, lend each other a mutual benevolent aid.

In order not to harm either the Church or the State through unconcern or imprudent zeal, the Catholic citizens, in the defense of the rights of God and of the Church, must submit to the judgment of the ecclesiastical authority: to it belongs judgment on the good of the Church, according to the diverse circumstances, and the directing of Catholic citizens in the civil actions intended to defend the altar.

8. Conclusion

The Holy Council recognizes that the principles of the mutual relations between the ecclesiastical authority and the civil authority must not be applied otherwise than according to the rule of conduct given forth above. Nevertheless, it cannot permit these same principles to be obscured by some false laicism, even under pretext of the common good.

These principles, indeed, rest on the absolute and firm rights of God; on the unchangeable constitution and mission of the Church; also on the social nature of man, which, remaining always the same throughout the centuries, determines the essential purpose of civil society itself, notwithstanding the diversity of political systems and the other vicissitudes of history.

* * *

June 13, 2023 - Eternal law, natural law, human law

Archbishop Marcel Lefebvre teaching Pope Leo XIII encyclical Human Liberty (*Libertas Praestantissimum*, June 20, 1888)

*Against the Heresies: Papal Encyclicals Condemning Modern Errors Infecting the Church and Society*⁶⁴ (1997), transcription of pp. 140-142

Right Reason is Ordered to the End

...What, then, is the definition of the law? Pope Leo XIII gives a definition:

"The reason prescribes to the will what it should seek after or shun, in order to the eventual attainment of man's last end, for the sake of which all his actions ought to be performed. This ordination of *reason* is called law."

It is the road sign on the route that we must follow. It is also what justifies the law. It makes it possible to distinguish between good and bad laws, those that direct our reason well and those that do not. A bad law is not a law: it is no longer an *ordinatio rationis*, because it goes against reason. One must disobey it. We read:

"In man's free will, therefore, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that to become free we must be deprived of reason; whereas the truth is that we are bound to submit to law precisely because we are free by our very nature. For, law is the guide of man's actions; it turns him towards good by its rewards, and deters him from evil by its punishments."

Eternal Law, Natural Law, Human Law

In this first part of the encyclical, the Pope applies himself to explain the reason for the law in relation to freedom. It is then that the distinction appears between the eternal law, the natural law, and human law. The natural law is that:

"...which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do right and forbidding sin."

⁶⁴ <https://angeluspress.org/products/against-heresies>

And human law is nothing else but the application of the natural law to society by the authorities. The Pope adds:

"Just as civil society did not create human nature, so neither can it be said to be the author of the good which befits human nature, or of the evil which is contrary to it. Laws come before men live together in society, and have their origin in the natural, and consequently in the eternal law."

So the natural law depends intimately upon the eternal law, the law that is in God, the supreme legislator:

"It follows, therefore, that the law of nature is the same thing as the *eternal law*, implanted in rational creatures, and inclining them *to their right action and end*; and can be nothing else but the eternal reason of God, the Creator and Ruler of all the world."

The Necessity of Human Law

These considerations are very important, because they establish the necessity of our obedience to law. The law isn't arbitrary; [e]ven the eternal law is not the decree of an arbitrary and obscure will, but the work of divine wisdom; the natural law isn't arbitrary, since it corresponds to the good of our nature; neither is human law, as it must be in conformity with the natural law; it must always correspond to the superior law, and, consequently, to the eternal law.

Human laws, ecclesiastical laws as well as those of the civil authority, must be in conformity with the law of the Creator who made nature itself. This is what must guide our obedience:

"For what reason and the natural law do for individuals, that human law, promulgated for their good, does for the citizens of States."

But there are some enactments of the civil authority:

"...which do not follow directly but somewhat remotely, from the natural law, and decide many points which the law of nature treats only in a general and indefinite way. For instance, though nature commands all to contribute to the public peace and prosperity, whatever belongs to the manner and circumstances, and conditions under which such service is to be rendered must be determined by the wisdom of men and not by nature itself."

Hence there is a wide domain that must be specified by the authorities, whence the need of a civil code of law, as there is the canon law in the Church, which must always be in relation to the fundamental law, which is at once both the natural law and the eternal law. Human law can never prescribe things contrary to the eternal law:

"Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring on the overthrow of the State; but rather in this, that through the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law."

Memorize this magnificent definition of moral liberty in society, what civil liberty consists in, and notice the necessary relation between civil law and the eternal law:

"...The liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would equally be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in the eternal law."

This is what makes the force of civil laws:

"If, then, by anyone in authority, something be sanctioned out of conformity with the principles of right reason, and consequently hurtful to the commonwealth, such an enactment can have no binding force of law."

It would not even be a law!

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KW Comments

Along with...many other people, I exhort those who understand the scale and scope of the crimes, "Do NOT comply."

It's a call to conscientious, rational non-compliance with crimes being committed by corrupted civil authorities who fully understand the illicit control-and-cull program they are funding and directing, and also non-compliance with crimes being committed by millions of ordinary people who erroneously believe what they are doing is for the common good, or understand that what they're doing is bad and wrong, but follow orders — given by the corrupted civil authorities — and commit the acts anyway.

Sometimes readers express grief and frustration at the seeming inadequacy of acts of noncompliance.

I think it's important to recognize that acts of non-compliance are not only a refusal to participate in evil.

Non-compliance is not passive.

Acts of non-compliance with evil are, at the same moment, positive, affirmative acts that uphold and embody obedience to the true law that has been temporarily eclipsed by Satan and rampant sinfulness and corruption among the ruling classes of human societies.

Each act of non-compliance with the evil intrinsic to disordered, inversive civil laws that reward crimes and punish virtue⁶⁵ — each moment in which you are not lying, succumbing to fear, wearing a mask, keeping distant from family and friends, undergoing a lethal injection, and each moment you are not badgering other people to lie, be afraid, put on a mask, isolate themselves, or undergo lethal injection — is a moment in which you are actively advancing the good of man on earth and the good of individual souls on the rocky path to eternal salvation.

Acts of non-compliance uphold and embody obedience to sound civil, human law that conforms with the natural law and eternal law, with the Decalogue and teachings of Christ.

Acts of non-compliance contribute to the resurrection of the submerged, eclipsed law.

⁶⁵ <https://bailiwicknews.substack.com/p/smashing-the-overton-window>

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July 11, 2023 - Seven Statements on faith, hope, charity, prudence, justice, courage and temperance.

Josef Pieper, lecture manuscript published in 1981, on the three theological virtues and four cardinal virtues.

Yesterday I finished listening to the four Day Tapes⁶⁶ that Sage Hana has reported and analyzed with ferocity.

Hana writes:

...The Day Tapes recall the prescient warnings of Richard Day from 1969...and explain the concept of the Ostensible Reason vs. the Real Reason which provide the methods by which all of the various strategies of herd culling social engineering would be employed.

Welp. They sure as shit employed them.

And the predictions and plans are laid out in chilling, stunning, accurate detail.

Listening and reading is like listening to a Ghost explain your life...

Transcript of tapes 1-3.⁶⁷

The speaker is Lawrence Dunegan, a Catholic pediatrician who lived and worked in Pittsburgh and was present at a March 1969 lecture about the New World Order, given by Dr. Richard Day to a gathering of about 80 doctors. Tapes 1 and 2 were recorded in 1988.

The interviewer for the third tape (recorded in October 1991) was Randy Engel, a Catholic and the Director of the US Coalition for Life.

Dr. Dunegan described Dr. Day's comments about religion on Tape 1:

Another area of discussion was Religion. This [Richard Day] is an avowed atheist speaking. And he said, "Religion is not necessarily bad. A lot of people seem to need religion, with its mysteries and rituals — so they will have religion. But the major religions of today have to be changed because they are not compatible with the changes to come. The old religions will have to go. Especially Christianity. Once the Roman Catholic Church is brought down, the rest of Christianity will follow easily. Then a new religion can be accepted for use all over the world. It will incorporate something from all of the old ones to make it more easy for people to accept it, and feel at home in it. Most people won't be too concerned with religion. They will realize that they don't need it."

⁶⁶ <https://www.youtube.com/playlist?list=PLnkQ-avVeX9f4KbkoCm6kytem2XLB7nOg>

⁶⁷ https://bailiwicknewsarchives.files.wordpress.com/2023/07/1969.03.20-day-pittsburgh-dunegan-recollections-tape-transcripts-1988.com_.pdf

On Tape 3, Engel and Dunegan discuss this topic:

Engel: The other factor is this whole factor of religion, and he was talking basically about a religion without dogma, a religion that would have a little bit from all the other traditional religions so no one would really feel uncomfortable, and he said, rather condescendingly, "some people need this and if they need it we'll manufacture something that they need."

But of course it can't be anything that would declare anything that were moral absolutes or the natural law. Which means that the main target of this group of controllers of course, was and is the Roman Catholic Church and he mentioned the Roman Catholic Church specifically.

Dunegan: [paraphrasing Day's comments] "Religion's important because it is eternal and we... people who would follow the church will not buy our rules about change. But if we make our own religion, if we define what is religion then we can change it as it suits us."

Yes, the Roman Catholic Church...I was kind of flattered sitting here as a Catholic, hearing it pointed out that the Church is the one obstacle that, he said, "We have to change that. And once the Roman Catholic Church falls, the rest of Christianity will fall easily..."

Dunegan's concluding comments at the end of tape 3:

Dunegan: Just as with the prisoners who survived the brainwashing, I think people who are spiritually oriented, who are thinking about God, thinking about their relationship *with* God, are the ones who will then be better prepared or equipped to survive this world and the next. Whereas, those who are just focused on meeting their needs right now, strictly the material needs of the day, they're more easily controlled.

Under the threat of losing your comforts or losing your food or losing your head or whatever, certainly some people are going to yield, and those who I think will survive and I really mean both in this life and the next — they're going to have to be the ones who are prepared.

Because it's my belief when the time comes to make the decision... "Are you going to sign on or not?" ... it's too late to begin preparation and start saying, "Well, let me think about this."

You won't have time to think about it. You're either going to say yes or no.

I hope a lot of us make the right decision.

Much of the Bailiwick project is about compiling and transmitting information that can help interested readers to build and sustain their own faith, understanding of reality and understanding of Catholic moral doctrine.

Those are elements instrumental for preparing mentally, spiritually and physically to make right decisions as the Luciferians continue to present agonizing choices, including more demands for submission to sterilizing/injurious/suicidal-homicidal injections labeled as ‘vaccines’ — falsely presented for the ostensible reason (common good) to hide the real reason (cull-and-control) — in exchange for access to the means of making a material living.

May the good God help all people — including those who succumbed to the fear propaganda and lies, submitted to one or more shots since December 2020 and/or pressured others to do so — to:

1. Learn from the Covid-19 system test, which has now joined swine flu, AIDS, anthrax, bird flu and other biomedical-police state societal assaults run by the cullers since 1969,⁶⁸ and
2. Prepare to withstand the oncoming battery⁶⁹ starting with the false “triple-demic” threat for Fall 2023.

⁶⁸ <https://bailiwicknewsarchives.files.wordpress.com/2023/06/2023.01.13-watt-k.-abstract-us-government-state-sponsored-bioterrorism.pdf>

⁶⁹ <https://www.merriam-webster.com/dictionary/battery>

Seven Statements, from Josef Pieper: *An Anthology* (1981). Translation by Margareta Svjagintsev.

The wisdom of the West expresses the sum total of what man “ought to do” in seven sentences:

First: Man, insofar as he realizes his meaning, is someone who — in *faith* — opens himself by listening to God’s word, whenever he can perceive it.

Second: Man is true to himself only when he is stretching forth — in *hope* — toward a fulfillment that cannot be reached in his bodily existence.

Third: The man who strives for fulfillment is someone who — in *love* (*caritas*) — partakes in the eternally affirmative power of the Creator himself and, with all the strength of his being, finds it good that God, the world and he himself exist.

Fourth: Man’s life is authentic only when he does not allow his vision of reality to be clouded by the yes or no of his own desire; on the contrary, his decisionmaking and action depend upon reality revealing itself to him. By his willingness to live the truth he shows himself to be *prudent*.

Fifth: The good man is above all *just*, which means he understands how to be a companion. He possesses the art of living with others in such a way that he gives to each what is rightfully his.

Sixth: The man who is prudent and just knows that it is necessary to put himself on the line in order to realize the good in this world. He is ready — with *courage* — to accept loss and injuries for the sake of truth and justice.

Seventh: To the authenticity of man belongs the virtue of *temperance* or *self-discipline* that protects him from the self-destruction of pleasure seeking.

July 12, 2023 - Catechisms of the counterchurch. United Nations global planning documents, 1992-2023

Robert Morrison, writing at *The Remnant* — From Cardinal Bea to Synodality: Obscuring the Mystical Body of Christ to Prepare the Mystical Body of the Antichrist⁷⁰ — quoting Bishop Fulton Sheen:

“Because [Satan’s] religion will be brotherhood without the fatherhood of God, he will deceive even the elect. He will set up a counterchurch which will be the ape of the Church, because he, the Devil, is the ape of God.

It will have all the notes and characteristics of the Church, but in reverse and emptied of its divine content. It will be a mystical body of the Antichrist that will in all externals resemble the mystical body of Christ.” (*Communism and the Conscience of the West*,⁷¹ 1948)

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Luciferians preparing the counterchurch for the Antichrist produce hundreds of planning documents every year.

They do it partly to collect their own thoughts and keep themselves and their administrative-state subordinates well-coordinated, on-task and on-schedule; partly to inform the world peasantry of their plans for controlling, sterilizing and killing us; partly to obscure their plans in a confusing avalanche of information overload; and partly to disarm us by instilling a sense of inevitability of capture alongside futility of resistance.

It takes a lot of time to locate and read documents — even just to skim them to get the general themes — and then think about the contents and connect bits of information across documents, across national borders and across time.

Some of the people who have done that work during the last 50 years or so include John Coleman, Joan Veon, G. Edward Griffin, William Engdahl, Iain Davis and Michel Chossudovsky. There are many more; those are just a few.

All such investigations converge on the same basic finding.

A small group of people who have gained direct control over a large proportion of the world’s physical and financial resources, information channels and geopolitical power, dedicate their time, wealth and effort to a long-term entrapment project to get the rest of the world’s people permanently locked in a seemingly open-air, globe-spanning prison for bodies, minds, hearts and souls.

⁷⁰ <https://remnantnewspaper.com/web/index.php/articles/item/6705-from-cardinal-bea-to-synodality-obscuring-the-mystical-body-of-christ-to-prepare-the-mystical-body-of-the-antichrist>

⁷¹ <https://www.traditionalcatholicpublishing.com/communism-and-the-conscience-of-the-west>

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I've recently been skim-reading UN Agenda 21, published in 1992; UN 2030 Agenda for Sustainable Development (2015), UN Our Common Agenda (2021), and a series of Our Common Agenda policy briefs being published this year as preludes to the UN Summit of the Future to be held in Sept 2024.

At the same time (2021-2024), leaders of the institutional Catholic Church in its crippled, post-Vatican II form are conducting a Synod on Synodality⁷² to further weaken the Mystical Body of Christ and scandalize more of the remaining faithful, in preparation for an anticipated closing session in October 2024. For more information on the Synod and related Catholic history and current events, I strongly recommend reading the work of Robert Morrison at The Remnant.⁷³

The UN documents on Agenda 21, Agenda 2030 and Our Common Future are usefully read as religious documents or catechisms, explicating the anti-God, anti-human, techno-materialist definitions, principles, methods, rituals and goals of the Luciferian counterchurch as it is being prepared for the Antichrist.

I don't have a detailed theological understanding or analysis about the end times and Antichrist. I have a general understanding from the preaching of the priest at my parish, limited reading of Revelations and limited reading of commentary and interpretation of Revelations.

My focus is on trying to understand — in detail and with sound theological foundations — the mechanics of *how* earthly ruling power is consolidated or distributed, legitimately exercised or abused.

From that viewpoint, the structural preparations of the Catholic Church Synod on Synodality and the United Nations Our Common Agenda shed more light on the general shape of things and outcomes at which those two seemingly parallel events are aimed, and a point in time at which they may publicly intersect. For readers interested in examining and understanding the UN documents as counterfeit catechisms for the false religion of the Antichrist, here's the starter collection:

- 1992 UN Agenda 21
- 2010 World Business Council for Sustainable Development 2050 Agenda
- 2015 UN 2030 Agenda (UN General Assembly Resolution 70/1)
- 2015 Agenda 2030 for Sustainable Development
- 2021 UN Our Common Agenda
- 2023.03 UN Our Common Agenda Policy Brief 1 Future Generations
- 2023.03 UN Our Common Agenda Policy Brief 2 Emergency Platform
- 2023.04 UN Our Common Agenda Policy Brief 3 Youth
- 2023.04 UN Our Common Agenda Policy Brief 4 Beyond GDP
- 2023.05 UN Our Common Agenda Policy Brief 5 Global Digital Compact
- 2023.05 UN Our Common Agenda Policy Brief 6 Global Finance Architecture
- 2023.05 UN Our Common Agenda Policy Brief 7 Outer Space
- 2023.06 UN Our Common Agenda Policy Brief 8 Information Integrity Digital Platforms

⁷² <https://www.synod.va/en.html>

⁷³ <https://remnantnewspaper.com/web/index.php/articles/itemlist/user/3501-robertmorrison%7Cremnantcolumnist>
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July 15, 2023 - On migration, freedom of speech, freedom of religion, rights and privileges of truth, tolerance of error.

...As I read and write more about pre- and post-1959 Catholic teaching as they relate to current geopolitical events, I want to emphasize that I'm on a learning curve, and my views are developing as my knowledge base deepens.

Prior to Covid, my foundation for this work included my upbringing in a mixed family (traditional Catholic, American father and Protestant, European mother) in the 1970s and 1980s, followed by a basic education in philosophy and natural sciences at Penn State University, followed by work in journalism, civic activism (community organizing) and as a paralegal doing legal research and writing for attorneys practicing constitutional, civil rights and environmental law.

My interest in the relationship between pre- and post-1959 Catholic teaching and current geopolitical events began around 2003, when I read Malachi Martin's *The Keys of This Blood* for the first time.

My interest intensified in early 2020 once I realized that

- 1) the intrinsically-evil Covid-predicated global crime spree was built on the corruption of civil law during the preceding decades,⁷⁴ and
- 2) the corruption of civil law, especially in the Western world, was enabled by the disintegration of Catholic teaching and erosion of Catholic faith during and since the Second Vatican Council.

Those realizations prompted me to read Fr. Martin's book a second time in 2021, and then led me to papal encyclicals by Pope Leo XIII, Pope Pius IX, Pope Pius X, Pope Pius XI, Pope Pius XII and the writings of Josef Pieper, St. Thomas Aquinas, St. Catherine of Siena, St. Teresa of Avila and Archbishop Marcel Lefebvre, among many other Catholic works.

The point being: the accuracy and clarity of my work will develop as I continue to learn and better grasp and apply definitions and concepts.

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⁷⁴ <https://bailiwicknews.substack.com/p/american-domestic-bioterrorism-program>

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Reader question sent by email under subject line “Quick opinion requested:”

Do you agree or disagree with this statement that was made today by Robert Malone?:

“Migration is NOT a human right.”

My reply, revised and expanded.

Quick response: I don’t know.

Long response:

Declaring that people do not have rights to freedom of movement, while goods and information do, is an important part of the UN-WEF enslavement project.

At the same time, the UN-WEF enslavement project is also about dissolving national borders and making it impossible for people to protect their cultures from invasion, corruption, dilution and impoverishment through reduction in the relative power of labor against capital.

