

The Lutheran Orientation of Traditional "Catholicism"

Part One

Many years ago, we began the journey to unravel the tangled skein that is Traditionalism by explaining that the remnant Church had experienced the completion of the Great Revolt. This wholesale abandonment of the faith, foretold by St. Paul, was a process that began in the 1400s and concluded with the V2 rump council in the 1960s and the abrogation of the Latin Tridentine Mass in 1969. As many who first witnessed the development of the Novus Ordo Missae and the anti-Church have rightly observed, its liturgy and the doctrines embraced by the antipopes were nearly identical to those of the Anglican church. Essentially, the appearance of the Novus Ordo church signaled the triumph of those reunionists who had labored since the 1800s to change the Church's attitude toward ecumenism, especially the brand they professed.

As we progressed further into our study of this phenomena, we noted that Traditionalists are very much like the Old Catholics/Old Roman Catholics who refused to accept the definition of infallibility and departed from the Church following the conclusion of the Vatican Council in 1870. These heretics refused to recognize the necessity of a perpetual papacy and the papal privilege of infallibility in matters pertaining to faith and morals. They also denied the Roman Pontiff's universal jurisdiction, particularly over the hierarchy. In our most recent work, Deceiving the Elect, it was pointed out that certain individuals amongst the Traditional leadership perceive Traditionalism in a pagan sense that fits in nicely with the anti-Church's present definition of Tradition. This definition is the same as that found in Bonnetty's initial Traditionalism and also includes tenets of Fideism. The Church has condemned both these systems.¹ We also have condemned the liberal and neo-Modernist elements present in Traditionalism, but still felt that something was missing from the equation.

Now we learn that in essence Traditionalist thought and practice is essentially Lutheran in nature, and is becoming more so with the passage of time. And this does not exclude the above-mentioned tendencies, since these same tendencies were either common to the majority of Protestant sects or contributed to their formation. This Lutheranism inherent in Traditionalism was made known by the scholar Peter F. Wiener, in the 1940s.² This compact work explains in detail many of the errors and puzzling political doctrines held by the majority of Traditionalists, who nevertheless believe themselves to be thoroughly Catholic. The Catholic Encyclopedia³ refers to Lutherans as "orthodox Protestants," and under Lutheranism relates that Luther, in a display of sentimentalism, wished to retain Latin and the elevation in Lutheran services, (although these in fact were not retained) while rejecting any idea of offering a true sacrifice.

¹ DZ 1649

² Martin Luther, Hitler's Spiritual Ancestor, Marian House Publications

³ www.newadvent.org

In analyzing precisely how Lutheranism is closely interwoven throughout Traditionalism, a few distinctions must be made. Insofar as the Mass and Sacraments are concerned, Traditionalists are far closer to the Anglican Ritualists and Old Roman Catholics than they are to the Lutherans. And while they reject the idea of papal supremacy by refusing to elect or recognize a true Pope, they yet retain a certain sympathy for papal supremacy and are quick to support their indefensible position from papal documents when necessary. Traditionalists cannot see the hypocrisy in their supposed rigid adherence to Tradition, for their definition is not the same as that of the Church. Rev. Adolphe Tanquerey tells us that Divine Tradition is preserved and explained *not* by Traditionalists, but only by "the authoritative teaching authority of the Church...the infallible magisterium of the Church's *legitimate* pastors." ⁴ Unfortunately Traditionalists do not possess legitimate pastors. And according to Wiener, hypocrisy is one of the major indicators of Lutheran affiliation.

Now we must proceed to Wiener's analysis.

In laying the foundation for what is to follow, Wiener makes several essential observations. To begin with, he notes that Luther is perceived throughout history as the quintessential good guy, the liberator of the common man from the intellectual tyranny of Rome. That this is as far from the truth as it gets is evident from the sources he later quotes. He then goes on to distinguish Luther's Protestantism from Anglicanism, Calvinism and Protestantism in general, including even Lutheranism as it exists outside Germany. Wiener quotes the scholar Troeltsch as denying, in fact, that any sort of Protestant unity is even possible, something Catholics have always maintained. He goes on to explain that Lutheranism is something specific only to Germany and is first and foremost the religion and political system of that country only. According to Wiener Luther did precisely what the Liberals did at the Roman rump council in the 1960s: he realized that the common man needed an outlet for his growing intellectualization of religious truths and became the proponent of rebellion and self interest as a legitimate outlet of this self-realization. In the 1960s it was Catholic Action that became the vehicle for "modernization" in the Church. Luther appealed to the serfs for support, promising them not only greater religious freedom but greater freedoms civilly as well, appealing to his own interpretation of Scripture to justify this. Wiener concludes that above all Luther was a politician and his Reformation was both religious and political.

Luther's evil life and its effect on Germany

While most Catholics already have a low opinion of Luther for obvious reasons, no Christian of any description could possibly be proud to call him the founder or co-founder of their religion. To begin with, Luther's separation from the Church occurred because he was mentally unbalanced, not because he had any valid complaints against the Church. Wiener quotes several different Protestant sources, ⁵ among them his biographers, who document Luther's mental condition. They variously describe him as

⁴ Manual of Dogmatic Theology, Vol. I, 1959

⁵ Protestant in this essay is used to describe all those religions except German Lutheranism

psychically abnormal, mentally unstable, suffering from chronic depression and possessed of both a persecution complex and delusions of grandeur. Before Luther departed from the monastery, his fellow monks at Wittenburg believed he was possessed by the Devil. These mental symptoms only worsened as Luther approached his later years. Luther also seems to have suffered from obsessive/compulsive ideas concerning sex and the Devil. Wiener emphasizes that Luther's written works are generally filthy in nature, sometimes descending to outright pornography, and often cannot even be quoted at length. Luther fornicated with his future wife, a former nun, for months before marrying her and had little use for the female sex. It seems unlikely that he was faithful to his wife; he was a heavy drinker and glutton who openly advocated bigamy. "Contenance is not in me," Luther declared. He also advised: "If your wife does not want [you], take your servant...It is not forbidden that a man should have more than one wife." Wiener notes that his contemporaries all agreed he was "addicted to over-drinking." Luther also stated he was "A man... prone to be swept off his feet by society, drunkenness and the torments of the flesh." These he all ascribed to the influence of the Devil.

Luther considered himself superior to the Fathers and their teachings. He often referred to Himself as "Christ" and "prophet to the Germans." He told his followers, "When you obey me you are without a doubt obeying not me but Christ," usurping the place of the Pope. Amazingly Luther also wrote, "God is stupid," and "I did not believe in Christ." He accused Christ of committing adultery with Mary Magdalene and other women in Scripture, a heresy found in the beliefs of both the Mormons and Priory of Zion devotees. He also called the Apostles "scoundrels." Since blasphemy came so easily to Luther it is not surprising that lying seemed to come second nature to him as well. Wiener begins under this heading: "One of the most fundamental, if not the most fundamental principle of Christian ethics is to speak the truth, the whole truth and nothing but the truth...Without it there can be no Christianity." He refutes those historians who have called Luther "the truthful." Predictably Luther condemns lying himself. But then there is the reality. Luther wrote: "I consider everything allowable against the deception and depravity of the papal antichrist." The historian Janssen accuses Luther of falsifying "arbitrarily and intentionally...a large number of [Scriptural] passages in support of his new doctrine." Luther also wrote: "What harm could it do a man if he told a good lusty lie for a worthy cause...?" And: "To lie in a case of necessity or for convenience or in excuse — such lying would not be against God." And again: "Lying is a virtue if it is indulged in for the purpose of preventing the fury of the Devil or [preserving]...honor, life [etc...]." These and other outrageous statements caused one of Luther's biographers to comment: "Luther was a man to whom the idea of truth for truth's sake meant nothing at all." Christ's condemnation of the Pharisees is easily applied to Luther: "You are of *your* father, the Devil, and the desires of your father you will do. He was a murderer from the beginning... Truth is not in him." ⁶

Wiener repeatedly points out that Luther's writings are "a mass of contradictions," allowing the ex-monk to appear to teach one thing one week and its exact opposite the next. His biographers Funcke-Brentano are quoted as ascribing this aberration to his

⁶ John 8:44

"neurotic temperament." In other words Luther, like his syphilitic contemporary the equally gluttonous and lecherous King Henry VIII, was not even a fit human being, far less a religious leader. For this reason, the followers of these two men had no basis for their confidence in them. Luther's condition is an excellent case in point for why the heads of religious institutes should closely examine the character of those entering their institutions and carefully monitor their progress in the spiritual life. Basically Luther taught more by example than by his writings. His fruits were the testimony of his life ministry. Wiener says he was so well liked because he encouraged the vices of his followers. He attributes the decline of German morals and intellectual life directly to Luther, remarking, "The degradation of womanhood and the taking away of all the sacred character of marriage..." reducing it to a "purely outward carnal union...is one of the main reasons why Germany with Luther began its unchristian way down the hill...He forced back upon Germany a belief in [false] miracles, superstitions and [false] mysticism...The Germans preferred to imitate Luther's practical example and ignore his teachings." The end result, Wiener states, was moral chaos. But Luther's schizophrenic behavior caused even greater damage in the areas of doctrine and philosophy.

