

The Remnant



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

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Preparing to Welcome Back Some Neo-Catholic Brothers

By Michael J. Matt

There was a time when perhaps the debate between so-called Traditional Catholics and their Neo-Catholic counterparts may have appeared to revolve around unresolved issues, where a degree of uncertainty about the trajectory of the respective theses was perhaps understandable.

After all, the clerical sex scandal hadn't yet exploded, the specter of degenerate pedophile had not yet been fused to the Catholic priesthood, widespread church closings were still a few years off, there were enough nuns in habits to fool us, we had a rock star for a pope and the whole world seemed enamored with the “renewed” Catholic Church.

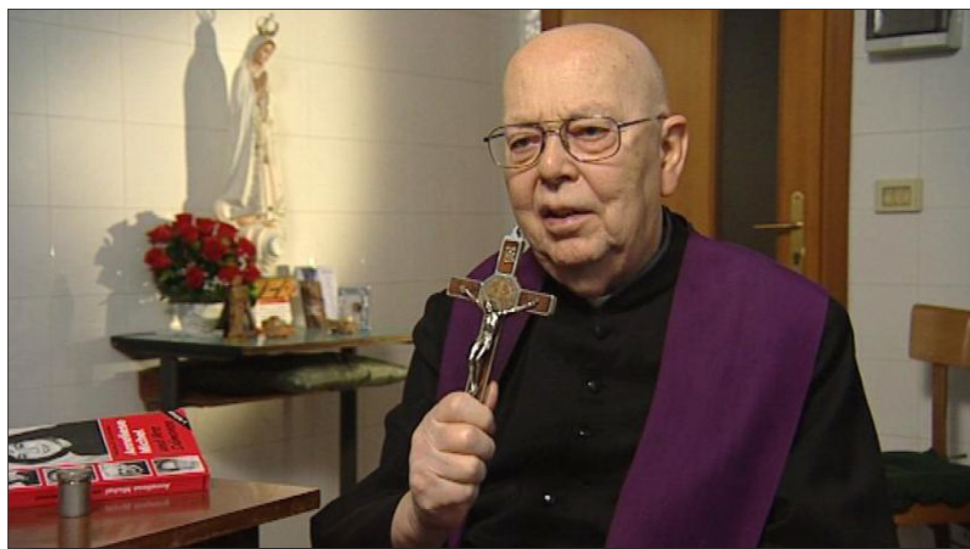
What's the problem? And what's with those stodgy traditionalists and their petty hang-ups!

How many times we heard that growing up back in the halcyon days of revolution, when only students of history (read: traditionalists) were scanning the horizon for signs of advancing hordes of the anti-Christians that today dominate our lives. It may have been the best of times on the face of things but the old traditionalists knew that it was in fact the worst of times and that another reign of terror was imminent.

Today it is a lot easier to see what is happening, and only a complete imbecile would argue that Vatican II and the New Mass played no part in the Catholic

~ See *Neo-Catholics*/ Page 2

Demonic Possession Increasing Since “New Rite” of Exorcism



“The new Rite of Exorcism is useless in the struggle against the Devil. Their intention was to arm us with a blunt sword.” ...Fr. Gabriele Amorth

By Chris Jackson

Organizers of a recent [exorcism conference](#) in Rome spoke to the Telegraph Newspaper about the growing problem of demonic possession:

...Giuseppe Ferrari, from GRIS, a Catholic research group that organized the conference, said there was an ever growing need for priests to be trained to perform exorcisms because of the increasing number of lay people tempted to dabble in black magic, paganism and the occult...

About 250 priests were trained as exorcists in Italy, but many more were

needed, the conference organizers claimed.

“Just in the dioceses of Rome, around a third of calls that are received are requests for the services of an exorcist,” said Fr Cesar Truqui, a priest and exorcist from Switzerland and a member of the Legionaries of Christ, a conservative Catholic order.

What was not mentioned, however, is that the Congregation for Divine Worship replaced the traditional rite of exorcism with a new one in 1999. In 2001 the famous Father Gabriele Amorth, founder and honorary president

of the International Association of Exorcists was interviewed about the new rite by 30 Days magazine.

In the interview Fr. Amorth stated, “A Rite so long-awaited has turned out to be a joke, an incredible cord that is tying us in knots in our work against the Devil.”

Fr. Amorth was later asked the following direct question, “Are you saying that the new Rite is useless in the struggle against the Devil?” His response:

AMORTH: Yes. Their intention was to arm us with a blunt sword. Some effective prayers were cancelled, prayers with 12 centuries of history. New ineffective prayers were written in...