In these ways, migration is another one of the double-bind traps they’ve built for us.

Because I’m digging into Catholic teaching pre-1959 on a wide variety of issues, my views are changing and becoming more complex in some ways and simpler in other ways.

The best example right now is that I’m no longer the free speech absolutist that I was previously, because Catholic teaching is that truth has rights and privileges, but error does not have either, because error tends to lead people away from truth and to damnation.

My father used to say, when I was a child, “There is no right to be wrong.” I didn’t understand what he was getting at. It makes far more sense to me now, in a way it did not prior to the Covid project, which is built on lies — error — that have been granted rights and privileges by the State, while the State has simultaneously stripped rights and privileges from truth, through the mechanism of falsely characterizing truth as mis-, dis- and mal-information.

Catholic teaching on these issues is nuanced.

As I understand it so far, upholding unfettered freedom of speech means, at minimum, tolerating error. But error in itself can never be regarded as a good. And there are thresholds past which tolerance becomes compromise with, endorsement of, and eventually participation in error, which is a form of sin.

If tolerance of error — including religious tolerance of non-Catholic sects and religious cults — helps a society avoid even greater evils, such as civil war, or attain greater goods, such as peace between nations and peoples, then the error of non-Catholic cults can be tolerated by the State, according to pre-1959 Catholic teaching.

What a Catholic State cannot do, and still be well-ordered to Catholic teaching, is give error rights and privileges on the same level as the rights and privileges held by truth, because if the State does so, the State is actively endorsing error as morally equal to truth.

Yet that is what the formerly Catholic States of Western Europe and the Americas have been induced to do, under the influence of the Protestant Reformation, the Enlightenment, the American and French revolutions derived from them both, and the Second Vatican Council.

The result is the confusion, among the priests and the people, of truth and error as being equal in some way, and religious faith and salvation as being matters of indifferentism. Indifferentism, as I understand it so far, is the view that one religion is just as good as another, and all are as good as the One, Holy, Catholic and Apostolic faith founded by Our Lord Jesus Christ Himself.

This is the false ecumenism that Vatican II set in more intense motion in the 1960s, and what the Synod on Synodality is bringing to more complete form 2021-2024, in parallel with the United Nations Our Common Agenda process and, I think, the 2021-2024 World Health Organization pandemic treaty + International Health Regulations amendment process.

The obvious problem is that, if error has no rights, and people's access to truth must be protected lest they be swamped by the sheer volume of circulating error, then censorship of certain ideas, books and other publications is required.

According to Catholic teaching pre-1959, the censor could be either a legitimate State or a legitimate Catholic Pope, to the extent that either, or both working together, are truly looking out for the common good under the guidance and protection of God through the inspiration of the Holy Ghost.

For the State in a non-Catholic country, they're protecting the public order from vice and corruption of public morals.

For both the State and the Church in a Catholic country, they're protecting the public order and also protecting the rights of the Catholic faithful and potential converts to hear the truth and thus have the opportunity to respond to it with voluntary consent and obedience of the will.

A few years ago, many people were outraged by Milo Yiannopoulos, Alex Jones and others, and firmly in favor of them and others being deplatformed, censored and banned from giving public lectures.

In discussions with people who called for censorship of these voices, I drew on the position attributed to Voltaire: "I disapprove of what you say, but I will defend to the death your right to say it." You may not agree with those specific people, but if you call for or consent to censorship of those you disagree with while people you like are in charge, then later, when someone who doesn't like your ideas is in power, you'll be the one shut down.

Again, accepting the premise that there are and have always been dangerous ideas that should be censored to protect human souls from corruption and temptation to sin, means confronting the problem: which human beings can be trusted to make those calls wisely, soundly and truly for the good of human souls and through which mechanisms?

The predicament is all the more difficult under the circumstances that we have now, where the legitimacy of the State and the legitimacy of the institutional Catholic Church are simultaneously in grave doubt, such that the censoring power cannot be wielded with credibility.

State and Church are both estranged from God, Who is the source of truth and the source of the wisdom and discernment that would help rulers and popes distinguish truth from error, promote the true common good, protect truth, and censor error.

Public understanding of the ‘common good’ itself has been perverted. This is another key double-bind confusion promoted by the Luciferians through promulgation of error (lies) regarding public health, climate change, resource scarcity and population overshoot to coerce self-destructive, sterilizing, suicidal and homicidal human behaviors.

Under the circumstances, which will hold only until the terrible disorders in the State, civil law, Catholic Church and the Church-State relationship are brought more in alignment with the divine order established by God, I think very broad freedom of speech is necessary, along with very strong prohibitions on censorship, which nowadays is the merged State + Church + corporate + NGO censorship program described by Matt Taibbi and others as the “censorship-industrial complex.”

Free speech, and the promulgation of error that free speech permits, must be tolerated, because maintaining information channels as fully open as possible is the only way for people to have any access to truth at all.

So long as the Luciferian globalists who devise, circulate and promote error (in service of their enslavement and killing program) control the world’s information channels, without any restraints on their action, they will move toward banning truth and truth alone, leaving only error to propagate as widely and destructively as possible.

July 27, 2023 - On the interpretation of selective silence.

I have compassion for many of the struggling anti-tyranny voices. Not as much compassion as I should have, but some.

They publicly discuss injuries and deaths that have happened and are continuing to happen. They talk about how the available clinical trial data is messy and that ‘vaccines’ appear to cause some injuries and deaths. They suggest that, perhaps with a little more data and a little more time, regulators will do a little more regulating, and the products — undisclosed-genetic-material-plus-lipid-carrier, injectable and other “platform technologies” — might someday be a little less deadly, become a little beneficial, and some of the victims and survivors of these early attempts might someday get a little bit of financial compensation for their losses.

They talk about billionaires, corporate profiteering, liability exemptions, regulatory capture and regulatory failure. They talk about the urgent need to prevent the World Health Organization and the United Nations from usurping any slivers of remaining power held by national governments by means of new international legal instruments scheduled for ratification in the near future.

Beyond those points, they fall silent, just shy of the four true statements listed above.

I speculate that it’s because many of these otherwise strong anti-tyranny voices have fallen prey to other core lies and errors promulgated in recent decades by Satan, through the mystical body of the Antichrist.

The Mystical Body of the Antichrist includes Henry Kissinger, John D. Rockefeller, Nelson Rockefeller, Victor Rothschild, Jacob Rothschild, John Foster Dulles, Margaret Sanger, William Masters, Virginia Johnson, Klaus Schwab, George Soros, Bill Gates, Tedros Adhanom Ghebreyesus, Alex Azar, Xavier Becerra, Noah Yuval Harari, and other men and women, living and dead, some of whose names are public knowledge, and some of whose names are not.

Technocrats of Satan have demonstrated — through Covid — that they’ve long held the means to make lies about poisons-as-medicines appear true to large numbers of people. The means include computerized modeling; control of government planning and publishing offices; and control of print, radio, television and Internet publishing channels, alongside orchestrated civil wars, famines, trade and supply chain blockades, and disease outbreaks that can be made to appear spontaneous and natural, through skilled use of those same controlled information channels.

Armed with that hard-won knowledge, living observers can also see through other lies and errors, that this same body of technocrats has also long held the means to make appear true.

One Satanic error or lie is that God’s plan for mankind to be fruitful and multiply is unworkable.

Satanic technocrats call this lie overpopulation or population overshoot.

Another lie is that God’s Providence, Love and Mercy are insufficient to meet mankind’s material and spiritual needs; that God is untrustworthy.

Satanic technocrats call this resource scarcity, peak oil, food shortages and climate crisis.

A third lie is that mankind dwelling in proximity to each other and to other living creatures (insects, birds, fish and mammals of the fields, forests, skies, rivers, lakes and oceans) is dangerous for all living creatures, and the solution is to dispose of extraneous people, and arrange for the survivors to be isolated from each other, corralled into cities well away from land and water, and fed on synthetic food-like substances.

Satanic technocrats call this ‘global sustainability goals’ and ‘global pandemic preparedness.’

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The dilemma for anti-tyranny voices who can say some true things, but close their throats and pull their fingers back from the keyboard before other true, relevant things come out, is that they believe errors about overpopulation, resource scarcity, climate crisis, sustainability and pandemic preparedness.

And from those beliefs, they draw the conclusion that mass sterilization and mass murder through biochemical weapons labeled as vaccines is sad, perhaps regrettable, but necessary and inevitable, and better than any available alternatives for reducing population to the level deemed appropriate by the mystical body of the Antichrist, which also promulgates the foundational lies denying the good God’s plans for mankind, His essential trustworthiness and His infinite love for the creatures He creates.

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It is possible to recognize the Covid lies as such, and through the Covid lies, to recognize other lies.

Some of the technocrats of the Antichrist know the truth about what they’re doing, and think it’s good. They’re fomenting human faithlessness and despair to harvest souls to accompany Satan in Hell for eternity.

Some of the technocrats of the Antichrist are a little reluctant about it all. They know the truth about what they’re helping the enthusiastic soul-destroyers do, and they think it’s sad, but necessary to preserve the possibility for material life for cull-survivors on an earth which they think created itself (without the First, Unmoved Mover) or that the First-Mover God has mismanaged or abandoned.

The acts of the technocrats of the Antichrist are bad.

And they're unnecessary.

God has not mismanaged or abandoned the world He created. God is still providing for mankind's material and spiritual needs every day. In most places, most of the time, even though the technocrats of the Antichrist have been trying for centuries and are still visibly trying every day, they have not utterly "blotted out the name of God and of His Christ."⁷⁵

They have not blocked out the sun and prevented the rains. They have not entirely polluted the air, the fields and forests, and the waters of the earth.

Men and women are still at work every day farming, ranching and fishing for food. Men and women are still moving goods from the places where they're produced to the places where they're eaten or used, and caring for children, the elderly, the sick, the poor and those in prison.

The technocrats of the Antichrist have been unable to sterilize and sicken everyone. They have been unable to block every fruitful act of conjugal love. They have been unable to abort every infant in the womb and murder every child born.

They have not yet completely destroyed human faith in the God who created each one of us and the entire world into which we've come to be.

It's good to say so.

It's good to condemn the work of the technocrats of the Antichrist as bad and unnecessary.

It's good to understand their lies as lies and reject their errors as errors.

Keeping quiet — pretending the evil acts are not being done, or admitting that evil things are happening, expressing a little sadness, but holding it as necessary evil that must continue for a pretextual greater common good — helps the evil acts to continue.

The fight to stop their project as quickly as possible, drive the Satanic technocrats away from human societies and away from human souls, is worthwhile.

Congress and state legislatures can and should repeal the enabling laws; federal and state judges can and should nullify them; federal and state prosecutors can and should press charges and put the perpetrators on trial.

The people of the world can and should prepare to endure the resulting overnight collapse of the global monetary order and each government dependent upon it; petition God for remedies and the establishment of sound governments and economic systems; and petition God to help us trust that He will answer those prayers.

Pray the Rosary.

⁷⁵ <https://www.thecatholiccrusade.com/prayer-to-st-michael-the-archangel-long-version.html>

Aug. 16, 2023 - Some Catholic quotes.

...Archbishop Marcel Lefebvre, *Spiritual Journey*, p. 25-26

...What was the intent of the Creator, of the omnipotent God, in His creation of man? What did he intend the psychology of man to be, as a creature composed of soul and body?

It is impossible to get to the truth about the nature of the different creatures, and especially of man, without examining God's goal in their creation. God harmonizes everything in creatures in view of the end to which He destines them. It is characteristic of intelligence, of wisdom, and of a will animated by charity, to assign a precise end to each work, each operation, and each being.

The desired end is unchangeable, necessary, and obligatory under pain of grave sanctions for spiritual creatures endowed with liberty.

How do we know the end that is assigned to us by our Creator and our Savior? We know it by reason as well as by faith in divine Revelation and in the teachings of Our Lord Jesus Christ, who is the prophet par excellence.

The most serious duty of parents is to make known this end to their children as soon as they have the use of their reason. This is done especially by faith. It is also the most urgent duty of apostles and priests to make known to parents the true religion that they may know God, love Him and serve Him, for ignorance of their end is the worst evil that can befall men. If they do not know their end they will misuse the means God has placed at their disposal to enable them to obtain that end. Consequently, they will make bad use of their faculties, and especially of their freedom. They will live in sin and place themselves on the way to hell.

Their intellect, under the influence of Satan, will make them invent false religions with laws and customs contrary to divine Law. The impulse of charity that God has placed in their nature will be used for false goods...

Thus appears the fundamental principle of human morals: how to achieve a good use of the freedom which is present in human acts, that is to say, acts which are conscious, free, and meritorious, and for which we have moral responsibility.

The study of morality can be envisioned either with respect to the law or with respect to the blossoming of grace in the virtues, the gifts of the Holy Ghost, the beatitudes, the fruits of the Holy Ghost...

St. Thomas More

You must not abandon the ship in a storm because you cannot control the winds...

What you cannot turn to good, you must at least make as little bad as you can.

Aug 18, 2023 - Bridges v. Houston Methodist Hospital. Court decisions supporting the conclusion that vaxx recipients are military targets, enemy combatants, chattel slaves or similar legal status in which consent is moot.

...Let Nothing Disturb You (St. Teresa of Avila)

Let nothing disturb you,
Let nothing frighten you,
All things are passing away:
God never changes.
Patience obtains all things.
Whoever has God lacks nothing;
God alone suffices.

Isaiah 54:17

No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

Sept. 5, 2023 - On Catholic subsidiarity as the counterweight to Satanic secular-materialist centralization of power.

And on building up confidence and trust in God's providence, to work for subsidiarity principles in the governance of human societies.

Sept. 5, 2023 Notes

A few months ago, I did a keyword search on “subsidiarity” in my document collection, and got several hits in European Union governing documents produced in recent decades.

In preparation for an October panel discussion, I did a little more subsidiarity research yesterday. Some of the relevant EU documents are linked below for readers who want to study, think about and work on these issues.

The European documents provide a window into how Satanic globalists manipulate the EU power centralization process to suppress Catholic subsidiarity principles that were included in original treaties, and how the Satanic globalists thereby reduce the range of motion and political confidence of nation-states, their elected and hereditary government leaders, and their citizens.

In the United States — as a Constitutional, federal republic — principles related to subsidiarity are enshrined in the Tenth Amendment: “The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.”

In compliance with the Satanic globalist blueprints, this is why SCOTUS Chief Justice John Roberts moved so rapidly to emasculate US courts at the start of the fake pandemic-predicated push for more comprehensive, more centralized world control.

Roberts unilaterally stripped US courts of their formerly co-equal power during the early fog of the psycho-biochemical war, through his May 2020 stand-down order in *South Bay United Pentecostal Church v. Newsom*,⁷⁶ directing judges to not even attempt to review or “second-guess” emergency actions taken by executive and legislative branches.

“The precise question of when restrictions on particular social activities should be lifted during the pandemic is a dynamic and fact-intensive matter subject to reasonable disagreement.

Our Constitution principally entrusts “[t]he safety and the health of the people” to the politically accountable officials of the States “to guard and protect.” *Jacobson v. Massachusetts*, 197 U. S. 11, 38 (1905). When those officials “undertake[] to act in areas fraught with medical and scientific uncertainties,” their latitude “must be especially broad.” *Marshall v. United States*, 414 U. S. 417, 427 (1974).

⁷⁶ https://www.supremecourt.gov/opinions/19pdf/19a1044_pok0.pdf

Where those broad limits are not exceeded, they should not be subject to second-guessing by an “unelected federal judiciary,” which lacks the background, competence, and expertise to assess public health and is not accountable to the people. See *Garcia v. San Antonio Metropolitan Transit Authority*, 469 U. S. 528, 545 (1985).”

Chief Justice Roberts’ May 2020 order suppressing the Constitutional review function of US courts remains in effect today (Sept. 5, 2023).

To my knowledge, no Constitutional claims have made it past the motion to dismiss stage, and statutory or administrative law claims (under the Religious Freedom Restoration Act and Administrative Procedures Act, for example) have — at best — resulted in temporary and revocable injunctions to temporarily restrain executive and legislative abuses of power. Those injunctions will hold only until the next “emergency” power grab, or until prosecutors, judges and lawmakers fight back and successfully throw out the technocratic imposters, usurpers and occupiers.

Update/clarification:

I’m not aware of any federal or state Constitutional cases challenging government Covid-19 policies (State-sponsored mass murder on public health emergency pretexts, using biochemical weapons camouflaged as ‘vaccines,’) as violations of Constitutional rights to life, property, and due process, (mostly Fourth, Fifth, Fourteenth Amendment cases and 18 USC 242 “color of law” deprivation of rights cases) that have survived government motions to dismiss to enter the discovery phase.

*Missouri v. Biden*⁷⁷ is a federal Constitutional First Amendment case challenging government censorship of information, including information about Covid-19, through social media and other media platforms. That case did obtain some discovery (including November 2022 deposition of Anthony Fauci), and a temporary injunction, followed by a Fifth Circuit stay of the injunction. *Missouri v. Biden* only challenges the US government’s claim to have authority to censor speech about State-sponsored mass murder on public health emergency pretexts, using biochemical weapons camouflaged as ‘vaccines.’

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⁷⁷ https://en.wikipedia.org/wiki/Missouri_v._Biden

Subsidiarity strikes morally-sound balance between individual and society.

My view is that a legitimate government in each nation-state of the world currently exists, and that they are each being temporarily eclipsed and suppressed by illegitimate, unlawful administrative state overlays.

In most cases, the legitimate nation-state governments — whether elected representatives or hereditary monarchies — have been placed under duress, manipulated, deceived, bribed, tempted, frightened and coerced into adopting laws that purport to transfer ruling power from elected or hereditary governments, into the unelected and non-hereditary hands of technocratic administrators.

The laws purport to carry out these power transfers; the technocrats act every day as if they have power; and they get away with it to the extent that others fall for their deceptions.

But under the terms of natural and divine law, the power transfers and all acts derived from them are illegitimate, because an unjust law is no law at all.

Pope Leo XIII, *Rerum Novarum*/On the Condition of the Working Classes (1891):

“...For laws only bind when they are in accordance with right reason, and, hence, with the eternal law of God,” citing St. Thomas Aquinas, *Summa Theologica*, I-II, Q. 93, Art. 3, ad. 2, “Human law is law only in virtue of its accordance with right reason: and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason, it is called an unjust law; in such case it is not law at all, but rather a species of violence.”

Satan works through lies, temptation and fear.

God works by sending his creatures grace and strength to resist temptation, to see through lies, and to trust in His providence, mercy, love and justice.

The eclipsed, coerced, hostage governments sitting in chambers all over the world derive the authority — which they still hold but are not wielding effectively at the moment — from Almighty God, not directly from the people, even if (in some countries) the indirect mechanism by which specific rulers come to power includes popular (albeit more or less corrupt) elections.

It is to Almighty God that today’s government leaders will be required to render an account of how they have conducted themselves and used or misused the power He has placed into their hands: whether they’ve used it to help save souls for eternity, or to damn them.

For these and many other reasons, I do not support, endorse, or recommend participation in the sovereign citizens, state nationals and related movements in which many Bailiwick readers are deeply invested and about which they regularly comment. I don't think individual human beings can (morally) or should (practically) try to walk away from the human societies into which God has placed us, using the linguistic and paperwork tools advocated by TASA and other organizations.

I share the conviction held by these readers, that the American government and American society are in a deep crisis, as are human governments and societies worldwide.

But I diagnose the crisis differently.