Luther and the death of reason

In Imposter Popes and Idol Altars we quoted an article from the December 1945 issue of Homiletic and Pastoral Review entitled "A Schizophrenic Generation." Without realizing it, the author had described the exact state existing should one adhere to Lutheranism. What was not mentioned in this article was the necessary prelude to such a state — the abandonment of reason. Here is the real key to Luther's contradictory nature and his hypocrisy. Wiener states that there was nothing at all reasonable about Luther. And this is so primarily because Luther was a man addicted to his passions and the expression of them. He vehemently cursed the papacy and reportedly could pray, write and preach only while in a fit of rage. His appetites were admittedly indulged at will. His mental state was volatile at best. This is not a man who could obey the dictates of reason. On account of this, Luther called reason, "The Devil's greatest whore...Reason is contrary to faith...Reason wishes to be considered wise, and thinks that whatever she says comes from the Holy Ghost." As Wiener aptly observes: "[It] is in his hatred of reason that we find the seeds of the German belief in a *romantic world*, of the distrust of anything logical and reasonable. "

Here we see a sentimental attachment to the arias of Wagner, the fairy tales of the Brothers Grimm, the pagan mythology of pre-Christian Germany. Wiener goes on to explain how Luther's filthy language and temper, his irrational manias and delusions caused him to fear and dislike reason. That reason is contrary to faith is a heresy condemned by Pope Pius IX.⁷ The Catholic Church always has maintained that human reason in the service of religion is man's greatest gift to his Creator. This is the teaching of St. Thomas Aquinas, whose system of scholasticism has ever guided the Church in matters pertaining to reason. This is the example of the canonists and scholastics, who ably demonstrate the truths of faith in harmony with Catholic teaching and human reason.

⁷ DZ 1635

The age of Enlightenment was an adverse reaction to the rejection of reason, exalting human reason unfettered by the direction of religious belief. Luther not only reduced the Germans to a state just below that of animals; he sparked a reaction to the results of his system from abroad. And if the German could not reason, or need not bother to do so, what else was left but to follow the dictates of his own uneducated conscience, polluted by the contradictory teachings of Luther? "Do as thou wilt" became the order of the day. It was as Jacques Maritain said: **"Luther delivered man from the intelligence, from that wearisome and besetting compulsion to think always and think logically."**

This non-thinking credo was further enforced by Luther's dualistic teachings on the nature of justification and being. Most Catholics know that the Council of Trent condemned Luther's teachings on justification. According to this heresy, man is saved solely by faith; he need not confess, make amends, do penance or perform good works. This Lutheran tenet was the result of Luther's falsification of Scripture. In Rom. 3:28, which states "For we account a man to be justified by faith, without the works of the law." To this Luther added the word "alone" following faith. Luther wrote: "God does not need our actions...All He wants is that we pray to Him and thank Him...Faith cancels all sin." Incredibly Luther announced: "Christianity is nothing but a continual exercise in feeling that you have no sin...Be a sinner and sin boldly, but believe more boldly still." This heretical teaching is in direct contradiction of St. Thomas, who teaches that in order to *act*, we must first *be*. In other words, as Wiener notes, according to Luther there is no relationship between thoughts, words and deeds as we proclaim in the Confiteor. Thoughts do not lead to the spoken word and the spoken word does not prompt one to act. Belief is simply belief and one can act as one pleases as long as one believes. One can passively, then, nod, smile and partake of everything pleasant in religion; sin and never pay the price. This is schizophrenia at its worst. One is never required to model one's beliefs, to do brave and daring things for love of God, to suffer with Christ, or be the object of contempt and ridicule. As Rev. Furfey wrote: "Catholics should be pariahs in a worldly society...How do we hope to escape suffering if we call ourselves His followers?"⁸

At the end of this section, Wiener, an Episcopalian, comes to the only conclusion any right-thinking Christian could hold: "Christianity is a totality, a total state of mind, a total way of living. Either we accept the complete code of Christian ethics, or we are no Christians...Christianity, if it ever should work, cannot be applied in convenient bits and pieces — such as going to Church and Holy Communion. It is a total code of life and morals, thought and action." But Luther had yet to carry his philosophy one final, destructive step further, a step that answers one of history's most perturbing mysteries. It also offers a key to the upbuilding of a military Frankenstein that very nearly destroyed the world.

⁸ The Mystery of Iniquity, 1945

Luther and the State

Thousands of German peasants followed Martin Luther's teachings on Christian freedoms. To these people, oppressed for centuries by Germany's vicious Teutonic Knights, then their rival tribunal, the Holy Vehm or Fehme, freedom from persecution, oppression and fear was the most precious commodity imaginable. Some of the German emperors and princes collaborated with the Fehme and in this way kept the serfs and those in newly acquired territories in line and afraid to rebel. The Fehme was to serfs and the common man what the Ku Klux Klan was to African Americans at the height of its reign of terror. Popes had attempted without success to curb the moral excesses of the Knights and the Fehme, especially where forced baptisms were concerned. But relations with the emperors, never satisfactory, were rocky from the time of the Crusades and beyond. And it appears that even those among the German nobility who did not cooperate with the tribunal were at their mercy. Some historians claim the papacy was to blame for the Fehme and its terror tactics, and it appears that certain less erudite members of the clergy may have collaborated with these thugs. The Fehme, however, hid under the righteous cloak of religion but cared only for conquest and empire; wine, virgins and murder. It was into this atmosphere that Luther came, making his promises of freedom and encouraging the serfs to negotiate with their masters.

Wiener affirms that historians credit Luther as "the creator and leader" of the whole peasant movement. The peasants, under Luther's guidance, presented 12 very civil and constrained articles of reform to their masters. Luther chose to travel the middle road, not siding with either party. He accused the masters of tyranny and oppression and warned the peasants to be ready to suffer persecution willingly. This was the beginning of the Peasants War of 1525. With the chips down, Luther soon decided it was in his best interests to side with those in power. In an infamous pamphlet, he abandoned the peasants to the princes, called them robbers and murderers and incited the princes to "crush them, cut their throats, drive, beat, throttle, hang, burn, behead and torture [them]." This was their just desserts, he maintained, because they "serve the Devil" and rulers were expected by God to take them in hand and keep them there. Even his close friends were frightened for the peasants and begged Luther to soften his stance, but he refused. When the war inevitably arrived, horrible atrocities were perpetrated against the peasants, thanks to Luther's provocation. Historians estimate that over 100,000 were brutally murdered, with "the mildest way for the victims [to die being] to have their heads chopped off with an axe." In the end, Luther righteously took credit for the massacre announcing, "It was I who slew all the peasants in the insurrection, for I commanded them to be slaughtered." So much for Luther's love of freedom and the common man. Anything he had ever laid at Rome's door paled in all comparison to this brutal betrayal.

This marked the convenient change of Luther's official politics from tolerance, personal rights and freedom to the absolute right of authorities to rule their subjects with a rod of iron, i.e., the promotion of absolute dictatorship. Luther wished to beguile as many into his new religion as possible and he correctly read the political signs of the times in appealing to the peasants and appearing to help intercede for them with their masters. But once the outcome became clear and he realized that the princes might blame him for any loss of property and prestige, he did his about face. Thus did Luther win on all sides, for

he retained, even strengthened his standing with the princes. His remaining followers did not dare speak out against him or change their religious affiliations. He was seen as the prophet of the entire affair, as the savior and the vindicator of the German princes, and this set a precedent for future events. Papists were regularly persecuted and had been all along, as they were in England, simply for their religion. And we have the similar persecution of the Anabaptists, who had the audacity to continue preaching freedoms and "the abolition of all class distinctions." Now Luther's religious preeminence was at stake. He rightly assumed that with the princes, one hand would wash the other. The Anabaptists were as cruelly mowed down, again at Luther's insistence, as the peasants had been. A Prof. Grisar attributes this to Luther's "changeableness and want of logic," but Wiener expands on this evaluation.

"Luther was much too clever not to see that he had contradicted himself...It is then that he elaborates his fateful theory of two moralities, two lives, two authorities." It is here, then, that Luther descends into utter madness; indisputable schizophrenia. "Every Christian leads a double life — one faithful and spiritual, the other as a citizen or a worldly one...A Christian must know nothing and possess nothing in the world...A prince may indeed be a Christian, but *he must not rule as a Christian*...I have hoped...men might be led by the Gospel. But experience has taught me that in contempt of the Gospel, they need to be contained by laws and the sword...If anybody has the might, he obtained it from God. Therefore he also has the right." Here we have the Satanic Modernist duality condemned by the continual magisterium, particularly Pope St. Pius X in Pascendi.⁹ This is but Luther dutifully mouthing the political folderol of the German emperors of the past. Henry IV circa 1080 was the first German emperor to claim "sovereignty by Divine Right over mankind and the earth."¹⁰ Since then this theory has been repeatedly condemned, in all its variations, by the Catholic Church.¹¹ This principle is still in use today, however, in America's justice system. Describing the ownership of children by the state as *parens patriae*, the award-winning New York teacher and writer John Gatto credits its origin to the very creation of America's government. He notes that the principle represents a radical departure from later European views of the family, reflecting instead the power of "old-time, absolute kings."¹² Luther encouraged and supported the emperor(s) and princes to shake off the yoke of Rome and all trace of its existence. In exchange for unlimited power, German rulers were only too happy to oblige. Wiener also shows how Luther urged the princes into censorship of those not in sync with his Augsburg Confessions. A political prison also was set up for those preachers who dared to teach doctrines other than his own. All these egomaniacal excesses of Luther can account for the reinforcement of this bitter rule by fear and intimidation, resulting in the reactive herd instinct and blind obedience on the part of subjects. That no revolution ever successfully played out in Germany proves the atmosphere of resignation, unthinking acceptance and unflinching obedience created over the centuries by the Teutonic Knights, the Fehme and Luther's support of the princes.

⁹ DZ 367, 1618, 1620, 2146

¹⁰ The Thousand-Year Conspiracy, by Paul Winkler, 1943

¹¹ Our Apostolic Mandate, Pope St. Pius X, 1910

¹² The Under-ground History of American Education, 2001

This, Wiener emphasizes, was the breeding ground for all that would befall Germany in the World Wars.

