

# Court of Record

TO: \_MULTIPLE\_

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Arianism



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**His Holiness Pope Francis**

cc: His Holiness Pope Benedict XVI  
cc: Commander Swiss Guard

**Her Majesty Queen Elizabeth [II]**

cc: H.R.H. Prince Philip Lord High Admiral  
cc: H.R.H. Princess Anne, The Princess Royal  
cc: Sophie, Countess of Wessex, Lord High Steward  
cc: H.R.H. Prince Edward, K.G., Duke of Palmyra, Joint Intelligence Chief  
cc: Court of St. James  
via **House of Lords**

**cc: Rt. Hon. Theresa Mary May, M.P.**

Housekeeper for Her Majesty's Commonwealth  
cc: Rt. Hon. Michael Gove, M.P.  
Crier for Christ

**cc: U.K. Parliament, Court(s), Tipstaff and Police**  
Special Attn: **Reading Crown Court, Police**

**cc: His Excellency George W. Bush**

Duke of America in Her Majesty's Commonwealth

**cc: His Excellency Donald Trump**

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for the Duke of America in Her Majesty's Commonwealth

**His Excellency Barack Obama**

Governor General of The North  
for the Duke of America in Her Majesty's Commonwealth

**His Excellency John Forbes Kerry**

Governor General of The Governor General of The South  
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**cc: His Excellency Vladimir Vladimirovich Putin**

Duke of Russia in Her Majesty's Commonwealth  
cc: His Holiness Patriarch Kirill of Moscow and All Russia  
cc: Metropolitan Hilarion of Volokolamsk  
via Russian Ambassador

**cc: His Majesty King Felipe VI of Spain**

Duke of The Rock in Her Majesty's Commonwealth

**cc: Queen Rania of Jordan**

Duchess of Jerusalem in Her Majesty's Commonwealth

cc: The Newspaper of Record

**cc: Allies for the Rule of God's Law**

Open Letter  
Amicus curiae  
17 September 2016 - 17 December 2016

**Holy Father Francis,**

In the name of **YHVH, Truth**, Our Lord Jesus Christ, greeting!

The Arian "infection" of the Church has deprived it of its root in Law. The lay reader can obtain an introduction to this, for example, in these words:

The Arian controversy arose in Alexandria when the newly reinstated presbyter Arius began to spread doctrinal views that were contrary to those of his bishop, St. Alexander of Alexandria. The disputed issues centred on the natures and relationship of God (the Father) and the Son of God (Jesus). The disagreements sprang from different ideas about the God-head and what it meant for

Jesus to be his son. Alexander maintained that the Son was divine in just the same sense that the Father is, co-eternal with the Father, else he could not be a true Son. Arius emphasised the supremacy and uniqueness of God the Father, meaning that the Father alone is almighty and infinite, and that therefore the Father's divinity must be greater than the Son's. Arius taught that the Son had a beginning, and that he possessed neither the eternity nor the true divinity of the Father, but was rather made "God" only by the Father's permission and power, and that the Son was rather the very first and the most perfect of God's creatures.

[https://en.wikipedia.org/wiki/First\\_Council\\_of\\_Nicaea#Arian\\_controversy](https://en.wikipedia.org/wiki/First_Council_of_Nicaea#Arian_controversy)

Cardinal Newman, in *On Consulting the Faithful in Matters of Doctrine* goes into this difficulty in depth. The serious nature of the Arian fallacy is reflected in the following extracts of the testament of the early church:

I shall conclude this head of my subject with allusion to a passage in the history of St. Dionysius the Great, Bishop of Alexandria, though it is beyond my purpose; but I like to quote a saint whom, multis nominibus (not "with many names," or "by many nouns"), I have always loved most of all the Ante-Nicene Fathers. It relates to an attack which was made on his orthodoxy; a very serious matter. Now I know every one will be particular on his own special science or pursuits. I am the last man to find fault with such particularity. Drill-sergeants think much of deportment; hard logicians come down with a sledge-hammer even on a Plato who does not happen to enumerate in his beautiful sentence all the argumentative considerations which go to make up his conclusion; scholars are horrified, as if with sensible pain, at the perpetration of a false quantity. I am far from ridiculing, despising, or even undervaluing such precision; it is for the good of every art and science that it should have vigilant guardians. Nor am I comparing such precision (far from it) with that true religious zeal which leads theologians to keep the sacred Ark of the Covenant in every letter of its dogma, as a tremendous deposit for which they are responsible. In this curious sceptical world, such sensitiveness {204} is the only human means by which the treasure of faith can be kept inviolate. There is a woe in Scripture against the unfaithful shepherd. We do not blame the watch-dog because he sometimes flies at the wrong person. I conceive the force, the peremptoriness, the sternness, with which the Holy See comes down upon the vagrant or the robber, trespassing upon the enclosure of revealed truth, is the only sufficient antagonist to the power and subtlety of the world, to imperial comprehensiveness, monarchical selfishness, nationalism, the liberalism of philosophy, the encroachments and usurpations of science. I grant, I maintain all this; and after this avowal, lest I be misunderstood, I venture to introduce my notice of St. Dionysius. He was accused on a far worse charge, and before a far more formidable tribunal, than commonly befalls a Catholic writer; for he was brought up before the Holy See on a denial of our Lord's divinity. He had been controverting with the Sabellians; and he was in consequence accused of the doctrine to which Arius afterwards gave his name, that is, of considering our Lord a creature. He says, writing in his defence, that when he urged his opponents with the argument that "a vine and a vine-dresser were not the same," neither, therefore, were the "Father and the Son," these were not the only illustrations that he made use of, nor those on which he dwelt, for he also spoke of "a root and a plant," "a fount and a stream," which are not only distinct from each other, but of **one** and the same nature. Then he adds, "But my accusers have **no eyes to see** this portion of my treatise; but they take up two little words detached from the context, and proceed to discharge them at me as pebbles from a sling."

