

The Remnant

(Est. in 1967)



“... At the present time there is a remnant left, selected out of grace.” - Romans 11:5

A National Catholic Bi-Weekly based in St. Paul, Minnesota USA

October 31, AD 2020
Volume 53, Number 18

From the Editor's Desk...

by Michael J. Matt

A Remnant Exclusive...

Interview on “Fratelli Tutti” with Bishop Athanasius Schneider

The Remnant Alternative to Big Tech

Big Tech is up to its usual tricks, especially now during the runup to the U.S. presidential election. Remnant TV, for example, has been demonetized and is now regularly shadowbanned. They remove our videos, slap age restrictions on them, even post warnings against our Sunday Sermons for “violating YouTube’s community standards,” whatever that means.

One recent video was flagged for defending Catholics in the underground church in China. The Chinese communists, as the sermon points out, are arresting bishops and priests, tearing down religious symbols (including churches) and terrorizing their own citizens. It’s all documented, with photographic evidence that’s easy to find, but YouTube doesn’t want anyone defending Chinese Catholics persecuted by an intolerant and bigoted regime.

Another recent RTV video was restricted for its defense of police officers. Can’t have that, of course, even though video promos of “Cuties” on YouTube are just fine.

People are losing their jobs merely for expressing dissenting opinions on “new and approved” notions of marriage. Mainstream conservative talking heads are not allowed to even question gay marriage, lest they be branded as “haters” for deviating from the new gender ideology.

Bottom line: The social media giants, so powerful now as to influence the outcomes of national elections, are making sure only the right political opinions are aired.

~ See Editor's Desk/Page 2



Diane Montagna

ROME, October 13, 2020 (The Remnant) — Although Pope Francis’ new encyclical *Fratelli Tutti* contains positive elements, overall it “lacks a clearly supernatural horizon” and the proclamation of the truth that Christ is the “indispensable source of true fraternity,” Bishop Athanasius Schneider has said.

In an exclusive interview with *The Remnant* (see full text below), the auxiliary bishop of Astana, Kazakhstan, criticizes the document

for mischaracterizing St. Francis, advancing religious relativism and construing spiritual and theological realities in a “naturalistic and rationalistic manner” that exacerbates the “decades-old crisis of the weakening of the supernatural perspective in the life of the Church.”

The Vatican released the encyclical *Fratelli Tutti* [Brothers All] on fraternity and social friendship on the Oct. 4 liturgical feast of St. Francis.

Calling for the “rebirth of a universal aspiration to fraternity,” the lengthy papal encyclical expands on themes taken up in the *Document on Human Fraternity for World Peace and Living Together*, which Pope Francis co-signed with the Grand Imam el-Tayeb in Abu Dhabi, on February 4, 2019. The Abu Dhabi document drew considerable controversy for stating that “the pluralism and the diversity of religions, color, sex, race and language are willed by God in His wisdom.”

~ See Fratelli Tutti/Page 4

SAVING GRANDMA?

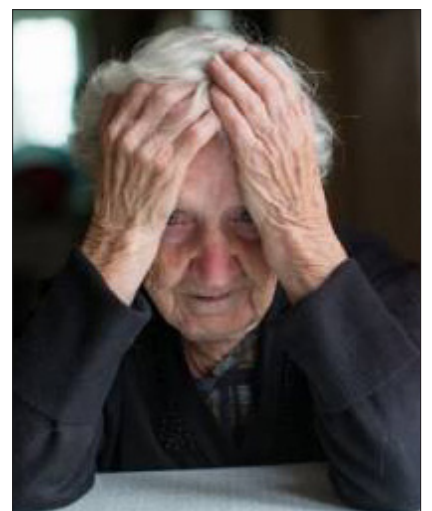
(Testimony of a concerned caregiver)

This article is for anyone interested in knowing the reality of how the care industry has treated the elderly and the vulnerable during the months of lockdown.

IF THE MEDIA, the government and the NHS are to be believed, then the situation within the care industry in the wake of COVID-19 couldn’t be more laudable. Everyone is “staying safe”, keeping away from their loved

ones in order to “save granny”—and that, especially, of course, applies to carehome residents who are being kept well and safe by the companies that house them. We have no need to be concerned for the well-being of those individuals in the care of the industry, past ensuring that the “killer virus” remains out of the home. The reality is, I’m afraid, rather more insidious. I am a healthcare assistant (HCA) who works for an agency providing staff within several northwest care settings

~ See Saving Grandma/Page 9



Editor's Desk, Continued...

Needless to say, Remnant TV is edging ever closer to being kicked off Google's massive streaming provider, which is why we've invested in a completely independent video system and website. Our new home is at www.Remnant-TV.com, and I hope you'll help me spread the word.

At the end of this column, there appears an advertisement which provides details on how to subscribe to Remnant-TV.com. Please help me ensure that RTV will not disappear into the ether by subscribing today. It's free and family friendly.

Yes, we'll stay on YouTube until we get kicked off but we're putting all of our energies into this Catholic alternative, and I hope you'll help me make a success of it.

COVID—a virus from which 99.5 percent of all those who contract it fully recover—will so blind the electorate as to unseat Donald Trump, thus making way for the new regime that will be fully cooperative with the Globalists.

Fear is a powerful motivator and, at the moment, fear of COVID is winning out, not only here in the U.S. but all over the world.

In Italy, face masks are now mandatory... **outdoors**, with a 1000-euro fine for failing to comply.

In Australia, a kangaroo gestapo is going door-to-door, arresting Australians for not succumbing to the national fearmongering campaign.

new order, with Francis of Rome agreeing to head up their One World Religion.

That's the plan, but let's not forget: These people are insane. They're drunk on their own power. But they are not invincible. God's will be done...not theirs!

For fifty years we here at The Remnant have been warning that this day was coming. Our Lady of Fatima warned against it. Catholic historians called it inevitable. Nothing happening in the world today should come as a surprise to us, while everything happening in the world today must be seen as part and parcel of the revolution of Vatican II and the total surrender of the Catholic Church to the spirit of the world.

Just as Our Lady allowed for the hope and possibility of changing the future through

Caesars and lions in the days of pagan Rome, so too must we be willing to stand against new Caesars, new lions and a new pagan world empire, being confident that, in the end, God's will be done.

And on the human level, we can buy time by standing with as the last best political hope we have. And if and when that fails, we stand ready to fight on our own for the holy cause of Christendom...whatever it takes.

Great men and women of the past—saints, soldiers, priests, heroes of Christendom—would have given their eye teeth to stand where we stand now, to have the chance to prove ourselves as Soldiers of Jesus Christ in perhaps the darkest hour in human history since Calvary.

We have the chance, as my father used to say, to call a spade a spade no matter who's using it to bury God. . . whether that be Soros, Schwab, Biden or Bergoglio. We don't fear them because we know they don't fear God, which is why their total defeat is just a matter of time. Our eyes are wide open, and their deception is wasted on us, thanks be to God.

We engage in the battle of history, and we have the honor—if we have the courage—to stand with Christ the King, Lord of History. And if we do this right, our children's children will tell their children how their grandfathers and grandmothers stood with history's small remnant of believers, the children of light, the ones who, against all odds, kept the Faith when most of the world had abandoned it.

Please God, may we be worthy of this honor.

Do not be afraid, dear brothers in Christ. Our help is in the Name of the Lord Who made heaven and earth. Let us stand with Him, let us unite the clans of holy Tradition and let us go to war in His holy Name.

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*We engage in the battle of history, and we have the honor—
if we have the courage—to stand with Christ the King,
Lord of History.*

An Election to End All Elections

This will be the last issue of The Remnant before the most impactful election in American history. This really isn't an election at all, so much as the attempted launch of the New World Order.

We're watching a new beast rise up before us and, to the extent that the American heartland has kept the faith and fielded the most pro-life and pro-God movement in the world, we find ourselves standing in the way of a diabolical plan to build a new global order out of the ashes of holy Christendom.

The Freemasonic heresy of Americanism seems to have outlived its usefulness as the ancient enemies of Christ the King have determined that not only will the Catholic religion not be allowed to stand in the way of their new Tower of Babel but neither will any single nation, especially one that values patriotism, life and the freedom to worship God.

The naturalism that was supposed to dominate our nation has given way to a renewed fervor for family and Christianity. It is flawed and incomplete, yes, but even the spark of Christianity presents a clear and present danger to the new and Godless order. This, it would seem, is why they hate Donald Trump so much, not because he personally is a great Christian, but rather because he has shown a willingness to stand with those who wish to be counted among the remnant of Christian believers.

That presidential willingness to stand with what Archbishop Viganò calls the "children of light", has, in a sense, stopped the world as the builders of the new order must first rid the world of the man who wants to "make America great again"—a veritable declaration of war on Globalism.

They've got one hope in November and that's that the media-driven fear of

Canada is bracing for the most Orwellian lockdowns in the world, with talk of deploying military personnel in cities and highways to establish COVID checkpoints.

A total debt relief plan is in the works, whereby the Canadian government will eliminate mortgages, loans and credit card debt, compliments of the IMF and the World Debt Reset program, in order to "keep Canadians safe and worry free" during COVID.

Will this mean the forfeiture of property ownership and assets? We'll soon find out, but how could it not?

If Canadians want to travel, the Canadian Health Pass system will be there to help, just as soon as the vaccine is ready. And if Canadians don't comply? Well, isolation facilities could be established as soon as December to remove "public health threats" and, again, "keep everyone safe!"

Canada may be a bit ahead of us here in the U.S., but once President Biden takes over that will surely change. Before they're through, everyone one of us will be considered a health threat, essentially a criminal, unless and until we comply with the global reset norms and all that those will entail.

Clearly, this no longer has anything to do with health, if it ever did. The COVID pandemic is UN project that is all about "reimagining our world" in a "greener, fairer and more equitable way" where "systemic racism" will be eradicated, the LGBT agenda will become international law, and universal access to free contraception and abortion will reduce the global population and thus save the planet from climate change.

The Honor is all Ours

They've uncrowned Christ the King, and now they're trying to establish a Godless

recourse to the Rosary and First Saturdays, so too we must retain hope that there is still time to alter the course of this diabolical plan for the world.

What can we do? Pray the Rosary. Return to the traditional liturgies and catechism of the Church. Unite the clans of holy Tradition. Don't wait for priests, bishops and popes to lead the charge. They are MIA, most of them having long since gone into full retreat.

With the Church in eclipse, we are called to fight on our own, with the few good priests and bishops God in His Providence has inspired to stand with us. Even as our fathers and mothers in Faith fought



Tired of the YouTube Nazis?



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Michael J. Matt | Editor, The Remnant

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The Remnant Speaks

Letters to the Editor: The Remnant Speaks P.O. Box 1117, Forest Lake, MN 55025 ~ Editor@RemnantNewspaper.com



No vaccine necessary, new drug treats Covid-19

Editor, *The Remnant*: Scientists at the University of Pittsburgh School of Medicine have isolated “the smallest biological molecule” that “completely and specifically neutralizes” SARS-CoV-2, the virus that causes the novel coronavirus.

The antibody component is 10 times smaller than a full-sized antibody, and has been used to create the drug Ab8, shared in the report published by the researchers in the journal *Cell* on Monday. The drug is seen as a potential preventative against SARS-CoV-2.

According to the report, the drug has been “highly effective in preventing and treating” the SARS-CoV-2 infections in mice and hamsters during tests. The drug also reportedly does not bind to human cells, which suggests it will not have negative side-effects in people.

“Ab8 not only has potential as therapy for COVID-19, but it also could be used to keep people from getting SARS-CoV-2 infections,” said co-author John Mellors, chief of the Division of Infectious Diseases at Pitt and UPMC. “Antibodies of larger size have worked against other infectious diseases and have been well tolerated, giving us hope

that it could be an effective treatment for patients with COVID-19 and for protection of those who have never had the infection and are not immune.”

According to the report, the team at University of Texas Medical Branch Center for Biodefense and Emerging Diseases and Galveston National Laboratory tested Ab8 and found it blocked the virus from entering cells. In mice trials, those treated with Ab8 had 10-fold less of the amount of infectious virus compared to those that were untreated.

Jerome Desilets

Kudos from Down Under

Editor, *The Remnant*: I just come back home from Sunday Mass and listened to Michael Matt on YouTube. I must say it's so refreshing to hear honest down-to-earth reports that actually help me with all my frustration that's going on at this time in the world. May Almighty Christ keep you and bless Michael Matt for giving us the truth of what's happening now and all over the world. You state it with humour that's so effective.

Please don't hold back, mate. We look forward to every episode of From the Editor's Desk. Keep up the good work.

Peter Banovic,
Sydney, Australia

Gratitude from Non-Catholics

Editor, *The Remnant*: Greetings from Australia.

I just wanted to let you know how important your weekly briefings are to me.

Thank you for pointing out that one should always put God into the equation. And in politics.

Not sure how i even clicked on your live feeds originally.

Dianne Stevens

I am Buddhist but your words so resonate with my heart and Ava Maria is my favorite song this year. I didnt know it was about praise Mary.

