

ATHEISM'S CHIEF CHARACTERISTIC

Atheism's chief characteristic is fear. Having abandoned the probability, even the possibility, of the existence of an overarching intellect governing his existence – One who has foreseen and budgeted, so to speak, for all men's folly – there is no power to which he can turn to address the immensity of the challenges that face him. Of course he must worry!

Journalists and their sub-editors pander to this weakness which finds a ready audience in a populace largely infected with the atheist virus. Fear characterises the majority of news items served up to us each morning; any suggestion of God or of religion is denigrated or mocked in line with the atheist position.

Logically the atheist is fearful, too, of knowledge. Why? Because what reality reveals might compel him to abandon the belief system in which he is invested. (He says he is above belief but he is a believer all right!) The system to which he pledges himself is irrational for rejecting any satisfactory explanation of his own essence (*what* he is) and even more, of existence (*that* he is). Oh, he has an explanation. Everything 'just happened' and he is entitled to take it all for granted. But the explanation would satisfy only a fool. The Greeks had a maxim: "it is matter that impedes knowledge". The atheist is living proof of its force because he turns to matter instinctively in his rational offerings because *he desires that his knowledge be impeded* lest it compel him to face reality. What reality? That he is dependent and contingent. Aristotle demonstrated 2,400 years ago that there are four causes of every thing, of every action. Of these four matter is the least, doing no more than provide a base on which the others operate.

St Thomas remarks that the most efficacious way of proving God's existence is from the order found in nature.¹ The passage of time and the developments in experimental science have only exposed in greater and greater detail the immensity of this order. It is literally universal, as extensive as the universe. It is no accident, then, that those in thrall to the atheistic putsch should oppose so vehemently the suggestion that it has an Author.

That atheism's protocols involve the atheist in contradiction does not concern him. He would rather ignore logic than abandon his position. He is a believer in a religion grounded in irrationality.

Fear was at the heart of the mass hysteria that drove the apprehensions of the world's populace over the SARS-Cov-2 virus in 2019 and 2020 evidencing the dominance of atheistic belief. It subjugated whole populations. Governments, driven by its protocols, appealed to the fears it generates to justify appalling levels of interference in human rights in which they engaged. Their principals accepted the facile arguments of the self-interested and venal to invest great quantities of the common wealth in 'vaccines' inadequately tested and precipitately produced. They then sought to impose them upon the populace directly and via

¹ In the Prologue to his *Commentary on the Gospel of St John*. See Donald G. Boland, *Thomas the Creator*, St Louis MO (*En Route*), 2023, pp 92 et seq.

their instrumentalities. Inevitably the ‘vaccines’ were almost completely ineffectual in achieving the ends for which they had been bruited. Worse, they were dangerous and life threatening. It was no accident that *the death rates of every country that engaged in their use increased beyond the norm by as much as twenty per cent.*

The *materialist* obsession that is companion to atheism was accompanied by another—the other crutch for those who ignore reality as the test of sanity—*subjectivism*. The subjectivist thesis is that if a majority holds to some opinion it must be true, for how could so many be wrong! Consistent with the intellectual weakness which accompanies it those who embraced the ‘vaccine’ narrative insisted that no one should be permitted to refuse its demands but should be publicly shamed as ‘anti-vaxers’.

The great disappointment in all this was the failure of the majority of the ‘third estate’, the journalists, the newspapers and the news media outlets and their sub-editors, to investigate the issues dispassionately, the asserted advantages of these ‘vaccines’, to assess the truth or otherwise of what their promoters claimed and to weigh and report on the dangers revealed.² With few exceptions they buckled to the narrative exchanging their integrity for the mess of pottage of their employers’ praise.

But greater than this was the scandal of the way in which bishops of the Catholic Church embraced the atheistic protocols. Not one Australian bishop stood out against the country’s hysteria over embrace of the ‘vaccines’ to address the SARS-Cov-2 virus. Worse! To a man they insisted on the faithful submitting to the government protocols even to the point of penalising priests who refused to submit to them.³ The bishops behaved as if they were officers in a masonic sect, a counterfeit of the Church founded by Jesus Christ they swore to serve, Pope John Paul’s much bruited ‘church of the new advent’ or ‘church of Vatican II’.

God wills good to all His creatures manifest in the provisions made by nature, His handmaid, for their welfare. He is benevolent. He wills good to all but especially to man the creature He made in His own image and likeness to the extent that He sent His Son as man to redeem him from sin. This is the lesson of Christmas which the atheistic world does it utmost to suppress.

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² There were exceptions but their stories were regarded by the vocal majority as ‘right-wing’ or ‘extremist’.

³ Quite apart from the perniciousness of these so called vaccines, the provenance of every one of them depended on cells stolen from murdered vivisected infants in procured abortions. Their use involved proximate material cooperation in the sins of abuse and theft of the infants’ cells.