Instead, some liberals hope for the utopian world of radical humanism, based on natural law and the principles of organic society. This transformation is being presented as an apocalypse, these transformations are being grimly defined in a comprehensive overview. Amid a public calamity presently arising from the upshot of worldwide pandemics and ominous future.

The Catholic Concept of the Common Good Is the Antidote to the Pandemic’s Ideological Manipulation

To warn against this great danger, and inspired by Prof. Plinio Corrêa de Oliveira’s study Unprecedented Ideological Transplantation and Dialogue, the American Society for the Defense of Tradition, Family, and Property—TFP presents this first analysis of the risks presented by the pandemic’s ideological manipulation that the nation faces at this critical time. We hope this cry of faith and reason will awaken the conscience and the reason of the nation at this critical time. We hope this cry of alert will awaken genuine but unwary souls, preserving them from the left’s ideological manipulation.

We base this analysis on the principles of Catholic social doctrine, which must be remembered now more than ever, particularly because many bishops and priests have been long silent about them.

These principles will provide the necessary guidance for a humanity that trusted in science and technology but now finds itself threatened by an unknown and ominous future.

1. The True Meaning of the Common Good

In the name of the common good, public health experts have presented demands that have but manipulated govern- ment handling of the crisis. However, the common good is not limited to the utilitarian and secular meaning it ac- quired in modern democracies. Its true meaning is broader with several implications for the current crisis.

We quote from the Compendium of the Social Doc- trine of the Church:

“164. ... According to its primary and broadly ac-
cepted sense, the common good indicates ‘the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.’ Just as the moral ac-
tions of an individual are accomplished in doing what is good, so the actions of a society attain their full stature when they bring about the common good. The common good, in fact, can be understood as the social and community dimension of the moral good.”

170. The common good is not an end in itself; it has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole of creation. God is the ultimate end of his creatures and for no reason may the common good be deprived of its transcendent dimension, which moves beyond the historical di-
rection while at the same fulﬁlling it. ... A purely historical and materialistic vision would wind up disem- powering the common good into a simple socio-economic well-being, without any transcen-
dental goal, that is, without its most intimate reason for existing.”

Separating concern for the economy from other aspects of human life reduces man to his merely his- torical and materialistic dimension. Similarly, unless concern for the economy is joined to concern for human needs, some of which are transcendent, and unless it is subordinated to the moral good, it ends up denying the common good itself.

2. The Common Good Is Above All Spiritual

Thus, the government must balance its measures to fight the pandemic and the needs of society at large. The latter cannot be harmed by frantic decisions. Hasty actions can lead not only to even more pandemic deaths but also to hunger and loss of life resulting from unpredictable social upheavals.

International agencies, liberal media, and ideological currents that have long advocated the sacrificing of inno-
cent victims through abortion and euthanasia now pas-
sibly advocate the same.

But the common good requires that restrictions of
tion be reconciled with Catholic social doctrine?

5. The Common Good Requires That Restrictions

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Religious ministry is obviously essential and of public utility. Churches must remain open, public worship must continue, and clergy must administer the sacraments, while respecting all prudential rules to avoid contagion. Like healthcare providers, priests must have the freedom to circulate so that they can serve all the faithful, espe-
cially during times of spiritual care that addresses these issues can only harm public health.

Many bishops and clergy went along with this unjust violation of the natural and constitutional freedom to worship without any protest, hoping to circumvent this. This submission was a betrayal of their sacred mission. Sadly, others out-
did the authorities and applied stricter health safety meas-
ures than those promulgated by local government.

Clearly, I understand and share the basic worries about safety and protection which the authorities re-
quite for public health. However, just as they have the right to pass measures for things affecting our bodies, so the Church authorities have the right and the duty to worry about the health of our souls. They cannot deny the faithful the spiritual sustenance they receive from the Eucharist, not to mention the Sacrament of Confession, Mass, and Viaticum.

Respect for religious worship becomes all the more necessary knowing that the human immune system, par-
ticularly of those elderly and gravely ill, is weakened by panic, anxiety, depression, and exhaustion. Thus, depriving the sick of spiritual care that addresses these issues can only harm public health.

3. The Common Good Results From the

Therefore, the ﬁrst inversion of values occurred when government closed churches and religious services, blocking the faithful’s access to the sacraments. This action was a denial of society’s true common good.

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ticularly of those elderly and gravely ill, is weakened by panic, anxiety, depression, and exhaustion. Thus, depriving the sick of spiritual care that addresses these issues can only harm public health.
8. The Chinese Model of Social Control

Communist China added and abetted the pandemic with its negligence, lies, and obfuscation. Nevertheless, this same totalitarian regime is now presented as a model on how to suppress the virus. The Communist Chinese Party has widely publicized its use of state-of-the-art technology to identify and track people. Through recognition and location software on smartphones, the Chinese rulers can identify each individual’s whereabouts and contacts. The latter are forcibly quarantined.

Beijing claims it suppressed the coronavirus. Is this true? No one knows. No reliable information comes out of China since the regime filters both print and social media.

We should ask God for His urgent help, through Mary, His Blessed Mother. God wants to hear it most from the President.

However, based on the “Chinese model” of social control, communists and leftists worldwide are preparing a post-corona, interconnected, globalized, and socialized world, to place a dictatorship and an increasingly egalitarian State.

9. The Danger of Dictatorship

The coronavirus is a real danger to public health that requires political and economic disorganization it causes. The cure can be worse than the disease.

In November 1965, Plinio Corrêa de Oliveira published a study on Unperceived Ideological Transshipment and Dialogue. He described the totalitarian regime in which an entire population can be led to change their perceptions and beliefs without fully realizing it.

Unperceived ideological transshipment should not be confused with brainwashing—anachronistic, journalistic term that denies human free will. Through a discreet and profound maneuver operating in hearts and minds, unperceived ideological transshipment influences an entire population without their involvement, their beliefs, and values, yet without the freedom to freely will.

The immense pressure on public opinion has pumped mass hysteria. We might ask if this is not a means to transform society under the pretext of battling a public health emergency. Do we risk the running of becoming unwary victims of a major maneuver of unperceived ideological transshipment?

Consider the comments of the renowned columnist\n
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The American TFP

Frank Corrêa de Oliveira, Revolution and Counter-Revolution, part I.\n
Michael J. Matt, “A Remnant Interview: Archbishop Viganò on A Cure Worse Than the Disease?”

Renaud Girard, "Le confinement, remède pire que le mal?"