So thank you. Your words speak so deeply to my own deep inner love of God.

So very appreciative.

Editor, *The Remnant*: So glad I came across you and The Remnant in August. I believe you speak truth to American people. I am a born-again believer in Jesus Christ and support President Trump. I have shared this video to many of my Christian friends. God bless your ministry/organization! Keep speaking out for the Truth!!

Karen Halterman

Editor, The Remnant: I am not Roman Catholic; rather, I am part of the independent catholic movement. I know you probably are against non-Roman manifestations of the faith, but I wanted to say you are in my prayers while you engage in warfare against the forces of globalism, homosexuality, and above all abortion. Our salvation is not in social reform, it is in the Cross of our Lord and Savior Jesus Christ. God bless you my friend.

Russ Lee

very principles they were supposed to be defending.

As chaos became more apparent, I began to see the real reason for this protest. The protest had now been directed at VIRTUE. People were shouting out every where that Floyd had committed a NON VIOLENT crime.

So it's all right to break the laws of society as long as you don't ,”bodily hurt anybody.” In other words, if I want to become a drug addict to the point of being supported by the State under their welfare programs what is it to us.

No matter that the system is paid for be law abiding taxpayers who are struggling to raise families. They are for inalienable rights for all as long as they can live their sinful, destructive life style.

Once again dear citizens, EVERYONE is INNOCENT until PROVEN guilty by a court of law, or we are NOT living in the United States of America.

Joseph B.D. Saraceno

INNOCENT until PROVEN Guilty

Editor, *The Remnant*: In the recent Case involving the death of George Floyd the perpetrator who was mainly responsible was arrested and charged within a very reasonable time before the protesting escalated. Once reaching large proportion's it became fashionable to express, “No justice NO peace.” The fact is, once the crowd became uncontrollable, they were defeating the

The Remnant

Est. in 1967

A Catholic Fortnightly
Published 22 times per year

Editor/Publisher

Michael J. Matt

The Remnant (ISSN # 0274-9726. U.S.P.S.# 606840) is published semi-monthly (monthly in January and July) 22 times per year by The Remnant, Inc. Periodicals Postage paid at Forest Lake, MN and additional entry offices. POSTMASTER: Please send address changes to The Remnant at P.O. Box 1117, Forest Lake, MN 55025.

Subscription Pricing

Standard U.S.: **Print \$40**

Canada: **Print Edition \$50**

Foreign (Outside US & Canada): **\$60**

E-Subscription Anywhere: **\$25**

Single Copy Price: **\$1.50**

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Interview of Bishop Schneider, Continued from Page 1...

According to Bishop Schneider, *Fratelli Tutti* “did not correct Abu Dhabi but solidified it” and “reveals a certain kind of religious relativism” by portraying religion as a “means to natural fraternity.” Christian Faith, the auxiliary bishop insists, “cannot be put indiscriminately on the same level with other religions; that would be a betrayal of the Gospel.”

Bishop Schneider also notes how the new encyclical’s vision of fraternity — one that is naturalistic rather than Christ-centered — is akin to freemasonic thought. At the price of a “universal aspiration to fraternity for world peace,” he observes, Christ as the only Savior and King of all humankind is “sacrificed.”

He praises parts of the document that warn against a “false universalism” and building “an inhuman society” which only accepts the strong and rejects the weak, but also says it offers a “merely human emergency solution.”

Bishop Schneider ends by appealing, through St. Francis’ intercession, that Pope Francis turn away from such “excessive absorption [in] temporal affairs” and, quoting St. Hilary of Poitiers, warns that “not accepting Christ is the greatest danger for the world.”

Here below is our interview with Bishop Athanasius Schneider.

Diane Montagna (DM) – **Your Excellency, what are your general impressions of Pope Francis’s new encyclical, *Fratelli Tutti*?**

Bishop Athanasius Schneider (AS) – This new encyclical gives the general impression of being a long-winded instruction on the ethics of peaceful co-existence based on the key terms of “brotherhood” and “love” understood in a strongly temporal and highly political perspective, in order to “contribute to the rebirth of a universal aspiration to fraternity” (*Fratelli Tutti*, n. 8). Although the encyclical uses key passages of the Gospel,

to the encounter with the sacred mystery of the other, to universal communion with the entire human family, [arises] as a vocation of all” (n. 277). The primacy, however, in all human relationships, should be given to the encounter with Jesus Christ, the God-Man, and with the Holy Trinity, through sanctifying grace and the gift of the supernatural virtue of love. Pope Francis rightly states in *Fratelli Tutti*, n. 85: “If

St. Francis, which were addressed to his fellow friars. You have said in your book *Christus Vincit* that St. Francis inspired you to follow Christ in the religious life. In your view, is Pope Francis’s use of these texts faithful to St. Francis’s meaning?

AS – Pope Francis here uses the expression “Fratelli tutti” (all Brothers) in a way that is clearly different from St. Francis. For St.

spoke with the same firm spirit” (*Legenda Maior*, 12, 8) Pope Francis presents St. Francis as though he had been a supporter of the diversity of religions. The scope of St. Francis’s visit to Sultan Malik-al-Kamil in Egypt, however, was not to show “his openness of heart, which knew no bounds and transcended differences of religion” (*Fratelli Tutti*, n. 3). Rather, its precise aim was to preach to the Sultan the Gospel of

“““

It would have been of great benefit had Fratelli Tutti pointed to the need for all men to believe in Jesus Christ, God and Man, in order to find the indispensable source of true fraternity and the key to solving the problems of temporal societies.



“““

Pope Francis presents St. Francis as though he had been a supporter of the diversity of religions.

such as the parable of the Good Samaritan (see Lk 10:25-37) and the words of Christ in the Last Judgment, who identifies Himself with those in need as “the least of my brothers” (see Mt 25:40), it applies their meaning, nevertheless, in a more humanistic and this-worldly horizon. Seen as a whole, the encyclical lacks a clearly supernatural horizon; it lacks any reference to words such as “supernatural”, “Incarnation”, “Redeemer”, “Shepherd”, “evangelization”, “baptism”, “Divine sonship”, “Divine forgiveness of sins”, “salvific”, “eternity”, “heaven”, “immortal”, “Kingdom of God/Christ.”

While laudably affirming that “Christ shed his blood for each of us and that no one is beyond the scope of his universal love” (n. 85), the encyclical then regrettably reduces the meaning of supernatural redemption to the nebulous and secular perspective of a “universal communion.” It reads: “For Christian thought and for the action of the Church, the primacy given to relationship,

we go to the ultimate source of that love which is the very life of the Triune God, we encounter in the community of the Three Divine Persons the origin and perfect model of all life in society.” Elsewhere, he says: “Others drink from other sources. For us the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ” (n. 277). However, perfect human dignity and fraternity for all human beings can only have one source, and that is Jesus Christ, since it is only through the Incarnate Son of God that human dignity has been restored even more admirably than it was created (Order of Mass, Prayer at the Offertory). It would have been of great benefit had *Fratelli Tutti* pointed to the need for all men to believe in Jesus Christ, God and Man, in order to find the indispensable source of true fraternity and the key to solving the problems of temporal societies.

DM – **Pope Francis opens the new encyclical by noting that its title, “Fratelli Tutti,” is taken from the ‘Admonitions’ of**

Francis, “all brothers” are those who follow and imitate Christ, i.e., all Christians, and certainly not simply all men, and even less so the adherents of non-Christian religions. We can see this in looking at the fuller context from which these words are taken:

Let us all, brothers, consider the Good Shepherd who to save His sheep bore the suffering of the Cross. The sheep of the Lord followed Him in tribulation and persecution and shame, in hunger and thirst, in infirmity and temptations and in all other ways; I and for these things they have received everlasting life from the Lord. Wherefore it is a great shame for us, the servants of God, that, whereas the Saints have practiced works, we should expect to receive honor and glory for reading and preaching the same (*Admonitions*, 6).

Indeed, St. Francis did not “smooth over the faults of any, but smite them, nor flattered the life of sinners, but rather aimed at it with stern reproofs. Unto great and small alike he

Jesus Christ. One must regret that Pope Francis reduces St. Francis in *Fratelli Tutti* to a man who “sought to embrace everyone” and as an example of “a humble and fraternal ‘subjection’ to those who did not share his faith” (n. 3). St. Bonaventure attests in the *Legenda Maior* that St. Francis explicitly preached the Gospel to the Sultan, inviting him and his entire people to convert to Christ, writing: “With such firmness of mind, with such courage of soul, and with such fervor of spirit he preached unto the Sultan God Three and One and the Savior of all, Jesus Christ” (*Legenda Maior*, 9, 8). Furthermore, while St. Francis was preaching the Gospel to the Sultan, he sent five friars to preach the Gospel to the Muslims in Spain and Morocco. When St. Francis heard the news of their martyrdom, he cried out: “Now I can truly say I have five brothers” (*Analecta Franciscana*, III, 596).

The entire Catholic tradition has always presented St. Francis as an apostolic and truly missionary saint. Pope Pius XI wrote: “St. Francis was a man who was truly Catholic and apostolic, in the same admirable fashion that he had attended to the reformation of the faithful, so likewise set about personally and commanded his disciples to occupy themselves before everything else with the conversion of the heathen to the Faith and Law of Christ” (*Encyclical Rite Expiatis*, 37).

DM – **What do you see as the strengths or positive elements of this new encyclical?**

AS – One of the most luminous and theologically sound passages in *Fratelli Tutti* is the following affirmation by Pope Francis: “If we go to the ultimate source of that love which is the very life of the triune God, we encounter in the community of the three divine Persons the origin and perfect model of all life in society” (n. 85). This affirmation is a true light in the midst of the narrow naturalistic horizon, religious relativism and deficient supernatural perspective of this encyclical. Another important element is Pope Francis’s rejection of any endeavor to build a society against the plan of God. He writes: “The attempt to build a tower (Tower of Babel)... was a misguided attempt, born of pride and ambition, to create a unity other than that willed by God in his providential

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plan for the nations (cf. Gen 11:1-9)" (n. 144). Equally significant are the following statements, which reflect the teaching of Pope Benedict XVI: "Without truth, emotion lacks relational and social content" (n. 184); "Charity needs the light of the truth that we constantly seek. That light is both the light of reason and the light of faith (Benedict XVI, Encyclical Letter *Caritas in Veritate*) and does not admit any form of relativism" (n. 185). Pope Francis also recalls the importance of ever-valid objective truths, based on human nature according to God's plan in creation, affirming that there are "fundamental truths always to be upheld, ... they transcend our concrete situations and remain non-negotiable, ... in themselves, they are held to be enduring by virtue of their inherent meaning" (n. 211), and that "there is no need, then, to oppose the interests of society, consensus and the reality of objective truth" (n. 212).

Furthermore, *Fratelli Tutti* warns against a false universalism and the virus of a radical individualism (see n. 100). In this regard, Pope Francis writes: "One model of globalization in fact consciously aims at a one-dimensional uniformity and seeks to eliminate all differences and traditions in a superficial quest for unity... If a certain kind of globalization claims to make everyone uniform, to level everyone out, that globalization destroys the rich gifts and uniqueness of each person and each people" (n. 100). The following statements in *Fratelli*

Tutti also aim to protect the right of nations to their own identity and traditions: "There can be no openness between peoples except on the basis of love for one's own land, one's own people, one's own cultural roots" (n. 143); "I can welcome others who are different... only if I am firmly rooted in my own people and culture" (n. 143); and "the common good likewise requires that we protect and love our native land" (n. 143). *Fratelli Tutti* also rightly speaks of "the right to private property and its social meaning" (n. 123).

Pope Francis raises his voice against an inhuman society, which accepts only the strong and the healthy and despises and eliminates those who are ill and weak. He writes: "People have this right even if they are unproductive or were born with or developed limitations. This does not detract from their great dignity as human persons, a dignity based not on circumstances but on the intrinsic worth of their being. Unless this basic principle is upheld, there will be no future either for fraternity or for the survival of humanity" (n. 107). Also praiseworthy are the following important affirmations of Pope Francis in *Fratelli Tutti*: "It should be acknowledged that 'among the most important causes of the crises of the modern world are a desensitized human conscience, a distancing from religious values and the prevailing individualism accompanied by materialistic philosophies that deify the human person and introduce worldly and material values in place of supreme and transcendental principles'" (n. 275); and

“““ Fratelli Tutti rightly speaks of “the right to private property and its social meaning” (n. 123). ”””

“Good and evil no longer exist in themselves; there is only a calculus of benefits and burdens. As a result of the displacement of moral reasoning, the law is no longer seen as reflecting a fundamental notion of justice but as mirroring notions currently in vogue. Breakdown ensues: Everything is ‘leveled down’ by a superficial bartered consensus. In the end, the law of the strongest prevails” (n. 210).

