

Fr. Perozich comments —

In Plato's exposition of his philosophy he used the literary tool of his main character Socrates engaging another in debate. The first movement by Socrates was to define terms with his opponent.

A. J. Castellitto does that here, and then begins his argument.

The church's first duty is the proclamation of the Person of Jesus Christ, the only begotten Son of God who came into this world to redeem and save all men. It is in Him in whom we live, we move, and have our being.

Jesus is the only name in heaven and on earth by which man can be saved.

God wishes that all men be saved and come to the knowledge of the truth, that God is One and so also one with God is Jesus Christ, the man, who came to redeem us.

He forgives sin, feeds us with His body and blood, and promises us freedom from sin and clothing our souls with immortal bodies to live with Him for all eternity.

Jesus' whole life was directed to attracting human minds, hearts, wills, and desires to God. For this he relieved human suffering to the degree he could during his time on earth. He commanded His followers to continue His work and put the Holy Spirit in us with the power to do so.

He did not run for political office or criticize political decisions at every turn. Jesus told us to render to Caesar what belongs to Caesar, and to render to God that which belongs to God. He rarely spoke about government, rather He spoke of His Father 147 times in the Gospels

At election time, church leaders need to present principles of Jesus to their faithful who must engage in the political debate and elections. At other times, she would do better to speak of God rather than government.

Holy Church does better when she is not in bed with governments. When the institution remains independent to spend our charity our own ways with evangelization, our schools, adoption agencies, housing, resettlement of immigrants who come here legally, food for the poor who come to our doors, and so forth, to preach our message that freedom brings souls to Jesus.

Individual Christians are called first to worship God and then to take what he has given to them personally to the needy rather than to advocate for a collective spending according to somebody else's standards with somebody else's money.

I went to Honduras to proclaim Jesus, to win hearts to Him. We organized a door to door mission. We filled our church with worshipers,

taught them the full gospel without compromise, offering the Word and Sacraments to all. We offered religious education to children and adults to satisfy the souls of the people.

I received a salary of \$300/month which I used for the people's needs along with some savings I brought from home.

While there, I built a Catholic school to educate the poor students since only the rich ones could afford Catholic education there. I personally drove people to the doctor. I paid to their doctors and dentists bills with my money. I had a doctor at the church to serve the poor with minimal expense. I paid for their coffins and plots to bury their dead. This inspired others there to show Christ's charity according to their limited ability as well.

I never satisfied everyone's needs and desires, and quite frankly neither did Jesus in the bible. I did what I could during the time I had. Even today, all my Mass stipends go to charity. All of them.

Forget the I's in the previous section. It is not about me, just to give an example of what one Christian can do in the power of the Holy Spirit without the chains of institutional regulation that come with government or church organized money; without the politics of envy; without ambition to higher office; not out of guilt, but simply doing what is right at the moment; not satisfying every need or desire, rather doing what could be done at the moment; social justice as one is able but never socialism, a collection and redistribution of others' money.

*If Jesus Christ is guiding the soul, man will remain independent in his soul to worship the Father, through the Son, in the Holy Spirit. From this new life in constant forgiveness and thankfulness, a man can then bring Jesus in the spiritual and material to the world without the shackles of ideology, without fear, without guilt, but **with** the limitations of time, space and resources to do what a man can and to leave the rest to God who inspires men.*

Intersectionality, critical theory, and the rise of the white guilt preacher

By [A.J. Castellitto](#)

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Anti-Racism – Code for a purposely vague notion of systematic racism. The motives of anybody, even a pastor, who espouses such terminology are political and cultural. To such people, the church is just another means to an end, a mere voting bloc.

Critical Theory – A theoretical framework that identifies instances of oppression (real or perceived) from past, present, and future society and exploits them for political purposes with the ultimate goal of uprooting an imperfect but ultimately sound foundation and replacing it with something out of *1984*. (See Western Marxist philosophy of the Frankfurt School and [Agenda 2030](#)).

James H. Cone, the Father of Liberation Theology – Espoused a perversion of the Gospel in which he insisted that "American white theology is a theology of the Antichrist insofar as it arises from an identification with the white community ... placing God's approval on white oppression of black existence." Cone also defined "blackness" as an "ontological symbol," "a visible reality" of "what oppression means in America."