Luther on war

Luther encouraged German subjects not only to be obedient but also to obey with joy when called to war. "As a member of the state, man has to rob, murder and fight with joy as long as he lives...A war declared out of revenge is a just and orderly work...It is the duty of the prince to strike before his opponent does...God the Almighty can order a prince at any time to start a war." (These sentiments ring a bell when we think back to the early days of the present war on Iraq and the objections raised that Pres. G.W. Bush was avenging his father through this war.) Wiener notes that Luther glorified war, even if it was unjust. War must be fought, according to Luther, "even if it should be mistaken and sinful." First, in his placating days, Luther states that "Armed resistance can in no way be reconciled with Scripture." After his shameful desertion of the peasants, Luther suddenly decided that "Christ Himself and John the Baptist praised war." He urged leaders to stockpile armaments and not to go slowly in a war. He even told them that war is "a holy and necessary task," echoing the Muslim call for Jihad. Ever since Luther's support of conflict, countless Lutheran ministers have preached holy war from German pulpits. The German people could scarcely fail to relate this teaching and endorsement of war to religious fervor and love of the Fatherland. And it cannot be denied that since this time the Germans have engaged in war after war.

Luther and the Jews

Luther "campaigned" for his new religion based on what he considered to be the Catholic Church's mistreatment of the Jews. "The Catholics have treated the Jews as if they were dogs and not men," Luther wrote. "[They] have done nothing but vilify them and rob them of their property." Yet true to form, once he had established himself he reversed his opinion. "They poison wells and kidnap children," he later stated. "They are veritably a mixture of all the depraved and malevolent knaves of the whole world over...Jewish doctors believe they find favor with God if they torment and furtively kill Christians...A more bloodthirsty and vindictive race has never seen the light of day...The Jews are malignant snakes and imps...It is our own fault that we have not avenged the sacred blood of Our Saviour and the innocent blood of countless Christians and children, it is our own fault that we have not annihilated the Jews but placidly let them stay where they are despite all their murders..." And so the diatribe goes. Griener says his worst utterances are too filthy to be repeated. Luther also published his own anti-Jew code centuries before Hitler would come to power. In it the Reformer suggested that:

- Jewish synagogues and all their prayerbooks and literature be burned
- The houses of the Jewish people be burned as well
- They be deprived of all their belongings
- They be barred from moving freely about the country
- They all be herded under one roof
- Their rabbis be forbidden to teach
- All Jewish children be put to hard labor or driven out of the country.

Historians called Luther's anti-Jewish hate-mongering "mad fanaticism," calculated to "provoke the people to an unchristian persecution of their Jewish neighbors...Official reports go to prove that the cruel persecution of the Jews was no mere paper measure." Dr. Lewin wrote that all future "anti-semitic decrees had their origin in Luther." Griener comments that Martin Luther died plotting a wholesale and violent attack against the Jews which the German princes failed to carry out. The full harvest of his hatred would be gathered by yet another antichrist at a later time.

Hitler cashes in on Luther's legacy

Luther set Germany apart as a nation and his preachers perpetuated his unsavory teaching and views for centuries following his death. Germans were schooled as obedient warriors, fiercely loyal to the Fatherland, a chosen race favored by God, and were encouraged to show no mercy to the common man, Catholics or Jews. He prayed "that scholasticism would soon disappear and all Germans become the children of God...Germany has always been the best country, the best nation..." Luther's rejection of reason, his immorality, absolutism, nationalism, warmongering and many hatreds condensed Germany's culture into the narrow and peculiar form it assumed in the 20th century. He continuously sought "the unity of all German speaking people," teaching that Germany was a riderless horse in search of a horseman. The Germans finally found that horseman in their Fuehrer, Adolph Hitler.

From all of what is presented above, none can doubt that Germany was the proving ground for racial and class hatreds and governance by force and violence alone, a ground well-tilled long before the Nazi regime came into being. World War I saw the Kaiser once again striving for world dictatorship based on Emperor Henry's convictions a century before. Wiener explains that the wars were really a clash based on who would head this dictatorship, the "Internationalists" (read here the Illuminati) or the National Socialists. Pope Pius XI, in writing his last encyclical forbidding persecution of the Jews, understood this squaring off. This became the basis for World War II, as explained in Imposter Popes and Idol Altars.¹³ Winkler insists that Communism was a system set up for Germany and later Hitler to deflect from philosophically and militarily. Other sources seem to indicate the "setting up" was accomplished with British and American money, in the hope that this would cow Germany into limiting her military expansion. This affords a closer look at the inner goings-on of the secret societies, and as Winkler would tell us, the Teutonic Knight in particular. The alchemic philosophy ever at work in Freemasonry is the constant and syncretic "thesis, antithesis, synthesis." Hitler proved very useful to this philosophy of social manipulation.

At the beginning of World War I, a pamphlet was issued by the German government worthy of Hitler himself. It only proves what is stated above: Hitler merely reaped the bountiful harvest sown by Martin Luther. This pamphlet warned the world what they could expect from Germany. The Allies were told that WWI was "Luther's idea come true." They heard that "Christianity [the Lutheran variety] is the religion of war, and that

¹³ See www.betrayedcatholics.com to order this work

Germans preach a "German, a national God." One Lutheran preacher declared: "I am proud to preach the religion of might and what our enemies call barbarism." Despite these hateful boasts, WWI ended in defeat for Germany. As Wiener explains, the German government pretended for a time to incline to Internationalism, simply as a ruse to allow them to recover sufficiently before making yet another pass at the world. When Hitler came to power in the late 1920s, the Lutheran pamphleteers wholeheartedly supported him. After years of attending International congresses to promote world peace, the Germans could now drop the mask and be themselves. Internationalism, "the sweet-sentimental and sentimental-weak Christianity" of their opponents dissolved overnight, and the Third Reich was born.

As von Kirchman remarked, "Luther...is not the reformer, but the devastator of faith and Church." Lutheranism from WWI on became synonymous with Nazism. Hitler's satanic treatment of Jews, Catholics and those mentally and physically defective is well-documented fact. It is exceeded in its monstrosity only by Stalin's murder of Christians and Catholics in Russia. Hitler was, mentally and politically, Luther reincarnated. His fits of rage, egomania, paranoia, immorality, and delusions of grandeur are well documented. Mein Kampf is testimony to his political and spiritual beliefs. In the end it was Hitler who carried out Luther's last project: the incarceration and extermination of the Jews. Had circumstances allowed, he would have destroyed the Vatican and as many Catholics as possible. This last task, however, is most likely reserved for the Stormfuehrers of the Fourth Reich, now waiting in the wings for the signal to be thrown and the New Order to begin. Internationalism will struggle to the death with National Socialism for world control. In the meantime the Internationalists are content to allow Germany and her American and South American sympathizers free reign to do their worst, in order to clear the way for the New *World* Order. To give Americans some indication of where they are headed Wiener states: "Christianity and a conservative political power became identified with each other, as well as piety, love of power, purity of doctrine, and the glorification of war and the aristocratic standpoint." In many respects, the same could be said of America today with her stance of manifest destiny, her democratic mission to all nations, the glorification of civil and military service to the exclusion of all else, and the fat cat attitudes of the Mayflower families still in power.

Wiener sums up his work by condemning the Lutheran-German idea of religion and political superiority; the anti-intellectualism and willful stupidity which deliberately encouraged the creation of an unquestioning and obedient warrior nation. He quotes a leading French cleric, Fr. Pasquier, who admits, "Too many German Catholics have proved (during the war) that they are marked Lutherans." Too many indeed, and they are still with us. This we will address below.

Part Two

Religious aspects

Here we will compare Traditionalist traits and tendencies with those found in the Lutheran religion under two heads: religious and political. The better-informed Catholic reading this work already knows where it is going. The resemblance of those passing as

Traditionalists today to the Lutherans as described by Wiener is too obvious to need much explanation. One thing, however, that Wiener as a Protestant does not include in his work is the damage done by false ministers among the Lutherans. In addition to all the other problems introduced by Luther, there were no valid Sacraments or sacrifice to sanctify the people. Luther claimed he received his mission directly from Christ when he wrote:

"God has appointed me for the whole German land...Whoever obeys me not, despises not me but Christ." God appoints his bishops only through the Roman Pontiff. Those claiming appointment by God have been condemned as heretics.¹⁴ Yet like the Lutherans, certain Traditionalist priests and bishops boldly claim such Divine appointment outside Church law and teaching.¹⁵ In this they follow the example of Luther. St. Francis de Sales tells us: "Never was anyone extraordinarily sent unless he brought a letter of credit from the Divine majesty...The vocation of pastors and Church rulers must be made visibly...What business had you to hear and believe them without having any assurance of their mission?"¹⁶ This subject of jurisdiction has been treated at length in many different places. Without a true Pope, there can be no jurisdiction and none outside the visible reality of the Papacy can legitimately confer the Sacraments. To do so constitutes sacrilege in both the giver and receiver. This has been more than adequately explained for over 20 years.

Hypocrisy is one of the major indicators, according to Wiener, of Lutheran affiliation.

And is it not hypocrisy to pretend not to know or believe a certain teaching, and act as though it was unnecessary for belief? If one truly believes jurisdiction is necessary for sacramental licity, and one *must* believe it as a tenet of Catholic faith, one cannot use priests not sent by proper bishops in obedience to a true pope. This teaching has existed since Apostolic times and this can be proven from Scripture.¹⁷

*Rev. Adolphe Tanquerey tells us that Divine Tradition is preserved and explained **not** by Traditionalists, but only by "the authoritative teaching authority of the Church...the infallible magisterium of the Church's **legitimate** pastors."*¹⁸ Here we see hypocrisy in the very name chosen by these pseudo-Lutherans. No one true to Tradition could fail to acknowledge a true pope, or neglect to follow all the teachings of the continual magisterium. Those choosing to follow pastors not in communion with the magisterium do not follow legitimate pastors and therefore cannot pretend communion with the true Church.