DM – Pope Francis has presented *Fratelli Tutti* as a reflection on the Abu Dhabi document, which he signed with the Grand Imam el-Tayeb in February 2019. You have openly voiced concern about that document, specifically its statement that the “diversity of religions” is “willed by God.” Has this new encyclical assuaged or deepened those concerns?

Fratelli Tutti devotes an entire chapter to the theme, “Religions at the service of fraternity in our world” (ch. 8). The title itself already reveals a certain kind of religious relativism. Religions are seen here as a means of natural fraternity. Hence, one is led

faith no one has ever attained justification, nor will anyone obtain eternal life (First Vatican Council, *Dei Filius*, ch. 3).

Hence, adherents of non-Christians religions do not have the gift of the supernatural virtue of faith and thus cannot be called “believers” in the proper sense of this word. Non-Christians do not accept Divine Revelation given through Jesus Christ. Hence, their knowledge of God and their religious practice are only an expression of the light of natural reason, and not of faith. The infallible Magisterium of the Church teaches this, declaring:

The Catholic Church, with one consent, has also ever held and does hold that there is a two-fold order of knowledge, distinct both in principle and also in object; in principle, because our knowledge, in the one, is by natural reason, and, in the other, is by Divine faith; in object, because, besides those things to which natural reason can attain, there are proposed, for our belief, mysteries hidden in God, which, unless Divinely-revealed, cannot be known. ... If anyone shall say that

The following infallible teaching of the Church in the Dogmatic Constitution, *Dei Filius*, of the First Vatican Council, rejects the fallible teaching on the “diversity of religions” expressed in the Abu Dhabi Document and in *Fratelli Tutti*: “There is no parity between the condition of those who have adhered to the Catholic truth by the heavenly gift of faith, and the condition of those who, led by human opinions, follow a false religion” (ch. 3); and “If anyone shall say that the condition of the faithful, and of those who have not yet attained to the only true faith, is on a par, let him be anathema” (ibid., can. 6 *de fide*).

DM – We know of two kinds of fraternity: that of blood, in Adam and Eve, and that of grace, in Jesus Christ, through the Church and sacraments. What “new vision” (n. 6) of fraternity does Pope Francis propose in this encyclical? And as a bishop and Successor to the Apostles, can you encourage the faithful to aspire to the vision of fraternity that Pope Francis sets forth in this encyclical?

AS – True fraternity, as pleases God, is fraternity in and through Christ, the Incarnate Son of God. Cardinal Ratzinger (Pope Benedict XVI) rightly delimited the Christian concept of fraternity, when he said: “One is your master, but you are all brothers’ (Mt 23:8). With this word of the Lord the relationship between Christians is determined as a relationship of brothers and sisters as a new brotherhood of the spirit, opposed to the natural brotherhood, which arises from the blood relationship” (*Die Christliche Brüderlichkeit*, München 1960, 13). Indispensable is the recognition of the difference between a fraternity based on nature, i.e., the bond of blood, and fraternity based on Divine election and Revelation: “While God is the Father of the world’s peoples only through creation, He is Israel’s Father moreover by election” (ibid., 20).

From the beginning, Christians knew the essential difference between mere natural brotherhood and brotherhood through baptism. St. John Chrysostom said: “For what is it which makes brotherhood? The washing of regeneration and being enabled, therefore, to call God our Father” (*Homily 25 on Hebrews*, 7). In a similar vein, St. Augustine wrote: “Then will they cease to be our brethren, when they shall cease to say, ‘Our Father.’ For the pagans we do not call brethren according to the Scripture and the ecclesiastical mode of speaking” (En. In Ps. 32, 2, 29).

Each Catholic and all the Shepherds of the Church, first and foremost the Pope, should burn with zeal and love for all those who, unfortunately, are only our brothers according to flesh and blood, that they might be born of God in the supernatural sonship in Christ and truly become brothers in Christ. If Church leaders in our day are content with the brotherhood of flesh and blood, with “*fratelli tutti*” in flesh and blood, they are neglecting God’s commandment in the

to understand religion as a means to promote naturalism. This is contrary to the essence of Christianity, which is the one true and only truly supernatural religion. Christian Faith cannot be put indiscriminately on the same level with other religions; that would be a betrayal of the Gospel. The affirmation that “From our faith experience we, the believers of the different religions, know that our witness to God benefits our societies” (n. 274) promotes religious relativism, since the concept of “God” is surely different among the various religions. There are also some religions in which evil spirits are worshipped. One cannot put the concept of God in the Christian religion on the same level as a religion that practices idolatry. Holy Scripture says that “all the gods of the nations are demons” (Psalm 96:5), and St. Paul teaches that “the sacrifices of pagans are offered to demons, not to God” (1 Cor 10:20). According to Divine Revelation and the constant teaching of the Church, the concept of “faith” means the following:

Since man is a being wholly dependent upon God, as upon his Creator and Lord, and created reason is completely subject to uncreated truth, we are bound to yield to God, by faith in His revelation, the full obedience of our intelligence and will. The Catholic Church professes that this faith, which is the beginning of man’s salvation, is a supernatural virtue, whereby, inspired and assisted by the grace of God, we believe that the things which He has revealed are true. ... Therefore, without

Divine faith is not distinguished from natural knowledge of God and of moral truths, and therefore that it is not requisite for Divine faith that revealed truth be believed because of the authority of God Who reveals it; let him be anathema (ibid., ch. 4 and can. 3 *de fide*).

Christians are not simply “travelling companions” along with adherents of false religions — religions which God forbids (*Fratelli Tutti*, n. 274). Memorable in this regard is the following theologically precise affirmation of Pope Paul VI: “Our Christian religion effectively establishes with God an authentic and living relationship which the other religions do not succeed in doing, even though they have, as it were, their arms stretched out towards heaven” (Apostolic Exhortation *Evangelii nuntiandi*, n. 53).

Several expressions in *Fratelli Tutti* convey substantially the same religious relativism set forth in the Abu Dhabi Document, which states that “the pluralism and the diversity of religions, color, sex, race and language are willed by God in His wisdom.” *Fratelli Tutti* did not correct Abu Dhabi but solidified it. The truth that Our Lord revealed, and that His Church has unchangingly and constantly proclaimed, remains forever valid: “The chief duty of all men is to cling to religion in both its reaching and practice, not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion” (Pope Leo XIII, Encyclical *Immortale Dei*, 4).



Christians are not simply “travelling companions” along with adherents of false religions – religions which God forbids.

Interview of Bishop Schneider, Continued from Page 5...

Gospel, i.e., the commandment to make the members of all nations and religions disciples of Christ, sons in the Only Begotten Son of God, brothers in Christ, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, and teaching them to observe all things whatsoever Christ has commanded (see Mt 25:19-20). Such zeal is, for a Christian soul, the deepest expression of love

resounded also in *Fratelli Tutti!*

DM – You’ve often said that the Church today lacks a supernatural perspective. How does this new encyclical remedy or exacerbate this problem?

AS – The encyclical *Fratelli Tutti* unfortunately exacerbates the decades-old

to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or are lacking in them-so far as eternal happiness is concerned - it

baptized have the same objective dignity as adopted sons of God: “In Christ Jesus you are all sons of God, through faith. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Gal 3:26.28). Therefore, “strip yourselves of the old man with his deeds and put on the new, him who is renewed unto knowledge, according to the image of him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, slave nor free. But Christ is all, and in all” (Col 3:9-11). All men will also equally stand before the judgment of God, since “no creature is hidden from God’s sight, but all are naked and exposed to the eyes of Him to whom we must give account” (Heb 4:13). And “whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free. There is no partiality with God” (Eph 6:8.9).

The distorted meaning of the concept of liberty and equality introduced by the National Assembly of the French Revolution was immediately condemned by Pope Pius VI. In condemning it, the Church’s magisterium simultaneously provided the true meaning of liberty and equality. Pius VI wrote:

The National Assembly establishes as a right of man in society this absolute liberty that not only insures the right to be indifferent to religious opinions, but also grants full license to freely think, speak, write and even print whatever one wishes on religious matters – even the most disordered imaginings. It is a monstrous right, which the Assembly claims, however, results from equality and the natural liberties of all men. But what could be more unwise than to establish among men this equality and this uncontrolled liberty, which stifles all reason, the most

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What a narrow, merely earthly and impoverished temporal perspective Fratelli tutti reveals.

of neighbor: to love him as you love yourself. If your Divine sonship in Christ represents for you the greatest conceivable gift of God — which it truly is — then you lack the true love and charity for your neighbor if you do not burn with the desire to communicate this gift to him, of course with delicacy and respect. Not to know Christ, not to have the Divine gift of the supernatural Catholic Faith and not to be baptized, means that one is not truly illumined, that one does not possess the true life of the soul. It means remaining in the darkness and the shadow of death, as the Gospel says (see Lk 1:79; Mt 4:16; Jn 9:1-41).

In the ancient Church, Baptism was fittingly called “illumination” (photismós) and regeneration (anagénnesis). St. Augustine highlights the essential difference between the mortal life given through flesh and blood and the eternal life given through baptism: “We have found other parents, God our Father and the Church our Mother, by whom we are born unto life eternal. Let us then consider whose children we have begun to be” (*Sermo 57 ad competentes*, 2). What a narrow, merely earthly and impoverished temporal perspective the following statement of *Fratelli tutti* reveals: “Let us dream, then, as a single human family, as fellow travelers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all” (n. 8). A fraternity of blood, a fraternity limited to the here and now, which is perishable, a fraternity limited to peaceful co-existence in kindness, implies an extraordinary spiritual poverty, a deficient life, a deficient happiness, since in such a perspective the most important thing in the entire world and in all of human history is lacking, namely Christ, the Incarnate God, the Only Begotten and Eternal Son of God, the Brother, Friend and Bridegroom of the souls of all those who are reborn in God.

How urgent it is that the Vicar of Christ in our day again proclaim to the entire world the words of his predecessor, John Paul II: “All of you who are still seeking God, all of you who already have the inestimable good fortune to believe, and also you who are tormented by doubt: please listen once again, to the words uttered by Simon Peter. In those words is the faith of the Church. In those same words is the new truth, indeed, the ultimate and definitive truth about man: the son of the living God — ‘You are the Christ, the Son of the living God.’” (*Homily for the Inauguration of his Pontificate*, 22 October 1978). How courageous, how apostolic, how magnificent it would be, if these words had

crisis of the weakening of the supernatural perspective in the life of the Church, with the consequent excessive embrace of temporal realities and the still worse tendency to interpret even the spiritual and theological realities in a naturalistic and rationalistic manner. This means diluting the Gospel, i.e., revealed truths, into a naturalistic humanism — enclosing one’s perspective on the life of the Church into the narrow horizon of this-worldly realities. It means transforming the true Gospel, which is the Gospel of eternal life, into a new, falsified Gospel of temporal and corporeal life.

The current tendency to naturalism and the lack of the supernatural in the life of the Church, corresponds to what St. Paul said: “If in this life only we have hope in Christ, we are of all men most miserable” (1 Cor. 15:19). Regarding its content and intellectual horizon, the encyclical *Fratelli Tutti* can be summed up in these words: “Our citizenship is on earth.” The new encyclical aggravates

makes no difference; the only important thing is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follows in the blood-stained footprints of his Savior (n. 21).

DM – Liberty. Fraternity. Equality. These three themes run through “Fratelli Tutti.” Should Catholics be concerned that a Pope has taken up the motto of the French Revolution in his latest encyclical?

AS – In themselves, the three concepts “Liberty, Fraternity, Equality” have a Christian meaning and have been misused by the freemasonic French Revolution. Regarding the concept of “liberty,” Holy Scripture teaches that true liberty is freedom from the greatest slavery, i.e. slavery to the devil and sin, and ignorance of divine truths:

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Regarding its content and intellectual horizon, the encyclical Fratelli Tutti can be summed up in these words: “our citizenship is on earth.”

the naturalism reigning in the Church today, which can be described as a lack of love for the Cross of Christ, for prayer, a lack of awareness of the grievousness of sin and the necessity of reparation. To some extent, *Fratelli Tutti* is at odds with what St. Paul wrote at the beginning of the Church: “Our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ” (Phil 3:20). Memorable are the words of the first social encyclical of the Magisterium, *Rerum Novarum*, where Pope Leo XIII teaches that the Church must always look on even temporal realities with a supernatural perspective. He writes:

The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which religion rests as on its foundation - that, when we have given up this present life, then shall we really begin

“You will know the truth, and the truth will set you free.” (Jn 8:32); “If the Son sets you free, you will be free indeed” (Jn 8:36). The freedom that Jesus Christ gives is a gift of His redeeming work: “The creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God” (Rom 8:21). The freedom that God bestows is a supernatural gift of the Holy Ghost, the Spirit of Truth: “The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom” (2 Cor 3:17). True fraternity is not the brotherhood of those born of blood, the flesh and the will of the old Adam, but rather the fraternity of those born of God (see Jn 1:13) who are brothers in Christ, the new Adam (see Rom 5:14). These are “those whom he foreknew, and he also predestined them to be conformed to the image of his Son, in order that He might be the firstborn among many brothers” (Rom 8:29).