In 2002, Father X, who holds an STL in Dogmatic Theology, wrote about the tragedy of the new exorcism rite in *Latin Mass Magazine*. He stated:

...The new ritual scandalously gives the priest a choice of two forms of exorcism, which it calls “deprecatory” and “imperative.” “Deprecatory” means a prayer to God, in this case to ask Him to deliver the demoniac. “Imperative” means a command issued to the demon in the name of God to depart. The imperative formula is a real exorcism, but the deprecatory form is not an exorcism at all. A prayer is a request to God; an exorcism is a command to a demon. The so-called “deprecatory exorcism” is simply a petitionary prayer to

~ See *Demonic*/Page 7

Traditional Catholicism and the Revival of the Neo-Catholic Nomenklatura

■ The anti-traditionalists are back in the saddle again, and the neo-Catholic nomenklatura have resumed with renewed vigor their role as compliant Mensheviks alongside the still passionate, however elderly, Bolsheviks of the conciliar revolution.

By Christopher A. Ferrara

During the seven-year Benedictine Respite, the post-conciliar revolution in the Church seemed to have lost its momentum, even if it was far from being in retreat. Traditional

Catholics rejoiced to see a series of papal acts favorable to Tradition: the promulgation of *Summorum Pontificum* (2007), bringing an end at last to the insane suppression of the traditional Roman Rite; the lifting of the increasingly ridiculous excommunications of the four bishops of the Society of Saint Pius X (SSPX)—the only four clerics in the world still deemed schismatic; and the long-overdue correction of the errant, doctrinally defective translations of the Latin typical edition of the *Novus Ordo Missal*, which the neo-Catholic establishment had been [doggedly](#)

[defending for forty years](#). Also cause for rejoicing was Benedict's return to dignity and decorum in the papacy as befits the august Vicar of Christ, versus the “rock star Pope” phenomenon that had debased the Petrine office over the previous quarter-century, producing mass adulation but precious little acceptance of inconvenient Church teachings, including those defended by John Paul II himself.

The Benedictine Respite was also marked by papal candor about the state of our civilization; there was no more fatuous optimism concerning “the modern

~ See *Trad. Catholicism*/Page 8

Welcome Neo-Catholic Brothers Cont...

Church's now universal freefall. Theaggiornamento of yesterday has turned into the apostasy of today, and any child can see that if something isn't done to restore Catholic Tradition there is no hope of resisting the global social, moral and spiritual chaos of our day.

But this is not a "Down with the Neo-Cats" rant. In fact, it is this writer's opinion that our Neo-Catholic brothers are key to the restoration, at least humanly speaking—they just don't know it yet. Many of these well-meaning occupants of that vast middle ground seem to be growing weary of defending the indefensible and playing the part of enabler to the ruthless neo-Modernists who have commandeered the bridge.

This growing Neo-Catholic fatigue factor should surprise no one. After all, Neo-Catholics are not faithless apostates like Nancy Pelosi and Joe Biden. They still pray their beads; they go to Mass, albeit more akin to a Protestant service than anything their fathers would have recognized as the Roman Rite; they are pro-life, pro-family, and count themselves among the most faithful Catholics in the world. Isn't it likely that given recent developments in Rome, at least a percentage of them are ready to abandon their misplaced optimism and join the ranks of the Traditionalists?

After October, will they even have an alternative? So long as they continue to lead cheers for the devastators of the

vineyard and raise pathetic whimpers for their jailors to be more generous with religious liberty provisions—they have no chance of withstanding the totalitarian regime that is at this moment rising up all over the world. When that regime unleashes the fury of hell against all things Christian no distinction will be made between Neo-Catholic and Traditionalist. Surely they must know this!

So our first task is to convince our Neo-Catholic brothers that we're all in this together and that the insufferable new evangelization, the trivialized New Mass, ecumenical dialogue, and the entire demonic spirit of Vatican II are part of the problem, not the solution.

They must be encouraged to overcome their self-loathing of Tradition. They must stop raging against that little band of the numerically insignificant traditionalists who are only asserting that which should be obvious to all Catholics, that nothing is more important at this moment in history than the restoration of the Traditions of the Catholic Church—the terror of demons and the scourge of pagans. Nothing else matters, and until a majority of Catholics realizes this there is no hope.

"Bravo!" cheered Timothy Cardinal Dolan on *Meet the Press* when asked what he would say to Michael Sam, the college kid destined to become the first open homosexual drafted by the National Football League. "God bless him!" Obviously, Neo-Catholic luminaries have raised useful idiocy to a modern art form, but now it's getting dangerous.

No wonder the celebrated Princeton Professor Robert P. George is warning against coming persecution of pro-family Christians when the Cardinal Archbishop of New York is cheering the sodomization of America.