It is clear from the testimony of the acts of the Nuncios, Cardinals and Bishops, that such a debate today would be meaningless. They are more interested in signing up for the *Common Operating Procedure* of CAESAR - kill everyone who disagrees with him, using for example, an ecological, environmental, "scientific, human" argument; pit one nation against another, start a great war, grab all the gold. A convenient list of faithless heretics is thereby available in the list of bishops and cardinals who rushed to sign up.

*Mark 8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*

The symptoms then and now are strikingly similar:

It seems, then, as striking an instance as I could take in fulfilment of Father Perrone's statement, that the voice of tradition may in certain cases express itself, not by Councils, nor Fathers, nor Bishops, but the "communis fidelium sensus."

I shall set down some authorities for the two points successively, which I have to enforce, viz. that the Nicene dogma was maintained during the greater part of the 4th century,

1. **not** by the unswerving firmness of the Holy See, Councils, or Bishops, but
2. by the "consensus fidelium."

Cardinal Newman goes on to defend the laity, which Your Holiness has done in many examples of faith transmitted by grandmothers when the pastors are busy emulating penguins. We quote him at length for the similarities to contemporary events are striking:

II. Now we come secondly to the **proofs of the fidelity of the laity, and the effectiveness of that fidelity, during that domination of imperial heresy** to which the foregoing passages have related. I have abridged the extracts which follow, but not, I hope, to the injury of their sense.

1. ALEXANDRIA. "We suppose," says Athanasius, "you are not ignorant what outrages they [the Arian Bishops] committed at Alexandria, for they are reported every where. They attacked *the holy virgins and brethren* with naked swords; they beat with scourges their persons, esteemed honourable in God's sight, so that their feet were lamed by the stripes, whose souls were whole and

sound in purity and all good works." Athan. *Op. c. Arian*. 15, Oxf. tr.

"Accordingly Constantius writes letters, and commences a *persecution against all*. Gathering together a multitude of herdsmen and shepherds, and dissolute youths belonging to the town, armed with swords and clubs, they attacked in a body *the Church* of Quirinus: and *some* they slew, *some* they trampled under foot, *others* they beat with stripes and cast into prison or banished. They haled away many *women* also, and dragged them openly into the court, and insulted them, dragging them by the hair. *Some* they proscribed; from *some* they took away their bread, for no other reason but that they might be induced to join the Arians, and receive Gregory [the Arian Bishop], who had been sent by the Emperor." Athan. *Hist. Arian*. § 10.

"On the week that succeeded the holy Pentecost, when the *people*, after their fast, had gone out to the cemetery to pray, because that *all* refused communion with George [the Arian Bishop], the commander, Sebastian, straightway with a multitude of soldiers proceeded to *attack the people*, though it was the Lord's day; and finding a few praying, (for the greater part had already retired on account of the lateness of the hour,) having lighted a pile, he placed certain *virgins* near the fire, and endeavoured to force them to say that they were of the Arian faith. And having seized on *forty men*, he cut some fresh twigs of the palm-tree, with the thorns upon them, and scourged them on the back so severely that some of them were for a long time under medical treatment, on account of the thorns which had entered their flesh, and others, unable to bear up under their sufferings, died. All those whom they had taken, both the men and the virgins, they sent away into banishment to the great oasis. Moreover, they immediately banished out of Egypt and Libya the following Bishops [sixteen], and the presbyters, Hierax and Dioscorus: some of them died on the way, others in the place of their banishment. They caused also more than thirty Bishops to take to flight." *Apol. de Fug.* 7.

2. EGYPT. "The Emperor Valens having issued an edict commanding that the orthodox should be expelled both from Alexandria and the rest of Egypt, *depopulation and ruin to an immense extent immediately followed*; some were dragged before the tribunals, [220] others cast into prison, and many tortured in various ways; all sorts of punishment being inflicted upon persons who aimed only at peace and quiet." Socr. *Hist.* iv. 24, Bohn.

3. THE MONKS OF EGYPT. "*Antony left the solitude* of the desert to go about every part of the city [Alexandria], warning the inhabitants that the Arians were opposing the truth, and that the doctrines of the Apostles were preached only by Athanasius." Theod. *Hist.* iv. 27, Bohn.

"Lucius, the Arian, with a considerable body of troops, proceeded to the *monasteries* of Egypt, where he in person assailed the assemblage of holy men with greater fury than the ruthless soldiery. When these excellent persons remained unmoved by all the violence, in despair he advised the military chief to send the fathers of the monks, the Egyptian Macarius and his namesake of Alexandria, into exile." Socr. iv. 24.