The Christian concept of true “equality” means that all sinners equally stand in need of salvation in Christ: “There is no distinction: for all have sinned and fall short of the glory of God” (Rom 3:22-23). All the

precious gift nature gave to man, the one that distinguishes him from animals? After creating man in a place filled with delectable things, didn’t God threaten him with death should he eat the fruit of the tree of good and evil? And with this first prohibition didn’t He establish limits to his liberty? When, after man disobeyed the command and thereby incurred guilt, didn’t God impose new obligations on him through Moses? And even though he left to man’s free will the choice between good and evil, didn’t God provide him with precepts and commandments that could save him ‘if he would observe them’? Where then, is this liberty of thinking and acting that the Assembly grants to man in society as an indisputable natural right? Is this invented right not contrary to the right of the Supreme Creator to whom we owe our existence and all that we have? Can we ignore the fact that man was not created for himself alone, but to be helpful to his neighbor? (Brief *Quod Aliquantum*, March 10, 1791).

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In his monumental encyclical on Freemasonry, *Humanum Genus*, Pope Leo XIII explained the true Christian meaning of “liberty, fraternity and equality,” as realized in the Third Order of St. Francis, thereby explicitly rejecting the Freemasonic distorted meaning. Leo XIII wrote:

Amongst the many benefits to be expected from the Third Order of St. Francis will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to: the liberty, We mean, of sons of God, through which we may be free from slavery to Satan or to our passions, both of them most wicked masters; the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded on justice and charity, does not take away all distinctions among men, but, out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of society (n. 34).

It is regrettable that Pope Francis used this central ideological motto of Freemasonry even as a subtitle in one chapter of *Fratelli Tutti* (see nn. 103-105), without presenting the needed clarification and distinction to avoid any misunderstandings and instrumentalizations.

DM – You have spoken extensively about how popes throughout the centuries, including Pope Francis (*Address to young people in Turin, 15 June 2015*), have condemned Freemasonry. Do you see any similarities or overlap between the freemasonic idea of fraternity and the one proposed in this new encyclical?

AS – In a statement to the media, the Grand Lodge of Spain expressed its satisfaction with Pope Francis’s latest encyclical, *Fratelli*

Substantially, Pope Francis presents a merely earthly and temporal fraternity of flesh and blood on the natural level. It is ultimately a fraternity based and born of the first Adam, and not of Christ, the new Adam. This perspective is formulated in the following statements in *Fratelli Tutti*: “It is my desire to contribute to the rebirth of a universal

from the Kingdom of Christ, the kingdom of grace and the supernatural life. Without proclaiming the rights of God, the rights of Christ the King over all men and nations, the rights of men, social welfare, justice and peace will lack a solid guarantee. Pope Leo XIII rightly affirmed:

competence, is not identified in any way with the political community nor bound to any political system” (*Gaudium et Spes*, 76).

DM – Your Excellency, are there any final thoughts you wish to add?

Seen as a whole, *Fratelli Tutti* gives the sad impression that, at the price of a universal

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Seen as a whole, Fratelli Tutti gives the sad impression that, at the price of a universal aspiration to fraternity, the proclamation of Jesus Christ as the only Savior and King of all humankind and nations was sacrificed.

aspiration to fraternity” (n. 8); and “the ever-increasing number of interconnections and communications in today’s world makes us powerfully aware of the unity and common destiny of the nations. In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another” (n. 96).

A universal and merely naturalistic fraternity based on the bonds of blood and nature is the core of the theory and praxis of Freemasonry. A famous French freemason, the Marquis de La Tierce, wrote in his introduction to the translation of Anderson’s *First Constitutions of the Freemasons* that universal fraternity means “a universal religion, on which all men agree. It consists in being good, sincere, modest and people of honor, by whatever denomination or particular belief that one can be distinguished” (see *Revue d’Histoire Moderne et Contemporaine* 1997/44-2,

“The world has heard enough of the so-called ‘rights of man.’ Let it hear something of the rights of God. May God look down in mercy upon this world, which has indeed sinned much, but which has also suffered much in expiation! And, embracing in His loving-kindness all races and classes of mankind, may He remember His own words: ‘I, if I be lifted up from the earth, will draw all things to Myself’ (Jn 12:32)” (Encyclical *Tametsi Futura Prospicientibus*, 13).

DM – *Fratelli Tutti* offers a critique of politics, of both liberalism and populism, and includes numerous anti-Trump tropes. Do you think this a political document timed for the November U.S. presidential elections?

AS – I think that Pope Francis would do well to follow the example of the Apostles and the great tradition of the Church in not proposing concrete and transitory political and economic models. Pope John

aspiration to fraternity for world peace and living together (seen as being good and sincere), the proclamation of the uniqueness of Jesus Christ as the only Savior and King of all humankind and nations was sacrificed. How needed and beneficial it would have been for the whole of humanity had Pope Francis proclaimed in this, his social encyclical, what all the Apostles, Church Fathers and Popes had done, declaring to men of all nations and religions this truth: “The greatest benefit and happiness is to accept Jesus Christ, God and Man, the only Savior and to believe in Him.” A new social encyclical today should also echo these words of the Church’s first social encyclical, *Rerum Novarum*:

Civil society was renovated in every part by Christian institutions; of this beneficent transformation Jesus Christ was at once the first cause and the final end; as from Him all came, so to Him was all to be brought back. For, when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated

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It is regrettable that Pope Francis used this central ideological motto of Freemasonry even as a subtitle in one chapter of Fratelli Tutti.

Tutti, declaring that the Pope has adopted the Freemasonic concept of fraternity and driven the Catholic Church away from her former positions. Their statement reads:

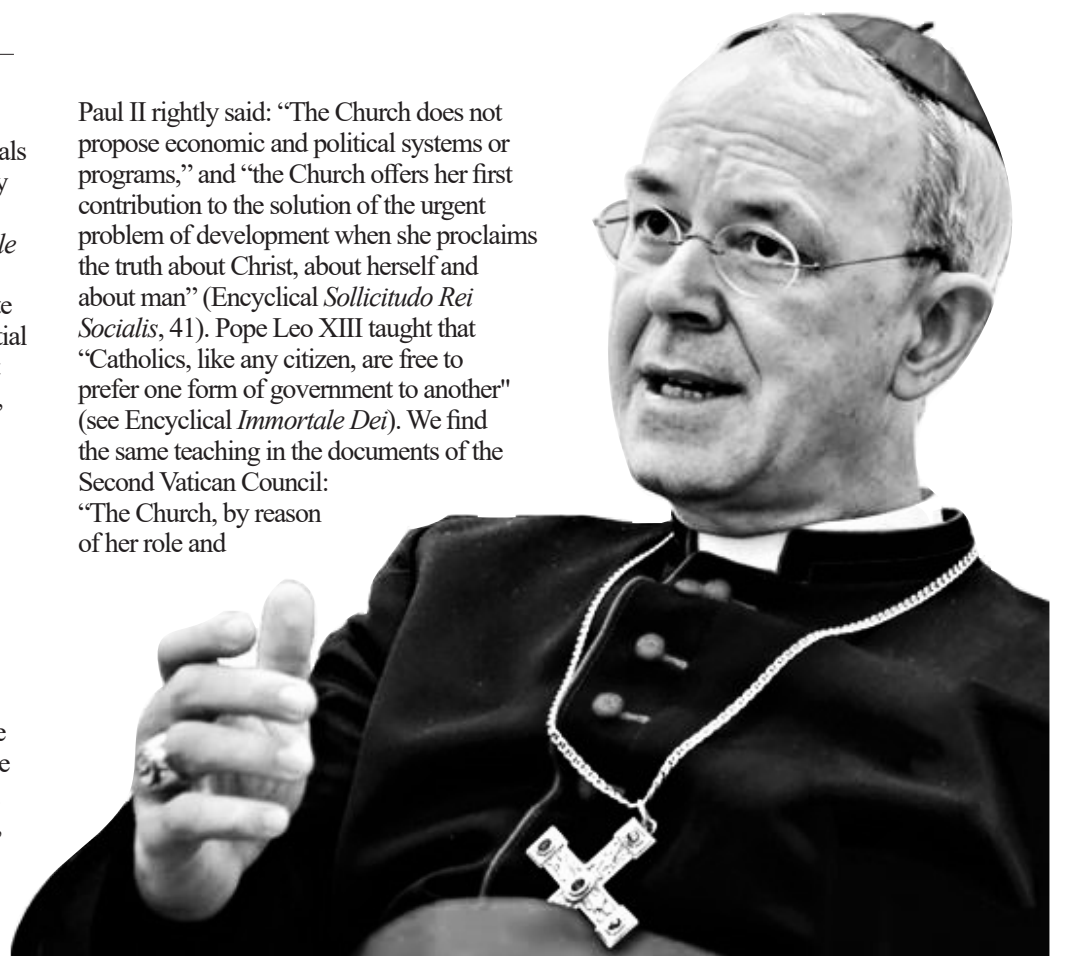
300 years ago saw the birth of Modern Freemasonry. The great principle of this initiatory school **has not changed** in three centuries: the construction of a universal brotherhood where human beings call each other brothers beyond their specific creeds, their ideologies, the color of their skin, their social extraction, their language, their culture or their nationality. This fraternal dream collided with religious fundamentalism which, in the case of the Catholic Church, led to harsh texts condemning the tolerance of Freemasonry in the 19th century. Pope Francis’s latest encyclical demonstrates how far the current Catholic Church is from its former positions. In *Fratelli Tutti*, the Pope **embraces the Universal Fraternity, the great principle of Modern Freemasonry.**

The similarities and overlap of the freemasonic idea of fraternity and the one proposed in *Fratelli Tutti* are striking.

197). According to La Tierce, the goal of Freemasonry consists in allowing individuals of all nations to enter into a single fraternity (see *Histoire de Franc-maçons contenant les obligations et statuts de la très vénérable confraternité de la Maçonnerie*, 1847, I, 159). The same author very explicitly wrote that: “It is to revive and spread these essential maxims taken from the nature of man, that our society was first established” (see *ibid.*, 158).

Pope Leo XIII pointed precisely to naturalism as the central characteristic of Freemasonry, since freemasons pursue as their goal “the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism” (Encyclical *Humanum Genus*, 10). This is the main dogma of Freemasonry: “There is only one religion, only one true, only one natural, the religion of humanity” (see Henri Delassus, *La Conjuration Antichretienne*, Lille 1910, tome 3, p. 816). From the religious and spiritual point of view, naturalism is one of the greatest temptations and deceits with which Satan leads men away

Paul II rightly said: “The Church does not propose economic and political systems or programs,” and “the Church offers her first contribution to the solution of the urgent problem of development when she proclaims the truth about Christ, about herself and about man” (Encyclical *Sollicitudo Rei Socialis*, 41). Pope Leo XIII taught that “Catholics, like any citizen, are free to prefer one form of government to another” (see Encyclical *Immortale Dei*). We find the same teaching in the documents of the Second Vatican Council: “The Church, by reason of her role and



Interview of Bishop Schneider, Continued from Page 7...

them with His faith, His precepts, and His laws. And if human society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. Hence, to fall away from its primal constitution implies disease; to go back to it, recovery (n. 27).

This teaching echoes the entire Catholic tradition, dating back as early as St. Augustine, who wrote:

Let those who say that the doctrine of Christ is incompatible with the State's well-being, give us an army composed of soldiers such as the doctrine of Christ requires them to be; let them give us such subjects, such husbands and wives, such parents and children, such masters and servants, such kings, such judges — in fine, even such taxpayers and tax-gatherers, as the Christian religion has taught that men should be, and then let them dare to say that it is adverse to the State's well-being; yea, rather, let them no longer hesitate to confess that this doctrine, if it were obeyed, would be the salvation of the commonwealth (*Ep. 138 ad Marcellinum*, 2, 15).

The encyclical *Fratelli Tutti* represents a merely human emergency solution and limits mankind to the horizon of a universal aspiration to a naturalistic fraternity. Such a solution will not have lasting healing effects, since it is not built upon the explicit proclamation of Jesus Christ as the Incarnate God and the only way to salvation.

The Church, even in her social teaching, has to build up the House of God, which is the Kingdom of Jesus Christ in the mystery of His Church and His Social Kingship. It is not the Church's mission to build up a "new humanity" on the naturalistic level (see *Fratelli Tutti*, n. 127), or "to work for the advancement of humanity and of universal fraternity" (*Fratelli Tutti*, n. 276), or to build up a "new world" for temporal justice and peace (see *Fratelli Tutti*, n. 278).

To a certain extent, one can apply to *Fratelli Tutti* these words of Holy Scripture: "Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain" (Psalm 126:1). Full of true prophetic power

and relevance to the current situation of the Church and the world are the following words of the Servant of God, the Italian priest don Dolindo Ruotolo (+1970), in his letter to Pope Pius XI:

The most serious evils threaten the church and the world. These evils are not averted by human emergency solutions, but solely with the divine life of Jesus in us. A great battle begins between good and evil, between order and disorder, between truth and error, between the Church and apostasy. The priests groan under the desolation of an inertial life, the religious have become poor in holy life. The shepherds, the bishops, are sleepy. They drag themselves on and have no strength to animate their flock, which is scattered (Letter from December 23, 1924).