I therefore devote my time to researching, offering and supporting a different set of remedies, urging people to work at the personal, family, parish, county, state and federal levels to refuse compliance with unjust laws, and to identify, educate and support lawmakers, prosecutors, executives and judges who will block, nullify, reverse, and repeal the illegitimate laws that created the unlawful, Satanic, administrative technocrat overlay,⁷⁸ which is actively suppressing the functioning of existing lawful legislatures, courts, executives and prosecutors.

The unlawful administrative overlay was added to human society by identifiable acts.

The unlawful administrative overlay is therefore removable.

The Catholic subsidiarity framework provides support and guidance.

⁷⁸ <https://bailiwicknews.substack.com/p/american-domestic-bioterrorism-program>

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version
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Sept. 12, 2023 - Event in Iceland Oct. 4, 2023: Philipp Kruse, Sasha Latypova, Katherine Watt, Vibeke Manniche

...For those who are interested in Catholic subsidiarity principles as applicable to current geopolitical events, a reader recently referred me to the work of Niki Raapana and her daughter, Nordica Friedrich, on communitarian law.

Starting in 1999 and through Raapana's death in 2022, Raapana and Friedrich investigated and reported on the same global consolidation of legal authority, and covert evisceration of national constitutions and civil liberties, that I have been studying and writing about since 2005.

From what I've read so far, Raapana's entry points seem to have been urban redevelopment and policing programs, trade agreements such as NAFTA and CAFTA, followed by Supreme Court rulings on eminent domain, including *Kelo v. City of New London*, and progeny.

My entry point was preemption doctrine as it plays out at the local, state and federal levels (2005-2019), followed by study of international, cross-border power-consolidation mechanisms (WHO International Health Regulations and implementing national laws) through the window opened by the Covid-19 "public health emergency"-predicated power grab.

I had heard of communitarianism, but I had not encountered Raapana's work or the term *communitarian law* before yesterday. The Monster works very hard to suppress public understanding of communitarian law and the quietly-implemented legal, social, psychological, financial, and informational mechanisms through which unjust power transfers from hereditary and elected rulers (and the citizen lives and souls for whom those rulers are accountable to Almighty God), to self-appointed, Satanic globalist technocrats, take place.

The globalists' control of search engine results is a powerful tool to suppress such knowledge.

Readers interested in digging into Raapana and Friedrich's work can start at the Anti-Communitarian League⁷⁹ website.

⁷⁹ <http://nord.twu.net/acl/research/commmlaw.html>

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Sept. 18, 2023 - C.S. Lewis on turning back to return to the right road, when you discover you're on the wrong road. And links to key works by Niki Raapana and Nordica Friedrich.

C.S. Lewis, *Mere Christianity*⁸⁰ (1952). Book I (Right and Wrong as a Clue to the Meaning of the Universe) Ch. 5, (We Have Cause to Be Uneasy). Excerpt:

I ended my last chapter with the idea that in the Moral Law somebody or something from beyond the material universe was actually getting at us. And I expect when I reached that point some of you felt a certain annoyance. You may have even felt that I had played a trick on you — that I had been carefully wrapping up to look like philosophy what turns out to be one more “religious jaw.” You may have felt you were ready to listen to me as long as you thought I had anything new to say; but if it turns out to be only religion, well, the world has tried that and you cannot put the clock back. If anyone is feeling that way I should like to say three things to him.

First, as to putting the clock back. Would you think I was joking if I said that you can put a clock back, and that if the clock is wrong, it is often a very sensible thing to do? But I would rather get away from that whole idea of clocks. We all want progress. But progress means getting nearer to the place where you want to be. And if you have taken a wrong turning, then to go forward does not get you any nearer. If you are on the wrong road, progress means doing an about-turn and walking back to the right road; and in that case the man who turns back soonest is the most progressive man...

More on crucial legal and geopolitical research by Niki Raapana and Nordica Friedrich

Links below to Archive.org free PDF and ordering information for paperback and e-book of March 2012 book *2020: Our Common Destiny* and *Anti-Communitarian Manifesto* (formerly two separate books).

These documents and their citation sections are extremely important for building public understanding of *how* the silent overthrow conducted by Satanic globalist technocrats has been conducted over the last century, to lead mankind astray under diabolically false “common good” pretenses; and helping more people use that information to turn back from the wrong road and get back to the right road.

Please purchase and/or download for storage/printing/sharing, and/or financially support Friedrich’s ongoing publishing work⁸¹ (GoFundMe link) if you are financially able.

- 2020: Our Common Destiny and Anti-Communitarian Manifesto⁸² - Archive.org
- 2020: Our Common Destiny and Anti-Communitarian Manifesto⁸³ - Friedrich & Sons Creative Publishing, e-book (\$17) and paperback (\$20)

⁸⁰ <https://archive.org/details/MereChristianityCSL/mode/2up>

⁸¹ <https://www.gofundme.com/f/remembering-niki-raapana-publishing-new-titles>

⁸² <https://archive.org/details/AntiCommunitarianManifesto/page/n3/mode/2up>

⁸³ <http://nord.twu.net/acl/2020.html>

Sept. 20, 2023 - On how globalists covertly, gradually insert communitarian law at the nation-state level to supersede constitutional law and sovereignty.

Giuliano Amato, former Italian Prime Minister and Vice-President of EU Constitutional Convention, quoted in 2020: Our Common Destiny, 2012 edition, by Niki Raapana and Nordica Friedrich, at p. 40:

“In 2003, Italian Prime Minister Giuliano Amato, later Vice-President of the European Union Constitutional Convention,⁸⁴ told Italian newspaper *La Stampa* how Communitarian Law is introduced:

"One must act 'as if' in Europe: as if one wanted only very few things, in order to obtain a great deal. As if nations were to remain sovereign, in order to convince them to surrender their sovereignty.

The [European] Commission in Brussels, for example, must act as if it were a technical organism, in order to operate like a government...and so on, camouflaging and toning down.

The sovereignty lost at a national level does not pass to any new subject. It is entrusted to a faceless entity: NATO, the UN and eventually the EU.

The Union is the vanguard of this changing world. It indicates a future of Princes without sovereignty.

The new entity is faceless and those who are in command can neither be pinned down or elected...

That is the way Europe was made too: by creating communitarian organisms without giving the organisms presided over by national governments the impression that they were being subjected to a higher power.

That is how the Court of Justice [of the European Union]⁸⁵ as a supra-national organ was born.

It was a sort of unseen atom bomb, which [French foreign minister Robert] Schuman and [French National Planning Board Commissioner Jean] Monnet slipped into the negotiations on [European] Coal and Steel Community.⁸⁶

That was what the [European Coal and Steel Community] itself was: a random mixture of national egotisms which became communitarian.

⁸⁴ <https://archives.eui.eu/en/fonds/444976?item=SP-B>

⁸⁵ https://european-union.europa.eu/institutions-law-budget/institutions-and-bodies/search-all-eu-institutions-and-bodies/court-justice-european-union-cjeu_en

⁸⁶ <https://www.britannica.com/topic/European-Coal-and-Steel-Community>

I don't think it is a good idea to replace this slow and effective method — which keeps national States free from anxiety while they are being stripped of power — with great institutional leaps....

Therefore I prefer to go slowly, to crumble pieces of sovereignty up little by little, avoiding brusque transitions from national to federal power.

That is the way I think we will have to build Europe's common policies."

European Union Communitarian Law was the model legislation for the Central American Free Trade Agreement (CAFTA). Congress adopted CAFTA in 2005, placing the American people squarely in a communitarian legal agreement. Our integration with Canada and Mexico has been kept very hush-hush.

Unlike in Europe, where Communitarian Law is discussed openly, American communitarian reforms are buried inside purchase and trade agreements, plans, treaties, resolutions, regulations, codes, initiatives, and ordinances.

Presidential Executive Orders are filled with communitarian directives.

Adoption of European model communitarian laws is the new norm.

Other methods for implementing communitarian law are adoption of supranational standards and norms, integration, and harmonization.

The ideal State adoption is when a national constitution is amended into an openly committed communitarian document."

Sept. 22, 2023 - UN-WHO overthrow of sovereignty: threat of imminent supranational law-based invasion, or almost-completed supranational law-based occupation?

Is the United Nations-World Health Organization repression of constitutions and national sovereignty, and overthrow of nation-states, by means of triggering provisions in adopted international and federal legal instruments, an imminent threat?

Or have Satanic technocrats serving the UN-WHO Monster-machine already been occupying and openly ruling over nation-states since at least January 2020, by means of triggering provisions in adopted international and federal legal instruments?

Is there a meaningful difference between repelling a geopolitical-legal attack attempting to cross into a country from outside national borders, or expelling a geopolitical-legal occupation that has already been established inside national borders?

Premise 1. There is a difference. The occupation scenario better fits the observable facts than the imminent attack scenario. UN-WHO occupation mechanisms were triggered January 2020, and the occupation is almost fully operational at present.

Premise 2. There are no true global natural, non-military threats or emergencies such as global pandemics, climate change, overpopulation and resource scarcity. There are only localized threats (disease outbreaks, hurricanes, earthquakes, droughts, currency collapses) and coordinated global, man-made military attacks that can and have been presented (through orchestrated, man-made, global propaganda and repression of authentic fact-finding and deliberative procedures) to make lots of people falsely believe local disasters are global, and falsely believe planned, executed acts of war are natural events.

Premise 3 - The false cross-border, global threat paradigm is the core mechanism for the establishment of worldwide totalitarianism, because legal instruments centralizing power have been manufactured to (a) become operational upon unilateral declaration (by Satanic technocrats) of cross-border threats, and (b) block all previously-applicable, public, adversarial claim verification mechanisms such as legislative deliberation, legislative nullification or ratification and judicial review.

Public understanding that there are no natural global threats and emergencies or man-made acts of war capable of justifying globally centralized moral, legal or material responses can lead to public understanding that the Monster's whole story is a series of very large lies, and thus there are no legitimate triggers to suspend constitutions worldwide, including federalism (in the US) and subsidiarity (in Europe), which can lead to public understanding that there is no legal, moral or material basis for global concentration of power, which can lead to more public pressure on national, state and local lawmakers and judges to add their own acts of defiance to the millions of defiant acts committed every day by ordinary people ignoring the stupid demands of the Monster.

The Monster desperately wants the world's people to think the Monster's capture of global power is needed, wanted and legitimate.

The Monster's capture of global power is not needed, not wanted, and not legitimate.

When evidence accumulates that public health powers have already been quietly and gradually transferred — mostly since 1944 — from elected and hereditary rulers of nation-states (and their political subdivisions) and from the subjects or peoples of each country, to the United Nations World Health Organization, without public knowledge or deliberation, using embedded legal mechanisms that suspend subsidiarity (EU); federalism (US); and all Constitutional and other limits on government abuse of power, under specific triggering conditions (declared cross-border threats including “public health emergencies”) to establish and maintain global totalitarianism in the form of medical-military dictatorships, and the legally-required natural cross-border threats are lies, describing events that do not and cannot exist in reality, but local threats can be made to appear global, and man-made acts of war can be made to appear to be natural disasters, then public health officials and other executive and administrative officials worldwide have demonstrably lied to legislators, judges, prosecutors and subject populations to trigger (a) repression of historic deliberative and judicial fact-finding forums and procedures; (b) suspensions and overrides of legitimate ruling sovereignty; and (c) limits on government abuse of power, and those same executive and administrative officials worldwide have demonstrated the triggering mechanisms and information control systems (to amplify the enabling lies and suppress fact-finding and truth) to be functional.

What can people, and national and state legislatures and courts do in response?

- For individuals and families worldwide: Pray the Rosary and go to Mass.
- For individuals and families worldwide: Defy and thereby sabotage nonsensical, immoral, unlawful and materially harmful instructions and demands made by the occupiers: to be afraid, to mask, to test, to isolate, to shun, to inject, to enter more deeply into the digital-financial-medical surveillance and control grid. Do Not Comply
- For individuals and families worldwide: Understand and spread the understanding that the fact that the core premises are lies, nullifies and voids the moral, legal and material bases for law-triggered automatic transfers of power embedded in anti-laws as adopted and enforced.
- For US Congress and other federal and state legislatures and courts worldwide: Re-assert subsidiarity, federalism and constitutional rule of law. Nullify and repeal unjust federal, state and local statutes and regulations.
- For Congress other federal legislatures: Withdraw countries from international and mega-region treaties, conventions and other binding instruments of international and supranational law.

*

CS Lewis, *Mere Christianity*⁸⁷ (1952), Book II (What Christians Believe), Ch. 2, (The Invasion), excerpt:

...One of the things that surprised me when I first read the New Testament seriously was that it talked so much about a Dark Power in the universe — a mighty evil spirit who was held to be the Power behind death and disease, and sin.

The difference is that Christianity thinks this Dark Power was created by God, and was good when he was created, and went wrong. Christianity agrees with Dualism that this universe is at war. But it does not think this is a war between independent powers. It thinks it is a civil war, a rebellion, and that we are living in a part of the universe occupied by the rebel.

Enemy-occupied territory — that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage.

When you go to church, you are really listening-in to the secret wireless from our friends: that is why the enemy is so anxious to prevent us from going. He does it by playing on our conceit and laziness and intellectual snobbery...

* * *

⁸⁷ <https://archive.org/details/MereChristianityCSL/mode/2up>

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Oct. 9, 2023 - Prayer request: that God provide for the spiritual and material needs of those preparing to file cases confronting biochemical warfare-enabling treaties and statutes.

...Prayer request

I encourage interested Bailiwick readers to pray that Almighty God will — in the mysterious ways in which He works — provide for the spiritual and material needs of lawyers and litigants around the world who are preparing cases that will directly challenge the legal foundations of ongoing State-sponsored military-medical warfare programs, and draw the moral illegitimacy of those legal foundations further into public understanding.

International law foundations that currently authorize governments to torture and kill people with legal impunity (by blocking civil and criminal prosecution) include treaties such as the 1946 treaty establishing the World Health Organization, and 2005 amendments to the WHO International Health Regulations that entered into force in 2007. National governments around the world have adopted domestic laws to implement the WHO-IHR. The coordinated global Covid-19 programs rendered those domestic laws, and the triggering WHO-IHR provisions, more visible.

In the United States, implementing statutes include 21 USC 360bbb ("expanded access to unapproved therapies and diagnostics," also known as the Emergency Use Authorization program) and 42 USC 247d, "public health emergencies." Key pillars of these two American legal structures were enacted by members of Congress and signed into law by then-President George W. Bush: Project Bioshield Act in 2004 and Public Readiness and Emergency Preparedness (PREP) Act in 2005 (Division C: last 14 pages of DoD Emergency Supplemental Appropriations bill post-Hurricane Katrina). Both programs have been expanded and developed further through amendments adopted since 2005.

The men and women preparing to confront and discredit governments worldwide, by bringing cases directly challenging these illegitimate treaties and statutes, need spiritual and material support. On the spiritual side, they especially need prudence and fortitude.

On the material side, they need money, time and ways to communicate with each other without diabolical interference. I am emphatically not asking Bailiwick readers to donate money to any specific organizations, law firms or campaigns. I'm asking Bailiwick readers to pray that God provide for the needs of these men and women, as and when they each need those things to carry out their work, through whatever means He chooses to use as instruments for those purposes, to the extent that their work accords with His will.

If you are Catholic, or on the path to becoming Catholic, I encourage you to pray Rosaries to the Blessed Virgin Mary for these intentions, and novenas seeking the intercession of saints to whom you have particular devotion.

One possible wording of the intention: That Almighty God provide for the spiritual and material needs of lawyers around the world who are preparing cases to directly challenge the legal foundations of global, State-sponsored biochemical warfare programs.

Nov. 29, 2023 - The Oracle of the Dog. G.K. Chesterton writing in the early 1920s.

Among his many other works, G.K. Chesterton wrote a series of short stories featuring Father Brown, a Roman Catholic priest and amateur detective. The stories have been adapted for television by BBC, with Mark Williams (the actor who portrayed Arthur Weasley in the Harry Potter movies) playing the role of Father Brown.

I've been reading a collection of Father Brown stories as part of an attempt to read and think about things other than the legalized global killing fields of Covid-times and the daily deluge of false and misleading reporting and commentary on so many current events and orchestrated geopolitical crises.

Chesterton was an incisive observer of the human condition, and human behavior, and the historical developments of his own time, and how they might further develop in the future. So reading his work is not so much providing a rest from the weight of present-tense things, as an opening of different perspectives on them.

Below is an excerpt from *The Oracle of the Dog*, a short story Chesterton published in *Nash's Pall Mall Magazine* sometime between 1923 and 1925.

For context, Father Brown has just finished explaining the solution to the murder mystery to another character (Fiennes) who held a different theory of the case. The case evidence included the unusual behavior of a dog during a walk along a beach, fetching sticks thrown into the ocean, and the dog's frustration after one of the sticks disappeared before he could get to it.

The passage is interesting and applicable to those of us living and working in the world right now. We are living within a superstition-based, de-rationalized, pseudo-fictionalized society much like the one Chesterton described. Through Covid, it's become much easier to see that most of what governments and newspapers have been telling people for a century or so has been false: weaponized information used to simultaneously obscure and fake-justify the utterly unjustifiable.

In addition to praying the Rosary, I also urge readers to disengage as much as possible from the internet and from smartphones, because they are the primary oculo-mechanical devices by which the government + media mesmerists project their diabolical illusions...

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The Oracle of the Dog, excerpt:

...Fiennes nodded, gazing thoughtfully into space. His mind seemed to have drifted back to a less practical part of the narrative.

“It’s queer,” he said, “that the dog really was in the story after all.”

“The dog could almost have told you the story, if he could talk,” said the priest. “All I complain of is that because he couldn’t talk, you made up his story for him, and made him talk with the tongues of men and angels. It’s part of something I’ve noticed more and more in the modern world, appearing in all sorts of newspaper rumours and conversational catchwords; something that’s arbitrary without being authoritative.

People readily swallow the untested claims of this, that, or the other. It’s drowning all your old rationalism and scepticism; it’s coming in like a sea; and the name of it is superstition.”

He stood up abruptly, his face heavy with a sort of frown, and went on talking almost as if he were alone.

“It’s the first effect of not believing in God that you lose your common sense, and can’t see things as they are. Anything that anybody talks about, and says there’s a good deal in it, extends itself indefinitely like a vista in a nightmare. And if a dog is an omen and a cat is a mystery and a pig is a mascot and a beetle is a scarab, calling up all the menagerie of polytheism from Egypt and old India; Dog Anubis and great green-eyed Pasht and all the holy howling Bulls of Bashan; reeling back to the bestial gods of the beginning, escaping into elephants and snakes and crocodiles; and all because you are frightened of four words: ‘He was made Man.’ ”

Dec. 14, 2023 - Read-aloud: G.K. Chesterton, The Man Who Was Thursday. (A few pages from Ch. 4.)

For readers who would like to read along, the excerpt text is available at pp. 42-47 of this Archive.org upload of the 2007 Penguin edition: 1908 - The Man Who Was Thursday⁸⁸ (G.K. Chesterton)

Transcript of KW comments at the end of the recording:

I bring this up and offer it as a podcast audio recording, because it helps answer the question, why are the globalists, the Monster, the families who own the central banks, however you construe them, why are they doing this, this mass murder program that has become more visible through COVID-19 and the public health emergencies, EUA, medical countermeasures programs.

Because people often say, “What are they going to have left if they kill off most of the people? Why would they want that?”

And the case can be made that they just want there to be fewer people so that they can have more stuff to themselves.

