

Landmarks in the Fog

by Christopher A. Ferrara

Over the past two-and-a-half years we have heard a great deal of neo-Modernist prattle about “inclusion” and flinging open the doors of the Church — as if they were closed before. We have also heard a lot of demagogic rhetoric about “meeting people where they are” — as if “mercy” means that the Church should accommodate people in their sins because so many are sinning, and this is “reality.”

We are also seeing a programmatic disparagement of Catholic doctrine itself, as if the revealed Word of God were nothing more than a set of “rules” that can be “waived” in the realm of discipline under the pretext of “mercy.” Archbishop Paul-André Durocher of Quebec, one of the leading progressivist agitators at the tumultuous Synods of 2014-2015, typifies this false opposition between doctrine and discipline: “Is that a question of doctrine or is that a question of discipline?... If you want doctrine, go read Denzinger.” Such open contempt for the very doctrines of the

Faith by high-ranking prelates represents a new phase in the advance of what Msgr. Guido Pozzo has called the “para-conciliar ideology.” It is an attack on Catholicism as such.

In the midst of the fog of confusion currently emanating from Rome and from the mouths of many prelates who endlessly invoke the name of Jesus while burying His “hard sayings” in silence, we need to regain sight of a few landmarks of the Faith.

First of all, Our Lord is, of course, merciful. He is the very King of Mercy. But His mercy is for those who accept the grace of *repentance*, mend their ways, and then *obey* His commandments. Our Lord says: “If you love Me, keep My commandments.... If you keep My commandments, you shall abide in My love; as I also have kept My Father’s commandments, and do abide in His love.” (Jn. 15:10; 14:15)

Landmark #1: Our Lord said we would abide in His love “*if you keep My commandments*,” not “*whether or not you keep My commandments*”.



Christopher Ferrara with Father Nicholas Gruner at the Vatican during the 2014 Synod. As Mr. Ferrara states: “[N]ever has that disorientation been as profound as it is at this moment in Church history.”

Secondly, it was Our Lord Himself who gave us the warning that modern churchmen avoid like the plague: “Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!” (Matt. 7:13)

Landmark #2: *The Catholic Church is the narrow gate of which Our Lord speaks. And yet, paradoxically but no less truly, the narrow gate is easy to find*

for those who, of their own free will, correspond to the grace that God gives to all men that they might be saved.

Thirdly, one corresponds to the grace that leads to the “narrow” gate of the Church and the way of salvation by *heeding the truth of the Gospel*, which Christ and the Apostles proclaimed and the Church has handed down for the edification and salvation of all men: God “will have *all men to be saved*, and to come to the knowledge of *the truth*.” (1 Tim. 2:4)

Landmark # 3: *Obedience to the truth* is what saves us by the grace and mercy of God: “And you shall know *the truth*, and *the truth* shall make you free” is Our Lord’s promise to us. On the other hand, as Our Lord warns us: “whosoever committeth sin, is the servant of sin...” (Jn. 8:31-34). Sin is slavery. Living according to the truth is freedom. Slavery leads to death, while the “liberty of the glory of the children of God” (Rom. 8:21) leads to eternal bliss.

Fourthly, the truth the Church proclaims — the truth that makes us free and leads us through the narrow gate onto the way of salvation — is found in her *doctrines* (from the Latin *doctrina*, meaning “teaching”). The doctrines of the Faith are nothing other than the truths revealed by Our Lord and His Apostles *in words* and presented to the world by the Magisterium (teaching office) of the Church in order to *be heard* and, once heard, obeyed.

Landmark #4: *We are saved by adherence to the doctrines of the Faith*, which God’s grace makes possible, especially through the Sacraments. Hence, as Cardinal Sarah has recently declared in an obvious attempt to dispel the Modernist nonsense

surrounding the current “mercy offensive” and the farcical “Synod on the Family”:

“The magisterium is the way that will guide us to God. He’s not only rules or things that are against our liberty, our freedom. No. *Doctrine is the way of salvation, the way of liberty and freedom and the way to Jesus.*”

To sum up: Doctrine = Truth = Freedom = Salvation. How is it that something so simple — something that pertains to the very essence of our Catholic faith — has been totally obscured over the past two-and-a-half years of endless rhetoric about “mercy”? The answer lies in that same “diabolical disorientation” of the upper hierarchy Sister Lucia remarked many times in the context of the Third Secret of Fatima. But never has that disorientation been as profound as it is at this moment in Church history.

Surely it cannot be long before the events foretold in the Third Secret reach a consummation that will lead, at long last, to a dramatic resolution of the unparalleled crisis we now witness. God only knows what the Church and the world will look like at that moment. **FC**