St. Francis once famously prayed in the chapel of San Damiano, in Assisi, and heard Christ tell him from the crucifix to "repair my Church, which is falling into ruin" (see *Legenda maior* 2, 1). St. Bonaventure attests that Pope Innocent III, "in a dream saw, as he recounted, the Lateran Basilica about to fall,

when a little poor man, of mean stature and humble aspect, propped it with his own back, and thus saved it from falling. 'Verily,' he says, 'he it is that by his work and teaching shall sustain the Church of Christ'" (*Legenda maior* 3, 10). Today the Church of Rome finds herself in a similar situation of spiritual collapse, due to the spiritual torpor of a majority of the Shepherds of the Church, the excessive absorption of the Pope himself in temporal affairs, and his efforts to bring about the rebirth of a universal aspiration to a this-worldly and naturalistic fraternity (*Fratelli Tutti*, n. 8).

May the Lord grant, through the intercession of St. Francis, that Pope Francis might come to offer an example to all bishops, by once again vigorously proclaiming these words of Our Lord: "For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?" (Mk 8:36), and by repeating with St. Hilary of Poitiers: "Not accepting Christ, is the greatest danger for the world! [*quid mundo tam periculosum, quam non recepisse Christum!*]" (In Mt 18). ■

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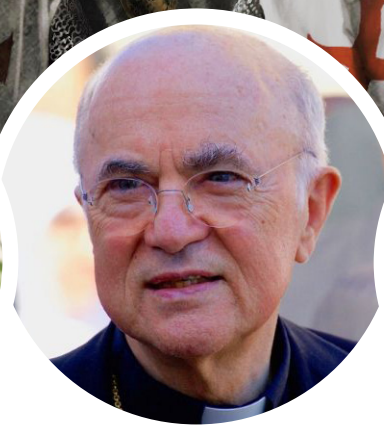
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Saving Grandma, Continued from Page 1...

and, during the initial outbreak, had a permanent contract with a carehome for which I no longer work. Having worked throughout lockdown and seen the damage done it would be both professionally and morally remiss of me not to try and expose the terrible reality of living in carehomes thanks to the blatant overreaction to the coronavirus outbreak.

I have worked in the care industry for nine years first as a student nurse then six years as an HCA, and I'd like to give you a little insight into my job role so you can best understand the nature of my position and that of those I support. In my role as an agency carer I tend to exclusively work on a "one to one" basis within carehomes. This generally entails working with mentally ill people who require extra support during the day due to challenging or violent behaviour, high anxiety, or who present a high risk of falling, and working with them exclusively to maintain their safety and well-being. In my previous second job I worked as an HCA within the dementia/challenging behaviour unit of a carehome owned by the company HC1, for which I worked throughout the first phase of the outbreak/lockdown and from which I later resigned as a result of what I saw there pertaining to COVID-19.

My experience of working through COVID-19 has been one that can best be described as harrowing, heartbreaking, and infuriating, and which has left me with a sense of loss and emptiness that borders on overwhelming. But not for the reasons the media, this government nor the NHS would have you believe. COVID-19 has brought out the very worst in the care industry giving our managers, team leaders and head office *carte blanche* to run roughshod over the rights of both their staff and their residents. I have listed a few of the things I have experienced and witnessed as a result:

1. Fear mongering: Resident's families have on at least two occasions made it clear their relative was not to attend hospital under any circumstances resulting in at least two residents falling gravely ill due to not receiving treatment for their respiratory problems (neither were tested for COVID-19). This was a result of advice given to the families by management.

2. Forced mask wearing: Myself and all staff were forced to wear surgical masks for the duration of our 12hr shifts and exemptions were not allowed despite a few of my colleagues having asthma and one having COPD. The result of us being forced to wear masks for such long periods included staff suffering from severe dehydration, anxiety attacks, exacerbated asthma symptoms, dizziness, nausea, loss of appetite, chest/throat pain, mouth ulcers, poor skin health, and increased risk of being attacked by our dementia-suffering residents who were intimidated and confused by our concealed faces. Mask wearing did not prevent myself nor several of my colleagues from falling ill over

the course of the outbreak despite rigorous guidelines and correct use of PPE.

3. Forced testing: Management made it absolutely clear within the HC1 home that staff who did not get tested for COVID-19 on a weekly basis would be refused shifts, despite this being a clear breach of contract. The same home also demanded that all their residents be tested for COVID-19 (later when the tests became more widely available around late spring to summertime), including those with dementia who had to be held down in their beds or chairs while a nurse performed the extremely invasive procedure. This caused such distress to the confused people that many of them screamed, cried in fear and thrashed about violently causing themselves injury. Despite this failure to act in the "best interests" of the residents, management did not alter their instructions and the testing continued regardless of the danger and distress it put the staff and residents in. Another home run by "Century Care" has declared it a disciplinary offence, which would result in being sacked, to refuse COVID-19 tests or even to argue with the management against such a decision—another violation of workers' human rights.

4. Neglected residents: All the NHS GPs registered to residents living within this HC1 carehome refused to come to the home for any reason including emergency appointments and certifying death. The district nurses also refused to enter the carehome for any reason during the first few months of lockdown.

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One gentleman went from walking and eating a good diet to refusing almost all food. He just sat listless in his room calling out for his wife.



5. Deaths through loneliness:

When the lockdown started, residents were banned from having relatives visit for any reason. The consequences of this decision has resulted in residents, whose routine revolved around frequent visits from family/friends, becoming depressed, increasing their confusion and affecting their well-being to the point where they refused to eat, drink or leave their beds. One gentleman went from walking and eating a good diet to refusing almost all food. He just sat listless in his room calling out for his wife. The end result was he had to be put on end-of-life care as he wasted away to skin and bones. Other residents who were denied their visitors took to frequent bouts of anxiety and depression, asking staff to kill them because they didn't want to live without their loved ones. At least two ladies became tearful daily because, due to their confused mental state, they thought they had done something to make their family hate them, and that was why they weren't coming any more. Another gentleman, who had only weeks before been diagnosed with terminal cancer, was denied any visits from his wife/daughters until he was basically on death's door. Needless to say the pain and hurt this caused him and his wife was indescribable. It is worth noting that the residents who did not have visitors at all, or very infrequently, did not show any such symptoms of mental and physical deterioration. We lost several residents during lockdown. Out of all of them, only one was as a result of COVID-19. So out of the six residents who tested positive for the illness, five made a complete recovery.

6. Lack of basic acts of

kindness: Due to social distancing rules, which we were told to adhere to when not performing personal care, if a resident became upset or anxious we were forbidden from hugging them or holding their hands. Simple acts that make all the difference to distressed, mentally ill people were denied and often caused additional misery for these poor souls.

These are a few of the worst things I have seen whilst working through COVID-19. The care industry has forced otherwise compassionate and caring people to become more akin to jailers than carers. We are forcing the vulnerable and the mentally ill to stay in their rooms, denying them contact with the outside world, withdrawing simple comfort, treating them like lepers and numbers rather than people, and ultimately ignoring the importance of quality of life over quantity—a total contradiction of a carer's role. A once rewarding, though challenging and taxing, job has become a pale list of drudgery and distress, as government-mandated abuse is carried out not just with impunity but also with the audacity to claim it's doing everyone some good. I never imagined a world where I would leave my vocation in disgust and outrage, but that is exactly what I am doing, I am seeking employment away from the "care" industry because my conscience can no longer be put on hold.

I hope this information proves useful and that this awful situation is laid bare for all to see the truth.

Kind regards,
Concerned Caregiver ■

Breaking the Law, Letter and Spirit: *Battle over Communion on the Tongue*

Clare Wilson

ON AUGUST 8, as my husband and I were about to return to Birmingham, United Kingdom, from our honeymoon in Wales, I opened Facebook to catch up on posts from friends and organizations I follow. To my horror I discovered an article from *The Remnant* itself announcing that the Oratory of St. Philip Neri in Birmingham had suddenly incurred a ban on distributing Communion on the tongue from the archbishop of the city. Since the Oratorians provide daily Latin Mass, which means that my husband and I attended that parish exclusively while we lived in Birmingham, this was terrible news.

I promptly visited the Oratory's website to discover that they had indeed been reprimanded and restricted. The Oratorians of Birmingham are nothing if not sticklers for the correct rubrics; as proof of this, at my wedding, the parish priest could not even agree to read the nuptial blessing in Latin and then reread it in English for the sake of our mostly Novus Ordo Catholic guests (my husband is Indian, and Indian Catholics are extremely conservative but largely unaware of the Traditional movement). Thus, their only resort was to suspend the distribution of Holy Communion entirely at Traditional Masses, since Communion in the hand is absolutely not allowed in that form.

It was, of course, a relief that the Oratorians did not resort to some sort of monstrous hybrid between the New Mass and the Old, just to keep

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What is certain is that the hands are the part of the body that is most exposed to viruses because they grasp everything from infected things to money.

providing Communion, but also a great sadness to be denied approach to the Sacred Species. As the chancellor of the Oratory explained that Sunday in his sermon, it wasn't so much that the archbishop had a specific vendetta against the Traditional Mass (quite the opposite, apparently, as he himself has with some frequency celebrated it at the Oratory), as that the Catholic Bishops' Conference of England and Wales had consulted with the purported medical experts of the COVID-19 crisis and decided that Communion on the hand was the only way to prevent the spread of infection inside Catholic churches. They had issued guidelines about Communion in the hand but failed to say anything about Communion on the tongue, leaving the Oratorians wiggle room to assume that the Bishops' Conference had probably not thought to address this issue specifically in their arrangements with health officials.

After almost two months of normal Masses, however, a couple of visitors to the Oratory parish happened to observe the ongoing practice of Communion on the tongue. Apparently

being a part of the hypochondriac segment of the populace in this whole pandemic situation, the visitors promptly went to the archdiocese and reported (or, as I like to term it, *tattled*) on what was happening at the Oratory. As seems to be the general practice with English bishops when faced with some kind of public kerfuffle about Catholic practices, the Birmingham archbishop promptly threw up his hands in surrender and banned the Oratory's Communion on the tongue.

The Oratorians made the choice to obey the archbishop—partly, I'm sure, to prevent scandal for those aforementioned hypochondriacs who happen to be Catholic, and partly to avoid having any kind of backlash against their promotion of the Traditional Mass. The Birmingham Oratory does offer English Masses, but they center the Traditional rite in everything they do, making it clear that they regard it as the more solemn, suitable and necessary form of Mass. I don't doubt that this stance makes them already somewhat subject to attack, so they probably feel that they must tread carefully in order to prevent a complete ban on Latin Masses.

In his sermon on the ban on Communion in the hand, the chancellor brought up two interesting points. The first of these was that Catholic physicians around the world have already studied the relative dangers of Communion in the hand versus Communion on the tongue. I did some research on this and found the *Fédération Internationale des Associations de Médecins Catholiques* (FIAMC or, in English, *Catholic Physicians Throughout the World*). On their website, the FIAMC announces their complete agreement with the president of the Association of Catholic Doctors in Italy, Prof. Filippo Maria Boscia.

This venerable physician pointed out the following: “What is certain is that the hands are the part of the body that is most exposed to viruses because they grasp everything from infected things to money.” Because of this, he observes that Communion on the hand is necessarily more infectious than Communion on the tongue (<https://www.fiamc.org/health-care/on-communion-on-the-tongue/>). I extrapolate from his statement the following argument: if the priest, even with hands disinfected before the distribution of Communion, touches the hands of communicants directly, as he must when placing the host, he will most likely pick up at least some germs from those hands and move them to other hands (whether or not they are coronavirus germs specifically); on the other side, if he places Communion on the tongue, which generally involves no physical contact at all, then there is a much reduced chance of transmitting germs from communicant to priest to communicant.

Additionally, my research uncovered what Catholic Medical Association—and American institution—had to say on the subject:

Although virus may be present on someone's tongue, distribution on the tongue rarely if ever results in the priest's or the minister's [hand] touching the [tongue]. For this reason, either method should be safe from transmitting the virus from one communicant to another. (Corrected for typos; <https://www.cathmed.org/coronavirus-celebrating-mass/>)

Please bear in mind that neither of the quoted organizations are Traditional Catholic in any strict sense of the word. These medical guidelines are not coming from a Catholic minority but from "mainstream" members of the Church, who use their medical expertise to sanction the safe (possibly even *safer*) distribution of Holy Communion on the tongue.

What can we conclude from all this? That basically no one (besides atheist health officials, I presume) thinks that Communion on the tongue should be banned, and yet local ordinaries all over at least the English-speaking world keep attempting to forbid the practice. Which leads us to the question of whether it *can* be banned. The Oratory chancellor's other point in his sermon, even more interesting than the one about the opinion of Catholic physicians, was that, strictly speaking, Communion on the tongue actually cannot be forbidden by a single parish, diocese or even bishops' council.