According to a recent article by John-Henry Westen at LifeSiteNews, Prof. George encouraged participants at this year's National Catholic Prayer Breakfast to understand that while professing Christianity is one thing, living it is something else altogether. "That is because the guardians of those norms of cultural orthodoxy that we have come to call 'political correctness' do not assume that identifying as 'Catholic' or going to Mass necessarily means that one actually believes what the Church teaches on issues such as marriage and sexual morality and the sanctity of human life."

Exactly right! But how did this silent apostasy come about? Vatican II, the New Mass and the total abandonment of Tradition had nothing to do with it? Please! How many practicing Catholics before 1962 rejected the Church's teaching on marriage, morality and the sanctity of life? Statistically speaking, none!

As was noted at the outset of this article, there was a time when all of this may have seemed academic. But that time has passed, hindsight is 20/20 and the Neo-Catholic game of Let's Pretend is bordering on insanity.

But there is hope. Neo-Catholic fatigue is setting in. I see it every day—up-and-coming young writers and

bloggers, not suffering the effects of Neo-Catholic neurological paralysis, are speaking out, some even in the pages of *The Remnant*. Where they come from, how they survived, why they still believe is a stirring testament to God's good grace and the fact that His Church will never die.

Michael Brendan Dougherty, for example, senior correspondent at *TheWeek.com*—whose work has appeared in *The New York Times*, *ESPN Magazine*, *Slate* and *The American Conservative*—recently penned a bombshell entitled "Catholics Must Learn to Resist their Popes — Even Pope Francis (Too many are becoming party apparatchiks)". Here's a sample:

Let me suggest that these two good Catholic men [Phil Lawler and Jimmy Akin] are acting not as church men but as party men, and falling into what Hillary Jane White aptly diagnosed as "papal positivism." Lawler and Akin are not alone. The bulk of Catholic media is devoted to moon-faced speculation about how the discreet governing decisions, words, and gestures of the pope are accomplishing some larger goal that we further speculate must be in the pope's head or heart. It's very easy to make the pope into a saintly super-hero when you act as his ventriloquist.

In the pages of *The Remnant* this is passé. In the mainstream *TheWeek.com*, on the other hand, articles like this signal a major sea change. Obviously, the generation coming up has no wish to live out their days imprisoned in Gulag Novus Ordo. These guys are fed-up, fired up and fighting back.

Another example: During the run up to the politicized canonizations of Popes John Paul and John XXIII *USA TODAY* loosed a volley of common sense under the by-line of Bret Decker, consulting director at the White House Writers Group. Decker's *USA TODAY* column, "Pope puts Catholic rebirth at risk", could have been lifted straight from the pages of *The Remnant*:

Canonizing pontiffs from the era of abuse is not only tone deaf but also exposes a continuing, stubborn refusal to acknowledge the institutional cover-up that occurred for decades and that those at the highest levels — including popes — didn't do enough to prevent the crimes, enabling the crisis to continue. Many faithful plead that being the leader of an institution with 1.2 billion souls is a big job, and that popes can't know everything. The excuse isn't legitimate...

More can always be done to relieve suffering in this world, which an old prayer calls a "valley of tears." There is little reason to believe that these two popes need to be raised above all the others, especially now.

The Catholic Church declares individuals to be saints to give the faithful role models of heroic virtue and show how one should live life to get to heaven. Because of their sins of omission in face of horrors at the hands of their clergy, neither John Paul II nor John XXIII should be canonized as exemplars of sanctity.

The next generation of Catholic writers, bloggers and activists is clearly becoming frustrated with Neo-Catholic blather.

I close with one final example—this one penned by a young priest, Father Marvin Deutsch, M.M., and posted recently at *Catholic Parents Online*. The article is titled "The Missing Document of Vatican II" and its author makes several observations that have long been pooh-poohed by our Neo-Catholic brothers. Well, Traditionalists are not the only ones saying it anymore. Many disgruntled Neo-Catholics have finally had enough. Fr. Deutsch writes:

Why is it that most Catholics before Vatican II were well educated in the knowledge of the basic teaching of the Catholic Church? The answer is a very simple one. They all studied the same doctrine as contained in the Baltimore Catechism which included in a rather simple way, questions and answers regarding who God is, the 7 sacraments, the Creed and the 10 commandments. Every Catholic child studied the same thing, and those taught by the nuns in grade school even memorized the whole catechism. And so what happened after the Vatican council when all of a sudden all this teaching suddenly disappeared? The answer to this question which seems to be a mystery to many is what I want to explain here.

There were 16 documents discussed and approved by the over 2000 Bishops of the Catholic Church who attended the Vatican Council from 1962 - 1965. Why were there only 16 and not 17, 18, or even more? The answer is not complicated. Before the Vatican Council began, a questionnaire was sent out to all the Catholic Bishops of the world asking them what topics they would like included for discussion at the council. Their answers to this questionnaire indicated what the topics should be and it came to 16.