Adolph Hitler stated: "I do insist on the certainty that sooner or later, once we hold power, Christianity will be overcome and the German Church established. Yes a German Church, without a Pope and without the Bible, and Luther, if he could be with us, would

¹⁴ DZ 498

¹⁵ See The Soul Snatcher Chronicles, Pt. I, a free download at www.betrayedcatholics.com

¹⁶ The Catholic Controversy, 1886

¹⁷ Acts 15:24

¹⁸ Manual of Dogmatic Theology, Vol. I, 1959

give us his blessing." ¹⁹ Luther: "I consider everything allowable against the deception and depravity of the papal antichrist." Little need be said of Luther's hatred for the Church and his contention that the popes were antichrist. It has long been known and regarded with horror by Catholics. It is not coincidence, however, that many Traditionalists share Luther's distaste for the papacy. It goes hand in hand with the belief that the State, not the Church, is the end all, be all. One cannot serve both God and Mammon. Hitler was involved with the occult and various secret societies, whose stated aim is to rid the earth of Christianity. His German church most likely would have been organized along Gnostic lines. Pope St. Pius X condemned the Modernists for their desire to eliminate the papacy. "[The Modernists] propose to remove the ecclesiastical magisterium itself by sacrilegiously falsifying its origin, character and rights, and by freely repeating the calumnies of its adversaries." ²⁰

Traditionalists cannot be bothered with a pope. Like the Germans under Luther, they want an easy life. They gravitate to those who will acquiesce to their wishes and indulge their wants. A true pope (at least one they could not control or intimidate) would be death to their independence and might not tolerate their nonsense, so they cannot afford one. They pay lip service to past popes, knowing that it is expected of them, but that is the extent of their acknowledgement of the Primacy. They persist in denying that a Pope is necessary for the Church to exist, flying in the face of dogma and all reason. They may fool themselves and certain others, but someday they must face the Good Shepherd who entrusted the keys to St. Peter.

The Catholic Encyclopedia states that Lutherans are "orthodox Protestants," and under Lutheranism relates that Luther, in a display of sentimentalism, wished to retain Latin and the elevation in Lutheran services, (although these in fact were not retained) while rejecting any idea of offering a true sacrifice. Another example of Luther's sentimentalism can be found in his teachings on sin: "Christianity is nothing but a continual exercise in feeling that you have no sin..." Isn't it true that most Traditionalists stress their orthodoxy in contrast to Novus Ordo church belief? Legally and dogmatically speaking they cannot receive the Sacraments from the hands of ministers not sent by a bishop in obedience to a true pope. Isn't such reception despite Church teaching, then, sentimentalism of the basest kind, particularly since mortal sin is involved? Isn't it a matter of feelings and not the intellect dictating what will be believed in Christ's Church and how it will be believed? The Catholic convert Arnold Lunn describes the mechanics of this process of self-deception quite well in his little work Now I See. "Modern prophets appeal to a funny feeling inside, a feeling that they are right and other people are mostly wrong...This funny internal feeling (FIF) responds, so [they] feel, to some objective reality...The orthodox Protestant who still accepts the Catholic doctrine of the Trinity, but who rejects the authority of the Church to define this dogma, must fall back on FIF."

¹⁹ Hitler's Speeches, Prof. N.H. Baynes, editor; 1942

²⁰ A Catechism of Modernism, Rev. J.B. Lemius, O.M.I; founded on the encyclical Pascendi dominici gregis, 1908

Pope St. Pius X has another word for FIF; he calls it heresy. In explaining how FIF operates, St. Pius X wrote: "*Fideism* [a heresy] excites in a soul with a propensity toward religion a certain special *sentiment* without any previous advertance of the mind...and this sentiment possesses...the reality of the Divine and in a way unites man with God. It is this sentiment to which the Modernists give the name of faith." Pope Pius X goes onto explain that this religious sentiment must "vitaly assimilate" what it perceives as truth somehow, and so whatever these Modernists wish to embrace (outside the faith) is therefore "sanctioned by the heart," and not the intellect. The Pope concludes: "Sentiment and experience alone, when not enlightened and guided by reason, **do not lead to the knowledge of God.**" ²¹ Catholicism is necessarily an affair of the intellect, seat of the soul. Deal reason out and sentiment in and you have Lutheranism and all the other Protestantisms. Reason will be discussed below.

Luther taught: "When you obey me you are without a doubt obeying not me but Christ." Thus he was usurping the place of the Pope. This is the claim, unspoken or not, of every Traditionalist minister now operating. Traditionalists are in awe of their "priests" because they must depend upon them to receive the Sacraments and attend Mass. They cannot afford to cross them or alienate them in any way. These men teach them that they should rely on the teachings presented and spiritual direction given only by themselves, not on other teachings or studies undertaken on their own. The character of these men's orders (which are doubtful at best) intimidates Traditionalists. They often are bullied into intellectual submission by the seminary training these "priests" boast, which is

- a) usually woefully insufficient by pre-1959 standards,
- b) comes from non-Catholic sources in whole or in part, and
- c) in some cases is practically lacking altogether.

Scarcity of such ministers, too, is a problem, and this is one more factor that prevents those relying on them for spiritual goods from asking logical questions and objecting to flagrant abuses. So it is no wonder that Traditionalists learn to distrust themselves and rely on passive learning without the opportunity to check out the veracity of what is being said or taught.

"Lying is a virtue if it is indulged in for the purpose of preventing the fury of the Devil or [preserving]...honor, life [etc...]" Traditionalists, often unknowingly, lie to themselves, erroneously believing they do so without sin. Because many Traditionalists often, from human respect, do not correct their ministers or their co-religionists who do not teach the truth, they also commit sins of omission in this regard.

Luther's mental condition is an excellent case in point for why the heads of religious institutes should closely examine the character of those entering their institutions.

As we well know, many candidates for the priesthood over the past 50 years or so were poorly screened, resulting in the pedophile problem, homosexuality, drinking, drug abuse and mental problems among priests and religious. The Church teaches that mental troubles generally underlie sexual deviance and addictions. That Luther's teachings were

²¹ A Catechism of Modernism, Rev. J.B. Lemius, O.M.I; founded on the encyclical Pascendi dominici gregis, 1908

the ravings of a very disturbed man should give pause to well-meaning Protestants. It is one thing to follow someone's teachings when you believe them to have led sound, moral and spiritually well-grounded lives. It is quite another thing to learn that this is not the case at all and they actually were portrayed as something they were not. Traditionalists should be shocked and outraged that their sect could even be identified with a Protestant, far less one such as Luther. They should ask themselves why there are so many similarities between their sect and Luther's and honestly search their conscience to determine what should be done to address this problem.

Luther's writings are "a mass of contradictions."

As Wiener said, these moral and doctrinal contradictions are signs of a disturbed mind. Holding two opposing opinions at the same time is insanity, especially in the field of doctrine, for God's truth is one. It is lying and hypocrisy, for either one has to be totally insane to believe in this fashion or a master manipulator, a con man adept at seducing as many as possible, for whatever motives. With Luther it appears to be a little of both. In Traditional writings, contradictions are often found on the same page of what is passed off as doctrinal essays, or listed along with core evidence for some particular theory. When pointed out they are ignored, as if truth can be a two-headed serpent and still remain the truth. As Wiener rightly stated, the most fundamental Christian principle is to speak the truth, the whole truth and nothing but the truth. Christ told us that He is the ultimate truth. If the religion claiming to be His own is engaged in lies and half-truths, we know that it is not what it claims to be.

*Luther called reason, "The Devil's greatest whore...Reason is contrary to faith...Reason wishes to be considered wise, and thinks that whatever she says comes from the Holy Ghost." As Wiener aptly observes: "[It] is in his hatred of reason that we find the seeds of the German belief in a **romantic world**, of the distrust of anything logical and reasonable.* The majority of Traditionalists are not reasonable, nor will they be reasoned with. Much of this is traceable to the same methods Luther encouraged the German Princes to use. Substitute "priests" for princes and the picture becomes clear. As one man put it, it is not so much that history repeats itself; some men set out to repeat history. This is true of the Traditionalist situation. All know from Scripture that when the shepherd is struck, the sheep will scatter and the wolves are at the ready.²² Luther knew the peasants were ripe for his doctrines because they had been oppressed for so long. They were easily convinced that Lutheranism was the true religion and Luther could and would help them. Likewise with Traditionalist leaders and "clergy." They realized that most Catholics were not well-educated in their faith nor were they especially devout. They knew that the laity were interested primarily in maintaining the status quo in order not to look out of place socially. In other words, they simply wanted a place to go for Mass on Sunday and a priest to absolve, communicate, marry and baptize them. They were tired of changes, tired of arguing to defend the faith and they wanted things to just be as they were. Most were passive receivers, followers content with religious externals and happy to believe whatever they were told concerning the crisis in the Church.

²² Matt. 26: 31

Rev. Denis Fahey traces Luther's teaching on reason to the 14th century preacher William Ockham. [From Melancthon on Luther]: "Luther was able to quote from memory Biel and d'Ailly...He was deeply versed in Ockham's writings." Fahey continues: "Ockham exalts faith and lowers reason...Luther as usual goes further." ²³ Both Ockham and d'Ailly were Gallicanists who supported the teaching that the Pope is not infallible in faith and morals but rather can fall into heresy as a true Pope. During the Great Schism these men favored the idea of a council called by people and clergy. They suggested that in order to resolve the schism this council should convene to judge the various papal claimants, one of whom was a true Pope, (Gregory XII). These errors were later condemned as heresy by Pope Pius IX and at the Vatican Council. ²⁴ Traditionalists also hold many tenets of Gallicanism since Luther was imbued with the teachings of Ockham and d'Ailly'. ²⁵

None remembered, if they had ever read it, Pope Pius XII's teaching in Mystici Corporis Christi that the Church cannot exist without a visible head. All was reduced to the crisis and necessity. The true foundations for this so-called necessity is found in Pope St. Pius X's Pascendi. "Dogma is born of a *species of impulse or necessity*, by virtue of which the believer is constrained to elaborate his religious thoughts, so as to render it clearer to himself and others....For them the Sacraments are a resultant of a double need, for...everything in their system is explained by inner impulses or *necessities*." ²⁶ Popes were necessary in normal times but these times were not normal. We had to "do the best that we could." Forget the fact that never had the Church been without a true pope for more than a few years at a time; forget Christ's promise that Peter would have successors to the very end. Necessity could be invoked to justify the Mass and Sacraments during a deliberately created interregnum, but hypocritically, not to elect a pope. All became relative because father so-and-so said a papal election is impossible, and Traditional ministers "really *do* have jurisdiction," (but nowhere can proofs of this be found, of course). Catholics fell in line behind these unreasonable men just as inexplicably as the Jews had been loaded without a fight into freight cars and shipped to their death a scant 20 years before. Only this time *faith* died in the gas chambers, and none protested its destruction or for that matter even realized it had expired.