OF CONSTANTINOPLE. "*Isaac*, on seeing the emperor depart at the head of his army, exclaimed, 'You who have declared war against God cannot gain His aid. Cease from fighting against Him, and He will terminate the war. Restore the pastors to their flocks, and then you will obtain a bloodless victory.'" *Ibid.* 34.

OF SYRIA, &c. "That these heretical doctrines [Apollinarian and Eunomian] did not finally become predominant is *mainly to be attributed to the zeal of the monks* of this period; for *all the monks* of Syria, Cappadocia, and the neighbouring provinces *were sincerely attached to the Nicene faith*. The same fate awaited them which had been experienced by the Arians; for they incurred the full weight of the popular odium and aversion, when it was observed that their sentiments were regarded with suspicion by the monks." Sozom. *Hist.* vii. 27, Bohn.

OF CAPPADOCIA. "Gregory, the father of Gregory Theologus, otherwise a most excellent man and a zealous defender of the true and Catholic religion, not being on his guard against the artifices of the Arians, such was his simplicity, received with kindness certain men who were contaminated with the poison, and subscribed an impious proposition of theirs. This moved the monks to such indignation, that they *withdrew forthwith from his communion*, and took with them, after their example, a *considerable part of his flock*." Ed. Bened. *Monit. in Greg. Naz. Orat.* 6.

4. SYRIA. "Syria and the neighbouring provinces were plunged into confusion and disorder, for the Arians were very numerous in these parts, and had possession of the churches. The members of the Catholic Church *were not*, however, *few in numbers*. It was through their instrumentality that the Church of Antioch was preserved from the encroachments of the Arians, and enabled to resist the power of Valens. Indeed, it appears that all the Churches which were governed by men who were firmly attached to the faith did not deviate from the form of doctrine which they had originally embraced." Sozom. vi. 21.

5. ANTIOCH. "Whereas he (the Bishop Leontius) took part in [221] the blasphemy of Arius, he made a point of concealing this disease, partly *for fear of the multitude*, partly for the menaces of Constantius; so those who followed the apostolical dogmas gained from him neither patronage nor ordination, but these who held Arianism were allowed the fullest liberty of speech, and were placed in the ranks of the sacred ministry. But Flavian and Diodorus, who had embraced the ascetical life, and maintained the apostolical dogmas, *openly withstood* Leontius's machinations against religious doctrine. They threatened that they would retire from the communion of his Church, and would go to the West, and reveal his intrigues. Though they were not as yet in the sacred ministry, but were *in the ranks of the laity*, night and day they used to excite all the people to zeal for religion. They were the first to divide the singers into two choirs, and to teach them to sing alternately the strains of David. They too, assembling the devout at the shrines of the martyrs, passed the whole night there in hymns to God. These things Leontius seeing, did not think it safe to hinder them, for he saw that *the multitude was especially well affected* towards those excellent persons. Nothing, however, could persuade Leontius to correct his wickedness. It follows, that among the clergy were many who were infected with the heresy: but *the mass of the people were champions of orthodoxy*." Theodor. *Hist.* ii. 24.

6. EDESSA. "There is in that city a magnificent church, dedicated to St. Thomas the Apostle, wherein, on account of the sanctity of the place, religious assemblies are continually held. The Emperor Valens wished to inspect this edifice; when, having learned that *all who usually congregated there were opposed to the heresy* which he favoured, he is said to have struck the prefect with his own

hand, because he had neglected to expel them thence. The prefect, to prevent the slaughter of *so great a number* of persons, privately warned them against resorting thither. But his admonitions and menaces were alike unheeded; for on the following day *they all crowded to the church*. When the prefect was going towards it with a large military force, a poor woman, leading her own little child by the hand, hurried hastily by on her way to the church, breaking through the ranks of the soldiery. The prefect, irritated at this, ordered her to be brought to him, and thus addressed her: 'Wretched woman, whither are you running in so disorderly a manner?' She replied, 'To the same place that others are hastening.' 'Have you not heard,' said he, 'that the prefect is about to put to death all that shall be found there?' 'Yes,' said the woman, 'and therefore I hasten, that I may be found there.' 'And whither are you dragging that little child?' said the prefect. The woman answered, '*That he also may be vouchsafed the honour of martyrdom.*' The prefect went back and informed the emperor that *all were ready to die in behalf of their own faith*; and added that it would be preposterous to destroy so many persons at one time, and thus succeeded in restraining the emperor's wrath." Socr. iv. 18. "Thus was the Christian faith confessed by the *whole city* of Edessa." Sozom. vi. 18. {222}

7. SAMOSATA. "The Arians, having deprived this exemplary flock of their shepherd, elected in his place an individual with whom *none of the inhabitants of the city*, whether poor or rich, servants or mechanics, husbandmen or gardeners, men or women, young or old, would hold communion. *He was left quite alone*; no one even calling to see him, or exchanging a word with him. It is, however, said that his disposition was extremely gentle; and this is proved by what I am about to relate. One day, when he went to bathe in the public baths, the attendants closed the doors; but he ordered the doors to be thrown open, that the people might be admitted to bathe with himself. Perceiving that they remained in a standing posture before him, imagining that great deference towards himself was the cause of this conduct, he arose and left the bath. *These people believed that the water had been contaminated by his heresy*, and ordered it to be let out and fresh water to be supplied. When he heard of this circumstance, he left the city, thinking that he ought no longer to remain in a place *where he was the object of public aversion and hatred*. Upon this retirement of Eunonius, Lucius was elected as his successor by the Arians. Some young persons were amusing themselves with playing at ball in the market-place; Lucius was passing by at the time, and the ball happened to fall beneath the feet of the ass on which he was mounted. *The youths uttered loud exclamations, believing that the bait was contaminated*. They lighted a fire, and hurled the ball through it, believing that by this process the ball would be purified. Although this was only a childish deed, and although it exhibits the remains of ancient superstition, yet it *is sufficient to show the odium which the Arian faction had incurred in this city*. Lucius was far from imitating the mildness of Eunonius, and he persuaded the heads of government to exile most of the clergy." Theodor. iv. 15.