Unfortunately, a topic not proposed was Catholic education. Unbeknownst to the Bishops at the time, the result of this lacuna was catastrophic. Most likely they did not consider that there was anything missing in the teaching of the doctrine as it then stood. And so what happened? After the Council, the catechism was thrown out and with its withdrawal, so went out the window the understanding of the basics of the Catholic Church...

...During that period following the council no one seemed to know for sure what the Catholic Church taught. The result was several generations of uneducated Catholics. As stated above, many saw little difference between the Catholic Church and other Christian religions. The number attending weekly mass plummeted from 80% to 25%...

And just by making such basic statements of the obvious, Father Deutsch becomes a "radical traditionalist" while his readers are steered away from the nightmare of novelty and back toward the fortress of Catholic Tradition.

Things are looking up. God is obviously still in His heaven—even if all is not right with the world. ■

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The Justice Scalia Interview

Editor, *The Remnant*: There doesn't seem to be any difference between Justice Scalia's and Mario Cuomo's, "while I personally am opposed", etc. If as Scalia says in the Remnant interview that... "if abortion or the death penalty is permitted by the State under its law, then despite his Catholic belief, it is the *vox populi* who are sovereign". I'm afraid that the Senior Justice, by his own words, convicts himself as nothing more than another post-conciliarist from whom we can expect little, if any, support for the authority of God over man instead of the reverse which unfortunately is the status quo.

Alan E. Fricke
Medford, NY

Editor, *The Remnant*: Gratitude and congratulations to The Remnant for managing to outdo itself issue after issue in terms of high quality content. My family were amazed by your front-page tête-à-tête with Judge Scalia (See April 30th Remnant). How I would like to have sat in on that conversation between two old-school Catholic gentlemen. Thanks to Mr. Chiarello for a truly classy chat.

Admittedly, the Judge said some things with which The Remnant has adamantly disagreed over the years. Nevertheless, we the readers of The Remnant were allowed to hear him out, understanding that sometimes men in high positions must be met halfway. We sensed that due to his elevated state in life, Judge Scalia may not be entirely his own man, and perhaps cannot say all that he would like to say. But does not his coming into the pages of The Remnant hint at where his heart is? We think so, and we're grateful to him for his efforts to speak in defense of truth when, if and where he can. Leave it to The Remnant to not lose sight of the forest because of the trees. Thank you for representing us so faithfully.

Thomas Zangs
Chicago, IL

Editor, *The Remnant*: I wish firstly to thank you and express my debt of gratitude to you (and your family) for your continual labor of love and sacrifice on behalf of Catholic journalism. I am a subscriber and look forward to each issue, reading from front to last page. I should have written many times earlier to express my gratitude and awe at many of the articles. Of recent memory I wish to thank you for including writings of your Dear departed Father. The address he delivered in the presence of the Saintly Archbishop Lefebvre revealed a soul closely united to God and keenly suffering with Holy Mother the Church. I received the most recent issue and read the interview on Justice Scalia. I pray that I do not impose intentions on the author of the article... but I was left with the impression that, and further emphasized by its placement as THE front page story, The Remnant somehow had finally been invited into the Big Tent and was able to secure this opportunity of entering into the inner sanctum of the Supreme Court as well as the mind and catholic soul of the Justice.

How disappointed I was as I read the following: "But as a devout Catholic, what about the issue of abortion? At a conference several years ago, Scalia said this: *I try mightily to prevent my religious views or my political views or my philosophical views from affecting my interpretation of the law.* Then added: *I don't think any of my religious views have anything to do with how I do my job as a judge.*" When he dons his robe as a Justice of the US Supreme Court, the basis of his decisions must be what the Constitution requires, and if abortion or the death penalty is permitted by the state under its law, then despite his Catholic belief it is the *vox populi* that are sovereign in these matters."

The author, or the Editor, provided no footnote or sidebar to clarify or critique this summary which to me screamed out against all my Catholic sensibilities. In your print article there is a picture of the Justice with the Great St. Thomas More. If More had simply adopted the Justice's view above as his own he could have saved himself the inconvenience of losing his head.

I have heard many praises of Justice Scalia and his sympathy and support for Tradition within the Church. However, I will increase my prayers for him as I do not believe that the same *vox populi* will have an opportunity to express themselves at his particular judgment. I apologize again for finally being moved to write to you by the disappointment I experienced in reading this article when I should have written of my gratitude many times in the past when having read articles which were edifying and instructive. Please accept my prayers and gratitude. In Jesus, Mary and Joseph,

Matthew Beam

Editor, *The Remnant*: I truly enjoyed reading the article about Senior Associate Justice Antonin Scalia, which appeared in the April 30 edition of *The Remnant*. I enjoyed it so much that I read it twice! What really jumped out at me was the Justice's conviction that a major reason his nine children were devout Catholics today is because he and his wife made a conscious effort to travel long distances to attend "a reverent Mass, not a guitar Mass."