"Luther delivered man from the intelligence, from that wearisome and besetting compulsion to think always and think logically." Traditionalists, and nearly all non-Catholics, in fact, have fallen prey to spiritual sloth. And there is a component to this sloth that makes it a double sin. That component is indifference to the rights of God, the Creator, in favor of the rights of the creature. God's rights are violated anytime anyone steps outside the boundaries He established for belief and worship, i.e., the Catholic religion. That Peter must always be the Head of the Church is a Catholic dogma too well known, even among Protestants, to admit of any ignorance among Catholics. But as Pope

²³ The Mystical Body of Christ and the Reorganization of Society, 1943

²⁴ DZ 1319, 1322, 1839

²⁵ For a more detailed study of this heresy see Deceiving the Elect and The Soul Snatcher Chronicles, Pt. I, free downloads at www.betrayedcatholics.com

²⁶ Pascendi dominici gregis, against the Modernists, 1908

St. Pius X observed in his Pascendi, dogma is only a "secondary formula," falling behind sentiment as the true rule of Modernist belief. Traditionalists as a whole feel it is "right" not to elect a Pope and to let the crisis run its course. Therefore they baptize with FIF what they cannot logically hold. St. Pius X describes this process as follows: "The intellect, encountering sentiment, directs itself upon it and produces in it a work resembling that of a painter who restores and gives new life to a picture that has perished with age," (a simile taken from Modernist writings).²⁷ In other words, the Modernists presumptuously color Divine Truth. Willful ignorance of the truth exists when one has the means to dispel such ignorance yet fails to use those means. This is the teaching of the Church. Acts 17 tells the story of the Bereans, a people evangelized by the Apostle St. Paul. Paul previously had tried to "reason" with the Thessalonians "out of the Scriptures," but they chased him from the city. The Bereans, on the other hand, "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched into the Scriptures daily, whether these things were so...Therefore, many of them believed." If Traditionalists do not believe those warning them of their errors, it is precisely because they have not examined the proofs of those errors. This is the sin of blasphemy against the Holy Ghost which cannot be forgiven if continued until death; a sin against the known truth.

It was not only Luther but also the Lutheran philosophers Kant and Hegel who assailed the citadel of reason. Kant taught that theological proofs are useless for proving God's existence and anything related to His existence. Hence the Traditionalists scorn proofs of any kind as proving nothing. Hegel championed the process of *becoming*, not *being* as defined by St. Thomas Aquinas.²⁸ Luther stated: "*God does not need our actions...All He wants is that we pray to Him and thank Him.*" Yet being is a state of firm belief in dogma and certitude on all other matters, and in order for Catholics to live their faith, action must result from belief. Of its very essence, becoming would be a state of suspended animation between being and acting, when the only proof that being or believing exists is its translation into action. St. Thomas taught: "The teacher causes knowledge in the learner by reducing him from potentiality to act...For in every man there is a certain principle of knowledge, namely the light of the active intellect...The master leads the disciple from things known to the knowledge of the unknown...firstly by proposing to him certain helps or means of instruction, secondly by strengthening the intellect of the learner."²⁹ For St. Thomas, every will at variance with reason is evil.³⁰ Ergo, a will in Traditionalists that causes them to discredit reason is evil. They will have no master; hence the idea of an "instructor" or mentor superior to them in knowledge is abhorrent. For this reason it is not that they are ignorant or cannot learn; it is, in most cases, that they *will* not.

"Christianity," Wiener reminds us, "is a totality, a total state of mind, a total way of living. Either we accept the complete code of Christian ethics, or we are no

²⁷ Ibid

²⁸ Summa Theologica II-II, A14 A2

²⁹ Summa Theologica, Q. 117, Art. 1, Pt. 1

³⁰ Ibid., Q.19, Art. 5, 6

Christians...Christianity, if it ever should work, cannot be applied in convenient bits and pieces — such as going to Church and Holy Communion. It is a total code of life and morals, thought and action." Substitute Catholicism for Christianity and this is the bottom line. In Catholicism we find a perfect society with its own teachings, laws, worship, government, philosophy and so on. That this society exists is a *de fide* truth. The philosophy of this society is that of scholasticism, as found in the writings of St. Thomas Aquinas' Summa Theologica and his other teachings. Now many Traditionalists have no use for the teachings of St. Thomas, despite the Church's insistence that no other form of philosophy is compatible with Catholicism. This is true of course, because if they embrace St. Thomas' teachings, they might have to fly in the face of Hegel and/or Kant. Luther despised scholasticism. He prayed "that scholasticism would soon disappear." Pope St. Pius X noted that: "these very Modernists who pose as Doctors of the Church, who puff out their cheeks when they speak of modern philosophy, and show such contempt for scholasticism, [are no longer] able to recognize confusion of thought, and to refute sophistry." Catholicism is an all or nothing deal. That is supposedly why Traditionalists refer to Novus Ordoism as "cafeteria-style religion." It appears they are not aware that too often they eat in the same cafeteria.

Luther advocated the "degradation of womanhood" by the disparaging comments he made against the female sex. Wiener tells us Luther thought women were good for only two things: tending house and reproducing. Or if we wish to go redneck, keepin' yer women barefoot, pregnant and in the kitchen with plenty of broken whisky bottles by the front door. Luther taught that use of the marriage act was a sin. If women died prematurely in the course of their assigned tasks, oh well... For Luther women were a necessity to satisfy the male appetite and there were always plenty of replacements. The Nazis also held women in low esteem. "In general the Nazi attitude towards women was negative: they were expected to be good housekeepers and produce future generations of soldiers for the Third Reich."³¹ Now we understand where today's misogynists received their inspiration, and it wasn't from the Catholic Church.

Political Aspects

"Every Christian leads a double life —one faithful and spiritual, the other as a citizen or a worldly one." This statement by Luther can be interpreted in two ways: a religious/social sense or a religious/civic sense. Many Traditionalists and many Catholics in the 1950s — even before V2 — compartmentalized religious life to such an extent that the onlooker would never have been able to distinguish them from their Protestant neighbors and friends. Socially they schmoozed, entertained, drank to excess, told unclean jokes, fornicated before marriage, flirted after marriage, used birth control and kept up with the Joneses just like everyone else. During the week they attended Altar Society and Holy Name Society meetings, drove car pool for the parish school and went to Mass and Communion faithfully every Sunday. One author³² even wrote a book stating that Judaism, Protestantism and Catholicism were one entity long before V2, and

³¹ The Hitler Conspiracies, by Prof. David Welch, 2001

³² Will Herberg, Protestant, Catholic, Jew

that their common religion was a civic one based on the materialistic American lifestyle. Commenting on this double lifestyle led by so many Catholics, Pope St. Pius X wrote: "In their books you find some things that might well be expressed by a Catholic, but in the next page you find other things that might have been dictated by a rationalist... When they write history, they make no mention of the Divinity of Christ, but when they are in the pulpit, they profess it clearly." This also explains Luther's contradictory teachings and lifestyle.

As citizens, it didn't matter if JFK failed to kiss John 23rd's ring or told his supporters that he would enforce separation of Church and state. Politics was a separate affair, and they would vote for whomsoever they pleased. It was America right or wrong, for how could she be wrong? During the Vietnam War, for a conservative to express sympathy for draft dodgers was to commit political suicide, even if the young man protested that it was an unjust war. Whether local politicians were a little pink or known Freemasons, providing they promised tax cuts, business breaks and a lower rate of inflation, who cared? And if a politician opposed abortion, he was the man, even if he also supported compulsory sex education in the schools. The Americanist heresy rampant among Catholics in the U.S. long ago assured all future Presidents and other politicians that Catholics generally would sooner back America than the Catholic Church. While Americans are right in loving their country, Catholics must temper love of country with Catholic teaching. In the present Iraqi war climate, nationalism is at an all-time high. It was an exaggerated nationalism — the belief that a country, its form of government and its people are superior to all others — that Luther and those who followed him hammered home to the German people. This do-or-die patriotism was the very passion that Hitler tapped into to build his war machine. This brand of nationalism spells death to religion.