But there's a way in which that doesn't make a whole lot of sense because they already have so much stuff. They can't possibly even use all the stuff that they have, the wealth that they have amassed for themselves.

And this lens offered by Chesterton's writing gets at the idea that they're not only trying to kill and destroy the material world of people and human souls and human bodies, human families, human societies, and all of the physical systems that human beings depend on for food and for water and for social relationships with each other and meaningful work. They're destroying all of that.

And if they're successful, *they will also commit suicide themselves.*

Because their goal is destruction.

There is not a creative element to what they're doing.

And so thinking about it this way makes it easier to look at all the different excuses or cover stories that they give about climate change and about overpopulation and about pandemic preparedness and one world health and the empowerment of women, the eradication of poverty, all these, all these things. Energy scarcity, peak oil, debt bubbles...financial chaos, basically.

Those are excuses that they put forward for trying to persuade other people, I guess the people in the outer ring in that passage, that these murder programs and destruction of ecosystems and chemical spraying and everything else that they want to do to destroy the whole material universe that God has created and that God sustains.

⁸⁸ https://archive.org/details/manwhowasthursda00ches_2/page/42/mode/2up

They're trying to persuade that outer circle that there's a justification for it, that it's leading to something better, that it's protecting something, and it's not.

It's just about destruction.

And it's just a cover story.

And so understanding the deceit behind all those things helps people not participate in it and not believe it.

And [instead] go on with trying to protect and sustain human society and human families and human, the countries that people live in, as social entities and institutions, rather than help the globalists participate and carry out the destruction of all of these things.

Dec. 15, 2023 - Links to Paul Kingsnorth essays and reflections on Christian history and Christian hope.

In response to yesterday's G.K. Chesterton reading and commentary post, a reader sent me links to an essay by Paul Kingsnorth, which led me to two others.

I'm linking them here for readers who are interested in thoughtful reflections on the annihilist/anarchist predicaments into which Monster substitutions of false religions, in place of the true Catholic Faith, have put mankind.

- May 12, 2021 - The Dream of the Rood. Who sits on the empty throne?⁸⁹ (Paul Kingsnorth)
- July 2021 - Cross and machine⁹⁰ (Paul Kingsnorth)
- May 31, 2023 - The West Must Die.⁹¹ Beyond the Revolution (Paul Kingsnorth)

A point on which I may disagree with Kingsnorth (I haven't read enough of his work to know if I'm interpreting points in these three essays out of context) is whether an authentic cultural re-grafting onto Christian root-stock offers human civilization a viable path through and past this crisis-laden, soul-ruining, death-driven chapter of human history.

Such a path would lead mankind into a new chapter in which the crises can be looked back upon, and the designers, builders and mechanics of the killing programs can be brought to some measure of earthly justice, through societal acts of Christian charity operating through human judicial systems, as understood and transmitted through the Roman Catholic Church by St. Augustine, St. Thomas Aquinas, Josef Pieper, John Senior and others.

John Senior, for example:

“...Justice is simply the social good, and it must therefore be done. It is defined as “giving each his due”— *cuique suum*, “to each his own.” A man is due his life because he is a living thing; it is his nature to have life; and, since it is also his nature to be moral, if a man commits a crime, he must be punished because punishment is retributive – punishment is the penalty due the criminal in justice to him.

Proportioned punishment is due him, too, and you cannot deny him that right without yourself committing an injustice against him deserving punishment in turn. The judge who fails the criminal in punishment himself incurs a greater guilt...” (The Death of Christian Culture,⁹² 1978, Ch. 7, at p. 111/209)

⁸⁹ <https://paulkingsnorth.substack.com/p/the-dream-of-the-rood>

⁹⁰ <https://www.paulkingsnorth.net/cross>

⁹¹ <https://paulkingsnorth.substack.com/p/the-west-must-die>

⁹² <https://christusliberat.org/journal/wp-content/uploads/2017/10/The-Death-of-Christian-Culture-John-Senior.pdf>

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version

Katherine Watt - PO Box 1142 - State College PA 16804

In his essay *Dream of the Rood*, Kingsnorth briefly discusses the work of Catholic historian Christopher Dawson. Kingsnorth quotes Dawson:

There has never been any unitary organisation of Western culture apart from that of the Christian Church, which provided an elective principle of social unity ...

Behind the ever- changing pattern of Western culture there was a living faith which gave Europe a certain sense of spiritual community, in spite of all the conflicts and divisions and social schisms that marked its history.

And then writes:

Your personal attitude to that ‘living faith’ is beside the point here. In one sense, whether the faith is even true is beside the point as well. The point is that when a culture built around such a sacred order dies then there will be upheaval at every level of society, from the level of politics right down to the level of the soul. The very meaning of an individual life — if there is one — will shift dramatically.

The family structure, the meaning of work, moral attitudes, the very existence of morals at all, notions of good and evil, sexual mores, perspectives on everything from money to rest to work to nature to kin to responsibility to duty: everything will be up for grabs.

Or as Dostoevsky has one of the Brothers Karamazov put it more pithily: ‘Without God and the future life? It means everything is permitted.’

The West, in short, was Christendom. But Christendom died. What does that make us, its descendants, living amongst its beautiful ruins? It makes ours a culture with no sacred order. And this is a dangerous place to be...

*

I think Kingsnorth is eloquently accurate on almost all of those points, except I don’t think Christendom has died. Life and love still dwell among the ruins.

Several months ago, I began reading a collection of essays written by Christopher Dawson between 1932 and 1960, and found in them a great deal of hope.

- 1998 - *Christianity and European Culture: Selections from the Work of Christopher Dawson*⁹³ (Edited by Gerald J. Russello, published by Catholic University of America Press)

⁹³ <https://www.barnesandnoble.com/w/christianity-and-european-culture-gerald-j-russello/1124689599>

My original plan for the read-aloud podcast series was to create audio recordings of each essay for Bailiwick readers. I requested permission from the publishers because the series would amount to an audio book, and therefore exceed fair-use⁹⁴ parameters. The executor of Dawson's literary estate declined permission, so I'll read other, things for the podcasts.

Dawson's work provides a sweeping view of Christianity's role in the development of European culture, including a cyclical analysis.

Dawson writes, in *The Six Ages of the Church* (1960):

In spite of the unity and continuity of the Christian tradition, each of the successive ages of the Church's history possesses its own distinctive character, and in each of them we can study a different facet of Christian life and culture.

I reckon that there are six of these ages, each lasting for three or four centuries and each following a somewhat similar course. Each of them begin, and end, in crisis; and all of them, except perhaps the first, pass through three phases of growth and decay.

First there is a period of intense spiritual activity when the Church is faced with a new historical situation and begins a new apostolate.

Secondly there is a period of achievement when the Church seems to have conquered the world and is able to create a new Christian culture and new forms of life and art and thought.

Thirdly there is a period of retreat when the Church is attacked by new enemies from within or without, and the achievements of the second phase are lost or depreciated..."

(*Christianity and European Culture*, 1998, at p. 34)

One form of sustenance I've drawn from Dawson's work is the idea that Christianity, even when in crisis — as it undoubtedly is now and has been for many decades — is not dead.

However small and weak the remnants and ruins of Christendom may appear in the temporal, material world during the ages of crisis, they are, by God's supernatural grace and the merits of Jesus Christ's sacrifice on the Cross, always sufficient to pass the eternal faith to the portion of the rising generation that is looking for the Way, the Truth and the Light, and they are always sufficient to form the seedbed for the resurgence, the "new apostolate," that marks the beginning of the next historical cycle.

⁹⁴ https://en.wikipedia.org/wiki/Fair_use

Dec. 25, 2023 - Merry Christmas, Bailiwick readers.

Robert Lazu Kmita, writing at The Remnant Newspaper:

Dec. 23, 2023 - Descending from Heaven: Thoughts on the Mysterious Meanings of Christmas⁹⁵

...Confronted with the dramatic problem of recovering the lost Paradise, the ancient sages desperately sought solutions, from shamanic and magical practices to thaumaturgic and meditative ones, to “traverse” the distance between our physical world and the “beyond” – the metaphysical world. Conceiving the created world in terms of a tensioned duality, as seen, for example, in Plato’s philosophy, they never suspected the existence of a path conceived by God Himself.

Knowing all too well that there is no method that allows man to traverse the infinite distance between creature and Creator, the Heavenly Father foresaw the saving solution in the Incarnation of His only Son, through a “method” that overturns any human philosophy: the miraculous birth from the Virgin. I’ll stop here. No matter how much I write, words can never help us penetrate such amazing realities.

However, we are left with the wonderful icon in which we contemplate Mary, the true mother of the divine child, meditating and marveling at the One she sees with her virgin eyes: the eternal Word, God, Jesus Christ, made man. Let us contemplate Him too: so small and fragile but shining to incandescence in the midst of the dark night of our fallen world.

He is the only light we truly need.

⁹⁵ <https://remnantnewspaper.com/web/index.php/articles/item/6951-descending-from-heaven-thoughts-on-the-mysterious-meanings-of-christmas>

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version
Katherine Watt - PO Box 1142 - State College PA 16804

Dec. 30, 2023 - Political Authority and the Duties of Conscience. Lecture by Bishop Athanasius Schneider, given at Cambridge Nov. 24, 2023.

Published with permission from Thomas D'Andrea, Centre for the Study of Philosophy, Politics, and Religion, Cambridge.⁹⁶

YouTube video:

- Nov. 24, 2023 - Political Authority and the Duties of Conscience.⁹⁷

Political Authority and the Duties of Conscience (PDF⁹⁸)

Lecture by Bishop Athanasius Schneider,⁹⁹ Auxiliary Bishop of Astana, Kazakhstan

The source of human authority is in God.

This truth proclaims Holy Scripture, both in the Old and the New Testament. For instance:

"By me kings reign . . . by me princes rule, and the mighty decree justice." (Prov. 8:15-16)

To the Roman governor, ostentatiously pretending that he had the power of releasing and of condemning, Jesus Christ answered:

"Thou shouldst not have any power against me unless it were given thee from above."
(John 19:11)

St. Paul wrote to the Romans, saying:

"There is not power but from God," from which, as from its cause, he draws this conclusion: "The prince is the minister of God." (Rom.13:1-4)

And St. Augustine said:

"We do not attribute the power of giving government and empires to any but the true God."
(*De civ. Dei*, 5, 21)

⁹⁶ <http://www.csppr.org.uk/index.html>

⁹⁷ <https://www.youtube.com/watch?v=CYkIGSWHHNg>

⁹⁸ <https://bailiwicknewsarchives.files.wordpress.com/2023/12/2023.11.24-bishop-schneider-lecture-political-authority-and-the-duties-of-conscience-1.pdf>

⁹⁹ <https://www.gloriadei.io/>

Pope Leo XIII, Encyclical *Diuturnum Illud*

“Nature, or rather God who is the Author of nature, wills that man should live in a civil society; and this is clearly shown both by the faculty of language, the greatest medium of intercourse, and by numerous innate desires of the mind, and the many necessary things, and things of great importance, which men isolated cannot procure, but which they can procure when joined and associated with others.

But now, a society can neither exist nor be conceived in which there is no one to govern the wills of individuals, in such a way as to make, as it were, one will out of many, and to impel them rightly and orderly to the common good; therefore, God has willed that in a civil society there should be some to rule the multitude (political authority). ...

But no man has in himself or of himself the power of constraining the free will of others by fetters of authority of this kind. This power resides solely in God, the Creator and Legislator of all things; and it is necessary that those who exercise it (political authority) should do it as having received it from God.” (Pope Leo XIII, Encyclical *Diuturnum Illud*)

One of the main tasks of political authority consists in making, promulgating, and enforcing law.

According to St. Thomas Aquinas law is:

"a certain rule and measure of acts whereby man is induced to act or is restrained from acting." (Summa theologiae, I-II, 90, 1)

The norm and measure of human actions is reason, therefore law has an essential relation to reason; in the first place to divine reason; in the second place to human reason, when it acts correctly, i.e., in accordance with the purpose or final cause implanted in it by God.

Law is directed by its nature to the good, and especially to the universal or common good (see Thomas Aquinas S. th., I-II, 90, 4, c)

St. Augustine said:

"That which is not just seems to be no law at all" (*De Lib. Arb.* 1, 5).

And St. Thomas Aquinas concludes, saying:

“Wherefore the force of a law depends on the extent of its justice. Now in human affairs a thing is said to be just, from being right, according to the rule of reason. But the first rule of reason is the law of nature. Consequently, every human law has just so much of the nature of law, as it is derived from the law of nature. But if in any point it deflects from the law of nature, it is no longer a law but a perversion of law.” (S. th., I-II, 95, 2, c)

One can ask: Whether human law binds a man in conscience?

St. Thomas Aquinas answers:

“that, laws framed by man are either just or unjust. If they be just, they have the power of binding in conscience, from the eternal law whence they are derived. Laws are said to be just, both from the end, when, to wit, they are ordained to the common good—and from their author, that is to say, when the law that is made does not exceed the power of the lawgiver—and from their form, when, to wit, burdens are laid on the subjects, according to an equality of proportion and with a view to the common good.

For, since one man is a part of the community, each man in all that he is and has, belongs to the community; just as a part, in all that it is, belongs to the whole; wherefore nature inflicts a loss on the part, in order to save the whole: so that on this account, such laws as these, which impose proportionate burdens, are just and binding in conscience, and are legal laws.

On the other hand laws may be unjust in two ways: first, by being contrary to human good, through being opposed to the things mentioned above—either in respect of the end, as when an authority imposes on his subjects burdensome laws, conducive, not to the common good, but rather to his own cupidity or vainglory—or in respect of the author, as when a man makes a law that goes beyond the power committed to him—or in respect of the form, as when burdens are imposed unequally on the community, although with a view to the common good.

The like are acts of violence rather than laws; because, as Augustine says (*De Lib. Arb.* 1, 5), "a law that is not just, seems to be no law at all."

Wherefore such laws do not bind in conscience, except perhaps in order to avoid scandal or disturbance, for which cause a man should even yield his right, according to Matthew 5:40-41: "If a man . . . take away thy coat, let go thy cloak also unto him; and whosoever will force thee one mile, go with him other two."

Secondly, laws may be unjust through being opposed to the Divine good: such are the laws of tyrants inducing to idolatry, or to anything else contrary to the Divine law: and laws of this kind must nowise be observed, because, as stated in Acts 5:29, "we ought to obey God rather than man." (S. th., I-II, 96, 4, c)

If law in any point deflects from the Natural Law, it is no longer a law but a perversion of law, as affirmed Thomas Aquinas.

It is convenient first to clarify the meaning of natural law.

The eternal law impresses itself on rational creatures and endows them with an inclination toward their proper actions and ends. This participation of the rational creature in eternal law is called natural law. The light of natural reason by which we distinguish between good and bad is the refraction of the divine light in us (cf. S.th., I-II, 91, 2). All law, insofar as it participates in right reason, is derived, therefore, from eternal law (cf. *ibid.*, I-II, 93.3). “Every human law has just so much of the nature of law, as it is derived from the law of nature. But if in any point it deflects from the law of nature, it is no longer a law but a perversion of law” (*ibid.*, I-II., q.95, a.2, resp.)

If the recourse to the transcendental eternal law of the Creator is not taken, we have a choice between the alternatives: either having no ontological foundation at all for the contents of the legal order and accepting as valid every positive order that can compel submission; or erecting the intramundane elements, such as instincts, desires, wants, secular reason, the will to power, the survival of the fittest, etc., into absolutes.

Pope Pius XI, Encyclical *Mit brennender Sorge*, March 14, 1937

Natural law is written by the Creator's hand on the tablet of the human heart (see Rom. 2:14). Therefore, human “reason, not blinded by sin or passion, can easily read it. It is in the light of the commands of this natural law, that all positive law, whoever be the lawgiver, can be gauged in its moral content, and hence, in the authority it wields over conscience.

Human laws in flagrant contradiction with the natural law are vitiated with a taint which no force, no power can mend. In the light of this principle, one must judge the axiom, that “right is common utility,” a proposition which may be given a correct significance; it means that what is morally indefensible, can never contribute to the good of the people.

But ancient paganism acknowledged that the axiom, to be entirely true, must be reversed and be made to say: “Nothing can be useful, if it is not at the same time morally good” (Cicero, *De Off.* 2, 30).

Emancipated from this moral rule, the principle would in international law carry a perpetual state of war between nations; for it ignores in national life, by confusion of right and utility, the basic fact that man as a person possesses rights he holds from God, and which any collectivity must protect against denial, suppression or neglect. To overlook this truth is to forget that the real common good ultimately takes its measure from man's nature, which balances personal rights and social obligations, and from the purpose of society, established for the benefit of human nature.

Society, was intended by the Creator for the full development of individual possibilities, and for the social benefits, which by a give and take process, everyone can claim for his own sake and that of others. Higher and more general values, which collectivity alone can provide, also derive from the Creator for the good of man, and for the full development, natural and supernatural, and the realization of his perfection. To neglect this order is to shake the pillars on which society rests, and to compromise social tranquility, security and existence.”

We can ask: How is the good of the individual person related to the common good?

Pope Pius XII:

Man as an individual, as a part of the whole, is subordinate to the state; but as a person, a spiritual being with an eternal end, he is superior to the state. The common good is only a good if it helps the members of society achieve their legitimate temporal goods and eternal end. The proper meaning of the common good consists in the implementation of normal and stable public conditions, so that both individuals and families, with the correct use of their powers, can easily lead a worthy and happy life, a life according to God's law — [This] is the goal and the norm of the state and its organs." (Pope Pius XII, *Address to the Patriciate and the Roman Nobility*, January 8, 1947).

The power of the civil authority is not unlimited "It is not an oppressive omnipotence of any legitimate autonomy. . . . Neither the individual nor the family should be absorbed by the state." (Pope Pius XII, *Address to the Participants in the Eighth International Congress of Administrative Sciences*, August 5, 1950).

In modern times we assisted a kind of a deification of civil authority, of the state, with its most adverse consequence, which is totalitarianism:

"It gives civil power an undue extension, determines and fixes in content and form all fields of activity, and in this way compresses all legitimate proper life — personal, local, and professional — into a mechanical unity or collectivity, under the imprint of nation, race, or class." (Pope Pius XII, *Address to the Tribunal of the Sacra Romana Rota*, October 2, 1945).

What are the duties of citizens toward civil authorities? They must:

1. Love their country, and particularly their local community;
2. Respect all civil authority;
3. Pray for those in public office;
4. Obey all just laws;
5. Contribute to the taxes of the state;
6. Exercise political rights conscientiously.

And what are the duties of civil authorities to those whom they govern? They are the following:

1. Make and enforce laws protecting the rights of citizens at all stages of life, from conception to natural death;
2. Serve the greatness and material prosperity of the country;
3. Appoint honest and capable officials;
4. Safeguard public safety;
5. Protect and promote public morality.

Prior to political authority there is the paternal and maternal authority in the family.

Pope Leo XIII:

“The family has at least equal rights with the state in the choice and pursuit of the things needful to its preservation and its just liberty. . . Inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature.” (Pope Leo XIII, Encyclical *Rerum Novarum*, 13).

The political authority may not “intrude into and exercise intimate control over the family and the household. Paternal authority can be neither abolished nor absorbed by the state; for it has the same source as human life itself” (Pope Leo XIII, Encyclical *Rerum Novarum*, 14).

What should we do when two laws appear to conflict?