My husband and I live in southwest New Mexico. In order to attend the

Traditional Latin Mass, we have to cross the state line and worship in El Paso, Texas. The SSPX chapel where we worship is 100 miles away. It takes us 1 1/2 hours to drive to Mass and 1 1/2 hours to drive back home, but this is something that we do every week because we want our children to retain a deep love, awe, and respect for the Catholic Faith and the Holy Sacrifice of the Mass.

Justice Scalia's words were not only encouraging to me, but they also confirmed to me that we were making the right decision by traveling this long distance in order to attend the Traditional Latin Mass every week. Sometimes it's hard having to be on the road at 7:30 A.M. in order to attend 9:30 A.M. High Mass in the next state. But my Lord is worth it and so are my children. Thank you for publishing such an excellent article!

Lorraine E. Espenhain
Alamogordo, NM

Canonizing the Uncanonizable

Editor, *The Remnant*: I was watching with big surprise your readers' comments in the April 15, 2014 issue in regard to the so called "canonization" of Popes John Paul II and John XXIII. Opinion like this: "... I don't believe either of these Popes really made an effort to cover up child abuse" makes me wonder about the current state of Catholic people. Have we forgotten Fr. Marcial Maciel, the most heinous predator's case?

Or like this: "There are things that John Paul II has done like—like kissing the Koran, and the gathering of faiths at Assisi—which I am disturbed about; but only God can judge him in that regard.... When John Paul was still alive, I saw sainthood written all over him". Do really these scandalous actions qualify him to be called as a "saint"?

And what about the universal salvation, the never ended Old Covenant, the equation of Allah and God, etc.? One thing is sure, in the time of Popes Pius IX, X, XI, and XII he would have been excommunicated. In short, one Catholic priest preached on April 27, 2014 that Pope Francis' so called canonizations are blasphemous and sacrilegious. I hope my sincere comment will not be filtered out.

Attila Revesz
Internet

Editor, *The Remnant*: Being the same age, I expect that you and I share a similar attitude towards the internet, particularly with regards to its wispy ephemeral nature. I grew up using libraries and knowing the Dewey Decimal system like the kids know Google these days. I know that it is not fashionable, but I still regard the internet as an essentially temporary thing. I still predict that it will be influential for only a few more years, at the end of which, either governments will figure out how to lock us out of it or it will simply disappear and all the "work" we have done on it will wink out of existence at the same moment. Your disappearing website does much to bolster this impression.

Hilary White
Rome

Can't Get Enough Peter Wilders!

Editor, *The Remnant*: I can't get enough of Peter Wilders writing about the hoax of evolution. In sixth or seventh grade I fell for that hoax when reading about the paleontological diggings of Roy Chapman Andrews in the Gobi Desert in the 1930s. I found the book in the

Continued Next Page

Inside this issue

May 20, 2014

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- Michael Matt** Welcome Neo-Caths! (P. 1)
- C. Ferrara** Neo-Cath Nomenclatura (P. 1)
- C. Jackson** New Rite of Exorcism (P. 1)
- J. Salza** On Canonizations (P. 5)
- Letters to the Editor** (P. 3)
- Fr. Shoupe** On Alms Giving (P. 7)
- T. Brady** Fr. Rodriguez' Marathon (P. 10)
- A. Carosa** New Church in Finland (P. 12)
- C. Jackson** St. Athanasius (P. 13)
- T. Moreau** Chinese Catholic Series (P. 14)
- K. Weinig** Converting the Dog's Vet (P. 15)
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Letters to the Editor Cont.....

St. Clement Church School library in Sheboygan, WI. One chapter of the book showed how horses had evolved from much smaller animals. The book showed what it declared was fossil evidence of the intermediate stages of the development of horses. The author of the book claimed to show that horses were once the size of cats, then dogs, then finally they evolved into a full grown horse.

That book and some other books about evolution and determinism that I read at the same time served to crush my spirit. I lost my faith right then and there. I concluded that the Catholic Faith was constructed by men to give purpose and meaning to life. I believed that when we got right down to basics there were only electrons, protons and neutrons whirling around. Evolution explained everything else. I was emotionally crushed but too afraid to tell my parents because I thought it was pointless as they were after all only a couple of complex arrangements of atoms and molecules.

I was also then free to live without any moral constraints. With no soul, no eternal demerits and no hereafter I could follow my passions without restraint. I didn't re-enter the Church until I was 40 and not until I had suffered the sorrows that dissolute worldly living will bring to the soul. It is always a delight to read about evolution in the *Remnant*, but Wilders' [Darwinism - the greatest hoax in academic history!](#) knocks it out of the park.