According to Martin Luther: *"If anybody has the might, he obtained it from God. Therefore he also has the right."* In other words, might makes right, and God gives might to whom He will. Therefore even a tyrant is God-appointed and automatically right, or a deluded majority in the case of democracy. If this false syllogism actually was true, Christianity would have been finished before it ever got off the ground. Yet this same false reasoning is trotted out every time the necessity of a papal election or papal recognition is mentioned. Those presenting it maintain that the majority of Traditionalists must recognize the Pope or elect him; otherwise he is not a true Pope. One Traditionalist goes so far as to say that at least 5,000 people would be needed to elect or confirm a true Pope. This when on several occasions less than 10 cardinals elected a Pope, and on one occasion, the one elected was accepted by only a small minority for several years. Rafael Cardinal Merry del Val flatly denied that "the supremacy and infallibility of St. Peter depend upon the acceptance or approval of those... committed to his care, to be sustained, governed, and to be fed. For the Church was not established after the manner of a Parliament, and if the Rock, the Ruler, and the Shepherd were to be dependent upon the votes or the approval of those who are committed to his care, the whole principle and constitution of the Church established by Christ would be overturned..."³³ If a rational man could be found to consult, surely he would agree that a statement such as this, made

³³ The Truth of Papal Claims, 1902

by Pope St. Pius X's beloved Secretary of State, outranks in weight and authority any half-baked opinion proffered by a Traditionalist minister or leader. Yet the hatred of reason and logic in these matters is so great that even should Christ announce Card. del Val's truth from Heaven, they would not believe it.

In matters of state this principle is equally devastating. Suppose that God permitted (for He could not will it) a large army of evil men to seize control of Europe. These men bear a particular hatred for Lutherans and wish to extinguish them by all the means Luther himself advises. These men could not be legitimately fought or opposed by Luther's own false standards. All Lutherans not exterminated would owe these men obedience. But as Griener pointed out in his work, all these things always applied to someone else, not Luther. Luther was untouchable and could not be opposed in anything, and this is the attitude, also, of Traditionalists. No one can question their beliefs or call them to account. Until, that is, they meet up with the equivalent of an army of men who despise Traditionalists.

In an infamous pamphlet, Luther abandoned the peasants to the princes, called them robbers and murderers and incited the princes to "crush them, cut their throats, drive, beat, throttle, hang, burn, behead and torture [them]." It is not something they admit to in public, but quite a few Traditionalists would not disagree with this statement. Their published reading lists, opinions, and their (often reprehensible) treatment of other Catholics demonstrate their true beliefs. The numerous, bitter splits among Traditionalist ranks is proof that none can agree or get along on a social basis far less concur on doctrinal matters for any given amount of time. The neo-Nazi affiliation of a number of Traditionalists and their general survivor/paramilitary mentality also suggests they are not unsympathetic to Luther's methods. Many Traditionalist centers are in fairly close proximity of Aryan Nations command posts. For decades neo-Nazi activities have thrived in South America, where certain Traditionalist centers also are located. While certainly not all Traditionalists should be painted with the neo-Nazi brush, it is fair to say that even those not in collusion with such groups secretly agree with at least some of their teachings and methods. That our own military could perpetrate crimes against Iraqi prisoners, based on the hatred generated by certain quarters against terrorists and purported terrorists is proof that the mindset is there, even in the general populace.

"It is the duty of the prince to strike before his opponent does."

This quote from Luther is quite amusing since one Traditionalist recently complained of this very thing in his newsletter. He accused his opponent of doing unto others before they could do unto him. Since both of these men share many of the same religious and political views, it is obviously an in-house argument. If Luther first courted, then betrayed his friends, what can they expect from each other?

Germans were schooled as obedient warriors, fiercely loyal to the Fatherland, a chosen race favored by God, merciless to the common man and to Catholics and Jews. Luther prayed "that scholasticism would soon disappear and all Germans become the children of God..." (Wiener). Unfortunately, Luther's "prayer" has been answered by his nemesis, the Devil. Scholasticism as once taught in Catholic universities and seminaries is no

more. The Novus Ordo version is so obviously compromised it no longer deserves to be mentioned under the same heading. We also have acquired another institution urged upon us by Luther — compulsory education, to school the warriors. John Taylor Gatto informs us that it was Luther and the philosopher Fichte who first insisted on compulsory public education. "Prior to Fichte...any number of compulsion school proclamations had rolled off the printing presses here and there, including Martin Luther's plan to tie church and state together this way... [The] address to the German nation [in 1806] by the philosopher Fichte [was] one of the influential documents of modern history leading directly to the first workable compulsion schools in the West...Fichte told Prussia...children would have to be disciplined through a new form of universal conditioning. They could no longer be trusted to their parents. Look what Napoleon had done by banishing sentiment in the interests of nationalism. Through forced schooling everyone would learn that 'work makes free,' and working for the State, even laying down one's life to its commands, was the greatest *freedom* of all...The Prussian mind had a clear idea of what centralized schooling should deliver: 1) Obedient soldiers to the army; 2) Obedient workers for mines, factories and farms; 3) Well-subordinated civil servants, trained in their functions; 4) Well-subordinated clerks for industry; 5) Citizens who thought alike on most issues; 6) National uniformity in thought, word and deed...While German state management was rigid and regulated with its common citizens [and enlisted men], it was liberal and adventuresome with its elites. After WWII, and particularly after Vietnam, American elite military practice began to follow this German model." ³⁴

Gatto explains that Luther, Calvin, Hobbes and Rosseau, among others, believed that "without compulsory universal schooling, the idiosyncratic family would never surrender its central hold on society. Family had to be discouraged from its function as a sentimental haven, pressed into the service of loftier ideals — those of the perfected State." ³⁵ The politician Horace Mann taught that families were addicting their children to artificial wants, created by the advent of the Industrial Revolution and its ensuing materialism. The observation was correct; the solution was disastrous. Here we see further examples of Luther's contradictions. Sentimentality was to be preserved for religious devotion only, yet it was to be cut off from the Germans' function as citizens. The State could not afford it as a guiding principle anymore than the Church could afford it; but then one must understand that in nationalism, the State, not the Church, rules in God's place. We also see Luther's firm distinction between the ruling class and the common people. Only officers in the German army were given special training; the enlisted ranks had only to obey. Clearly Luther and King Henry VIII first advocated the separation of Church and State. It is easy to understand why they wished to retain sentimentalism in religion. Without the fuel of fiery speeches and exhortations from the pulpits, Lutheran and other German preachers could not appeal to the passions and baser instincts of their congregations, enforcing obedience to rulers and stoking the fires of military fervor. In this way these preachers rendered *their* assigned service to the Faderland. In like manner Traditionalist ministers have preached John Birch,

³⁴ The Underground History of American Education, 2001

³⁵ Ibid

conservatism in general and even British Israel from their own pulpits and publications, and Novus Ordo ministers also have preached their favorite political themes.

Bitter rule by fear and intimidation resulted in the reactive herd instinct and blind obedience on the part of subjects. "That no revolution ever successfully played out in Germany" proves the atmosphere of resignation, unthinking acceptance and unflinching obedience, (Wiener). America has been formed in the German mold now for many generations, both spiritually and politically. The revolt of the South against those supported by the federal government in the North ended in destruction of the Southern way of life and liberation of the African Americans indentured to the Southerners. This is not an encouraging historical fact, even though the Popes at that time condemned slavery as unjust. It is important to understand that Hitler's Germany began as a democracy under the Republic of Weimar. It was set up under American auspices following WWI, just as Lenin came into power as a result of Kerensky's Menshevik democracy, financed with American money.³⁶ St. Thomas Aquinas, after naming off several different political systems, including democracy, noted that none of these systems save a right-ordered monarchy "takes thought for the common good." He said of democracy: "The perversion...of democracy, (meaning power of the people or rather the vulgar mass) is the perversion of that polity [constitution] in which the many dominate, but on the basis of at least one virtue, viz., military bravery."³⁷ And this is the very perversion that those favoring fascism would seek to bring about. It is interesting to note that Nietzsche believed democracy to favor "the nurturing of a human type prepared for slavery in the most subtle sense of the term." As Lord Acton stated, "Socialism is the infirmity that attends mature democracies," and as democracies go, America is mature. This maturity and the relative instability of democracies throughout history leave this country ripe for the adoption of National Socialism.

"The teachings of Luther [on subservience to the State] had two very natural results. In the first place, the people were taught that they had no right to rebel or protest against even the most unjust ruler...The other result is that Luther strengthened to the highest degree the power of the princes," (Wiener). St. Thomas distinguishes between the manner in which the authority is acquired and the use made of this authority. All authority, good or bad, ultimately is from God. The abuse of this authority, when it commands sin or even when it is merely violating the end in view for which the authority is instituted excuses from obedience. "Should therefore the authority command an act of sin contrary to virtue, we not only are not obliged to obey, but we are also obliged not to obey, according to the examples of the holy martyrs who preferred death to obeying these ungodly tyrants." No one can command us to sin. Nor does the Church teach that an abuse of power be tolerated without complaint because of the harm done to the common good. Because the discussion of disobeying authority when there is a perceived abuse of power is a very convoluted and thorny one, however, it will be discussed in detail separately.

³⁶ The Popes and Democracy, by Yves Dupont, 1975

³⁷ St. Thomas Aquinas on Kingship, 1949; Appendix II, from In "Librus Politicorum Aristotelis," Lib. III, lect. 5-6

Wiener notes that Luther glorified war, even if it was unjust. War must be fought, according to Luther, "even if it should be mistaken and sinful." St. Thomas teaches that a just war requires three conditions be met: 1) That it be called by legitimate authority; 2) That those who are to be attacked deserve it on account of some fault or misdeed; 3) And that those waging war have the right intentions — that good be advanced, evil be avoided and peace secured.³⁸ St. Thomas quotes St. Augustine as teaching that war cannot be waged for revenge, hope of spoils, world conquest, material advantage and so forth. These motives are "rightly condemned in war."³⁹ In other words, if Catholic soldiers resisted being drafted for a war that is judged unjust by St. Thomas' standards, they would have sufficient probability to support their refusal to be drafted based on Catholic teaching. Catholics have not only a right, but an obligation to refuse to cooperate in sin, and an unjust war involves grave sin.