8. OSROENE. "Arianism met with similar opposition at the same period in Osroëne and Cappadocia. Basil Bishop of Cæsarea, and Gregory Bishop of Nazianzus, were held in high admiration and esteem *throughout these regions*." Sozom. vi. 21.

9. CAPPADOCIA. "Valens, in passing through Cappadocia, did all in his power to injure the orthodox, and to deliver up the churches to the Arians. He thought to accomplish his designs more easily on account of a dispute which was then pending between Basil and Eusebius, who governed the Church of Cæsarea. This dissension had been the cause of Basil's departing to Pontus. *The people, and some of the most powerful and wisest men of the city*, began to regard Eusebius with suspicion, and to meditate a secession from his communion. The emperor and the Arian Bishops regarded the absence of Basil, and the hatred of the people towards Eusebius, as circumstances that would tend greatly to the success of their designs. *But their expectations were utterly frustrated*. On the first intelligence of the intention of the emperor to pass through Cappadocia, Basil returned to Cæsarea, where he effected a reconciliation with Eusebius. {223} The projects of Valens were thus defeated, and he returned with his Bishops." Sozom. vi. 19.

10. PONTUS. "It is said that when Eulalius, Bishop of Amasia in Pontus, returned from exile, he found that his Church had passed into the hands of an Arian, and that *scarcely fifty inhabitants of the city* had submitted to the control of their new Bishop." Sozom. vii. 2.

11. ARMENIA. "That company of Arians who came with Eustathius to Nicopolis had promised that they would bring over this city to compliance with the commands of the imperial vicar. This city had great ecclesiastical importance, both because it was the metropolis of Armenia, and because it had been ennobled by the blood of martyrs, and governed hitherto by Bishops of great reputation, and thus, as Basil calls it, was the nurse of religion and the metropolis of sound doctrine. Fronto, one of the city presbyters, who had hitherto shown himself as a champion of the truth, through ambition gave himself up to the enemies of Christ, and purchased the bishopric of the Arians at the price of renouncing the Catholic faith. This wicked proceeding of Eustathius and the Arians brought a new glory instead of evil to the Nicopolitans, since it gave them an opportunity of defending the faith. Fronto, indeed, the Arians consecrated, *but there was a remarkable unanimity of clergy and people in rejecting him*. Scarcely one or two clerks sided with him; on the contrary, he became the execration of all Armenia." *Vita S. Basil. Maurin.* pp. clvii. clviii.

12. NICOMEDIA. "Eighty pious clergy proceeded to Nicomedia, and there presented to the emperor a supplicatory petition complaining of the ill-usage to which they had been subjected. Valens, dissembling his displeasure in their presence, gave Modestus, the prefect, a secret order to apprehend these persons and put them to death. The prefect, *fearing that he should excite the populace to a seditious movement* against himself, if he attempted the public execution of so many, pretended to send them away into exile," &c. Socr. iv. 16.

13. ASIA MINOR. St. Basil says, about the year 372: "Religious people keep silence, but every blaspheming tongue is let loose. Sacred things are profaned; *those of the laity* who are sound in faith *avoid the places of worship* as schools of impiety, and raise their hands in solitude, with groans and tears, to the Lord in heaven." *Ep.* 93. Four years after he writes: "Matters have come to this pass; *the people have left their houses of prayer*, and assemble in deserts: a pitiable sight; *women and children, old men, and others infirm*, wretchedly faring in the open air, amid the most profuse rains and snow-storms, and winds, and frost of winter; and again in summer under a scorching sun. To this they submit, because they *will have no part in the wicked Arian leaven*." *Ep.* 342. Again: "Only one offence is now vigorously punished, an accurate observance of our fathers' traditions. For this cause the pious are driven from their countries, and transported into deserts. The {224} *people are in lamentations*, in continual tears at home and abroad. There is a cry in the city, a cry in the country, in the roads, in the deserts. Joy and spiritual cheerfulness are no more; our feasts are turned into

mourning; our houses of prayer are shut up, our altars deprived of the spiritual worship." *Ep.* 343.

14. SCYTHIA. "There are in this country a great number of cities, of towns, and of fortresses. According to an ancient custom which still prevails, all the churches of the whole country are under the sway of one Bishop. Valens [the emperor] repaired to the church, and strove to gain over the Bishop to the heresy of Arius; but this latter manfully opposed his arguments, and, after a courageous defence of the Nicene doctrines, quitted the emperor, and proceeded to another church, *whither he was followed by the people*. Valens was extremely offended at being left alone in a church with his attendants, and, in resentment, condemned Vetrano [the Bishop] to banishment. Not long after, however, he recalled him, because, I believe, *he apprehended an insurrection*." Sozom. vi. 21.