Matt Werner
Castle Rock CO

When the Ducks are Flying

Editor, *The Remnant*: Regarding your Last Word "But Pius Still Must Wait" in your April 15, 2014 issue I would like to refer those interested in the grossly unfair depiction of Pius XII to a very insightful book titled "DISINFORMATION, former spy chief reveals secret strategies for undermining freedom, attacking religion, and promoting terrorism." This 2013 book was written by Lt. Gen. Ion Mihai Pacepa and Professor Ronald Rychlak and published by WND Books. General Pacepa served as acting chief of communist Romania's espionage service. In 1978 he was granted political asylum by the United States. I am hoping that many readers will take this prompt and read his book.

In Russia "duck" is a term for disinformation and when they are flying it means that the press is publishing that disinformation. This book was an

eye opener for me and explained so much about cold war history and how the Russians have and are currently spending much resource disseminating disinformation. It explains how the Soviet Union has been transformed into the first intelligence dictatorship in history.

Pope Pius XII personally saved countless Jews from Hitler's Holocaust but through disinformation was changed into a Nazi Sympathizer. Initial attempts to discredit him after WWII failed; however later attempts were more successful as the communists got better at promoting disinformation.

The communist disinformation has influenced the terrorist activity by the Islamic world against Christians, Jews and America. The success of their disinformation is evidenced in your article and how many Jews still believe that Pius XII was a sympathizer of Hitler and do not know the truth. They are turning Jews against Jews, Islamic against Jews, Christians and America. They have succeeded in creating turmoil in the world, especially in the middle-east where disinformation has become fact.

Robert Servatius
Matthews, (Charlotte) NC

In Defense of the Forthcoming Book on Prof. John Senior

Editor, *The Remnant*: In the interest of clarity, I thought I would send a few words on the forthcoming book about Prof. John Senior's thought. As a text editor, having carefully gone through the unpublished manuscript twice, it would seem to me that Mr. Andrew Senior's impression of the book—as expressed in his recent letter to the editor—was formed more from hearsay than by an actual perusal of its pages.

When I first picked up the manuscript of *Made for the Stars, but Rooted in the Soil* [working title] my knowledge of Prof. Senior was limited to a 1990s interview that appeared in the French traditional magazine *La Nef*, and also to the witness of the life of some of his alumni. In the book's manuscript pages I learned of a man who was unequivocally devoted to the traditional Latin Mass, who in the 1970s ensured that the Mass attended by his students (the majority, his converts) at the university chaplaincy was of the traditional Latin rite; a man whose burial rite was performed by a priest of the SSPX at a cemetery of the Society. It was very obvious to me as a reader, that Prof. Senior was far from being a "conservative" indifferent to the Missal used at Holy Mass.

Though the book begins with Prof. Senior's first years, I soon realized it was not so much a biography, but, as the preface states, an analysis of his thought, particularly as applied to education. As I went through the philosophically intricate Part I—which traces the literary and philosophical influences behind the professor's trajectory from an agnostic, to an orientalist, to the discovery of Truth, and thus, of the Catholic Church—I could not help but wish that every agnostic, atheist, and misled soul I know would read those elucidating chapters.

Then going through a reconstruction of Prof. Senior's philosophy of education, based on his writings, his talks, and his application of these theories, the book builds up to a fascinating examination of the phenomenon that was the Integrated Humanities Program of the University of Kansas. Of the three professors that created and ran the program, Prof. John Senior is the best known, and perhaps was the most effective in bringing souls to Holy Mother Church. The book is a very well documented, annotated and substantiated analysis of the oeuvre of Prof. Senior. At any point where the author—one of Prof. Senior's converts and a Benedictine monk of Clear Creek Abbey—enters into his own views, he alerts the reader of this.

Biographical works need not be, and rarely are, authorized by the subject's family. However, there are some enriching anecdotal contributions in this book, voluntarily given by Prof. John Senior's other two children and by two of his siblings, now deceased.

It is saddening that such a beautiful effort to make a great man and his work better known—a man whose simple, unencumbered, humble and uncompromising witness to Truth, Goodness and Beauty converted hundreds to the true Faith—would be deemed as a scheme "to raise funds." (I would also venture to say that a monastery where the growing number of monks requires some to have their cells in sheds and trailers, and where the abbatial church is half built, lacking proper flooring, siding and ceiling, can barely be said to have "enough funds.")

Prof. John Senior's approach to education and the formation of youth is of great urgency in our day. Perhaps it is not surprising that this biographical study of his work and theories should meet with some measure of confusion even before it has seen the light of day. No doubt it is destined to do much good for souls.