Again, because I like to do my due diligence with fact-checking, I went off to look up whether this was true or not. I found several sources explaining the ecclesiastical law behind the reception of Communion on the tongue, but I think the simplest was from Catholic.com, where a recent submission to the Q&A section of their site asked this



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TRUMP, BIDEN and the CATHOLIC CHURCH

WHAT EVERYONE SHOULD KNOW

Fr. Michael Duru | ROME

SINCE I AM a priest, my jurisdiction is the priesthood, the Catholic Church and the God-factor. I therefore would like to address the issue of the US elections coming up on Tuesday, November 3, 2020, from the angle of the Catholic Church. Interestingly enough, both candidates, President Donald Trump and Senator Joe Biden, in one way or the other are laying claims to Catholicism and scouting for the votes of Catholics. This shows that the Catholic vote is significant. It also shows why Catholics should be properly guided in deciding who to vote for. Unlike many other groups, the Catholic Faith influences the decisions and actions of all true, faithful and devout Catholics. Good Catholics square up and align crucial issues with their Faith, including their political choices. This is why the issue of which of the candidates is Catholic or promotes Catholic values and socio-political beliefs is a crucial factor for U.S. Catholics and for all Catholics. While Catholics appreciate the broader view of issues, we do certainly factor in the guidance of our Faith in such crucial issues as elections, since we are privileged to share a Faith that has been developed and tested for millennia.

However, it must be said that the forthcoming U.S. election in particular carries a weight of importance that even goes beyond the particular concerns of Catholicism. Similarly, I honestly consider the issues of racism and terrorism, as well as geo-political and economic politics, as secondary matters. I strongly believe that the forthcoming U.S. election has gone beyond all these. It is indeed a battle for good or evil, life or death, God or no-God, freedom or bondage, globalism or nationalism, communism or capitalism, liberalism or conservatism. These are urgent issues for both Catholics and non-Catholics. Just as the two dominant parties and their

candidates are fairly divided on these issues, the Catholic Church clearly has a view on these and the related issues. The Republicans are more or less the conservatives, while the Democrats are clearly the liberals. Their respective candidates are also clear on their convictions and goals with regard to these crucial issues. President Trump has proven to be the most pro-God, pro-Faith, pro-life, pro-family, pro-women, pro-morals, pro-freedom, pro-nationalist president and candidate America has ever had. This clearly places him on the side of faithful Catholics and the teachings of Catholicism. On the other hand, Senator Joe Biden and his running mate, Senator Kamala Harris, have also proven to be the most liberal, globalist, anti-life, anti-God, anti-Catholic, pro-choice and pro-LGBTQ candidates America has ever had. This too places them on the wrong side of Catholicism and faithful Catholics. So far, the candidates have made known their choice and convictions; and for us Catholics these choices have consequence!

Mr. Joe Biden, though he claims to be one, is not a Catholic. He cannot lay claims to Catholicism without making himself a liar and making a mockery of the Faith. At best, he is an "apostate" Catholic, since he wilfully and obstinately chooses to remain in error and contravention of the Faith he claims to profess. He has clearly separated himself from the unity of the One Faith. The Catholic Church, by its own definition of its membership, excludes people like him. By the definition of the Catholic Church:

"Actually, only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed ... As therefore in the

true Christian community there is only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith. And therefore, if a man refuses to hear the Church, let him be considered—as a heathen and a publican. It follows that those who are divided in faith or government cannot be living in the unity of such a Body, nor can they be living the life of its one Divine Spirit." (Pius XII, *Mystici Corporis Christi*, June 29 1943, no. 22)

A long time ago, Mr. Joe Biden openly abandoned his Catholic Faith in favour of politics and political correctness, choosing to embrace such issues as: transgenderism, gay marriage, abortion, contraception, euthanasia, homosexuality and a modernist orientation to the Faith; issues which the Church has consistently condemned as intrinsic evil and as incompatible with Catholicism. Mr. Biden knows deep in himself that he is no longer a Catholic. He lost his Catholic Faith when he openly rejected its teaching and went along, for instance, to officiate the wedding of a gay couple. That's why he doesn't care when he goes to Mass and the priest denies him Holy Communion. He is only pretending to be Catholic in order to continue to steal the votes of liberal, deluded, fake Catholics in America, like himself.

Mr. Donald Trump, though he is not a professed Catholic, squares better with true Catholicism. President Trump, by all standards, is certainly more Catholic than Joe Biden, who is but a fake, false and fallen Catholic. Trump believes and promotes the same or similar socio-political

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Mr. Joe Biden, though he claims to be one, is not a Catholic. He cannot lay claims to Catholicism without making himself a liar and making a mockery of the Faith.

ideas and values that the Catholic Church teaches. Joe Biden neither accepts nor publicly promotes even one of the core social and moral teachings of the Church—the same values that makes one Catholic. But Trump does so, in many instances. In his forty-nine years as a politician, the Catholic Church gained nothing from fake, false and fallen Catholic Joe Biden. Rather he contributed to the destruction of the true Catholic Faith and civilisation in America by his scandalous insistence that, for instance, abortion is morally right and that it belongs to every woman as a human right. He and Kamala Harris hold the highest record of politicians who worked against both conservative Catholics and Catholic beliefs in their several years of active politics.

But just in the ongoing four years of his presidency, non-Catholic Donald Trump has been promoting core Catholic values, defending the religious freedom and rights of Catholics and other faiths, supporting Catholic schools and organizations, as well as placing core conservative Catholics in crucial positions like the U.S. Supreme Court. President Trump has been working to rescue the Little Sisters of the Poor from the stranglehold of Obama Care. Thus, all true and faithful US Catholics are for Trump. Only brainwashed, fake, deluded, liberal Catholics, can support Joe Biden.

More importantly, I would like to point out that the persistent presence of fake and false Catholics, like Senator Joe Biden, Speaker Nancy Pelosi and Governor Andrew Cuomo of New York, in political high places, is not simply a coincidence. It is a clear strategy against God and

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Pope Pius IX

The Man and The Myth

by Yves Chiron

Part II

Vincent Chiarello

THE ELECTION OF Cardinal Mastai-Ferretti as pope was not unexpected; as early as 1842, the Austrian ambassador to Rome wrote to his superiors in Vienna he believed Cardinal Mastai “papabile,” and four years later, the ambassadors of France, Naples and Piedmont “referred to Cardinal Mastai as a possible or even probable pope.” On June 16, 1846, the second day of the conclave, Cardinal Mastai was elected on the fourth ballot. It is claimed, but not documented, he fainted when he realized that he was going to be next in occupying the Chair of Peter.

In his earliest decisions, the new pope would emphasize his approval of reform in the administration of the Papal States and confirm his papacy would “not allow liberal ideas to triumph.” The battle lines were drawn, for much of the remainder of his lengthy pontificate Pius IX would face the implacable juggernaut of theological and ecclesial liberalism. His response to those challenges would have repercussions felt in the Church to this day.

In November 1846, the pope’s first encyclical, *Qui Pluribus*, (subtitled: “On Faith and Religion”) was informative on two levels: “a key to his pontificate and a revelation of his personality.” It was also a “severe doctrinal warning on the religious level, for to him there could be no question of any compromise whatsoever.” To that belief the pontiff added his conviction that the development of “erroneous philosophical and theological doctrines—even in the Church herself—called for a struggle of a doctrinal order in order to defend a faith in danger and to elicit a spiritual awakening among the faithful and clergy.”

The new pontificate faced unresolved problems with foreign nations that

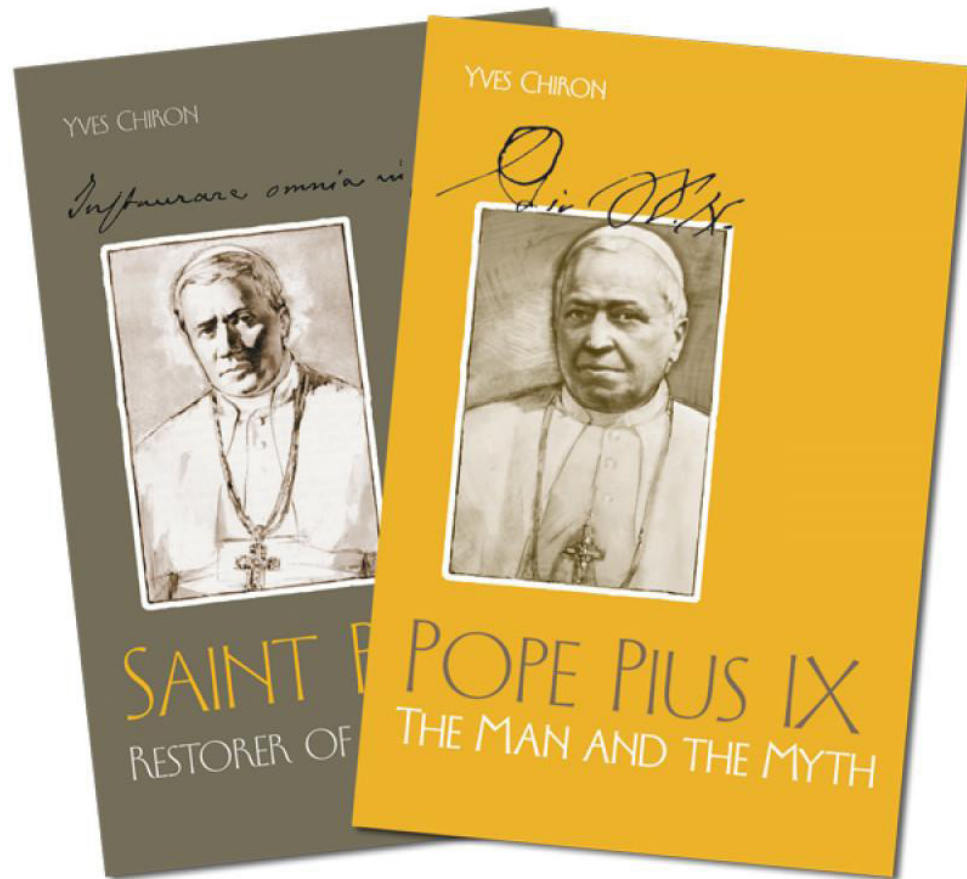
had been a suppurating sore on the Vatican’s body for decades. Among them were the actions of the Russian czar and the forced integration of Byzantine Rite (Uniate) Catholics into the Russian Orthodox Church. A year after his election, Pope Pius IX would announce a concordat with Russia that would provide independence of the Uniate and other Melkite (Greek

Catholics, and semi-independence of the Polish Catholic Church within the czarist lands. However, “In the years to come, the Russian Empire would violate its provisions on several occasions.”

The Turkish sultan agreed to establish relations with the Vatican and in 1847 ordered his ambassador to visit Rome and assure the pope that he “would protect the Christians” living in his country. That visit by a representative of the Sublime Porte (the official name of the Ottoman government), the first in three and one-half centuries, along with the subsequent agreement, spawned the re-establishment of a Latin Patriarchate in Jerusalem that had disappeared in 1291 during the Crusades. Seven years later, the Sultan would sign a “firman” (governmental decree) dividing the guardianship of the Holy Places in Jerusalem among the Greeks, Armenians and Latins. Then, as today, Franciscans have been the religious custodians of Jerusalem’s Catholic Holy Places.

Pius IX was the first pope to identify and condemn Communism by name, this two years before the publication of the Communist Manifesto: “The execrable doctrine called communism, which is totally contrary to the natural law itself, and could not be implemented without fundamentally overturning the totality of right and interests, property and society itself.”

Strained Vatican relations with another foreign nation came from a very unexpected source: Switzerland, whose subjects had protected the pope for centuries. In 1847, the Swiss central government seized monasteries, and expelled the Jesuits, who were accused of fomenting rebellion against the state. The following



federal government before a new Catholic diocese can be established, and some cantons still have the final say in who will be named bishop. Foreign problems, however, did not lessen the immediate danger facing the newly installed pope, including the issue of freedom of the press, taking place in his own backyard: Rome.

Vatican newspapers had been scrupulously edited by clerics to eliminate the introduction of heretical articles. The year after his election, Pope Pius IX granted greater freedom for the printing of all writings related to science, literature, and the arts, but “writing on religion and government remained strictly controlled.”

As is often the case of the “slippery slope,” serious problems arose: “Each time, the liberals and revolutionaries regarded them as the first steps towards radical upheavals, which Pius IX certainly did not wish.”