15. CONSTANTINOPLE. "Those who acknowledged the doctrine of consubstantiality were not only expelled from the churches, but also from the cities. But although expulsion at first satisfied them [the Arians], they soon proceeded to the worse extremity of inducing compulsory communion with them, caring little for such a desecration of the churches. They resorted to all kinds of scourgings, a variety of tortures, and confiscation of property. Many were punished with exile, some died under the torture, and others were put to death while being driven from their country. *These atrocities were exercised throughout all the eastern cities*, but especially at Constantinople." Socr. ii. 27.

The following passage is quoted for the substantial fact which it contains, viz. the testimony of popular tradition to the Catholic doctrine: "At this period a union was nearly effected between the Novatian and Catholic Churches; for, as they both *held the same sentiments concerning the Divinity*, and were subjected to a common persecution, the members of both Churches assembled and prayed together. The Catholics then possessed no houses of prayer, for the Arians had wrested them from them." Sozom. iv. 20.

16. ILLYRIA. "The parents of Theodosius were Christians, and were attached to the Nicene doctrine, hence he took pleasure in the ministrations of Ascholius [Bishop of Thessalonica]. He also rejoiced at finding that the *Arian heresy had not been received in Illyria*." Sozom. vii. 4.

17. NEIGHBOURHOOD OF MACEDONIA. "Theodosius inquired concerning the religious sentiments which were prevalent in the other provinces, and ascertained that, as far as Macedonia, *one form of belief was universally predominant*," &c. Ibid.

18. ROME. "With respect to doctrine no dissension arose either at Rome or in any other of the Western Churches. *The people unanimously adhered to the form of belief established at Nicæa*." Sozom. vi. 23. {225}

"Not long after, Liberius (the Pope) was recalled and re-instated in his see; for the people of Rome, *having raised a sedition, and expelled Felix* [whom the Arian party had intruded] from their Church, Constantius deemed it *inexpedient to provoke the popular fury*." Socr. ii. 37.

"Liberius, returning to Rome, found the mind of the mass of men alienated from him, because he had so shamefully yielded to Constantius. And thus it came to pass, that those persons who had hitherto kept aloof from Felix [the rival Pope], and had avoided his communion in favour of Liberius, on hearing what had happened, *left him for Felix*, who raised the Catholic standard. Among others, Damasus [afterwards Pope] took the side of Felix. Such had been, even from the times of the Apostles, *the love of Catholic discipline in the Roman people*." Baron. ann. 357. He tells us besides, that the people would not even go to the public baths, lest they should bathe with the party of Liberius.

19. MILAN. "At the council of Milan, Eusebius of Vercellæ, when it was proposed to draw up a declaration against Athanasius, said that the council ought first to be sure of the faith of the Bishops attending it, for he had found out that some of them were polluted with heresy. Accordingly he brought before the Fathers the Nicene creed, and said he was willing to comply with all their demands, after they had subscribed that confession. Dionysius, Bishop of Milan, at once took up the paper and began to write his assent; but Valens [the Arian] violently pulled pen and paper out of his hands, crying out that such a course of proceeding was impossible. Whereupon, after much tumult, *the question came before the people, and great was the distress of all of them*; the faith of the Church was impugned by the Bishops. *They then, dreading the judgment of the people*, transfer their meeting from the church to the imperial palace." Hilar. in *Const.* i.

"As the feast of Easter approached, the empress sent to St. Ambrose to ask a church of him, where the Arians who attended her might meet together. He replied, that a Bishop could not give up the temple of God. The pretorian prefect came into the church, where St. Ambrose was, *attended by the people*, and endeavoured to persuade him to yield up at least the Portian Basilica. *The people were clamorous against the proposal*; and the prefect retired to report how matters stood to the emperor. The Sunday following, St. Ambrose was explaining the creed, when he was informed that the officers were hanging up the imperial hangings in the Portian Basilica, and that upon this news the people were repairing thither. While he was offering up the holy sacrifice, a second message came that *the people had seized an Arian priest* as he was passing through the street. He despatched a number of his clergy to the spot to *rescue the Arian from his danger*. The court looked on this resistance of the people as seditious, and immediately laid considerable fines upon *the whole body of the tradesmen of the city*. Several were thrown into prison. In three days' time these tradesmen were fined {226} two hundred pounds weight of gold, and they said *that they were ready to give as much again, on condition that they might retain their faith*. The prisons were filled with tradesmen: *all the officers of the household, secretaries, agents of the emperor, and dependent officers* who served under various counts, were kept within doors, and were forbidden to appear in public under pretence that they should bear no part in the sedition. *Men of higher rank were menaced with severe consequences*, unless the Basilica were surrendered ...

"Next morning the Basilica was surrounded by soldiers; but it was reported, that *these soldiers had sent to the emperor to tell him* that if he wished to come abroad he might, and that they would attend him, if he was going to the assembly of the Catholics; otherwise, that they *would go to that which would be held by St. Ambrose*. Indeed, the soldiers were all Catholics, as well as the citizens of Milan; there were no heretics there, except a few officers of the emperor and some Goths ...