Cristina Borges

Kasper and the Marriage Question

Editor, *The Remnant*: It seems that the news is ever breaking with troubling sound bites. The recent comment by Cardinal Kasper that the Holy Father advised him personally of his belief that 50% of marriages are invalid is just one among many. However this is particularly striking in that it might be quite accurate regardless of the possible implications. In other words, it might be summarized thus: "What a fine mess we've gotten ourselves into."

In post-conciliar times the idea that the mutual expression of love for each other has replaced procreation as the primary end of the sacrament of Matrimony has overshadowed the traditional understanding of the ends of marriage. Further, widespread, nearly ubiquitous catechetical deficiencies have had a profound impact; so much so, that it is not at all outlandish to entertain the thought that Pope Francis might have a point here. What do many young Catholics today *really* believe? How many Catholic couples have the proper *sacramental* understanding and disposition when it comes to holy

Matrimony? How much harm has been done by so many Catholic clerical and lay educators who have abandoned the traditional catechetical instruction of young people? What challenges are we to face because of our "hubrility" in constantly seeking to adapt and to modify our faith in order to fit the times? What if we have had the answers all along? What if uncompromising fidelity to the traditional understanding of Matrimony and elucidation of the enormous beauty of human love in the sacramental context of Christian marriage had been properly presented over recent decades?

Instead we face our current situation. Cardinal Kasper (and other prelates) is openly challenging just about every aspect of the sacrament of Matrimony. Divorce and remarriage is not an issue for most Catholics according to recent polling data. Neither is artificial contraception. So-called same-sex marriage is also finding unprecedented support among the baptized. All this in just a few short decades. We now see prelates at the forefront. The traditionalist *hard-liners* continue to be maligned as intransigent rigorists (*meanies*). And yet there are so many large and beautiful Catholic families among their ranks. This can be said also of *conservative Catholics* in the so-called mainstream. This is not to say there are no family problems with divorce etc. among them – we all suffer in this veil of tears – but by and large there seems to be something quite remarkable going on in those Catholic communities which cling to the gift of Catholic Tradition.

It appears that there is certainly something very disturbing about these headlines involving Cardinal Kasper. It seems that the Holy Father might well have a point if indeed the account offered by the cardinal is accurate. But the reality is that this really changes nothing. It indicates simply that despite all the best efforts of the kinder, gentler post-conciliar *aggiornamento* we find ourselves in a real mess.

One is reminded of Pope Francis at WYD 2013: *I want to tell you something. What is it that I expect as a consequence of World Youth Day? I want a mess...** He was speaking to clericalism specifically. But regardless of the context in which he was speaking, these words somehow ring particularly true in relation to the crisis of faith. They resound throughout the Church and the world. New meanings, new interpretations, new thinking. *And oh what a mess!*

Jim Grumblatt



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Questioning the Validity of the Canonizations

“Against a Fact There is no Argument”

By John F. Salza, J.D.

On April 27, 2014, Pope Francis canonized John XXIII and John Paul II as saints of the Catholic Church. The canonization ceremony was an odd spectacle for many reasons: This was the first time two Popes were canonized in a single ceremony; the first time two living Popes were present at said ceremony (Francis and Benedict); the first time a dead Pope got “fast tracked” to sainthood under his own carry-over legislation (John Paul II); and the first time any Pope was canonized without the traditional process of a devil’s advocate and the requisite miracles.¹ It was also the first time any Pope was ever raised to the altars after such a notoriously controversial and damaging pontificate, the details of which are beyond the scope or even purpose of this article.²

First, before I address these unprecedented canonizations, let me emphatically state that this article is not, nor could it be, a judgment of the eternal destiny of either John XXIII or John Paul II. It is outside our competence and jurisdiction to make such a judgment, and we certainly hope and pray these Popes are among the blessed in Heaven. Indeed, through their repentance, the merciful forgiveness of God and the grace of the sacrament of Extreme Unction, they may very well be.

Second, this article does not principally address the question of whether canonizations are infallible. This is because the infallibility of a canonization presupposes the canonization was valid under the Church’s law in the first place. If there are questions concerning the canonization’s validity, as is the case with John XXIII and John Paul II, then we don’t even get to the debatable question of infallibility. In order for a canonization to be infallible (assuming this is possible), it must first be valid.

Thus, the thesis of this article: The canonizations of John XXIII and John Paul II may well be invalid because they failed

¹ As with the investigation of the lives of all the pre-Vatican II candidates for sainthood, the life of the last sainted Pope, Pius X, was subject to extreme rigor and analysis by the devil’s advocate. The *advocatus* could only find that Pius X smoked a cigarette a day and said Low Mass in less than 25 minutes, hardly practices that would undermine his incontrovertible sanctity! And yet what mountains of evidence would the *advocatus* have presented in the cases of John XXIII and John Paul II, who were chief instruments of the most damaging modernist revolution in the Catholic Church’s history? Their causes would have been quashed even before the devil’s advocate process would have commenced.