Luther urged the princes into censorship of those not in sync with his Augsburg Confessions. And presidents practice censorship in withholding from Americans information affecting their welfare and the right to make informed decisions concerning the selection of their leaders. The Bay of Pigs invasion, Watergate, the Contra affair, Clinton's Monica caper and now Bush's secret wiretaps all serve to illustrate the clandestine mindset of the federal government. Few Americans believe the media delivers the truth and nothing but. Most understand that journalism is held hostage by gag orders, legal or otherwise, issuing from advertisers, law enforcement, political figures, government entities and other sources. Sins of omission in reporting and slanting the news have done as much damage as misreporting, if not more. This devious form of censorship is rarely recognized for what it truly is.

Then of course there is censorship in the religious sphere. Traditionalists love to threaten lawsuits if one dares reveal the truth about something or someone dear to them. In another essay,⁴⁰ we have detailed the methods used by Traditionalists to destroy their opponents, methods Luther would proudly have claimed for his own. Among these is blacklisting and the blackout strategy. This form of censorship is justified by these Traditionalists who claim that the works they target contain statements contrary to the Catholic faith. This is ironic, since the principles governing Traditionalist sects are clearly non-Catholic. What so many cannot and *will* not say is that these works ably refute their own teachings and cannot be contradicted because there is nothing in Catholic doctrine that supports what Traditionalists hold as true. In one instance, a Traditionalist "priest" even barred the posting of papal teaching from his discussion group, because it contradicted his own false teaching. Other groups have banned the discussion of sedevacantism and the arguments against the Roman pretenders. Predictably, those in Traditionalist positions of power have successfully deflected the few defending the rights of truth. Already we can see the totalitarian process of dictatorial religious and political leaders holding sway in this country. Eternal time-wise it is midnight in America, and

³⁸ *Summa Theologica*, Vol. II, Of War, Art. 1

³⁹ *Ibid*

⁴⁰ See *Ridicule Kills*, a free download at www.betrayedcatholics.com

Traditionalists and Americans in general have some very grave decisions to make. The one withholding factor that kept the entire world from descending into barbarism and atheism effectively has been removed from sight. Unless it is recognized as soon as possible by those professing the *true* faith; unless those entrapped in false belief flee to the mountains, to that eternal city the Church ever standing on the mountaintop,⁴¹ no flesh will be saved.

"The Jews are malignant snakes and imps...A more bloodthirsty and vindictive race has never seen the light of day...It is our own fault that we have not avenged the sacred blood of Our Saviour and the innocent blood of countless Christians and children, it is our own fault that we have not annihilated the Jews but placidly let them stay where they are despite all their murders..." (Luther). Finally we arrive at the most unsavory and distressing part of our analysis: the hatred of the Jews as a race. A survey of Traditionalist sites on the Internet will quickly verify the truth of this statement. The Catholic historian H. Daniel-Rops affirms that anti-Semitism is an ages-old problem, not something peculiar to Nazi Germany. "A very hostile attitude existed toward the Jews in the Roman world," Daniel-Rops wrote. "Ridiculous stories and malicious absurdities were circulated about the Jews and their religious beliefs and practices," much as they are about certain Catholics today. This prejudice then engendered animosity and eventually resulted in "real pogroms" that involved bloodshed. "To a large extent, anti-Christian feeling was to be molded on anti-Semitism,"⁴² he observed, especially since the Romans very often perceived the Christians as a quasi-Jewish sect. This was especially effective because Catholics knew the Church condemned Communism. Hitler's hatred of the Jews intensified after reading The Protocols of the Learned Elders of Zion, a work which appears to be written by the Jews but was actually written as early as 1864 by the Rose-Croix faction of Freemasonry.⁴³ Others hold it to be a Tsarist-police forgery. Hitler refused to believe that the work could be a forgery of any kind. "Hitler's anti-Semitism...now fused with anti-Marxism into the conviction of an all-embracing, worldwide Jewish-Bolshevik conspiracy...Jews became synonymous with Bolsheviks and the Jewish-Bolshevik conspiracy was conflated."⁴⁴

It is important for those attempting to understand the underlying beliefs and teachings of fascism to fully appreciate this phenomenon. Some believe that anti-Semitism is the flip side of anti-Communism. One group has even accused the Anti-Communist League of secretly advocating fascism while fighting Marxism. Rev. Denis Fahey and Fr. Charles Coughlin in the 1930s and 1940s, and later others, several of them Traditionalists, bought into the Jewish-Bolshevik conspiracy theory. Rev. Fahey was not sympathetic to fascism. During the war years he wrote: "Persecution of the Catholic Church by a National-Socialist government is inevitable."⁴⁵ He openly condemned German race theories as anti-Catholic. His castigation of the Jews was conducted on a strictly spiritual level, in

⁴¹ Matt. 24:16

⁴² The Church of the Apostles and Martyrs.

⁴³ Holy Blood, Holy Grail, Henry Lincoln, Richard Leigh and Michael Baigent, 1982

⁴⁴ The Hitler Conspiracies, Prof. David Welch, 2001

⁴⁵ The Mystical Body of Christ and the Reorganization of Society, 1943

accordance with Church teaching. Fr. Coughlin, however, behaved otherwise. He openly preached against the Jews via radio shortly before WWII began, and while he denied being an anti-Semite, he enforced hatred of the Jews in the U.S. and abroad at the worst possible time. Coughlin even endorsed the Nazi anti-Communist, anti-Semitic campaign, stating: "Adolph Hitler...organized for two purposes. First to overthrow the existing German government, under whose jurisdiction Communism was waxing strong and second, to rid the fatherland of Communists, whose leaders, unfortunately, they identified with the Jewish race. Thus Nazism was conceived as a political defense mechanism against Communism and was ushered into existence as a result of Communism." ⁴⁶

A well-known Catholic writer chided Fr. Coughlin for stirring up the baser sentiments of some of his radio show's most devoted fans, commenting: "A group of your faithful friends, violent supporters of you...probably good simple people who don't have much sense...have become psychotic on the question of the Jews. These Christians, many of them Catholics...have this thing all balled up. Somebody should talk to them...What you say would help to make up for the pain and insult many innocent, godly Jews have received from your confused followers." ⁴⁷ Despite a personal warning from Card. Eugenio Pacelli to cease and desist, Coughlin continued his radio shows and political activities. So it was primarily Fr. Coughlin's harsh anti-Semitism which foreshadowed the trend of anti-Jewish thought later found among Traditionalists. Rev. Lawrence Brey confirms this statement. Writing for the June 1977 issue of The Remnant, Brey remembered old friends, long dead, who "were apostles of the teachings of Fr. Charles Coughlin and Rev. Denis Fahey, distributors of [Fr. Coughlin's] 'Social Justice' magazine in the Chicago area." Yet there is a distinction to be made between these two men. Rev. Fahey's works emphasize the redirection of society and strengthening of Catholic institutions. They were written under the direction and with the full approval of ecclesiastical authority. Fr. Coughlin's work was continued in disobedience to orders from Rome to abandon his apostolate. Rev. Fahey's information was colored by Nazi propaganda, yet Fahey never descended to inflammatory diatribe against the Jews. For this much respected and admired priest, the conversion of the Jewish Nation, subject matter for one of his books, was the primary goal. Fr. Coughlin and his followers, also Traditionalists caught in this error today, fall into the category of end-times believers described by Rev. Frederick Faber: "It is the good men, good once and we hope good still, who are to do the work of Antichrist and so sadly to crucify the Lord afresh...Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side." ⁴⁸

As we explain at length elsewhere, ⁴⁹ it would take 1,932 years for anti-Semitism to erupt in all its pent-up fury. But when it did come to the forefront, the Vicar of Christ was at the helm to condemn anti-Semitism. In his recent work on Pope Pius XII, Rabbi David Dalin demonstrates that Pope St. Pius X condemned the Jewish pogroms in Russia. This

⁴⁶ Father Coughlin, by Sheldon Marcus, 1973

⁴⁷ Ibid

⁴⁸ Pentecost Sermon. 1861, London Oratory

⁴⁹ Imposter Popes and Idol Altars, www.betrayedcatholics.com

Pope also declared that nearly all the ritual murder charges levied against the Jews were false.⁵⁰ In a never-released encyclical written shortly before his death, Pope Pius XI, on the eve of WWII outlined the attitude to be followed by Catholics in their conduct toward the Jews: Alternating mildness and zeal on the part of the popes over the centuries in addressing this anti-Catholic attitude does not reflect "any interior change in the Church's policy," which is easily found confirmed in "the conduct of bishops...and Her ecumenical councils," and especially the conduct of the Holy See. Under the specific heading "Anti-Semitism," Pope Pius XI states: "Such persecutory methods are totally at variance with the true spirit of the Catholic Church." Quoting a decree of the Sacred Congregation of the Holy Office dated March 5, 1928, the pope points to the Church's professed love for the Jews and desire for their salvation. The decree contains a resolution on the part of the papacy to continue to protect the Jews against unjust oppression and open anti-Semitism.

Although Pope Pius XI ordered Pope Pius XII to issue this encyclical in the event of his death, it was not released until decades after the War. Conflicting opinions have circulated concerning Pius XII's position on the Jews. Some Traditionalists have accused Pope Pius XII of being a "Jew-lover," for rescuing countless Jews from certain annihilation during the last years of the war. For this he was thanked personally by the Chief Rabbi of Rome. Others, generally non-Catholics, have painted him a Nazi, based on his many years as Papal Nuncio to Germany prior to WWII. While it is true that Pope Pius XII's housekeeper and advisor, Sr. Pascalina, urged Pope Pius to condemn Hitler and his slaughter of the Jews, it also is true that she admitted he was forced to base his decisions on information he could not share with her. When Roosevelt confirmed Hitler's genocide campaign in 1943, Pope Pius was devastated. He had hesitated to believe Roosevelt, he explained to Pascalina, because he "doubted his veracity." The nun urged him to condemn Hitler's actions outright, even to release Pope Pius XI's last encyclical, but Pius refused. The Church must remain neutral in all conflicts in order to assist all Her people, he explained; politics too often have been Her ruin. He had delayed his decision to confirm the facts of Hitler's final solution, and was now faced with a very real dilemma.