"St. Ambrose was continuing his discourse when he was told that the emperor had withdrawn the soldiers from the Basilica, and that he had restored to the tradesmen the fines which he had exacted from them. *This news gave joy to the people*, who expressed their delight with applauses and

thanksgivings; *the soldiers themselves were eager to bring the news, throwing themselves on the altars, and kissing them in token of peace.*" Fleury's *Hist.* xviii. 41, 42, Oxf. trans.

20. THE SOLDIERY. Soldiers having been mentioned in the foregoing extract, I add the following passage. "Terentius, a general distinguished by his valour and by his piety, was able, on his return from Armenia, to erect trophies of victory. Valens promised to give him every thing that he might desire. But he asked not for gold or silver, for lands, power, or honours; *he requested that a church might be given to those who preached the apostolical doctrines.*" Theodor. iv. 32.

"Valens sent Trajan, the general, against the barbarians. Trajan was defeated, and, on his return, the emperor reproached him severely, and accused him of weakness and cowardice. But Trajan replied with great boldness, "It is not I, O emperor, who have been defeated; for you, *by fighting against God, have thrown the barbarians upon His protection.* Do you not know who those are whom you have driven from the churches, and who are those to whom you have given them up? Arintheus and Victor, the other commanders, *accorded in what he had said,* and brought the emperor to reflect on the truth of their remonstrances." Ibid. 33.

21. CHRISTENDOM GENERALLY. St. Hilary to Constantius: "Not only in words, but in tears, we beseech you to save the Catholic Churches from any longer continuance of these most grievous injuries, and of their present intolerable persecutions and insults, which moreover they are enduring, which is monstrous, from our brethren. Surely your clemency should listen to the *voice of those who cry out so loudly,* 'I am a Catholic, I have no wish to be a heretic.' It {227} should seem equitable to your sanctity, most glorious Augustus, that they who fear the Lord God and His judgment should not be polluted and contaminated with execrable blasphemies, but *should have liberty to follow those Bishops and prelates* who observe inviolate the laws of charity, and who desire a perpetual and sincere peace. It is impossible, it is unreasonable, to mix true and false, to confuse light and darkness, and bring into a union, of whatever kind, night and day. *Give permission to the populations to hear the teaching of the pastors whom they have wished,* whom they fixed on, whom they have chosen, to attend their celebration of the divine mysteries, to offer prayers through them for your safety and prosperity." *In Const.* i.

Now I know quite well what will be said to so elaborate a collection of instances as I have been making. The "lector benevolus" will quote against me the words of Cicero; "Utitur in re non dubiâ testibus non necessariis." This is sure to befall a man, when he directs the attention of a friend to any truth which hitherto he has thought little of. At first, he seems to be hazarding a paradox, and at length to be committing a truism. The hearer is first of all startled, and then disappointed; he ends by asking, "Is this all?" It is a curious phenomenon in the philosophy of the human mind, that we often do not know whether we hold a point or not, though we hold it; but when our attention is once drawn to it, then forthwith we find it so much part of ourselves, that we cannot recollect when we began to hold it, and we conclude (with truth), and we declare, that it has always been our belief. Now it strikes me as worth noticing, that, though Father Perrone is so clear upon the point of doctrine which I have been urging in 1847, yet in 1842, which is the date of my own copy of his *Prælectiones*, he has not given the *consensus fidelium* any distinct place in his *Loci Theologici*, though he has even given "heretici" a place there. Among the *Media Traditionis*, he enumerates the magisterium of the Church, the Acts of the Martyrs, the Liturgy, usages and rites of worship, the Fathers, heretics, Church history; but not a word, that I can find, directly and separately, about the *sensus fidelium*. This is the more remarkable, because, speaking of the *Acta Martyrum*, he gives a reason for the force of the testimony of the martyrs which belongs quite as fully to the faithful generally; viz. that, as not being theologians, they can only repeat that objective truth, which, on the other hand, Fathers and theologians do but present subjectively, and thereby coloured with their own mental peculiarities. "We learn from them," he says, "what was the traditionary doctrine in both domestic and public assemblies of {228} the Church, without any admixture of private and (so to say) subjective explanation, such as at times creates a difficulty in ascertaining the real meaning of the Fathers; and so much the more, because many of them were either women or ordinary and untaught laymen, who brought out and avowed just what they believed in a straightforward inartificial way." May we not conjecture that the argument from the Consent of the Faithful was but dimly written among the *Loci* on the tablets of his intellect, till the necessities, or rather the requirements, of the contemplated definition of the Immaculate Conception brought the argument before him with great force? Yet who will therefore for an instant suppose that he did not always hold it? Perhaps I have overlooked some passage of his treatises, and am in consequence interpreting his course of thought wrongly; but, at any rate, what I seem to see in him, is what actually does occur from time to time in myself and others. A man holds an opinion or a truth, yet without holding it with a simple consciousness and a direct recognition; and **thus, though he has never denied, he has never gone so far as to profess it.**

17 December 2016

Moon opposite Venus. In a few hours, moon forms a grand trine with Saturn and Uranus+Ceres. Jupiter is opposite Uranus, with a 'kite' formation.

Your Holiness has a Solar Return now, a Venus return a couple of days ago, Jupiter is conjunct natal Mars, with Uranus+Ceres opposite, a Mercury Direct return, North Node trine Uranus. All the Church Bells are silently ringing for Your Holiness.

There is a glum-looking picture of Your Holiness we have seen, there are doubts about how "Jesus" is "just a man".