The higher law takes precedence, e.g., natural law takes precedence over positive law, divine law takes precedence over human law. There exist cases where a human law should not be followed. If a law is made that exceeds the jurisdiction of the legislator, gravely threatens the common good, or contradicts natural law or divine law, it is an act of violence rather than a true law. It is null and void and need not be followed. (see St. Thomas Aquinas, ST, I-II, q. 93, a. 3, rep. 2; q. 96, a. 4, rep. 2 and 3.)

Here arises the question: May we ever refuse obedience to civil or ecclesiastical authorities?

Yes. As with all unjust laws, one may refuse obedience to any superior when they demand something opposed to natural or divine law, as grasped by a properly formed conscience.

What is then conscience?

England became renowned through two teachers on conscience, i.e., Thomas More and John Henry Newman. Thomas More stresses its communal nature. Thomas More was, after all, imprisoned precisely because he could not, in good conscience, swear allegiance to Henry VIII's oath.

Gaudium et Spes, Dec. 7, 1965:

“The life and martyrdom of Saint Thomas More have been the source of a message which spans the centuries and which speaks to people everywhere of the inalienable dignity of the human conscience, which, as the Second Vatican Council reminds us, is "the most intimate centre and sanctuary of a person, in which he or she is alone with God, whose voice echoes within them" (*Gaudium et Spes*, 16).

Pope John Paul II:

Whenever men or women heed the call of truth, their conscience then guides their actions reliably towards good. Precisely because of the witness which he bore, even at the price of his life, to the primacy of truth over power, Saint Thomas More is venerated as an imperishable example of moral integrity. And even outside the Church, particularly among those with responsibility for the destinies of peoples, he is acknowledged as a source of inspiration for a political system which has as its supreme goal the service of the human person.” (Pope John Paul II, *Apostolic Letter issued motu proprio Proclaiming Saint Thomas More Patron of Statesmen and Politicians*, October 31, 2000)

“What enlightened his conscience was the sense that man cannot be sundered from God, nor politics from morality. As I have already had occasion to say, "man is created by God, and therefore human rights have their origin in God, are based upon the design of creation and form part of the plan of redemption. One might even dare to say that the rights of man are also the rights of God" (Speech, 7 April 1998).” (Pope John Paul II, *Apostolic Letter issued motu proprio Proclaiming Saint Thomas More Patron of Statesmen and Politicians*, October 31, 2000)

“The life of Saint Thomas More clearly illustrates a fundamental truth of political ethics. The defence of the Church's freedom from unwarranted interference by the State is at the same time a defence, in the name of the primacy of conscience, of the individual's freedom vis-à-vis political power. Here we find the basic principle of every civil order consonant with human nature.” (ibid.)

In contrast to the modern claim that the individual can create his own moral values, Thomas More saw the “formation of conscience” as “the fruit” of an education “in the truth.” Far from being the arbitrator and creator of its own moral order, the human conscience is in need of conforming to

the truth. For More, the formation of conscience is the result of a long process in which one discovers a pre-existing created moral order.

Nothing underscores the profound differences between More's and the modernist's understanding of conscience more than this fact: Whereas modern thought views the individual's conscience as being above all other authorities, More's conscience testifies to the superiority of the church's authority to his king's. More's refusal to take Henry's oath was not an act of civil disobedience but, rather, of obedience to truth and thus, in his view, an act of "genuine liberty."

Thomas More, the great English scholar and statesman, is admired by believers and non-believers alike for the integrity with which he followed his conscience, even at the cost of displeasing the sovereign whose "good servant" he was, because he chose to serve God first.

In one of his last letters from the Tower Thomas More wrote to his daughter Margret:

"I know myself well worthy that God should let me slip, yet can I not but trust in his merciful goodness, that as his grace hath strengthened me hitherto, and made me content in my heart, to lose goods, lands and life too, rather than to swear against my conscience."
(*The Last Letters of Thomas More*, p. 88)

John Henry Newman is called sometimes the "Doctor of Conscience." Known is his lapidary expression about conscience as "the aboriginal vicar of Christ." We quote from his Letter to the Duke of Norfolk, where he writes:

"Conscience is the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and, even though the eternal priesthood throughout the Church could cease to be, in it the sacerdotal principle would remain and would have a sway" (From the *Letter to the Duke of Norfolk*).

Newman explained:

"Conscience, the existence of which we cannot deny, is a proof of the doctrine of a Moral Governor, which alone gives it a meaning and a scope; that is, the doctrine of a Judge and judgment to come is a development of the phenomenon of conscience." (*An Essay on the Development of Christian Doctrine*)

In Newman's novel *Callista* there is a beautiful dialogue between the characters of the book which proves this concept. The passage indicates that Newman identifies conscience as the echo of God's voice, rather than God's voice itself:

"I feel that God is within my heart. I feel myself in His presence. He says to me: "Do this: don't do that!" You may tell me that this dictate is a mere law of my nature, as is to joy or to grieve. I cannot understand this. No, it is the echo of a person speaking to me. Nothing shall persuade me that it does not ultimately proceed from a person external to me. It carries with it its proof of its divine origin. My nature feels towards it as towards a person. When I obey it, I feel a satisfaction; when I disobey, a soreness — just like that which I feel in pleasing or offending some revered friend.

So you see, Polemo, I believe in what is more than a mere “something.” I believe in what is more real to me than sun, moon, stars, and the fair earth, and the voice of friends. You will say: Who is He? Has He ever told you anything about Himself? Alas! No! The more’s the pity! But I will not give up what I have because I have not more. An echo implies a voice; a voice a speaker. That speaker I love and I fear.”

Our time is characterized by the phenomenon that man can manipulate his own conscience. In addition, the temptation to manipulate one’s own conscience becomes greater when man’s conduct is distorted and immoral. It is then that he tries to drown out his own conscience or uses it in the wrong way by defending himself against the truth, in defence of his own conduct.

John Henry Newman noticed this situation during his time:

“I observe that a civilized age is more exposed to subtle sins than a rude age. Why? For this simple reason, because it is more fertile in excuses and evasions. It can defend error, and hence can blind the eyes of those who have not very careful consciences. It can make error plausible; it can make vice look like virtue. It dignifies sin by fine names; it calls avarice proper care of one’s family, or industry, it calls pride independence, it calls ambition greatness of mind; resentment it calls proper spirit and sense of honor, etc.” (*Faith and Prejudice and Other Unpublished Sermons*, New York: Sheed and Ward, 1956, 68.)

“Conscience is a stern monitor,” said Newman, “but in this century it has been superseded by a counterfeit, which the 18 centuries prior to it never heard of, and could not have mistaken for it, if they had. It is the right of self-will.” (Letter to the Duke of Norfolk)

The false understanding of conscience was defined by John Henry Newman as self-will:

“In this age, with a large portion of the public, it is the very ... freedom of conscience to dispense with conscience, to ignore a Lawgiver and Judge, to be independent of unseen obligations...Conscience is a stern monitor, but in this century it has been superseded by a counterfeit, which the eighteen centuries prior to it never heard of...it is the right of self-will” (From the *Letter to the Duke of Norfolk*).”

“When men advocate the rights of conscience, they in no sense mean the rights of the Creator, nor the duty to Him, in thought and deed, of the creature; but the right of thinking, speaking, writing, and acting, according to their judgment or their humour, without any thought of God at all. They do not even pretend to go by any moral rule, but ... demand ... for each to be his own master in all things...to profess what he pleases...” (ibd.).

When is it lawful to resist unjust or iniquitous laws?

St. Thomas Aquinas said:

“Laws are unjust through being opposed to the Divine good: such are the laws of tyrants inducing to idolatry, or to anything else contrary to the Divine law [that is, to God’s revealed commands]: and laws of this kind must nowise be observed” (I-II, q.96, a.4, resp.)

A tyrannical law, not being according to reason, is not, absolutely speaking, a law, but rather a perversion of law." (S. th., I-II, 92, 1 ad 4).

Pope Leo XIII:

“The one only reason which men have for not obeying is when anything is demanded of them which is openly repugnant to the natural or the divine law, for it is equally unlawful to command to do anything in which the law of nature or the will of God is violated. If, therefore, it should happen to anyone to be compelled to prefer one or the other, viz., to disregard either the commands of God or those of rulers, he must obey Jesus Christ, who commands us to "give to Caesar the things that are Caesar's, and to God the things that are God's,"(18) and must reply courageously after the example of the Apostles: "We ought to obey God rather than men."(19)

And yet there is no reason why those who so behave themselves should be accused of refusing obedience; for, if the will of rulers is opposed to the will and the laws of God, they themselves exceed the bounds of their own power and pervert justice; nor can their authority then be valid, which, when there is no justice, is null.” (Pope Leo XIII, Encyclical *Diuturnum Illud*)

Carlo Lancellotti:

The “politicization of reason is the absolutization of political authority, which is another definition of totalitarianism. Every aspect of reality is interpreted in terms of a political narrative, which becomes the interpretative key for all aspects of social life: law, education, medicine, the family. Society at all levels splits along political lines because “culture is entirely subordinate to politics” and “the idea of politics is subsumed within the idea of war.” (Carlo Lancellotti, *Augusto del Noce On The “New Totalitarianism”*: Communio 44 (Summer 2017), 327-328).

Pope Benedict XVI left us a luminous reflection about the nature and aim of an authentic political authority related to the objective rights and duties of conscience:

“For the fundamental issues of law, in which the dignity of man and of humanity is at stake, the majority principle is not enough: everyone in a position of responsibility must personally seek out the criteria to be followed when framing laws.

In the third century, the great theologian Origen provided the following explanation for the resistance of Christians to certain legal systems: “Suppose that a man were living among the Scythians, whose laws are contrary to the divine law, and was compelled to live among them ... such a man for the sake of the true law, though illegal among the Scythians, would rightly form associations with like-minded people contrary to the laws of the Scythians.” (*Contra Celsum*, I, 1)

This conviction was what motivated resistance movements to act against the Nazi regime and other totalitarian regimes, thereby doing a great service to justice and to humanity as a whole. For these people, it was indisputably evident that the law in force was actually unlawful. Yet when it comes to the decisions of a democratic politician, the question of what now corresponds to the law of truth, what is actually right and may be enacted as law, is less obvious. In terms of the underlying anthropological issues, what is right and may be given the force of law is in no way simply self-evident today. The question of how to recognize what is truly right and thus to serve justice when framing laws has never been simple, and today in view of the vast extent of our knowledge and our capacity, it has become still harder.” (Pope Benedict XVI, *Address, Visit to the Bundestag*, Berlin, September 22, 2011)

Jack Valero:

“In his dystopian 1932 novel *Brave New World*, Aldous Huxley described a society in which human beings were manufactured (to different standards: alpha, beta or gamma), lived permanently on drugs and were not allowed to think for themselves. Towards the end of the book, World Controller Mustapha Mond explains to the hero of the novel that he has locked away certain books as dangerous, because they make people think. He shows him spiritual and literary classics such as the Bible, Shakespeare and Thomas à Kempis’s *The Imitation of Christ*. But among them too are some writings of Cardinal Newman.

The Controller then starts quoting from Newman’s *Parochial and Plain Sermons*: “We are not our own any more than what we possess is our own. We did not make ourselves, we cannot be supreme over ourselves. We are not our own masters. We are God’s property. Is it not our happiness thus to view the matter? Is it any happiness or any comfort, to consider that we are our own?”

For the World Controller, such an appeal to a higher authority than his was dangerous.

Indeed, Newman’s view that a Christian should be moved by an informed conscience to act according to a higher standard than that of the established order can be seen as profoundly subversive.

Is a Christian a suitable person to hold public office? If Christians follow their well-formed and informed conscience, then they most certainly are the most suitable people to play a role in public life, and governments should snap them up for all sorts of roles. For such a Christian has a clear sense of right and wrong, of the good and the true. A man or woman concerned primarily about the judgment of conscience will be a far better public servant than one only moved by the judgment of the crowds.” (Jack Valero: *Catholic Herald*, September 19, 2019)

Indeed, on the right understanding and exercise of political authority related to the duties of conscience, depend the true wellbeing and happiness of the human person and human society.

2024



Immaculate Conception. Bartolome Esteban Murillo

Jan. 16, 2024 - Interview with Maria Zee. Essay about historical-legal arc of globalist programs, foundational lies, and need for discernment.

New interview. Jan. 10, 2024 - Are They Planning Marburg in 2024? US Government Raises Alarm. (51 min., Rumble and other platforms). Speakers: Maria Zee and Katherine Watt.

Bailiwick post discussed: Dec. 15, 2023 - The PCR test viewed from the legal kill box perspective.

Related, on the topics of CDC-ACIP-recommended biological weapons schedules and world events whose unfoldings appear poised to intensify in 2024:

- May 26, 2023 - 93 biochemical weapons to decline whenever a medical mercenary offers them to you or your children.
- July 12, 2023 - Catechisms of the counterchurch. [Not mentioned there, but the WHO global 'pandemic treaty' and IHR amendment processes also began (publicly, anyway) in late 2021 and are expected to culminate in late 2024, comprising a third example of major, globalist-organized world events taking place between 2021 and October or November 2024.]

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Points from the interview I want to emphasize:

Some people hold and publicly express the view that scientists working for the globalist sin-and-death cult may have developed the technological skill to inject functional control systems into the circulatory systems and organs of healthy, living human beings; and to inject compounds that can be activated or ruptured by electromagnetic frequency transmissions to release pathogens and toxins to cause symptomatic disease.

My understanding is that the evidence cited includes published scientific papers, patents and chemical, biological, radiological, nuclear and electronic product supply catalogs.

I do not share the view that such threats are plausible, because I regard those documents as theatrical devices, and I think performative, false narratives are effective enough for driving behavioral compliance that the globalist death-cult doesn't need more, for so long as people can't see and don't reject the false narratives.

My views are not based on a lack of access to documents and videos; I have access to more than enough documents and videos.

My views are based, rather, on my assessment of these artifacts' credibility given what I know about how much false information is produced, in which forms, by whom, and for what deceitful, manipulative and fear-mongering purposes.

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Sasha Latypova has also addressed these issues, from a perspective focused on technical feasibility and scalability, alongside philosophical and theological reflections.

- Jan. 1, 2024 - Internet of No-Bodies.¹⁰⁰ *My favorite line:* "... As you can see from the cruel and stupid experiment with that poor mouse above, if you are worried that someone is going to control you via the Internet of Bodies by sprinkling you with graphene and nanobots, you don't have to be as long as you stay away from anyone trying to implant wires into your head..."

I find her assessment of the evidence to be reasonable.

From my perspective through lenses of law, geopolitics, philosophy and theology, I think the documents are written, published and promoted mostly to drive public fear.

Widespread fear is a necessary condition for public acceptance of several foundational lies the globalist death-cultists need people to think are true, to pseudo-justify the willful, systematic dismantling of constitutional rule of law; centralization of geopolitical power; and funding of the biodefense and public health industrial combines and their academic research and development collaborators.

One of the foundational lies is that God made human beings without free will, or with a free will that can be overcome with chemicals, heavy metals, and electronic devices.

This is error. Whether any particular individual believes, understands or approves of God's reasoning for making humans the way He made us, each man is morally responsible for developing and using his reason to discern truth from lies; for developing and using his conscience to discern the difference between good and evil; and for developing and using his will to perform acts that accord with natural and divine law, and refrain from acts that rebel against or violate natural and divine law.

Archbishop Fulton J. Sheen, *The Divine Cost of Stopping This War* (1942 radio address¹⁰¹):

In this chapter, we enter into the very heart of the question: "Why does God not stop the war?" The answer is to be found in another question: "What would be the divine cost of stopping this war?" The answer is, God would have to destroy human freedom.

This needs some explanation. Let us begin with this fact: that this is not the only kind of world God could have made. He could have made a world without freedom.

He could have so fashioned us that we would have been good with the same necessity with which the sun rises in the east and sets in the west. We might all have been saintly with the same necessity, with which the lily is white, or fire is hot, or ice is cold.

¹⁰⁰ <https://sashalatypova.substack.com/p/internet-of-no-bodies>

¹⁰¹ <https://www.youtube.com/watch?v=OicUR3Zj-Pg&list=PLR2doiBW-zGOSf-o9VM6ymiiJPpo28Jw2&index=2>

But God willed not to make a mechanical universe, peopled by automata; rather did He choose to communicate to us something of Himself, namely, His Freedom — not in the same degree of perfection, of course, but enough it to say a no which would give charm to a yes, when we freely chose to say it.

In other words, God chose to make a moral universe, where characters would emerge by the right use of freedom — a universe where there would be patriots because men might be traitors; a universe like a nation, like a battlefield, where there would be heroes because men might be cowards; a universe like the Church, where there would be saints because men might also be devils...

God willed to make a moral universe of praise and blame, but this could be done only by making men captains and masters of their own fate and destiny.

There is one word which sums up God's plan in making the universe, and that is *love*. God made each heart capable of love. But love implies a choice.

A heart that loves must be a heart to give or to keep. Because, therefore, God willed to make us, so we could love Him in this world, He had to make us free; but if He made us free to love, He had to make it possible for us to be free to hate.

The universe thus became populated with free wills, little gods, each armed with a reflection of God's freedom.

That some of these little gods would will wrongly was inevitable, for they had not God's Wisdom; that some of them would be rebellious was inevitable, for, being free, they could make a false declaration of independence and become like little foolish rays of the sun attempting to make themselves independent of the sun.

The fact that we come from God would not necessarily dispense us from the evil effects of such a rebellion, any more than because a child is the son of a king he is immune from drowning if he disobeys and goes into the whirlpool.

God gave us the power to rebel that there might be meaning and honor in our allegiance when we freely choose to give it.

God pledged Himself, after giving us that freedom, never to destroy it, regardless of how many petulant souls would shriek against him: "Why does God not stop the war?"

God could challenge us, overrule us, permit us to be visited by the consequences of our misdeeds — but He would never destroy that great gift of freedom.

-*War and Peace: An Anthology*, Sophia Institute Press, 2022. at pp. 87-88

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Another foundational lie is the one about deadly global pandemics capable of traveling all around the world and killing lots of people.

The more I think about the arc of human history as reflected in American and international law during the public-health-emergencies/cross-border-communicable- disease-threats-Global-Health-Security-Agenda-pandemic-preparedness decades from 1944 to the present, the more it strikes me that the vaccine-based poisoning program that began in the 1950s and hit its' full stride in 1986 with the National Vaccine Program and ever-expanding childhood immunization schedules, was Plan B.

It was Plan B for people whose Plan A was to find (in animal or human reservoirs) or modify (in labs) communicable pathogens capable of killing the numbers of people they really wanted to watch die without having to visibly bomb, poison or shoot them, but who realized — perhaps sometime in the 1950s or early 1960s — that they would never be able to achieve that goal.

The goal would remain perpetually out of reach because the pathogens they found or modified that were communicable enough to pass easily and sustainably across large geographic regions and borders were not deadly enough to kill many people.

And because the pathogens they found or modified to reliably and efficiently kill people, were not communicable enough to kill more than the small number of people physically very close to the initial release points.

The goal would be especially difficult to reach among people and societies with strong moral and religious traditions, who would promote and protect heterosexual, monogamous relationships formed for the purpose of bearing children and raising families, against the socially-corrosive, selfish sterility of homosexuality and the soul-crushing loneliness of promiscuity.

Thus the Plan B motive for the globalist death cult to also undermine formation of strong men and women, traditional marriages, families and neighborhoods, and instead promote self-sterilization and family-destruction programs including pornography; contraception; divorce; social rootlessness/internal migration; homosexuality; abortion; and transgenderism.