The Pope told Sr. Pascalina: "I have often considered excommunication [of Hitler], to castigate in the eyes of the entire world the fearful crime of genocide...But after much praying and many tears, I realize that my condemnation would not only fail to help the Jews, it might even worsen their situation...No doubt a protest would have gained me the praise and respect of the civilized world, but it would have submitted the poor Jews to an even worse persecution...! The Allies blamed Pius for his so-called 'silence' to escape the world's criticism for their shameful hypocrisy," Sr. Pascalina added.⁵¹ It must be remembered, as explained in detail in Imposter Popes and Idol Altars, that Pope Pius XII's informants within the Vatican during the War, especially, were notoriously unreliable. Decisions are made based on the facts as presented. That Pope Pius XII often did not receive these facts, or receive them in a timely fashion accounts for many unanswered questions concerning his papacy. To silence those who would ally him with

⁵⁰ The Myth of Hitler's Pope: How Pope Pius XII Rescued Jews from the Nazis

⁵¹ La Popessa, Paul I. Murphy, 1983

Hitler, the following should be considered: In his book, Portrait of Pius XII, author Nazareno Padellaro relates that 40 of the 44 speeches delivered by Pacelli as Nuncio in Germany between 1917 and 1929 were anti-Nazi in tone. During a speech in August 1927, Mgr. Pacelli said: "In our time the tasks which fall to the Church and the war which She must wage are of measureless extent...The conflict between Christ and Antichrist is taking gigantic shape." That Pope Pius considered the Nazi menace as an antichrist is prophetic, in retrospect. That any of those who call themselves the true remnant of the Catholic Church could follow this beast in wonder is a partial fulfillment of that prophecy.

"When the Mass has been overthrown, I think we shall have overthrown the papacy. I think it is on the Mass as on a rock that the Papacy wholly rests...everything will of necessity collapse when their sacrilegious and abominable Mass collapses," (Luther).⁵²

When the social manipulators among the Freemasons set out to do their worst, they had many decisions to make. If they wished to destroy the Church, they had to decide first why the Reformation didn't do the job, and then try to make adjustments accordingly. They arrived at the solution that the Mass (and certain Sacraments) WAS what really mattered, as Luther and other Protestants believed. The papacy mattered to Catholics as well, but unfortunately not as much as the Mass. When Henry VIII broke with the Pope and Cranmer changed the Mass, Catholics knew this was a false church. Many were only too happy to shed their blood to protest the changes, and the secret societies wished to avoid this at all costs. They knew that England had erred in going too far, too fast. They also knew that Luther had overdone things with his hateful, endless condemnations of Rome and the papacy. So they set out to recreate the Reformation using a different set of parameters. This time, Anglicanism, under the guise of the Novus Ordo church would keep the Pope; and Lutheranism, renamed Traditionalism would retain the Mass.

This effectively split the two-fold unity of the Church — divide and conquer. It was not good enough to keep the Mass, Sacraments and Pope together, and subvert the Pope and clergy. Together, even in appearance only, the Church could have maintained too much of its stability. The Mass and Sacraments had to be destroyed if a figurehead pope (antipope) was maintained in Rome. And no Pope at all could be head of any group wishing to retain the old form of Mass and Sacraments. There would always be the chance that the more Traditional group would gain the upper hand. This is why Sedevacantists will never have a true Pope. A false pope might work in a pinch, if religious matters became so grave there was any real chance Traditionalists would recognize a *true* Pope. But that would be the extent of it. The name of the game is to sack the Pope and keep him down; to reduce the Mass to idolatry, falsify the Sacraments and render clergy mere laymen, that no spiritual good whatsoever issue from the Sacraments and liturgy. At the very most, these societies wished to propagate invalid and illicit Sacraments, to deprive the Church of valid clergy and multiply sin. If it sounds too fantastic to be true, then the nature of secret societies and the deceits and methods of the Devil need to be studied more closely.

⁵² Contra Henricum Regem Angliae and Sermo Dominicæ I Adventus

Conclusion

It may claim to be a swan. But if it walks, lays eggs, looks and squawks like a duck, it is definitely not a swan, but only a common duck. What has been presented here is proof positive that Traditionalist Catholic "swans" are in reality Lutheran ducks, both spiritually and politically. They may not know it and they certainly won't believe it, but that will not change the facts. Some may object that what has been described here more appropriately fits under the heading of Modernism, but this is not the case. When Pope St. Pius X condemned Modernism, he explained that "The Modernists employ a very clever artifice, namely, to present their doctrines without order and systematic arrangement into one whole, scattered and disjointed one from another, so as to appear to be in doubt and uncertainty while they are in reality firm and steadfast." What is apparent now was not apparent then. Nor was what Pope Pius X presented apparent in Luther's day. Pascendi reflected the logical development of Lutheranism along the philosophical lines of Kant, Hegel and Fichte. As we read in the Catholic Encyclopedia under Kant, Immanentism, the Vitalism of Blondel, the anti-Scholasticism of certain Modernist writings, "[all] have their roots in Kantism, and the condemnation they have received from ecclesiastical authority shows plainly that they have no clear title to be considered a substitute for the intellectualistic apologetic which has for its ground the realism of the Scholastics." As Wiener remarked, "All of the great German philosophers, Lutherans, such as Kant, Hegel, Fichte and so forth...produced somewhere or other typical Lutheran doctrines." This has been proven above.

Were it not for the political aspects of Lutheranism, the resemblance between Lutherans and Traditionalists would be less striking and less frightening. That this resemblance indeed exists is a red flag none can afford to ignore. While no one can accurately predict the political course of world events, it can be generally assumed that the world is headed for disaster of some description. This was foreseen by Pope St. Pius X, Pope Pius XII and others before them. Many Protestants believe that the Jews will revive as a united race and rebuild their temple, not realizing that Christ spoke these words concerning his own resurrection, and the Latter Days resurrection of His Mystical Body, the Church. That they will be converted we have on the authority of Scripture. That they may very well be persecuted prior to their conversion seems to be a given when we consider the political climate today. But for those perceived by the world as Catholics to take any part in this persecution is inconceivable. An e-mail recently came into my mailbox concerning a coup reportedly planned against Ariel Sharon prior to his stroke. It concerned the supposed secret rebuilding, underground, of the Jewish Temple near the Dome of the Rock and the re-establishment of the Sanhedrin. News of this apparently incensed Iran, whose leaders threatened to wipe Israel off the map. (Is this why they are seeking to develop nuclear capabilities?) Iran hosted a worldwide holocaust deniers conference earlier this year (2006). One source claims that news of Sharon's condition since his stroke was deliberately withheld in fear that a threatened coup would take place. Since many conspiracy-oriented web reports are unreliable, I put this one in cold storage for awhile. Then I ran across another tidbit from a Traditional bookseller: towards the end of WWII, the Grand Arab Mufti of Jerusalem was openly supporting Hitler's extermination of the Jews.

Anyone with a drop of imagination can take the following scenario to its final conclusion. Remember, however, that this is only one of countless scenarios that might possibly play out. Let's play "What if." What if...we are in Iraq in anticipation of this supposed coup in Israel. Suppose that these terrorists are really Islamic groups seeking revenge on the (rather large) Jewish population in New York, many of whom are/were financiers; why we knew about the possibility of an attack beforehand and did nothing. Should America experience another and deeper depression, something economists have been expecting for decades, this could well serve as a trigger for the rise to power of the New (Nazi) Order — the Fourth Reich. During the Great Depression, marks in Germany fell to such a devastating low that entire wheelbarrows of these notes were brought to market for the bare necessities. Hitler and his political pals blamed the depression on the Jews, who were accused of deliberately manipulating finances in Germany to deepen the depression and exert greater control over the economy. This was the beginning of anti-Semitic feeling among the Germans. The Third Reich eventually fanned those feelings into the conflagration that became the Holocaust. While readers might object that there is no indication neo-Nazi groups are in any position to make such a move worldwide, appearances can be deceiving. One educated observer keeping close tabs on the political situation in Europe prior to World War II didn't realize that the Nazi movement was a real threat until the mid-1930s. "In the bleak January of 1934...I was astounded by the strength of incipient fascism in [the French] democratic republic...Rowdy, antiparliamentary Fascist leagues had sprung up like mushrooms in France. Most of them appeared...to have the new and uglier quality I had seen in the Blackshirts of Italy and the Brownshirts of Germany...I could scarcely believe it — they were prowling the streets...beating up decent citizens and harmless politicians."⁵³ The weeks-long riots in France in 2005 were neo-Nazi inspired, and should not be dismissed lightly. It also should be noted that the recent election in Germany was won by the neo-Nazi party.

For true Catholics, struggling to restore the Church, it is the death knell for any hope of unity with those who insist on calling themselves Traditionalists. The reasons why are obvious: We have seen the *true* enemy, and without God's grace, he could be us. The consequences for Lutheran/Traditionalists are eternal and unthinkable. St. Paul comments: "They are without excuse, seeing that although they knew God, they did not glorify Him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened. For while professing to be wise, they have become fools."⁵⁴ Nor does Pope Gregory XVI waste any sympathy on those who embrace novelty, and a Church without a true Pope is a novelty indeed: "A lamentable spectacle is that presented by the aberrations of human reason when it yields to the spirit of novelty, when against the warning of the Apostle, it seeks to know beyond what it is meant to know and when relying too much on itself, it thinks it can find the truth outside the Church wherein truth is found without the slightest shadow of error."⁵⁵

To err is human. To remain willfully in error is satanic.

⁵³ The Nightmare Years, 1930-1940, William L. Shirer, 1984

⁵⁴ Rom. 1:20-22

⁵⁵ The encyclical letter Singulari nos, 1834