Card. LEO Burke is ranting on about "indissolubility" of marriage, where he does not even know what "Jesus" means.

"Reconciliation in the sacrament of Penance which would open the way to the Eucharist, can only be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, are sincerely ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage.

"This means, in practice, that when, for serious reasons, such as for example the children's

upbringing, a man and a woman cannot satisfy the obligation to separate, they 'take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples.'"

Cardinal Burke via Catholic Herald

Hebrews 1:10 *And, Thou, Lord, in the beginning hast laid the foundation of the earth; ...*

We once met a "native" of another land, where English was not his first language, but he knew some English words. His encounter with the word "Earth", had occurred in the context of a large electrical switch, the three phase kind that was used some decades ago before circuit breakers became available. It had a large bolt marked "Earth", which was supposed to "grounded" by a thick copper cable to an iron pipe in the ground. The cable had become corroded and the switch would occasionally give an electric shock. His report of the dangerous condition was made using the English word "Earth", together with "is hitting me", in his native language. In short, he said, "the earth is hitting me".

Now consider the difficulty in explaining to him the difficulty of the controversy of the flat-earth vs round-earth; that "earth" went "round the sun", and other such Church related "controversies"; or that "Earth" was one of the "five elements".

It is the same word, "earth".

Now consider the difficulty in talking about time, as in the phrase, "in the beginning" ... of the difficulty in explaining that "ether" of the "five elements", is the same thing as "space-time" that natural philosophers who investigate the nature of a "black hole".

Chandi Das does not encourage my attempt to interview him. **"The past is but a heap of ashes,"** he answers. **"Do not ask me to poke my finger in the ashes and pick out dead experiences. I live neither in the past nor the future. In the depths of the human spirit, these things are no more real than shadows.** That also is the wisdom I have learnt."

This is disconcerting. His stiff hieratic attitude upsets my composure.  
"But we who live in the world of time must take account of them," I object.

**"Time? " he queries. "Are you sure there is such a thing? "**

I fear that our talk is becoming fantastic. Does this man really possess the wonderful gifts which his disciple claims on his behalf? Aloud I say:

"If time did not exist, then the past and the future would both be here now. But experience tells us to the contrary."

**"So ? What you mean is that *your* experience, the world's experience, tells you that ! "**

"Surely, you do not suggest that you have a different experience of the matter? "

**"There is truth in your talk," comes the strange answer.**

"Am I to understand that the future shows itself to you?"

**"I live in the eternal,"** replies Chandi Das. **"I never seek to discover the events that coming years will pass over my head."**

... **"I am not adorned with the polished jewels of learning" ...**

*Amicus curiæ* to Swiss Guard, lines 489 - 514, 545  
[www.courtorecord.uk/swiss-guard](http://www.courtorecord.uk/swiss-guard)

The *Amicus curiæ* to the Swiss Guard, [www.courtorecord.uk/swiss-guard](http://www.courtorecord.uk/swiss-guard) is deemed inserted here in full at this point. As this is an Open Letter, ye, dear reader, must take the trouble to read it.

The man "adorned with the polished jewels of learning" has arrived and spoken at great length about the nature of space and time, translating mathematical language into layman's English, but ye neither sought him nor heard him, for ye were lusting after gold and *indentured servitude* of all men, women and children.

... "if you and I move relative to each other, *what I call space must be a mixture of your space and your time, and what you call space must be a mixture of my space and my time*".

Kip S. Thorne in *Black Holes and Time Warps*  
[www.courtorecord.uk/black-holes](http://www.courtorecord.uk/black-holes)

Matthew 19:8 *He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: **but from the beginning it was not so.***

We have written to Your Holiness about this, thus:

His Holiness Pope Francis  
By Fax, Date: 14 October 2014

Holy Father Francis,

Ave Maria!

<http://www.catholicherald.co.uk/commentandblogs/2014/09/19/both-sides-fire-shots-over-communion-for-remarried-as-doctrinal-war-breaks-out/>

'they are seeking a "doctrinal war" whose ultimate target is Pope Francis.'

People who live in glass houses should not throw stones!

**Matthew 19:8 ... but from the \*beginning\* it was not so.**

**'Christ', One that I-AM, am indissolubly 'married' to every one: I-AM their flesh and blood!**

**'Christ', One that I-AM, 'commune' with them with every breath! I-AM their \*beginning\*, their every breath and the end! Without Being, YHWH, That I-AM, no-thing exists.**

**The 'Church' has no power to grant or dissolve My Marriage!**

**Even now I-AM 'in communion' with those that are 'cast out' of the Church, the Ndrangheta Mafia!**

**Who the devil is he who grants or denies communion or marriage in the name of Christ? All that they /could/ do is record the event and remind those that forget this tremendous truth of Oneness to see it again.**

<http://www.catholicherald.co.uk/commentandblogs/2014/10/05/ten-handy-phrases-for-bluffing-your-way-through-the-family-synod/>

Bluff and tell, the devil's playground, outlined for all who wish to play.

<http://www.catholicherald.co.uk/news/2014/10/07/anglican-bishop-christians-are-counting-on-rome-to-resist-islamists/>

Collect a bunch of 'legal infants' like this in a room and you get a lot of poopy diapers!