Thus the Plan B motive for the death cult to provide false moral rationales to drive the choices made by individuals in that seemingly free marketplace of options that is actually a collection of moral dead-ends: false rationales including overpopulation, resource scarcity, climate change and financial debt/social program budget crises.

And thus the Plan B motive to develop the whole system of routine poison-vaccinations and their myriad sickening effects, more or less acute or chronic depending on the individual vulnerabilities of the target bodies and the composition of the toxic compounds.

Across those decades — three generations of babies born since 1986, to three generations of parents — resultant neurological and depressive disorders, gastrointestinal disorders and dysbiosis, asthma, allergies and autoimmune disorders, infertility, obesity, diabetes, heart disease and cancers have been attributed by the CDC-FDA poisoners, when addressing the targets of their public poisoning assaults, to poor nutrition, sedentary lifestyles, environmental pollutants and chronic stress.

The same CDC-FDA poisoners steadily suppressed every voice connecting the poor health outcomes to the accumulation of injected and nasal-sprayed toxins dispensed from vaccine vials.

Then the poisoners topped it off (2020 to present) with the more-toxic, faster-acting poison-vaccinations: public health emergency EUA ‘countermeasures.’

With that historical-legal arc in mind, I emphasize a point I made in the interview:

I regard the PREP Act declarations in the Federal Register about marburgvirus, ebolavirus, hemorrhagic fevers and acute radiation syndrome (and other PREP Act declarations) as multi-purpose.

They are legal coverage to exempt biological weapons manufacturers and users from liability for the injuries and deaths caused by use of bioweapons — including all vaccines and other biological products — for their intended, harmful purposes.

And they are document props to drive fear and behavioral compliance with government directives.

But I don’t regard them as signs or signals that the globalist death-cult can or will actually “release” novel pathogens.

To emphasize a second point:

I think it is plausible that EMF and RF transmissions may be used to cause radiation poisoning symptoms, and that those symptoms may be attributed — by government public health officials trying to drive compliant behavior — to communicable diseases.

Conspiracy Sarah has done a good post on this: Dec. 17, 2023 - Turns Out, It's Marburg AND Acute Radiation Syndrome Season.¹⁰²

And yes, the weapons manufacturers are — under the active PREP Act declarations — already producing toxic injections and other products to be presented to the public as medicinal treatments for acute radiation syndrome.

¹⁰² <https://conspiracysarah.substack.com/p/marburg-and-acute-radiation-syndrome>

Just as the weapons manufacturers have produced are still producing toxic injections and other products presented to the public as medicinal treatments for Covid, influenza, respiratory syncytial virus (RSV), rotavirus, measles, mumps, rubella, diphtheria, tetanus, pertussis, polio, rubella, anthrax, smallpox, hepatitis, human papilloma virus, meningitis, pneumonia, all among the 90-some toxic products currently sitting in the CDC-FDA's biochemical weapons arsenal.

Don't take them. They are poisons. They are not medicines.

I have access to more than enough information to draw these conclusions.

My views are based not on volume but on credibility assessments in light of what I've learned about how much false information is produced, by whom, and for what purposes. And about how much true information those lie-purveyors suppress, distort and malign.

My credibility assessments may be wrong; time will tell.

In the meantime, I'm offering this information and analysis in the hope that it might help interested readers alleviate some of their fears, and increase the confidence needed to look at events as they unfold, see them more clearly, and think them through better.

Maybe it will help more people quickly identify lies as lies, and thus be better able to withstand the next rounds of coercive, lie-based demands for behavioral compliance.

God-willing, three generations of parents deceived by lies, and three generations of children poisoned by vaccines, is enough.

God-willing, more babies in forthcoming years will get the chance to grow up without these poisons permeating their tiny, growing bodies.

Jan. 22, 2024 - On the omission of the July 28, 1945 Senate ratification vote, from a draft Congressional repeal bill purporting to withdraw the US from the United Nations.

...Archbishop Fulton J. Sheen on the worldwide three-ideology revolutionary war, *War and Revolution* (1943)

...A revolution we said involved ideologies, dogmas, and creeds. How many philosophies of life are involved in this revolution? It is quite generally and falsely assumed that there are only two: democracy and Totalitarianism, or the Christian and the anti-Christian. Would to God it were that simple! There are actually three great philosophies of life or ideologies involved:

First, the Totalitarian which is anti-Christian, anti-Semitic, anti-human.

Secondly, the secularist world view which is humanistic and democratic, but which attempts to preserve these values on a nonreligious and non-moral foundation by identifying morality with self-interest instead of morality with the will of God.

Thirdly, the Christian world view which grounds the human and the democratic values of the Western world on a moral and religious basis. This Christian view includes not only Christians but also Jews, who historically are the roots of the Christian tradition, and who religiously are one with the Christian in the adoration of God and the acceptance of the moral law as the eternal reason of God.

In the light of these three conflicting philosophies of life our task is three-fold.

This anti-Christian, anti-Jewish and anti-human Totalitarian system must be defeated and crushed not just because it is a political or economic system contrary to ours, but because it is anti-human, and it is anti-human because it is anti-God, hence our war against it is not in the name of democracy but in the name of humanity.

We must fearlessly admit that we are not fighting the war to keep everything just as it is, for the materialism, selfishness, and godlessness which would eat away the vitals of American traditions, justice and equality we can and should scrap. Then, having recovered our allegiance to God's moral law, we may be worthy of our mission to lead the world to the peace born of the justice and charity of God, for "Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it." (Ps. 126:1-2).

This war is incidental to the great decision the world must make: whether man is a tool of the State as Totalitarianism believes; or whether man is an animal as the secularist tradition of the Western world and too many Americans believe; or whether man is a creature made to the image and likeness of God as the Christian believes.

There is the essence of conflict.

We have a double enemy in the war, not a single one. We must defeat the active barbarism from without, and we must defeat the passive barbarism from within. We must use our swords with an outward thrust against Totalitarianism and its hard barbarism; but we must also use the sword with an inward thrust to cut away our own soft barbarism.

In personal language, each of us must say: I must fight the enemy of man, and I must fight myself when I am my own worst enemy. We have a war to win; and we have a revolution to win. A war to win by overthrowing the power of the enemy in battle; a peace to win by making ourselves worthy to dictate it.

Victory on the field will conquer the hard barbarism. Repentance and catharsis of spirit alone will conquer the soft barbarism. Guns, ships, planes, dynamite, factories, ships, and bombs will put down the first evil. Prayer, sorrow, contrition, purging of our hearts and souls, meditation, reparation, sacrifice, and a return to God will alone accomplish the second.

If we merely defeat the hard barbarism and lose to the soft, we will be at the beginning of cyclic wars, which will return and return until we are beaten and purged and broken in the creative despair of getting back to God...”

War and Peace: An Anthology, Sophia Institute Press, 2022, at pp. 209-210.

Archbishop Sheen was writing in 1943, during World War II.

In 1990, Fr. Malachi Martin published *The Keys of This Blood*, documenting the path along which the three-ideology worldwide geopolitical war had marched across the intervening decades. Martin’s book shaped my own understanding of current events — at each historical moment — as the geopolitical effects of ideological and spiritual causes.

To summarize what I’ve come to understand: As the shooting and bombing part of World War II ended, its orchestrators shapeshifted and transitioned their diabolical programs into the Cold War arms race; pogroms and genocides; biochemical warfare false-framed as biodefense and public health campaigns; and climate, population and resource scarcity panic-induction programs.

At the same time, totalitarians made common cause with secular materialists, to form an alliance against Christianity.

They have been working together to convince mankind of the lie that man is a “tool of the State” and a brute or “animal:” a being with no eternal soul joined to his material body at conception and sustained by God — at every instant — in that material-spiritual existence throughout his life.

Over those same decades, the totalitarian-secularist alliance began to reap the gains from their decades of mutual investment in infiltration, corruption and weakening of the Roman Catholic Church in its role as guardian of Christian truth and teacher of “adoration of God and the acceptance of the moral law as the eternal reason of God.”

Pray the Rosary.

Jan. 25, 2024 - Law and Antilaw: 1995 report by Constitution Society

1995 - Law and Antilaw¹⁰³ (Constitution Society)

From Constitution to Emergency Rule

The establishment of the U.S. Constitution in 1789 and its Bill of Rights in 1791 was a fundamental innovation in jurisprudence. It introduced the first constitutional republic, with a written constitution that superseded the Common Law that preceded it, while incorporating that part of the Common Law not in conflict with it, and provided that all subsequent statutory law and official acts must be based on its provisions and not in conflict with it. Any statute or official act not so based, or in such conflict with it, was to be considered unconstitutional, and null and void from inception.

Unfortunately, despite the nominal commitment to compliance with the Constitution, legislators and officials have failed to comply with it in many instances. Most of these instances were justified as necessary to deal with perceived crises, especially war and depression. Some of these instances include the Dick Act of 1903 and the Federal Reserve Act of 1913.

But perhaps the most important was the Emergency Banking Act of March 9, 1933, and particularly its amendment to the Trading with the Enemy Act of October 6, 1917, and its ratification of such executive orders as the Proclamation 2040 by President Roosevelt issued on March 6, 1933, sometimes called the Emergency and War Powers order. This act, codified as 12 USC 95(b), effectively declared the Constitution suspended and conferred dictatorial powers on the President, a situation which continues to this day.

Following this there was a long train of unconstitutional legislation and executive orders, made possible by intimidation of the federal courts. Although some reference to provisions of the Constitution was made to justify them, especially an expanded interpretation of "interstate commerce", it is argued [by some] that what was really done was suspension of the Constitution as the "Supreme Law of the Land" and the extension of the "Law of the Sea" over the land, making all federal courts admiralty courts, under the executive authority of the President. The "Law of the Sea" is a branch of Common Law under which the President and admiralty courts exercise essentially dictatorial powers, akin to martial law.

Under this assumed authority, the U.S. Congress, the President, and the federal courts have extended their powers and jurisdiction far beyond the limits imposed on them under the Constitution, in violation of the 10th Amendment.

¹⁰³ <https://constitution.org/1-Activism/mil/lawnanti.htm>

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version
Katherine Watt - PO Box 1142 - State College PA 16804

Senate Report 93-549¹⁰⁴, written in 1973, said "Since March 9, 1933, the United States has been in a state of declared national emergency." It goes on to say:

"A majority of the people of the United States have lived all their lives under emergency rule. For 40 years, freedoms and governmental procedures guaranteed by the constitution have, in varying degrees, been abridged by laws brought into force by states of National emergency. In the United States, actions taken by government in times of great crisis have ... in important ways shaped the present phenomenon of a permanent state of National emergency."...

"These proclamations give force to 470 provisions of federal law. These hundreds of statutes delegate to the President extraordinary powers, ordinarily exercised by Congress, which affect the lives of American citizens in a host of all-encompassing manners. This vast range of powers, taken together, confer enough authority to rule this country without reference to normal constitutional process.

"Under the powers delegated by these statutes, the President may: seize property; organize and control the means of production; seize commodities; assign military forces abroad; institute martial law; seize and control all transportation and communication; regulate the operation of private enterprise; restrict travel; and, in a plethora of particular ways, control the lives of all American citizens."

The problem, of course, is that the Constitution does not provide for its own suspension, under some Rule of Necessity, only for temporary suspension of the right of *habeas corpus*, nor does Congress have such emergency and war powers or the power to delegate them to the President.

Such a doctrine of "emergency rule" is a legalistic façade, perhaps providing a defense against summary judgement by a lawful court, but not providing true legal authority.

The Constitution is not just the Supreme Law of the Land, but of all operations of the institutions it establishes, as agents of the People, including those at sea and those involving the laws of nations, forbidding them to exercise any powers not specifically delegated to them, in any field of action.

A difficulty for this regime is that the vast majority of people in and out of government are unaware of such emergency rule. As far as they are concerned, the Constitution is still in full force and effect. Many of them continue to take an oath to "preserve, protect, and defend the Constitution against all enemies, foreign and domestic." Some of them are aware of their role as militiamen, as defenders of the State and its Constitution, with a duty to not only obey the Constitution and constitutional laws, but to do what they can to enforce them as well, singly or in concert with one another.

¹⁰⁴ <https://bailiwicknewsarchives.files.wordpress.com/2022/12/1973.11.19-church-report-emergency-powers.pdf>

Writing about Catholic subjects, Bailiwick News, Oct. 2021 to Sept. 2025. November 2025 version

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Two Bodies of Jurisprudence

What we have, then, is two bodies of jurisprudence: one based on the Constitution, the other not based on it, and, indeed, in fundamental conflict with it. Unfortunately, the full force of *de facto* government acts to enforce this second body of jurisprudence, and this puts it in fundamental conflict with the Militia and its duty to defend the Constitution and enforce it and its laws.

Since the statutes and official acts not based on the Constitution are null and void from inception, and in conflict with the real law, which is based on the Constitution, we may call this body of jurisprudence *antilaw*. It is sometimes referred to by the euphemism "public policy".

Almost any effort to enforce such antilaw infringes on the civil rights of persons, and is therefore itself a crime, specifically, violation of 18 USC 241, Conspiracy Against Rights, or 242, Deprivation of Rights Under Color of Law. These statutes are arguably constitutional, under the authority of the 14th amendment, therefore citizens have the duty, as militiamen, to enforce it against officials who attempt to enforce antilaw, to arrest them and bring them before a grand jury.

What we have, therefore, is the potential for conflict between two groups of Americans, each enforcing what they consider to be the law against the other, each trying to arrest the other, with armed force if necessary. The forces of *de facto* government may, for the most part, believe they are in the right. Most of them are just doing their jobs, following the orders of the people who pay their salaries, and many people, not knowing any better, think they are indeed the lawful government. They are better organized, funded, and equipped.

On the other side are a growing number of citizens who are becoming aware of the situation and their duties as militiamen, and while they are not yet as well organized, they are becoming more numerous and better organized, and they are even gaining support from within this *de facto* government.

Corruption and the Crisis of Legitimacy

This dysfunctional situation is exacerbated by pervasive corruption that infects almost every level and agency of government and institution of society. This has brought compromise of the integrity of those institutions, and the loss of their ability to meet the needs of the people. Computerized elections are often rigged. Many judges are compromised or intimidated. It is not uncommon for people to take a case before a federal judge, asking him to enforce the Constitution, and have him refuse to rule, saying "If I ruled on this, I would be dead before morning."

Take a case of high-level official misconduct to law enforcement authorities and they refuse to consider it. Investigating and exposing such corruption and the abuses it brings all too often results in the harassment, persecution, or even the death of the investigator and his witnesses, and the confiscation or destruction of their evidence.

This crisis of legitimacy and corruption is causing severe conflicts within government as well, between factions that extend across institutions and align themselves with citizen activists. This conflict has become a kind of low-level civil war, in which there is real violence and the loss of lives.

Antilaw as Dyslaw

Antilaw might prevail if it met the needs of the people, eventually acquiring a kind of legitimacy, but it does not. It is fundamentally dysfunctional, as well as illegitimate, and therefore *dyslaw*. As such, it is doomed, and must eventually give way to a return to the Rule of Law under the Constitution. This will be a difficult transition to manage gracefully. Once the dominoes start falling, it may be difficult to avoid a sudden collapse that will bring chaos and economic upheaval.

The first shot across the bow of antilaw from the Supreme Court may have just been fired, in the case of *U.S. v. Lopez*,¹⁰⁵ which, for the first time since 1936, struck down a federal criminal statute based on the interstate commerce clause.

¹⁰⁵ <https://supreme.justia.com/cases/federal/us/514/549/case.pdf>

Writing about Catholic subjects, *Bailiwick News*, Oct. 2021 to Sept. 2025. November 2025 version
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KW comments:

I'm posting this short report by the Constitution Society because it's the clearest, most succinct description I've seen of the constitutional law predicament confronting Americans, as revealed and enforced in the form of Covid-times public-health-emergency totalitarianism.

As I've mentioned briefly previously, I don't endorse the state assemblies or sovereign citizens movements. I think those movements have developed in reaction to the law v. antilaw, low-level civil war that has been underway for more than 100 years, as accurately outlined above.

However, I think the sovereign citizens and state assemblies approach also represents a disordered legal relationship between the individual man, the society or State in which and under whose positive laws he lives, and God's eternal law.

I think the sovereign citizens approach is disordered differently from the also-disordered atheist-materialist global technocracy under construction by the Monster.

In my view, Catholic subsidiarity is the sociopolitical, legal and moral-religious framework that offers mankind a means to develop and sustain properly-ordered relationships between man, society and God, avoiding the extremes of absolute individualism at one pole and absolute collectivism (i.e. Communism, Fascism, globalism, communitarianism) at the other.

Reader question:

What is "Catholic subsidiarity"? Is it a cultural phenomenon/identity? Is it an association or organization? What is its connection with or allegiance to Pope Francis and the Jesuits?

My reply:

...Subsidiarity is not derived from or in allegiance to the Jesuits or Pope Francis. Pope Francis is all-in for transforming the true Catholic Faith (the teachings of Christ carefully transmitted defended through the centuries until the apostasies of the 20th century took root in the Vatican) into a doctrine-less, content-less, sin-enabling globalist pan-religion.

Subsidiarity is a sociopolitical framework that began to be developed in the late 1800s by Pope Leo XIII, to counter the rise of communism and related collectivist/communitarian/fascist movements. Pope Pius XI developed it somewhat further in the 1930s.

It is still in very early form — the 20th century wars were effective at suppressing its development — and will need to be studied, taught, applied and defended as history continues to unfold.

Feb. 6, 2024 - Read-aloud: Malcolm Muggeridge, On Humanae Vitae, July 1978

Documents:

- July 1968 - Pope Paul VI, Humanae Vitae¹⁰⁶
- 1973 - Colin Clark, The Myth of Overpopulation¹⁰⁷
- June 1978 - Aleksandr Solzhenitsyn, A World Split Apart¹⁰⁸
- July 1978 - Malcolm Muggeridge, On Humanae Vitae¹⁰⁹

Transcript

I'm going to read a transcript of a speech given by Malcolm Muggeridge in July of 1978 in San Francisco, and it is a speech about the 10th anniversary of the papal encyclical called Humanae Vitae, which was issued by Pope Paul VI on July 25th, 1968.

Malcolm Muggeridge was a British writer. He wrote about social and political issues. He was born in 1903 and he died in 1990. For most of his life, he was an agnostic, but he converted to Christianity in the late 1960s and then converted to Catholicism in 1982 at the age of 79. This speech was given when he was a Christian, but not yet a Catholic.

I'm reading it because, there are several writers who I read a lot, to try to understand the historical arc that led to where things are now and the difficulties that humanity is dealing with now, because those things, the things that we're dealing with now, have predicates.

They have things that happened in the past that have made what's happening now, not only possible, but kind-of essential. They couldn't have gone a different way once those past things had happened.

Some of those writers, if readers are interested in looking into their work yourselves, are Pope Leo XIII; G.K. Chesterton; Fulton J. Sheen; C.S. Lewis; Josef Pieper; Christopher Dawson; Aleksandr Solzhenitsyn; Archbishop Marcel Lefebvre; Walker Percy; Malachi Martin

I'm just going to read the speech and maybe talk a little bit about it after I get done doing that.

¹⁰⁶ https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html

¹⁰⁷ https://books.google.com/books/about/The_Myth_of_Over_population.html?id=uxY-AAAAYAAJ

¹⁰⁸ <https://www.solzhenitsyncenter.org/a-world-split-apart>

¹⁰⁹ <https://www.abebbooks.com/Malcolm-Muggeridge-Humanae-Vitae-Introduction-J-McFadden/30837336102/bd>

Malcolm Muggeridge, On Humanae Vitae.