Soon the specter of rebellion within the

Papal States and regions under Austrian control became overwhelming. The theme of “Italian unity” became the mantra of those opposed to the Holy See and Austrian control. To abide by his promise to reform the Papal State’s administration, the pope appointed the first layman in the Vatican’s government, with the promise to appoint more, but that did little to quell the unrest. When areas of northern Italy openly rebelled against Austria, the pope tried to restore peace to Italy. Vienna initially rejected, then accepted, the papal peace plan, and “the myth of the ‘liberal’ pope had gained strength: for the liberals and revolutionaries, he was not only a reformer but a champion in the struggle against Austria.” They further sought to bring the pope into their coalition of declaring war on Austria, but that proposal was rejected, fearing, among other considerations, “the war would stir up hostility against the Holy See among the German-speaking peoples.” The situation worsened and the pope confided, “My authority is getting weaker every day.” The pope’s safety became so problematic that, under the cover of darkness, he exchanged his white papal robes for the simple black soutane of a priest and fled to Gaeta. His self-exile would last 18 months.

There were important events during the pope’s exile in Gaeta that may be unknown to the reader: for example, because of poor financial management, the Vatican had gone deeply into debt,

“Of all the popes of modern times, Pius IX is the most controversial ... Perhaps we should have said, was the most controversial pope, for today his pontificate seems to be largely forgotten.” - Yves Chiron

Book Review Continued...

and was in desperate need of loans to continue to operate. The loan was obtained from an unusual source: "It was the Rothschilds, who had been among the Holy See's bankers since 1831, who made the most attractive offer." Aside from financial conditions, there were others understandably of interest to the Rothschilds, the elimination of the Jewish ghetto in Rome, and that Jews could appear as witnesses before Roman tribunals, among them. That loan spawned another event: "Thanks to the funding from the Rothschild loan, Pius IX promoted the creation of a journal which became one of the most famous religious journals of the 19th and 20th centuries: *Civiltà Cattolica*."

Three events constitute most of the remainder of this biography. Chiron: "The Syllabus, together with the dogma of the Immaculate Conception, and the First Vatican Council ... were the three great milestones of Pius IX's pontificate."

There were several reasons for the proclamation of the new dogma, including the pope's belief that he was now involved in spiritual warfare against philosophical and theological errors within the Church, along with a growing anti-clericalism in Europe. "The invocation of the Virgin Mary was a powerful aid ...in combatting those obstacles." On December 8, 1854, fifty-three cardinals, forty-three archbishops and ninety-nine bishops, "the first time since the Council of Trent that so many of the hierarchy were gathered around the pope...", heard the pope declare the dogma of the Immaculate Conception. Aside from the clergy, fifty-thousand faithful gathered to witness the event in St. Peter's Basilica. Three years later, the pope would mention, while speaking to a group of nuns, "God gave such strength and supernatural vigor to his Vicar's voice that it resounded throughout the entire Basilica."

Four years after the new dogma's proclamation, the Virgin appeared 19 times to an illiterate adolescent girl, Bernadette Soubirous. "She told Bernadette, 'I am the Immaculate Conception,' a term unknown to Bernadette, who could not have invented it." After a lengthy and drawn out investigation, the bishop published an official letter affirming the supernatural character of the apparitions at Lourdes.

The second milestone of the pontificate was the "Syllabus of Errors," or, more correctly, "Syllabus of the Principal Errors of Our Time," published in December 1864, as an annex to the papal encyclical *Quanta Cura*. "No act of the Church, at least in the nineteenth-century, aroused such controversy among both Catholics and non-Catholics." Although part of Pius IX's legacy, it was the suggestion of Cardinal Pecci, the future Pope Leo XIII, "to draw up this kind of catalog of modern errors," that began the process.

After many sessions, a working commission appointed by the pope presented a list of sixty-one doctrinal propositions that were to be condemned, along with the appropriate censure for each one. A copy of the report was presented to the bishops under the seal of secrecy. Chiron: "About a third of the bishops judged a condemnation of this kind inappropriate, including one who predicted

the storm which will not fail to be raised by such an act. Here he was correct, but Pius IX was not a man to fear storms."

Several bishops, especially in Germany, refused to accept the syllabus, but the pope moved ahead, condemning what he saw as "a liberty to teach and write that is currently unknown in the Church." In addition, the pontiff asserted that the German hierarchy had "made common cause with liberal Protestantism." Led by the German Church historian and priest Johann Dollinger, a group of 80 Church scholars from Germany, Austria and Switzerland gathered in Munich to protest the syllabus, where Dollinger "demanded" complete freedom of movement for theologians, while excoriating "the decadence of ecclesiastical sciences in the Latin countries." due to their fidelity to Thomism.

Resistance to the syllabus and encyclical in Germany triggered other forms of disapproval: the French anti-clerical press and the government were equally hostile. A French newspaper wrote of the pope's "supreme insult offered to the modern world by a doomed papacy." Napoleon III, France's leader, sent a letter to all bishops prohibiting them from "making public these acts which contain propositions contrary to the principles underlying the Empire's constitution." Two clerics who defied the order were hailed before the Council of State for a breach of the law. When the Syllabus was finalized and printed, there were not sixty-one, but eighty condemned propositions, "drawn from thirty-two encyclicals, allocutions, or letters of Pius IX."

The third and final "milestone" of the pontificate was now taking shape: in June 1867, *Civiltà Cattolica* suggested its readers should take a vow to defend papal infallibility. Since the journal was thought to reflect the pope's own thought, was this a signal that some new dogma was forthcoming? That seemed a reasonable conclusion, for in July, without fixing a specific date, Pope Pius IX announced that he would summon an Ecumenical Council.

Planned schedules are often OBE—overtaken by events—and that "event" was a gathering of a "peace conference" in Geneva, where the guest of honor would be Giuseppe Garibaldi, a known Freemason. In his address, he included these words: "The priesthood of ignorance and revelation must be replaced by the priesthood of enlightenment, truth and justice." After Garibaldi's army was defeated by combined French and Papal forces at Menton, the pope clearly saw the meaning of the rebellion. Chiron: "This was not a war to deprive him of his temporal possessions, ... it was a war waged against the Church by her enemies." The proposed ecumenical council would be an opportunity to emphasize the unity of faith by reaffirming important points of Catholic teaching.

Plans to call a Council had been interrupted by the Austro-Prussian War of 1866, but the following year, a preparatory commission was created. On the Feast of the Immaculate Conception, December 8, 1869, the pope, through his bull *Aeterni Patris*, convoked the opening of the First Vatican Council. In the words of the pope, the council was necessary, for the Church was undergoing a "terrible tempest," and

society was suffering from "immense evils." Unlike any previous council, sixty-one bishops of the Oriental Rite were invited. At the same time, theologians considered "suspect" were not, including Fr. Johann Dollinger: he had been one of the council's most resolute opponents.

One outcome of the First Vatican Council has remained, above all others, indelibly etched the minds of the Church and Faithful. Unquestionably, it is the dogma of papal infallibility, which is why Chiron spends a great deal of time in explaining how that dogma came into being. The members of the pope's preparatory commission had decided not to submit such a schema, or draft, on papal infallibility to allay the suspicion the pope had been instrumental in fostering debate on the subject. A Dutch bishop presented the proposal, but no sooner had the schema been announced than the objections began: "From then on there was an incessant clash of infallibilists and anti-infallibilists using petitions, memoranda and debates." Opposition was so intense that a letter asking the pope to withdraw the schema on infallibility was signed by thirty-three French bishops. That resistance, however, was dwarfed by the four hundred eighty participants who sought a dogmatic definition of infallibility.

After four months of debate, often emotional, and six drafts of the schema, the first vote was taken. The dissent took various forms: "About fifty Fathers preferred not to come to St. Peter's so that they would not have to give their vote." By an overwhelming margin - 601 to 88 - the schema was approved, but the "nays" included some of the most important dioceses. When the certainty of passage became apparent, some of the bishops in opposition, led by the Bishop of Orleans, asked the pope not to proclaim the dogma of papal infallibility, for in not doing, "It would astonish the world and elicit universal gratitude and admiration, and redouble the love which men bear to Your Holiness." The suggestion was rejected, and on July 18, 1870 the dogmatic principle of "papal infallibility" was proclaimed.

The still unattended business of the council was interrupted when, on September 20, 1870, Italy's King Victor Emanuel II ordered Italian troops to occupy Rome and the remaining Papal States, which at the time still consisted of 4,600 square miles and 600K inhabitants. Before the occupation, and sensing what would follow, the pope went around the streets of Rome for the last time. Shortly thereafter, in violation of the terms of

surrender, the Italian army occupied Castel Sant'Angelo and plundered what was left of the Vatican's treasury. A plebiscite, sponsored by the monarchy, which gave public approval to the takeover is, in Chiron's words, "...nothing but a historical myth." For nearly 60 years, "The Pope found himself a 'prisoner of the Vatican,'" and that symbolism would energize those who still fought for the pontiff's cause.

Chiron's scholarship in combing the archives in both his biographies of Popes Pius IX and X are more impressive than I've seen in biographies of other popes. That sentiment was recently duplicated in correspondence with a Traditional priest. Chiron is an admirer of Pius IX and his pontificate. After his death even his detractors would ultimately admit: "He quits the scene, having played the part of a European and universal personage, in the most agitated, the most tortured period of the century." ■



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TRUMP, BIDEN and the CATHOLIC CHURCH, Continued from Page 11...

His Church. It is clearly an action with an agenda. The goal is to discredit, disgrace, disesteem and then divide and destroy the Catholic Church. Otherwise what are they still doing in the Church? How is it that they do not accept the teachings of the Catholic Church and yet they refuse to leave? It is apparent that these people are remaining in the Church and going for Holy Communion in order to continue to create scandal and weaken other Catholics. They and their like everywhere are hanging on to the Catholic name and Faith so as to continue to create disdain towards it; which leads to disaffection and division among Catholic clergy and faithful.

Recall that during the Covid-19 crisis, Andrew Cuomo remarked that it was not God who helped New York to put the virus under control. He refused to acknowledge any help from God. He shows no regard for piety or godliness, yet he keeps laying claim to Catholicism. The January 25, 2019 edition of the Washington Post published one of the unending calls by faithful Catholics asking Andrew Cuomo to leave the Catholic Church. But he remains. Yet he behaves like one who has nothing to

16:18). Thanks to God that not even the Antichrist can destroy the Church built upon the bones of the apostles and watered with the blood of the martyrs.

The agenda is the same! The plan is to discredit the Catholic Faith, disgrace Catholic priests and other ministers, make every priest look like a molester, tarnish the image of the Church and so create discontent and division among Catholics. They hope to make Catholics ashamed of their Faith and to make Catholic teachings inconsequential. They hope to create a society where Catholic values, ethics and ideals will be ignored and finally done away with, so that, like Biden, Cuomo and Pelosi, Catholics can choose to live their lives as they want and not as the True Faith teaches us. This is their plan! It has been on for decades. The hidden enemies of the Church—within and outside the Church—have been on this agenda for decades. Now they seem to be reaping some of its fruits. For instance, American Catholics are strongly divided along conservative and liberal lines. Biden, Cuomo, Pelosi and their like want to recreate the Catholics; they want to teach them how to disobey and ridicule the Church. Such persons who

vows of celibacy, poverty and obedience. They hope to get Catholics to be ashamed of Holy Mother Church. They hope to make the Catholic Faith lose value and esteem among people. It is the devil! This is the root of the incredible sexual abuse scandals that have rocked many regions of the Church. Otherwise how can a single person abuse over a thousand persons? This is also the root of the mind-blowing financial scandals that continue to implicate high-ranking Churchmen. Otherwise, how can an old man, without wife and children, secretly buy a five-star hotel in Dubai. Then, when they think the time is ripe, the deal will be leaked by the same people who helped him commit the crime. Is it not the work of the same devil who seduces one to lust and afterwards accuses him of impurity? It is clear that these people are demarketing Catholicism.

