

New Oxford Review

1069 KAINS AVENUE • BERKELEY CA 94706

www.newoxfordreview.org

Dear Fellow Catholic:

Have you ever wondered why so much of Catholicism is gutless, anemic, and wimpy these days? Is it because there are so many touchie-feelie types in the priesthood? You know, “Let’s all hold hands now and sing ‘All Shall Be Well,’ and then let’s give one another a big hug.” It’s like being back at some goofball summer camp.

And we get campfire sermonettes with all the substance and nutrition of a marshmallow. Where’s the beef? We rarely, if ever, hear anything about the Church’s teachings on abortion, contraception, euthanasia, the indissolubility of marriage, homosexuality, premarital sex, pornography, consumerism, just war doctrine, Purgatory, Hell, or opposition to same-sex “marriage.” Is it because so many of our priests are rank cowards?

But we *do* hear about the Church’s “controversial” teachings from the newspapers and the evening news, which of course put the worst spin on them and never give the rationale for them. Rarely will a priest or religious instructor explain *why* the Church teaches as she does, much less with conviction and passion. How pathetic!

Since the 1960s, Catholicism has experimented with religious liberalism, and the results are in: Two out of three Catholics don’t believe in the Real Presence of Christ in the Eucharist. The number of priests, brothers, sisters, Catholic schools, seminaries, baptisms, marriages, and converts has declined — dramatically in many cases. And weekly Mass attendance has dropped from 70 percent before Vatican II to 25 percent today. When it comes to abortion, contraception, and homosexuality, etc., Catholic attitudes are much like those of everyone else. And the missionary spirit, the zeal for souls, has almost disappeared. Clearly, this 40-plus-year experiment has blown up in our faces. Yet many in the Church — clergy and laity alike — still carry on as though nothing were amiss. Or maybe they like things this way. Well, we don’t.

Are you ready for Catholicism with backbone? We’ve got it at the NEW OXFORD REVIEW. A robustly orthodox Catholic monthly magazine, we don’t shy away from the “hard” teachings of Christ and His Bride, the Church. We know why we’re Catholic, and we’re not ashamed to tell the world about it.

We are not owned by any diocese, bishop, or religious order, so we aren’t required to dole out warm fuzzies and tell our readers that all is basically hunky-dory in the Church. The NEW OXFORD REVIEW is edited by traditional Catholic laymen. Not a member of the “clerical club,” we don’t have to sweep episcopal incompetence and insubordination under the rug. We’re free to tell it like it is!

The *Dallas Morning News* reported that, prior to the priestly sex scandals of 2002, two-thirds of America's bishops were involved in covering up priestly pedophilia, the vast majority being homosexual in nature. Still, many of our bishops won't bar homosexuals from seminary and ordination. Have they learned nothing from the clerical sex scandals, where over 80 percent of the predations involve boys? What gives?

When it comes to the Lavender Mafia in the priesthood and episcopate — and other atrocities — we don't pussyfoot around. We've got "attitude," says Karl Keating of Catholic Answers. And Michael Matt of *The Remnant* has said of us, "This two-fisted magazine has had enough of emasculated Catholicism."

It's because we're fiercely loyal to the Magisterium of the Holy Catholic Church that we hold the institutional Church to the highest standards of accountability in doctrine, morals, and discipline. Where the institution is messing up, the best tonic is the truth — the full truth! As Pope Felix III said, "Not to oppose error is to approve of it." Silence is *not* golden; it's yellow.

Our outspokenness has earned us many enemies. The dissenting *National Catholic Reporter* has called us a "poisoned dart," and Archbishop Rembert Weakland, who paid out \$450,000 in Milwaukee Archdiocesan funds to cover up a homosexual affair, has called us "extremely offensive." And our hard-hitting ads have been banned by numerous liberal and moderate Catholic publications as "too offensive."

Yes, there are many who hate us. Ah, but they also fear us. Perhaps because we're "influential," according to the *Los Angeles Times*, and "intellectually aggressive," according to the *Hawaii Catholic Herald*. We're "provocative," says *Inside the Vatican*, and *Newsweek* has described us as "thoughtful and often cheeky." Not surprisingly, Karl Keating has called us "Catholicism's intellectual prizefighter."

In addition to the homosexual filth in the priesthood and episcopate, there is much more malfeasance in the Church that needs to be brought into the light — liturgical abuse, architectural abuse (the wrecking of once beautiful churches and the building of new churches that look like airport terminals), pro-abortion "Catholic" politicians unworthily receiving Holy Communion, suppression of the Traditional Latin Mass, silence from the pulpit on the great moral issues of our times, and dissent and heresy in Catholic schools and Catholic institutions of higher learning.

Many Catholic publications want to calm you down, make you lukewarm; we want to fire you~ up. St. Peter told us that the Gospel is inherently a "rock of offense" (1 Pet. 2:8). Tepid and inoffensive writing about the Faith is not our style; for we take seriously our Lord's warning that He will spew "the lukewarm" out of His mouth (Rev. 3:16). Like G.K. Chesterton, we want Catholics to move the world, rather than be moved by it, which is the sorry situation the Church finds herself in now, as many of our bishops play lovey-dovey with the surrounding culture, the Culture of Death.

If you're looking for a militant Catholicism — as in “the Church Militant” — look no further; we've got it at the NEW OXFORD REVIEW. Just consider some of the people who've written for us: Walker Percy, Msgr. George A. Kelly, Bobby Jindal, Bishop Fabian Bruskewitz, Germain Grisez, Fr. Stanley L. Jaki, Leon Podles, Sr. Margherita Marchione, and Piers Paul Read. Our Contributing Editors include Alice von Hildebrand, Tom Bethell, Sheldon Vanauken, and Anne Barbeau Gardiner. And on staff as our Associate Editor is Michael S. Rose, whose book *Goodbye, Good Men* exposed the rancid homosexual subculture in many of our seminaries.

We analyze all the challenges facing the Church — sometimes in depth, sometimes with brevity, sometimes with dismissive satire, but always with clarity and forcefulness. We don't “dialogue” with the dissenters, liberals, and business-as-usual moderates in the Church — we *annihilate* them (intellectually only, of course!).

But more than that, we show how ridiculous those smug pooh-bahs and quislings of capitulatory Catholicism really are. And why not? What is patently ridiculous deserves — by definition — to be ridiculed. We're headquartered in Berkeley — a.k.a. Berserkeley — so we've *had* to cultivate the fine art of lampooning our adversaries and making mirth. Mirth among militant Catholics? *Yes!* For as Hilaire Belloc said, “**Wherever the Catholic sun doth shine, there's music and laughter and good red wine.**” You'll find it so at the NEW OXFORD REVIEW.

If you'd like to take a stand for the Church of the Ages and add some sizzle to your life as a Catholic, subscribe today! But be forewarned: The NEW OXFORD REVIEW is not for everyone. If you're a bozo or a sissy, if you're sanctimonious, if you're tolerant and soft, or if you prefer to live in fantasyland, this magazine is *definitely* not for you.

Yours in Christ,

Pieter Vree, Editor

NEW OXFORD REVIEW

P.S. You will see from the enclosed that our rates are *unusually low* for a monthly magazine, which should make your heart glad. That's possible because we're not printed on glossy paper, we have a no-nonsense format that eschews gimmicky graphics, and payment must accompany order.