I find myself in a way in a curious position. After all, I'm not a Catholic. I haven't that great satisfaction that presumably most of you have. At the same time, I have a great love for the Catholic Church and I've had from the beginning of feeling stronger than I can convey to you that this document, *Humanae Vitae*, which has been so savagely criticized sometimes by members of your church, is of tremendous and fundamental importance and that it will stand in history as tremendously important. And that I would like to be able to express, and I'm happy to have occasion this evening to express, this profound admiration that I have for it. This profound sense that it touches upon an issue of the most fundamental importance and that it will be, in history, something that will be pointed to both for its dignity and for its perspicuity.

[KW - So *Humanae Vitae* is a papal encyclical about birth control. And papal encyclicals, I think most Vatican documents are named after the first few Latin words of their Latin version, and it's on human life, the transmission of human life. Back to the speech.]

It happens 10 years ago that I found myself in the position of introducing a discussion on *Humanae Vitae* in a BBC television program on a Sunday evening. And I can remember it very vividly. The people who are assembled for these discussions or panels on the BBC fall usually into various categories, which are invariable. You generally have a sociologist from Leeds. You also have a life purist, usually with a mustache. You also have a knockabout clergyman of no particular denomination and enormous mutton chop whiskers. And you have, I regret to say also, usually a rather dubious father, which we had on this occasion, when I really very much wanted to have someone who was a passionate supporter of *Humana Vitae*.

However, I did have someone whom you're going to be fortunate enough to hear in the course of this symposium. And that was Dr. Colin Clark, who has so marvelously and effectively dealt with what I consider to be one of the great con tricks in this whole controversy of contraception and related matters, the population explosion. So he was a great solace and comfort.

And then in the course of presenting the program, something happened, which gave me inconceivable delight, and which was also in its way extremely funny, because I often think that the mercy and wisdom of God comes to us more in humorous episodes than in solemn ones. In this program, the various people spoke for the first time, as the various people spoke for the first time, a short description of them was appended. And there had been prepared to append to Dr. Colin Clark's appearance, "Father of eight." But by a happy chance, this description got shifted to the "dubious father," so that he appeared on the program as a father of eight. You must agree with me that somewhere or other there is the hand of a loving God who also has, as an all-loving God must necessarily have to look after a human race such as ours, a tremendous sense of humor. Anyway, that was that.

Now tonight, I find myself 10 years later in the position of being responsible for what is called the keynote address. And after thinking about it and scribbling down a few notes (that I'm glad to say I haven't brought with me), I wondered what sort of a keynote address I could hope to present to a gathering, most of whose members would certainly know far more about the matter under discussion than I do, and be far better versed in assembling the pros and cons of it.

And then a rather interesting and indeed uplifting thought struck me that, of course, I couldn't hope to deliver a keynote address on this particular subject because the keynote address had already been delivered 2000 years ago.

In other words, this matter, which, as I've said, is of such tremendous importance, is an integral part of the revelation that came into the world in the Holy Land. That stupendous drama which has played such a fantastic role in the story of 2,000 years of Christendom: the birth, the life, the ministry, the death and the resurrection of Jesus Christ as recounted in the Gospels. That was the keynote address for the matter before us this evening.

And after all that keynote address, having been given to the world in those marvelous words of the fourth gospel, that the word that became flesh and dwelt among us, full of grace and truth, that Word, that keynote address for all the centuries of our Western civilization, was itself carried by the Apostle Paul to a Roman world, which was as bored, as derelict, as spent, as our civilization often seems today. Carried to it to animate it, to bring back the creativity which had been lost, to fill the world with great expressions in music, in architecture, in literature, in every sort of way of this great new revelation.

Now, why do I think that this was veritably our keynote address? Because in that revelation, an integral part of that revelation — also something that was wonderfully novel and fresh to a tired and jaded world — was the sacramental notion. So that out of, for instance, the simple need of men to eat and drink came the blessed sacraments. And similarly, out of the creativity in men, their animal creativity, came the sacrament of love; the sacrament of love, which created the Christian notion of family, of the marriage, which would last, which would be something stable and wonderful in our society, out of which it came. And which has endured through all those centuries until now, when we find it under attack.

In my opinion, what has brought about in the first case, this great weakening of the marvelous sacrament of reproduction, has been precisely what *Humanae Vitae* attacks and disallows. The procedures whereby eroticism, by its condition which is lasting love, becomes relegated to be a mere excitement in itself. And thereby are undermined not just relations between this man and that woman, but the whole shape and beauty and profundity of our Christian life.

Humanae Vitae recognized this and asked of Catholics what many of them were unable to accord, that they should *not* fall into this error, that they should eschew this dangerous procedure, which was now being made available in terms at once infinitely simple, but also infinitely more dangerous, namely the birth pill.

Now whether and how far and to what extent this inhibition is or can be or will be acceptable, it's not for me to say. What I want to say tonight as a non-Catholic, as an aspiring Christian, as someone who as an old journalist has watched this process of deterioration in our whole way of life, what I want to say is that in that encyclical, the finger is pointed on the point that really matters. Namely, that through human procreation, the great creativity of men and women comes into play. And that to interfere with this creativity, to seek to relate it merely to pleasure, is to go back into pre-Christian times and ultimately to destroy the civilization that Christianity has brought about.

That is what I want to testify to as just one individual who has been given the great honor of coming and starting off your discussions. If there is one thing I feel *absolutely certain* about, it is that. One thing that I know will appear in social histories in the future is that the dissolution of our way of life, our Christian way of life, and all that it has meant to the world, relates directly to the matter that is raised in *Humanae Vitae*.

The journalists, the media, write and hold forth about the various elements in the crisis of the Western world today. About inflation, about overpopulation, about pending energy shortages, about detente, about hundreds of things. But they overlook what your church has not overlooked,

this basic cause: the distortion and abuse of what should be the essential creativity of men and women, enriching their lives as it has and does enrich people's lives.

And when they are as old as I am, enriches them particularly beautifully when they see, as they depart from this world, their grandchildren beginning the process of living which they are ending. There is no beauty, there is no joy, there is no compensation that anything could offer in the way of leisure, of so-called freedom from domestic duties, which could possibly compensate for one thousandth part of the joy that an old man feels when he sees this beautiful thing: life beginning again as his ends, in those children that have come into the world through his love and through a marriage which has lasted through 50 and more years.

I assure you that what I say to you is true and that when you are that age, there is nothing this world can offer in the way of success, in the way of adventure, in the way of honors, in the way of variety, in the way of so-called freedom, which could come within a hundredth part of measuring up to that wonderful sense of having been used as an instrument, not in the achievement of some stupid kind of personal erotic excitement, but in the realization of this wonderful thing, human procreation.

Now, of course, when *Humanae Vitae* was published to the world and was set upon by all the pundits of the media, it was attacked as being a failure to sympathize with the difficulties of young people getting married. That was the basis on which the attack was mounted. But it was perfectly obvious, and Colin Clark will remember from that symposium with which the coming of *Humanae Vitae* was celebrated by the BBC -- it was mentioned then that contraception was something that would not just stop with limiting families, that in fact it would lead inevitably as night follows day to abortion and then to euthanasia. And I remember that the panel jeered when I said particularly the last, euthanasia.

But it was quite obvious that this would be so. That if you once accepted the idea that erotic satisfaction was itself a justification, then you had to accept also the idea that if erotic satisfaction led to pregnancy, then the person concerned was entitled to have the pregnancy stopped. And of course, we had these abortion bills that proliferated through the whole Western world. In England, we have already destroyed more babies than lives were lost in the First World War. Through virtually the whole Western world, there now exists abortion on demand. The result has been an enormous increase in the misery and unhappiness of individual human beings, and again, the enormous weakening of this Christian family.

I should mention to you that the point has been reached in England where a bishop has actually produced a special prayer to be used on the occasion of an abortion. You know, one of the great difficulties in being editor of *Punch* was something that I hadn't envisaged when I took the job on. And that is that whenever you tried to be funny about somebody, you would invariably find that something they actually did was funnier than anything that you could possibly think of. I really don't know how you could get a better example of it than a bishop solemnly setting to work to produce a measured prayer on the occasion of murdering a baby. But that is actually what has happened.

Now we move on to the next stage in this dreadful story. And it's all this that is implicit in the encyclical we're talking about. If it is the case that the only consideration that arises is the physical well-being of individual people, then what conceivable justification is there for maintaining at great expense and difficulty the people who are mentally handicapped, the senile old? I myself have long ago moved into what I call the NTBR belt. And the reason I call it that is because I read about how a journalist who had managed to make his way into a hospital ward had found that all the patients in the ward who were over 65 had N-T-B-R on their medical cards. And when he pressed them to tell him what these initials stood for, he was told, "Not to be resuscitated."

Well, I've been in that belt for some ten years, so I know that as sure as I can possibly persuade you to believe, this is what is going to happen. Governments will find it impossible to resist the temptation with the increasing practice of euthanasia, though it is not yet officially legal, except in certain circumstances, I believe, for instance, in this state of California. The temptation will be to deliver themselves from this burden of looking after the sick and imbecile people or senile people by the simple expedient of killing them off.

Now this is in fact what the Nazis did. And they did it not, as is commonly suggested, through slaughter camps and things like that, but by a perfectly coherent decree with perfectly clear conditions. And in fact it is true that the delay in creating public pressure for euthanasia has been due to the fact that it was one of the war crimes cited at Nuremberg. So for the Guinness Book of Records, you can submit this, that it takes just about 30 years in our humane society to transform a war crime into an act of compassion. That is exactly what happened.

[Because the Nuremberg trials were in the late 1940s. And again, he's giving this lecture in 1978 in California.]

So you see the thought, the prayer, the awareness of reality behind *Humanae Vitae* has, alas, been amply borne out precisely by these things that have been happening. I feel that Western man has come to a sort of parting of the ways, and that as time goes on, you who are much younger will realize this, in which these two ways of looking at our human society will be side by side, and it will be necessary to choose one or the other.

On the one hand, the view of mankind, which has all through the centuries of Christendom been accepted in one form or another by Western people, that we are a family, that mankind is a family with God, who is the Father. In a family, you don't throw out the specimens that are not up to scratch. In a family, you recognize that some will be intelligent and some will be stupid. Some will be beautiful and some will be ugly. But what unites the family is the fatherhood of God.

Now what our way of life is now moving towards is the replacement of this image of the family by the image of a factory farm in which what matters is the economic prosperity of the family and of the livestock so that all other considerations cease to be relevant. And you will find that this terrible notion increasingly occupies the minds of people and becomes acceptable to them.

There is something else that is envisaged in the encyclical that we are talking about. I wanted to say to you how desperately sorry I am that Mother Teresa won't be here at this gathering, partly because it's always an infinite joy for me to see her, because it would have been an infinite joy for you to hear her, but also because her feelings about what I am talking about are of the strongest and the deepest, which is why she agreed to come.

Her work — and to me this has been one of the great illuminations of life — her work itself is a sort of confutation of all the calculations behind this humanistic, scientific view of the world, of life, which the media and other influences are foisting upon our Western people. She considers it worthwhile to go to infinite trouble to bring a dying man in from the street in order that perhaps only for five minutes, he may see a loving Christian face before he finally dies. A procedure, which, in scientific terms or humanistic terms is completely crazy, but which I think increases enormously the beauty and the worthwhileness of being a human being in this world.

Similarly with children. She boasts, and the boast is true, I can assure you, that their children's clinic has never under any circumstances refused, however crowded it might be, to take in a child that wants to come there. I don't know if you saw the television program that was made about her called *Something Beautiful for God*. But in it, there is one episode that always sticks in my mind, and that is when I was walking up the steps with her and there was a little baby that had just been brought in, so small that it seemed almost inconceivable that it could live. And I say rather fatuously to Mother Teresa, "When there are so many babies in Calcutta and in Bengal and in India, and so little to give to them, is it really worthwhile going to all this trouble to save this little midget?" And she picks up the baby in the film and she holds it. And she says to me, "Look, there's life in it." Now that picture is exactly what *Humanae Vitae* is about.

I could talk until Kingdom Come about it and it wouldn't give such a clear notion as just that episode does. "Look, there's life in it." And life comes from God. Life, any life, contains in itself the potentialities of all life and therefore deserves our infinite respect, our infinite love, our infinite care. All ideas that we can get rid of manifestations of life which may be inconvenient or burdensome to us, that we can eliminate from our carnal appetites the consequences of carnality in terms of new life, all these notions are of the devil. They all come from below. They are all from the worst that is in us.

Just think of a Mother Teresa holding up the tiny baby with that triumphant word. "Look! There's life in her." And that's what we Christians have got to think about and hold on to in times when all that signifies is and will be under attack.

I don't want to close what I've been saying to you tonight, leaving the impression with you that I feel pessimistic. Of course, I can see, as anyone must, who looks at what's going on in the world, the terrible dangers. Pascal puts it very well, you know. He said that when men try to live without God — which is what, in fact, is happening in the Western world now, men and women are trying to live without God — Pascal says when they do that, there are two inevitable consequences: either they suppose that they are gods themselves and go mad, (and we have seen enough of that in our time), or they relapse into mere animality.

And of course what Pascal himself didn't see is that even to say they relapse into animality is a kind of gloss on what truly happens. It is something much worse than animality. It's not losing the sacramental idea of carnality of eating in order to have the mere animal idea, but it is moving from the sacramental notion to the really sick notion of treating something that is by its nature related to this human creativity as itself a pleasure and a pleasure that we should demand to have.

Now, I don't want you to think that in pointing that out, I'm merely indulging in pessimism because it is not so. It is not possible to love Christ and to love the Christian faith and to see what it has done for Western man in the last 2000 years without feeling full of hope and joy. Not possible. Of course, it is possible that the particular civilization that we belong to can collapse as others have. Of course it is possible that what is called Christendom can come to an end.

But Christ can't come to an end.

And when we look around, even in this somber world of today, we have to notice one enormously hopeful thing. And that is that the efforts to create this world without God, whether through the means of shaping men and controlling men and molding men into a particular sort of human being, as the Communists have sought to do, or by the mere acceptance of libertinism, of self-indulgence, as Western people have sought to do, in both cases have proved a colossal failure.

From Communist countries, we had the voice of someone like Solzhenitsyn. In his recent speech at Harvard, which was a marvelous speech, he said that out of the great suffering of the Russian people would come some new great hope and understanding that the world lacked. And that out of the very failure of our efforts in the West to escape from the reality of God by the absurdities of affluence, we might expect men to recover their sense of what is real and to escape from a world of fantasy.

You know, it is a funny thing. When you are old, there is something that happens that I find very delightful. You often wake up about half past two or three in the morning when the world is very quiet and, in a way, very beautiful. And you feel half in and half out of your body. As though it really is a toss-up whether you will go back into that battered old carcass that you can actually see between the sheets, or to make off to where you can see in the sky, as it were, like the glow of a distant city, what I can only describe as Augustine's City of God.

And at that moment, in that sort of limbo between those two things you have an extraordinarily clear perception of life and everything. And what you realize with a certainty and a sharpness that I can't convey to you is first of all, how extraordinarily beautiful the world is; how wonderful is the privilege of being allowed to live in it as part of this human experience; of how beautiful the shapes and sounds and colors of the world are; of how beautiful is human love and human work and all the joys of being a man or a woman in the world.

And at the same time, with that, a certainty past any word that I could pass to you, that as a man, a creature, an infinitesimal part of God's creation, you participate in God's purposes for His creation. And that whatever may happen, whatever men may do or not do, whatever crazy project they may have and lend themselves to, those purposes of God are loving and not hating, are creative and not destructive, are universal and not particular. And in that awareness, great comfort and great joy.

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That's the speech that Malcolm Muggeridge gave in San Francisco in July 1978.

And I'll just say, as I said at the beginning, that I read it because it was one of the things that I inherited from my father's — . When my father died, I got the collection of his Catholic books and pamphlets. And I have been working my way through them for a few years. And I read this one a few months ago.

And along with the other authors that I listed at the beginning, he, Malcolm Muggeridge, could see where the policies and the programs that were coming into being in the 1960s and had also come into being in the 1940s and earlier, where those were taking society and families and individuals, and that it was not going to be good.

But they could also see that there was an arc to it. They were at the beginning of the arc, and we, I think, are closer to the end of the arc and the point at which people do realize that humans were made by God in a certain way, with certain characteristics and features, and that when we abandon those things and try to pretend that they don't exist, we get into terrible trouble.

And that when we remember those things and try to live aligned with them, then things can get better.

Feb. 29, 2024 - Poison pills, sinful structures and legal unpalatability. Thinking through possible sequelae to repeal of kill box laws.

This post is for Bailiwick readers with an interest in philosophy and theology as related to human law and an interest in the creative possibilities offered by living during the period of history after the kill box laws are repealed or nullified, whenever and however those laws are struck down. The period of history, that is, when sound legal systems are being rebuilt from the rubble of ruined law.

My thinking and writing are not well-formed yet on these subjects, because they are confusing subjects. Living through a period of history dominated by anti-law masquerading as legitimate law, and watching criminals use anti-law law to hide their crimes and pre-exonerate themselves from future prosecution, is confusing and disorienting.

I hope to work out some of the ideas more clearly and fully over time.

*

Poison pill, corporate finance:¹¹⁰ “A poison pill is a defense strategy used by the directors of a public company to prevent activist investors, competitors, or other would-be acquirers from taking control of the company.” “The goal is to make the accumulation of shares beyond a defined limit financially unpalatable.”¹¹¹

*

The most effective legal remedy for the excruciating legal disease of the American kill box laws is Congressional repeal of those laws: a fully-conscious amputation of gangrenous law to protect the life of society, the body politic, from further injury.

And like an amputation without anesthetic, if applied, the remedy will also be excruciatingly painful: it is legally unpalatable.

This is by design. Toxic tripwires are embedded in the laws to discourage members of Congress, who hold the authority to perform the amputation by revoking the legal authorization for the killing programs they and their predecessors granted in the past and continue to extend in the present — from using that authority.

I haven’t fully explored this issue yet, and it’s among the thorny dilemmas that I believe can and will only be resolved by divine intervention, by mankind turning to Almighty God, Who is the supernatural, supranational, creative and legitimate source of properly-ordered Law strong enough to turn back the forces of anti-law chaos wielded by diabolical, destructive globalists.

¹¹⁰ <https://www.investopedia.com/terms/p/poisonpill.asp>

¹¹¹ <https://www.investopedia.com/ask/answers/042015/why-shareholder-rights-plan-called-poison-pill.asp>

During the Q&A part of the Oct. 4, 2023 Iceland event,¹¹² I articulated the dilemma very briefly, in terms of the division of time into two segments delineated by the hypothetical repeal and nullification of kill box enabling laws.

The laws need to be repealed and nullified, because if they stay on the books, they will be used repeatedly to hurt and kill more people, day after day, year after year. That's why they were put on the books in the first place: to authorize, disguise and pre-exonerate acts that would otherwise be recognized and handled by human societies as outrageous crimes.

And the killers have been very, very clear about their intent to continue using the laws to plan and direct and delegate and pre-exonerate the commission of more of those crimes, during the many future "public health emergencies" they will declare, using the many future "countermeasures" they will deploy.

The legal weapons need to be removed from the killers' hands, to give the people who have survived the first onslaughts, better ability to care for the wounded and dying, and better odds of surviving and thriving in the future with intact bodies and souls.

The gangrenous kill box laws need to be amputated from the body politic so that the rest of the body can granulate new, healthy political tissue at the stump.