Intersectionality – Emphasis on areas of disadvantage related to special racial, ethnic, cultural, sex, and class distinctions and the personal experience of the minority class representative.

Social Justice – Righting societal wrongs through political and cultural campaigns, community organization, and various forms of radicalism. Social justice warriors primarily engage in public protests and demonstrations with the purpose of promoting and ultimately securing equality in the areas of civil rights, economics, etc. by offering relief to the disenfranchised via some form of wealth or resource distribution. These

efforts are often funded and supported by the very elites who are lamented against.

White Guilt – White folk are evil and inherently wicked for the sins of their forefathers against people of color and continue to perpetuate systematic racism via their continued neglect of aggressive policy to elevate the social standing of the black American.

The Doctrine of Discrimination

James H. Cone was a theologian who merged the black power movement of Malcolm X with MLK's social activism to forward liberation theology. Cone is also the forefather of Woke Theology. Woke Theology is essentially a repackaging of radical ideology under the guise of Christian orthodoxy. It is a movement that infuses biblical Christianity with liberation theology and critical theory in an effort to radically transform the culture and the church into something that resembles a global pagan utopia.

At this juncture, the stated practical applications of the woke theological movement are fairly ambiguous. Nevertheless, charges of institutional racism and white privilege are non-negotiable in the eyes of the woke pastor and his disciples. Their projections are grounded in their assertion that the white man's guilt is perpetual and monetary compensation is essential. Their political posturing exudes a firm conviction that a transfer of national power is inevitable. Cone boldly declared that "if God is not for us, if God is not against white racists, then God is a murderer and we had better kill God."

Despite the divisive efforts of the white guilt preacher, God is not the author of social justice, critical theory, or intersectionality. These are not contextually sound biblical concepts. The proof lies in their unbiblical pursuits.

The woke pastor promotes a form of non-orthodox theonomy, but what he truly seeks is the establishment of a liberation theology – inspired society. Unfortunately, he is too seduced and indoctrinated to understand the importance of maintaining a shared vision for the future rooted in old paths and constitutional

The Politics of Envy

One of the most perceptive men alive during his time, C.S. Lewis saw little value in a practical application of social justice. If anything, he recognized the utter folly of such pursuits by noting how "men or nations who think they can revive the faith in order to make a good society might just as well think they can use the stairs of heaven as a short cut to the nearest chemist's shop." Lewis was a prophetic voice. He understood that "it is quite easy to coax humans round this little corner." So it remains today.

The only thing we may truly demand of our government, or our fellow man, for that matter, is to stay out of our way. We were not put on this earth to validate the whims and fancies of depraved humanity. Who can legitimately declare that he is entitled or deserving of any special consideration before God and man?

Is it radical to suggest that any placing of a cultural or ethnic category above the individual or the church collective is a promotion of a type of supremacy?

Intersectionality is a political tool used to agitate and distract the populace, and it is being used to severely shake our current landscape as per the long-term societal breakdown agenda of critical theory. David French astutely notes how intersectionality and critical theory are radical concepts that are swiftly and aggressively making their way into our civil and religious spheres. He rightly defines intersectionality as "identity politics on steroids, where virtually every issue in American life can and must be filtered through the prisms of race, gender, sexual orientation, and gender identity."

Stereotyping used to be a major cultural sin, but what critical theory does is basically lock you into a preconceived or fixed characterization. The narrative is not always so clear cut.

Ultimately, the identity politics – style seduction of critical theory as employed by the Democrats will never be beneficial to black Americans. Black Americans surely are not lacking competition as per the Democratic Party's active exploitation of every form of minority grouping under the sun, including illegal aliens and the LGBT. These sobering realities will have little impact on the wokist, who remains steadfast in seeking the overthrow of the established order and will gladly flip the church in an

effort to do so. Critical theory doesn't seek answers or solutions; it is designed to tear down current systems so that a new and better way may rise in its place.

The Achilles heel of the disgruntled radical is a dependency on some form of Big Brother to make things right. This is the fruit that intersectionality and critical theory ultimately reap. But if that's where they believe it's at, that's on them. The faithless Left will be happy to take care of them, Planned Parenthood – style.

The most tragic part of all this madness is that only in a society such as ours do we even have the freedom to engage in such irrational pursuits. These anti-racists will not realize how good they had it until it's far too late.

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