<http://www.catholicherald.co.uk/news/2014/10/08/family-synod-participants-emphasise-importance-of-graduality-in-discussion-of-moral-issues/>

'Cardinal Péter Erdő of Esztergom-Budapest, Hungary, suggested that it was unrealistic to expect immediate acceptance of the widely-flouted Church teaching on artificial birth control.

'He added that Humanae Vitae, the 1968 encyclical by Pope Paul VI that reaffirmed the Church's prohibition of artificial birth control, "needs to be considered in light of the law of graduality." '

<http://www.catholicherald.co.uk/commentandblogs/2014/10/09/confused-by->

the-synod-remember-love-is-the-fulfilment-of-the-law/

Fr Alexander Lucie-Smith explains:

'Moreover, several decades down the line, they would all embrace martyrdom. St Peter in particular, who had denied His master, would eventually embrace the Cross he once has fled.

'The crucifixion probably took place in mid-March 27 AD. St Peter was crucified in 64 AD, probably, some 37 years later. It has taken him 37 years for him to arrive at union with the crucified Christ. The law of love that was so perfectly fulfilled by St John and Our Blessed Lady on Good Friday afternoon, in their union with the suffering Christ, was fulfilled by St Peter after a long spiritual journey that took nearly four decades. St Peter, the first Pope, gives us our first living lesson in the law of graduality. '

Ah, exults Fr Alexander Lucie-Smith, the patience of the Cult of Saturn! We crucified them all GRADUALLY! Celebrants of child-sacrifice rejoice!

[www.courtorecord.org.uk/archive/Mahakali.png](http://www.courtorecord.org.uk/archive/Mahakali.png) [contrast Her Mood to when She is our Immaculate Virgin Mary, tending to Her lovely infant Christ]

**The Great Lord Saturn, who is only a 'part' of That Being, YHVH, painted in symbolic language as Mahakali, is coming, gradually, gradually ... in the Steam Roller of The Law. She has a number of 'rear view' mirrors, arranged in rings, the many rocks and moons, each in a different 'face', to do Her Hair as She tracks down the lunatics and idiots before That I-AM!**

He that is high will be laid low and the low raised, even as a steam roller crushes the uneven asphalt to perfect flatness. [See Isaiah 2:17]

We send our love to to Mahakali for all men, women and children! May She be calm again and take up Her benign countenance and see Christ in all!

Yours faithfully,

Joseph Ray Sundarsson  
Special Master

"The universe does not answer 'why?' questions"  
R. P. Feynman

This quote, from R.P. Feynman, is the finished product of a lifetime spent contemplating That Which IS, a process he recommended to his English colleague, rather than that of enumerating all possibilities.

Unlike most other 'scientists', he pushed against the boundaries of his mind. Using sensory deprivation tanks, for instance, he was able to move the centre of conscious experience around his body and was brave enough to report it to others.

The "event horizon" around a "black hole" is a definitive feature of this kind of "star". External observers cannot receive messages from another who has "gone beyond" this event horizon.

*Kha-te Kha-te bodhi svaha!* Gone, gone, gone beyond, gone utterly beyond!  
The Diamond Sutra

There is an "event horizon" around thee, dear reader, those are the boundaries of sense perception. If thou search for its still centre, a bottomless pit where sense reports and/or ideas or relations-of-ideas fail to enter, you will have discovered That singularity, out of

which by the Grace of YHVH, thou return upon that endless Fount. Sustained contemplation will show that this is of the nature of pure intelligence. Ye discover then that there is nothing but Mind.

We must expect that Roman Catholic metaphysics, following Saint Thomas Aquinas and, through him, Aristotle, accepting the material world's reality, will vigorously oppose mentalism.  
[www.courtrecord.uk/archive/notebooks/para/26752](http://www.courtrecord.uk/archive/notebooks/para/26752)

To receive this grace a man must be pure of heart, faultless before That which IS. When He returns, he *knows* that thee too are born and are sustained moment-to-moment from that same Fount, a *virgin* whitehole in space-time.

Christians call this virgin, Our Immaculate Virgin Mary; Hindus call her Ma-ya or Lakshmi which is translated into Latin as *Mary, Salus Populi Romani*; the Egyptians call her Isis.

When the 'scientific' term, "black hole" first appeared, the French had difficulty with it, for it translated as "cunt of a Negress". For a man to be called a "cunt" is an honour, if ye can keep it. She decides!

This same goddess in her mirror aspect, looking inward, is black, a blackhole in space-time, who consumes the life-appearance as Death, Ya-ma or Mahakali.

When the Romans crucified Jesus Christ they "knew not what they do", they quantum entangled thee with a Black Hole.

When He returns, He returns with The Fount, the Source, the Peace, springing from That Which IS, the unshakeable Kingdom-of-Heaven.

This Fount is a non-local kind of consciousness. He is everywhere!

His fleshy body thou may travel to meet, but better still dive inwards with love, with all thy heart and all thy soul and see His "glory" everywhere!

There is good news for Jesuits: they took the name of Jesus as their shield; they belong to Him, not to any Roman overlord.

We send our love to YHVH for Your Holiness!

Yours faithfully,

Joseph Ray Sundarsson

Joseph Ray Sundarsson  
Special Master

PDF version: [fax.courtrecord.uk/6sKtfZ4H](http://fax.courtrecord.uk/6sKtfZ4H)