I am not saying that the culprits of the scandals are innocent victims. I am not saying that there are no bad elements in the Church. I am actually saying that many bad elements have indeed infiltrated the Catholic Church—the laity, the clergy, the hierarchy. The goal is to try to pull down the House of God, built upon the

abandoned the Faith many years ago. He lies that his party means well for America, whereas his party has in its hands the blood of millions of unborn Americans. We must beware, because the devil can also come to us as a gentleman, with soft speech and pretended manners. The Catholic Faith that Biden claims accuses him of supporting murder and intrinsic evil. Jesus said: in the last days “a man’s enemies will be the members of his own household” (Mt. 10:36)

In America, it will be naïve to think that it is all politics. It is rather a battle between good and evil. Whether we accept it or not, America matters for everyone. America is a microcosm, a miniature world that reflects the entire world. It matters who governs America, just as it matters who sits on the Chair of Peter. But it also matters who governs any nation at all. Biden, Cuomo and Pelosi are enemies of the true Faith. Many faithful U.S. Catholic clergy and laity have already spoken up to say that to vote for Joe Biden would amount to a mortal sin. This is because the values they stand for are both anti-God and anti-Catholic. Yes, it is true that no true Catholic can in good conscience vote for Joe Biden and



do with God. These people pretend to be Catholics, yet they openly reject the teachings of the Church. It is clear that they are remaining to do the bidding of the devil. Their goal is to discredit the Catholic Church and her teachings, create division among Catholics and by so doing try to disintegrate and destroy it. Their game is well known. They have a mission. It is the hand of Esau speaking the voice of Jacob. It is the devil at work, as usual. But thanks to God that “Satan cannot outwit us. For we are not ignorant of the wiles of the devil” (2 Cor. 2:11). Thanks to God that He built His Church on a (HIGH) rock, such that the gates of hell cannot prevail against it. (Mt.

claim the Catholic name but repudiate its dogmas should be seen as evil-models to Catholics (the opposite of the saints); they want to show everyone that one can still answer Catholic and yet ignore what the Catholic Church teaches and even oppose it openly. These people are evil. They should be rejected and opposed by both Catholics and non-Catholics! It has been shown to be part of the agenda of the Freemasonic, Marxist, Communist elites and other avowed enemies of the Catholic Church. They hope to ridicule the Faith of millions of faithful and devout Catholics; they hope to ridicule priests in their sincere desire to live out the priestly life, especially the practice of the evangelical

Rock of Ages. These men and women—in politics, in Hollywood, in business, in the media and in the sanctuary - work secretly to destroy the Church for which the apostles gave their lives; for which the martyrs shed their blood; for which the missionaries forgot their homelands; for which the crusaders fought many battles. Surely the days of naivety are over, so that now we must open our eyes and watch with interest and with vigilance. These days, the devil can wear a suit and he can also wear a cassock. During the U.S. presidential debate Biden was presenting himself as a gentleman who speaks only the truth. But he lies to everyone that he is Catholic, whereas he

the party that courts Pelosi and Cuomo and their likes, who are working to expel God and His law from the human society and to infest it with laws that defy nature and defile humanity. By their actions, they are working to destroy Catholicism as the apostles handed it down to us, hoping to recreate it according to their own fantasies. They hate the Church that shaped western civilization; they hope to recreate the world in their own image. This must be rejected and resisted, by all and through every little means, including by voting rightly in the next US elections or at least by supporting and praying for the emergence of God’s candidate. ■

Battle Over Communion on the Tongue, Continued from Page 10...

(currently all-important) question: *Can a bishop prohibit receiving Communion on the tongue?* Again, this organization is not a Traditionalist one but a perfectly mainstream lay effort, in good standing with its local diocese, whose apostolate is to provide accurate information about the Catholic Church to the world at large. The answer reviewed several sources—including John Paul II, whose apostolic letter *Dominicae Ceneae* supported the ‘free choice’ of individual Catholics to choose how they wish to receive the Sacred Species—and concluded with the General Instructions of the Roman Missal (GIRM) as follows:

161. If Communion is given only under the species of bread, the Priest raises the host slightly and shows it to each, saying, The Body of Christ. The communicant replies, Amen, and receives the Sacrament either on the tongue or, where this is allowed, in the hand, the choice lying with the communicant. As soon as the communicant receives the host, he or she consumes the whole of it. (<https://www.catholic.com/qa/can-a-bishop-prohibit-receiving-communion-on-the-tongue>)

Because I do not trust the internet, I started a search for the actual text of the GIRM, which, it turns out, is posted in its entirety on no less than the United States Conference of Catholic Bishops website. If you also wish to fact check, scroll to #161 on this page: <https://www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/girm-chapter-4>. Moreover, the GIRM is a manual for the celebration of the Novus Ordo Mass, which means that even the most up-to-date and accepted directives of the mainstream Church safeguard the right of Catholics to receive on the tongue, as well as their right to choose how they receive—see: “the choice lying with the communicant.”

What really struck me from the GIRM’s guideline, however, was this phrase: “where this is allowed, in the hand.” In my travels in the US, U.K., and Europe, when I have been forced by the scarcity

of the Latin Mass to attend a New Mass (e.g., on the Camino de Santiago, or during a long-ago college trip to Greece), the norm at these New Masses always seemed to be the reception of Communion in the hand. Certainly, there were occasional recipients who took the host on the tongue, but they made up, at most, twenty percent of communicants. Understandably, I assumed that meant that the Novus Ordo rite had actually legislated the preferability of Communion in the hand, and it was only a stubborn minority of either more devout or more traditional-minded Catholics who stuck to Communion on the tongue.

- “The Apostolic See therefore emphatically urges bishops, priests and laity to obey carefully the law [of Communion on the tongue (my addition for clarity)] which is still valid and which has again been confirmed.”
- “The new method of administering communion should not be imposed in a way that would exclude the traditional usage.” (<https://www.ewtn.com/catholicism/library/instruction-on-the-manner-of-distributing-holy-communion-2195>)

“““

What can we conclude from all this? That basically no one (besides atheist health officials, I presume) thinks that Communion on the tongue should be banned, and yet local ordinaries all over at least the English-speaking world keep attempting to forbid the practice.

It turns out I was completely wrong! On canonlawmadeeasy.com, which is again run by a mainstream Catholic—an American canon lawyer who currently teaches in Rome—I found information from a 1969 instruction from the Sacred Congregation of Divine Worship, *Memoriale Domini*, which explores the practice of Communion in the hand and makes it very clear that the majority of bishops around the world do *not* approve of the practice, and that in cases where an episcopal conference felt that it was the appropriate choice for a particular district, they had to obtain consent by a two-thirds majority vote and submit their decision to Rome for approval before implementing it. Moreover, when I looked up an English translation of the original document on EWTN, I discovered that it confirms the following two important facts:

To sum up, Communion on the tongue is the preferred practice of the Church and, by law, no individual communicant is ever to be prevented from receiving on the tongue. Moreover, individual diocese and even bishops’ conferences actually do not have the authority to impose Communion in the hand as the norm, since (at least technically speaking) they must get specific permission from Rome to practice Communion in the hand in the first place.

Returning to my original topic, therefore, the Oratory chancellor was completely justified in saying that it is actually illegal for the Catholic Bishops’ Conference of England and Wales to forbid Communion on the tongue, no matter what the global situation may be. The only thing that could override a Catholic’s right to receive Communion as he or she chooses would be a change

of Church law on a universal level, which has certainly not happened. Now, for individual Catholics who attend parishes where such bans are being enforced, it may be the most prudent practice to abstain from Communion altogether for the present moment. Again, for congregations that celebrate the Traditional Mass, they may decide it is a matter of obedience that they follow the directions of their local ordinary.

I am not here to mandate the best course of action for others, as each person or group must inform his conscience and then follow its dictates as best he can. However, what I do want to reassure all readers is that they are perfectly justified in requesting Communion on the tongue at least in private after Mass, in raising protests and writing letters to their bishops, in seeking out Traditional parishes where the priests have refused to comply with dictatorial (and ill-founded, as we discussed above) health mandates.

In a different sermon at the Oratory from several months ago, the parish priest mentioned that he believed that the current state of affairs in the world was the handiwork of ‘Mr. Horns-and-Hooves.’ I had to laugh at such a typically British moniker for Satan, but nonetheless I very much agree. The pandemic times have been overwhelming, confusing, exhausting, and demoralizing overall—but perhaps especially in their direct attack upon our Faith. What comes to mind, in response, is a line from St. Matthew’s Gospel: “And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened” (Matt, XXIV, xxii).

Here, Our Lord speaks about the abomination of desolation, usually supposed to be the aftermath of the Siege of Jerusalem in 70 A.D., but His words always have a much wider application than just one historical event. Any global disaster, up to and including the ending of the world, can be considered in light of that famous Biblical passage. We can thus take comfort in Our Lord’s promise that the difficult days will be shortened for the sake of the elect. All the more, too, we must redouble our prayers and strengthen our Faith, so that we may be worthy to stand as those elect who can call down the mercy of God upon the suffering world. ■



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Weekend at Biden's

Fr. Celatus

WEEKEND AT BERNIE'S is a dark comedic movie of the late 1980s that *The Last Word* does not recommend for viewing but is useful for the purpose of this article. The movie is about a wealthy playboy boss who intends to murder two young employees who have uncovered his own embezzlement in the company. He invites them to his island beach house but it is Bernie who ends up dead instead. Afraid and confused, the two young employees decide the best thing to do is to make it appear that Bernie is alive throughout the weekend, even taking the corpse to beach parties and waterskiing. Everyone believes that Bernie is alive.

Weekend at Bernie's comes to mind whenever candidate Joe Biden is dug out of his bunker to make a public appearance. Even on a good day, Basement Biden exhibits the vitality and acuity of a corpse. Just like in the movie, the Biden corpse has to be propped up and animated by others, who stop at nothing to convince everyone that Joe Biden is fit to serve for the next four years as President of the United States.

Who are these puppeteers, who propagate the mass deception that Pinocchi-Joe is suitable to serve in the most powerful office in this Nation? Their number and their name is Legion—demonic allusion intended!

Let's start with the Strombolis who pull the strings of Pinocchi-Joe: the hardcore Democrats. Two of the most notorious of these party puppeteers are Nutty Nancy and Commie Bernie. They are quite skilled at making Pinocchi-Joe speak from both sides of his mouth. Too bad his nose doesn't grow with each lie.

Next we have those who are funding the Pinocchi-Joe Puppet Show. These billionaires are globalists who are committed to the destruction of any power or person that stands between them and their New World Order. They are narcissists who delight in the suffering of others—especially when it is caused by them.

The mainstream media is next among the Legion that enables this puppet show façade to be successful. For without a compromised and complicit media to promote the Pinocchi-Joe Puppet Show, the general public would quickly recognize that this presidential candidate is little more than a stone cold cadaver.

Last in our list of the secular forces dedicated to the Pinocchi-Joe Puppet Show is the Deep State. Little was known publicly of this element until some of its sinister operations were exposed, related to the last presidential election. No doubt many of these Deep State actors have committed treason, a capital crime.

But enough about secular forces that are allied with the fallen angels! Tragically, there is a similar list of ecclesiastical elements in a counterfeit church that are in alliance with demons. Here follows a sampling.

Incredibly, one badly confused Catholic priest—a Monsignor no less—wrote this in favor of Pinocchi-Joe:

I am pro-life and I believe that every woman who becomes pregnant deserves to have the freedom to choose life. This is what I believe Joe Biden believes and is one of the many reasons that I will vote for him in November. I believe that Catholics and others who believe as I believe should elect Joe Biden to be the next president of the United States of America.

Newsflash, Monsignor: Joe Biden also believes that a pregnant woman can terminate a pregnancy at will.

Then we have this, from a Cardinal Archbishop regarding the two major party presidential candidates:

I think that a person in good conscience could vote for Mr. Biden. I, frankly, in my own way of thinking have a more difficult time with the other option.

Of course, our list of Legion would not be complete without the voice of Jimmy Martin, Society of Judas:

“*Pinocchi-Joe is a man who has transformed into a political puppet through a corrupt career.*”

I'm seeing more priests saying that voting for Joe Biden is a mortal sin. It is not. It is not a sin to vote for either Mr. Biden or Mr. Trump. Nor is it a sin to be Democrat or Republican. Listen instead to what the United States Conference of Catholic Bishops says in their helpful document "Faithful Citizenship" about the role of conscience.

So what does this document say?

The bishops do not intend to tell Catholics for whom or against whom to vote. Our purpose is to help Catholics form their consciences in accordance with God's truth. We recognize that the responsibility to make choices in

political life rests with each individual in light of a properly formed conscience, and that participation goes well beyond casting a vote in a particular election.

The U.S. Conference of Counterfeit Bishops gets a grade of "F" for forming consciences for this election.

Then there is this hack attack to discredit Joe Biden's opponent, from a bishop who took a knee for BLM:

He [Trump] has undermined the foundational importance of religious liberty with actions like travel bans targeting Muslims... destructive politics of fear and xenophobia, his administration has encouraged the worst expressions of nativism.

And what about Bergoglio?

Surely his allegiances lie with Pinocchi-Joe and the New World Order. In 2016 the Vatican invited Biden to be keynote speaker at a conference on regenerative medicine; he was also granted a private audience and photo op with Bergoglio, whose address immediately followed Biden.

Archbishop Viganò, former U.S. Papal Nuncio, has warned about a Bergoglio/Biden apocalyptic alliance:

If Trump loses the presidential elections, the final kathèkon [restrainer] will fail (2 Thess 2:6-7), that which prevents the "mystery of iniquity" from revealing itself, and the dictatorship of the New World Order, which has already won Bergoglio over to its cause, will have an ally in the new American President.

Joe Biden does not have his own identity: he is only the expression of a power that does not dare reveal itself for what it truly is and that is hiding itself behind a person who is totally incapable of holding the office of President of the United States, also because of his weakened mental capabilities; but it is precisely in his weakness for pending complaints, in his ability to be blackmailed for conflicts of interest, that Biden reveals himself as a marionette maneuvered by the elites, a puppet in the hands of people thirsting for power and ready to do anything to expand it.

Pinocchio was a puppet who was transformed into a boy by a virtuous life. Pinocchi-Joe is a man who has transformed into a political puppet through a corrupt career. God forbid this cadaver becomes president! ■