But.

Repealing the kill box laws means acknowledging they exist at all; that they have been in force, and enforced — that they had the force of law — prior to repeal, for all the years since 1944 and most visibly and violently and destructively since 2020.

To the extent that society wants the very principle of legitimate rule-of-law to prevail over rule-by-brute-force-hidden-behind-an-anti-law-mask, most of the otherwise criminal acts committed under the authority of the perverted, gangrenous anti-laws — lying, torture, murder, extortion and theft — will be construed as legally unprosecutable.

They will be construed as unprosecutable because when committed — between 2020 and date-of-repeal — most of those crimes were, by definition, not-crimes, especially the not-crime crimes committed by deceived health care workers following HHS Secretary orders and attacking also-deceived targets with illegal, biochemical, military weapons camouflaged — from pharmacists, nurses, and victims — as legal medicinal products.

And because, even though the evidence of the higher crimes of treason and sedition is and will remain readily available, in the form of Congressional roll call voting records on enabling statutes and Presidential signatures on executive orders and Cabinet secretary signatures on Federal Register notices, it will be much more difficult to determine and collect solid evidence about when each individual Congress member, president and Cabinet secretary crossed the line.

¹¹² <https://www.youtube.com/watch?v=pJ6x5MqxVGg>

The kill box laws passed, because most of the members of Congress were led to believe, were deceived into thinking, that they were engaged in lawful governing to prepare for and manage truly life-threatening infectious disease events. Some of those who did the deceiving of Congress members, were themselves deceived into believing the same things.

With time, with experience, with honest assessment of reality, it's possible to understand that the threats presented as ostensible justification are not real. They have been manufactured and theatrically-produced to drive public health officials and Congress toward the actual purpose: transforming rule of law into rule of anti-law to destabilize and weaken society and transfer governing power to outlaw, supranational, globalist institutions.

When did each Congress member finally understand what was really going on? Each public health official? When did each President figure it out, and each Cabinet secretary? Each state governor? Each judge? Each state lawmaker? And for those who haven't yet, when will they?

It's absolutely clear, from the legal history, that the laws were put in place with malicious intent to injure and kill targets using toxic EUA countermeasures during declared public health emergencies. It's not at all clear which specific public health officials, lawmakers and executives possessed that malicious intent, when they first formed the intent, and when — if ever — they will renounce malicious intent, form good intent, and take concrete action to repeal the kill box laws.

In other words, recourse to repeal-of-law, as the remedy to restore soundness to Law itself, because Law has been corrupted by toxic anti-law adopted through normal lawmaking procedures, requires some degree of acceptance that many if not most of the identifiable criminals will never be brought to account for their crimes under human law, in the temporal world.

Again, because when those specific people committed the specifics acts of deceit, torture, murder, extortion and theft they committed, under the provisions of then-in-force anti-law, those acts were lawful, and because some number of those specific people didn't understand the intrinsic evil of the acts they were undertaking.

I focus on supporting repeal and nullification efforts because, in my view, the first priority must be removing the legal weapons from the killers' arsenal, so that the killing programs enabled by the kill box laws can be brought to an end.

I also focus on building cases for treason and sedition prosecutions, targeting the lawmaking, Law-destructive acts that enabled the other criminal acts to be committed without the perpetrators having any legal obligation to fully inform themselves about the moral dimensions of the acts they would commit, and without fear that they could be stopped by application of legitimate law.

I can see that the double-binds outlined above may well be among the reasons why there are no American lawyers or lawmakers publicly acknowledging the American kill box laws, much less publicly working to generate momentum for repeal and nullification.

Some of the litigators refuse to look at the kill box laws due to greed; they're driven by the irrational hope that the killers have left escape hatches in the walls of the legal kill box. Some of the lawmakers refuse to look at the kill box laws due to terror about the financial consequences that will be unleashed by central bankers in response to legislative acts of resistance to medicalized intentional killing.

Some refuse to look at the kill box laws because the likelihood that many of the perpetrators — high-level and low-level — may well “get away with it,” because human law has become so sick that it lacks the moral strength to impose true justice, is such a bitter pill to swallow.

Vengeance belongs to Almighty God alone. The magnitude of the criminal conspiracy is vast, and the depth of the evil profound.

Is it possible for Almighty God to also guide mankind to create good legal structures that could provide some measure of temporal justice for the Covid-era criminals in the decades to come?

Yes. I have no idea what those good legal structures will look like. I find them hard to imagine.

But I'm also mindful that before January 2020, I found the evil legal workings of the human world as laid open to view *since* January 2020, equally unimaginable.

Pray the Rosary.

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Sinful structures

Malachi Martin, writing in 1990:

As Christians and Roman Catholics, [Pope John Paul II] insists, we not only can but must speak of 'sinful structures' when we find that such structures are created by men and women who are inspired *uniquely* by economic, financial, political or ideological gain. For in acting out of such motives alone, the builders of such structures violate at least the First Commandment, which forbids the worship of false gods.

When money, ideology, class or technological development dictates exclusively how we behave, then we are in effect worshipping idols, just as surely as if we were to set up a golden calf in the Sinai of our world, ascribe omnipotence to it, and give it our obeisance and adoration.

In that sort of situation, at least one and probably two sinful intentions are operative: an all-consuming desire for profit; and the thirst for power. In fact, as these human attitudes and propensities are built into the structures of our society, they are not merely operative; they quickly become absolutized. They dominate our thoughts, our intentions and our actions. They become the household gods on the mantels of our structures.

The structures themselves, therefore, are rooted in the personal sins linked to the choices and the concrete acts of the individuals to design and introduce those structures, consolidate them, promote them, build their lives on them, define success in their terms, and make those structures difficult to remove.

As such structures grow stronger and spread farther, they become the source of other personal sins. They influence the behavior of increasing numbers of individuals, leading them in turn to violate God's moral law and thus to commit sin.

The originators of those structures have, in other words, introduced into the everyday world of men and women influences and obstacles that last far beyond the actions and brief life span of any individual. The structures are the vehicles of their sins, and can aptly and accurately be described as 'sinful structures.'

-Malachi Martin, *The Keys of This Blood* (1990) at pp. 158-159.

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Oct. 23, 2023 - On civil suits against Pfizer for “contamination” of Covid-19 biochemical weapons.

A reader sent an email asking for my views on claims that Pfizer is newly vulnerable to civil suits, in the wake of 1) a Michigan state court ruling about the applicability of the PREP Act in cases involving “contaminated” pharmaceutical products and 2) the growing pile of sequencing studies replicating Kevin McKernan’s identification of plasmids, SV-40 promoters and other “contaminants” in the DoD biochemical weapons formerly known as “Covid-19 vaccines.”

Brief recap of events since 2020:

The alleged manufacturers (Pfizer, Moderna, etc.) did not disclose the ingredients now being found by independent researchers, to the alleged regulators (US-FDA, European Medicines Agency, Australian Therapeutic Goods Association, etc.) or to the public.

The alleged regulators did not demand disclosure of ingredients; did not independently evaluate the ingredient claims of the alleged manufacturers; and — even when they noted irregularities (see Latypova memo to Sen. Ron Johnson, Dec. 18, 2022,¹¹³ at p. 4/12, re: EMA Nov. 2020 “rolling review” of Pfizer’s Chemical and Manufacturing (CMC) Controls documentation) — did not enforce purity and non-adulteration regulations.

Instead, the alleged regulators granted “approvals” and “authorizations,” and instructed populations to submit to injection and shun anyone who wouldn’t submit.

Together, the alleged manufacturers and alleged regulators withheld ingredient information and information about regulatory non-regulation, from victims of the DoD’s biowarfare campaign formerly known as the “Covid-19 vaccination program.”...the goal (of the Monster-agents pushing for new “contamination” civil suits against Pfizer) is to make it somewhat clearer that PREP Act coverage not only gives killers a “just following orders” defense if they’re challenged for doing the things HHS/CDC/DoD orders them to do (lethal injections, hospital homicides) but it also forces them to follow those orders by making the only circumstances under which they can be prosecuted, circumstances in which they don’t follow HHS/CDC/DoD orders to the letter.

...for example, HHS/CDC/DoD orders hospitals and health care workers to use Remdesivir, even though in its uncontaminated form, it’s deadly. Hospitals and health care workers that refuse to use Remdesivir are the only ones who are liable under PREP. That’s why the ones who didn’t want to be killers have all quit the “Covid wards,” and the only ones left are happy to kill...HHS/CDC/DoD also orders Gilead to produce Remdesivir, to specifications that don’t include glass shards. Gilead is only liable to the extent that non-HHS-approved-toxins (ie glass shards) end up in the product...

PREP Act is a legal tunnel to trap health care workers and turn them into criminals...

¹¹³ <https://bailiwicknewsarchives.files.wordpress.com/2023/02/2022.12.18-latypova-memo-re-cgmp-intentional-noncompliance-12-p.pdf>

May 23, 2024 - World Health Organization meetings and satellite "medical freedom" summits are a sideshow; I'm not a member of a "medical freedom movement."

Excerpts

Last night I received a form letter invitation from an address identified as “HFSpartners” affiliated with healthfreedomsummit.com. The email invited me to promote the “Geneva Project” and solicit donations from Bailiwick readers to support the project.

Don’t donate to these projects. Health Freedom Summit and Geneva Project are two more of the many astroturf¹¹⁴ “medical freedom” organizations that function as cutouts for the US Government. They are well-funded. They want your money, but they don’t need it.

Their function is to deflect from and shield the US Government’s global kill box laws — as enacted and amended by US Congress and US Presidents — and programs — as funded by US taxpayers, central banks, and private NGOs including BMGF, GAVI and CEPI — from scrutiny, repeal, nullification and de-funding.

These laws and programs — and the fact that Congress has the legal and moral authority to repeal and de-fund them — are topics not typically discussed by US Government spokesmen and spokeswomen during their summit meetings about medical tyranny and 5G information warfare and in their other public statements and appearances.

That’s how you can tell that the summit organizers are US Government agents, and the summit speakers are US Government spokesmen and spokeswomen.

Below are the Top 10 repealable American federal laws enacted by US Congress and US Presidents, between 1944 and the present, to embed worldwide vaccination, mutilation and killing programs in US domestic federal law, and, through international pharmaceutical-military-weapons-product sales contracts and international mutual recognition agreements pertaining to pharmaceutical non-regulation, to embed the same programs in the national governance and laws of other countries...

*

For what it’s worth, I’m not a member of the “medical freedom movement.”

I’m a Catholic.

I’m interested in understanding how the principles of Christian Legal Justice and Social Justice, as put into structured, written form by St. Thomas Aquinas and developed by other Catholics, have been systematically removed from the governance of human societies, especially in Western Europe and North America, and I’m interested in working to see those principles restored to centrality in the governance of human societies.

¹¹⁴ <https://en.wikipedia.org/wiki/Astroturfing>

I think Christian principles of Legal Justice and Social Justice must be reflected in the laws of human societies for rulers and subjects to fulfill their proper functions in the development of the human personality and the salvation of souls.

I think societies that abandon those principles fall into ruin, as the fake pandemic known as Covid, and governmental orchestration of it, have agonizingly demonstrated.

I'm also mindful of the historical fact that the present-day, visible, institutional Catholic Church has been corrupted and weakened, intensively since Vatican II, rendering most of its current public leaders non-credible on these issues (i.e., current pope endorses global crimes such as vaccination, mutilation and killing programs).

I'm interested in working to see the institutional Catholic Church restored to a condition in which its leadership can credibly articulate and exhort rulers of nation-states to uphold Christian principles of Legal Justice and Social Justice.

Pray the Rosary.

Oct. 11, 2024 - Learning curve.

...Efficacious Novena to the Sacred Heart of Jesus, by St. Margaret Mary Alacoque

(Oct. 7 - Nov. 5, 2024 Novena urged by the US District Superior of the Society of St. Pius X)

I. O my Jesus, Thou hast said: 'Truly I say to you, ask and you shall receive, seek and you shall find, knock and it shall be opened to you.' Behold I knock, I seek and ask for the grace of *the welfare and protection of our country*.

Our Father. Hail Mary. Glory Be.

Sacred Heart of Jesus, I place all my trust in Thee.

II. O my Jesus, Thou hast said: 'Truly I say to you, if you ask anything of the Father in my name, he will give it to you.' Behold, in Thy name, I ask the Father for the grace of *the promotion of true liberty and peace*.

Our Father. Hail Mary. Glory Be.

Sacred Heart of Jesus, I place all my trust in Thee.

III. O my Jesus, Thou hast said: 'Truly I say to you, heaven and earth will pass away but my words will not pass away.' Encouraged by Thine infallible words I now ask for the grace of *uprooting the social and moral evils plaguing our country*.

Our Father. Hail Mary. Glory Be.

Sacred Heart of Jesus, I place all my trust in Thee.

O Sacred Heart of Jesus, for whom it is impossible not to have compassion on the afflicted, have pity on us miserable sinners and grant us the grace which we ask of Thee, through the Sorrowful and Immaculate Heart of Mary, Thy tender Mother and ours.

Say the Hail, Holy Queen and add: St. Joseph, foster father of Jesus, pray for us.

* * *

2025



Our Lady of the Rosary. Bartolome Esteban Murillo

March 25, 2025 - Writing intentions.

...

Catholic Christianity and the Mystical Body of Christ as agents in human history

In Fall 2023 I read a collection of essays — *Christianity and European Culture* — written by Catholic historian Christopher Dawson, about the historical liveliness of the Catholic Christian religion and other Christian denominations in human cultures and civilizations, especially Western Civilization. I had hoped, at that time, to write more about Dawson's work.

- Dec. 2023 - Reflections on Christian history and Christian hope.

Instead, as I found more evidence of systematic, structural corruption in biological product law, I prioritized studying and writing about that history, partly because I think knowledge of the long history of government-run poisoning programs supports personal and family resistance to current government-run poisoning campaigns, and partly because I think the subset of corrupt biological product law provides a useful example or lens that makes it easier to see and understand other forms of systematic, structural corruption of government, law, science and medicine.

I'm hoping to now devote more time to writing about Dawson's work, the work of St. Augustine (*City of God*) and St. Thomas Aquinas, and the work of some 19th and 20th century writers who addressed similar and related topics, such as Pope Leo XIII, Pope Pius X, Cardinal Pie, Fr. Heinrich Pesch, Fr. Denis Fahey, Archbishop Fulton J. Sheen and Archbishop Marcel Lefebvre.

For readers interested in reading Dawson's work, *Christianity and European Culture: Selections from the Work of Christopher Dawson* (edited by Gerald J. Russello) is available in hard copy from Catholic University of America Press¹¹⁵ and at Anna's Archive in PDF form.¹¹⁶

Three essays from the book that I've re-read recently: *The Modern Dilemma* (1932), *The Secularization of Western Culture* (1943) and *The Christian View of History* (1951).

¹¹⁵ <https://www.cuapress.org/9780813209142/christianity-and-european-culture/>

¹¹⁶ <https://annas-archive.org/md5/74d376e1d0986ab3202c980e065b4ef1>

Dec. 2023 - Reflections on Christian history and Christian hope.

...Dawson's work provides a sweeping view of Christianity's role in the development of European culture, including a cyclical analysis. Dawson writes, in *The Six Ages of the Church* (1960), collected in *Christianity and European Culture* (1998) at p. 34:

In spite of the unity and continuity of the Christian tradition, each of the successive ages of the Church's history possesses its own distinctive character, and in each of them we can study a different facet of Christian life and culture.

I reckon that there are six of these ages, each lasting for three or four centuries and each following a somewhat similar course. Each of them begin, and end, in crisis; and all of them, except perhaps the first, pass through three phases of growth and decay.

First there is a period of intense spiritual activity when the Church is faced with a new historical situation and begins a new apostolate.

Secondly there is a period of achievement when the Church seems to have conquered the world and is able to create a new Christian culture and new forms of life and art and thought.

Thirdly there is a period of retreat when the Church is attacked by new enemies from within or without, and the achievements of the second phase are lost or depreciated..."

Oct. 9, 2025 - Writing about Catholic doctrine and the Catholic Church in human history

...I'm in the process of setting up a new Substack, at which I intend to publish writing about Catholic doctrine and the Catholic Church as an active, living participant in human history.

[Nov. 3, 2025 Update - After thinking more about the kinds of subjects I hope to study during the coming years, and the kinds of things I hope to write about those subjects, I decided that publishing short-form pieces on a website is not a suitable format for the project and deleted the new website.]

I've been inching toward the new writing project for several years, alongside my work on biological product law. After I finish revising and reformatting PDF collections of biological product law writing published at Bailiwick since 2022...I will probably only post at Bailiwick occasionally, to update readers about litigation and legislative reform efforts which explicitly incorporate information about current and historical, Congressionally-authorized non-regulation of vaccines and other biological products by the US-FDA, and related law.

The subject matter for the next writing project includes historical events such as the rise and spread of false teachings or heresies; Catholic counter-arguments, expressed as true Catholic doctrine; and the vocabulary with which false and true doctrines are expressed and distinguished from one another. I hope to focus on Catholic social and political doctrine, including teaching about the Church-State relationship, mostly during the period between the Protestant Reformation launched by Martin Luther in 1517 and the eve of the Second Vatican Council in 1962, with an emphasis on encyclicals and other papal documents written by the popes who led the Catholic Church in the 19th and early 20th centuries.

There are several subjects related to these topics that I don't plan to write about much, if at all, including corruption within the Catholic Church itself.

I'm not making this decision about writing focus because such corruption doesn't occur or isn't a significant factor or element in human history. Corruption does occur and it is a factor.

Yet there is a fundamental and incorruptible integrity within the Catholic Church and within her doctrine, against which corruption attempts are mounted.

I would like to develop a better grasp of the integrity of the Catholic Church, and better facility for expressing the integrity of Catholic teaching, because I think that knowledge and those skills are useful for strengthening faith and for the salvation of souls, including my own, and for strengthening the virtue and stability of human societies. I'm less interested in developing a better grasp of corruption, because I think that knowledge tends to weaken faith and place souls and societies at greater risk of desperate upheaval, vice, sin and damnation.

I also think it's true that corruption attempts, including heresies, are opportunities for the Catholic Church herself to better grasp and better express her integrity, because the attacks on faith presented by heresies (false teachings), move the Church to respond vigorously to protect and guard the faith, and to more clearly express and transmit true teachings across generations of the faithful.

Role of heresy in history¹¹⁷ (The Catholic Encyclopedia, 1910)

The role of heresy in history is that of evil generally. Its roots are in corrupted human nature. It has come over the Church as predicted by her Divine Founder; it has rent asunder the bonds of charity in families, provinces, states, and nations; the sword has been drawn and pyres erected both for its defence and its repression; misery and ruin have followed in its track.

The prevalence of heresy, however, does not disprove the Divinity of the Church, any more than the existence of evil disproves the existence of an all-good God. Heresy, like other evils, is permitted as a test of faith and a trial of strength in the Church militant; probably also as a punishment for other sins. The disruption and disintegration of heretical sects also furnishes a solid argument for the necessity of a strong teaching authority.

The endless controversies with heretics have been indirectly the cause of most important doctrinal developments and definitions formulated in councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture; Patripassian, Sabellian, Arian, and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led to definite dogmas on the nature and Person of Christ. And so down to Modernism, which has called forth a solemn assertion of the claims of the supernatural in history.

¹¹⁷ <https://www.newadvent.org/cathen/07256b.htm>



Adoration of the Shepherds. Bartolome Esteban Murillo