² While John XXIII inaugurated the revolution by calling Vatican II and was suspected of heresy for his views on ecumenism and religious liberty (not to mention his ostensible Masonic affiliations), it must be said that John Paul II’s pontificate was entirely more damaging. John Paul II implemented the revolution that John XXIII had begun, through countless doctrinal and liturgical novelties (engaging in prayer in common, preaching universal salvation), all in the name of Pope John’s council.

to meet the requirements of applicable Church law regarding canonizations, namely, that John XXIII and John Paul II publicly held positions contrary to Catholic faith and morals.³ Under John Paul II’s own legislation, which is the Church’s current law for canonizations (under which Pope Francis chose to operate),⁴ a case for canonization cannot proceed if anything in the candidate’s writings is found to be contrary to faith or morals. It is a fact that these two Popes publicly promoted positions and practices that were contrary to the Catholic Faith, and as St. Thomas says, “against a fact, there is no argument” (*contra factum non argumentum est*).⁵ Hence, these two causes could not legally proceed under the current laws of the Church.

In his Apostolic Constitution *Divinus Perfectionis Magister*, John Paul II abrogated all prior laws relating to the canonization process and enacted new norms which govern his own (and John XXIII’s) canonization.⁶ While the new norms are not nearly as rigorous as pre-Vatican II law, and delegate the determination of the cause to the local Bishop (not the Pope), they still require a candidate’s writings to be free from doctrinal or moral error in order for the cause to proceed.

Specifically, the law provides that all “published writings” are to be examined by “theological censors,” and if “the writings have been found to contain nothing contrary to faith and good morals,”⁷ then the Bishop is to also examine the candidate’s unpublished writings. The law then provides that “If the Bishop has prudently judged that, on the basis of all that has been done so far, the cause can proceed,”⁸ he is to so proceed with an examination of witnesses. When inquiries are complete, a report is prepared and the cause turned over to the Sacred Congregation for the Causes of the Saints.

Obviously, as regards this investigatory process, the question is not whether the Bishop *believes* the candidate’s writings are contrary to faith or morals, but whether the candidate’s writings are, *in fact*, contrary to faith or morals – because

³ This article does not address the question of whether John XXIII and John Paul II were pertinacious in their erroneous opinions and heresies (which, if declared by the Church, would make them manifest heretics).

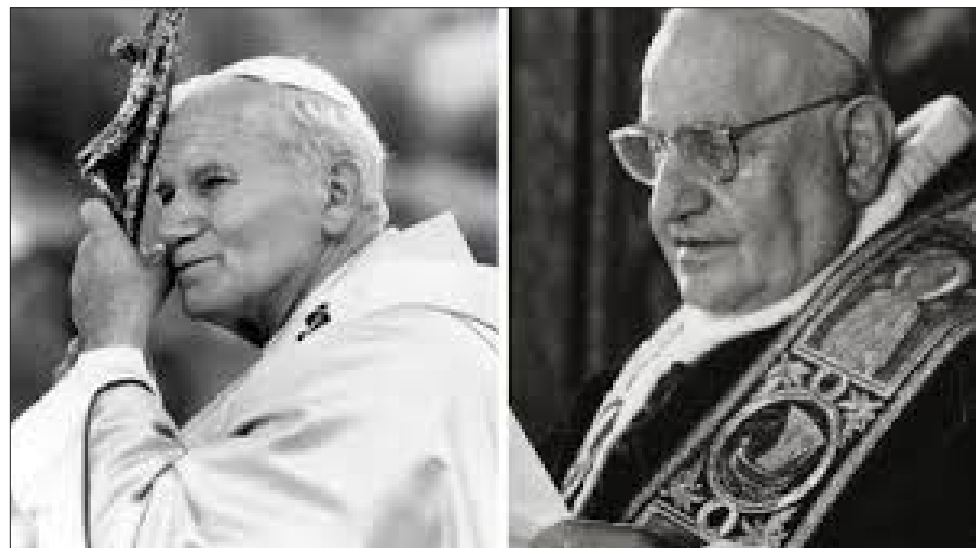
⁴ While the principle *par in parem potestatem non habet* (“equal over equal power has not”) applies to a Pope in matters of discipline and ecclesiastical governance, Pope Francis did not declare that he was abrogating or even deviating from John Paul II’s legislation. Rather, Pope Francis chose to act in accordance with John Paul II’s legislation, and thus bound himself to the law requiring the writings of John XXIII and John Paul II to be free from doctrinal or moral error.

⁵ To anticipate the facile objection, I do not presume the authority to make such a declaration. Rather, the authority of the Church’s law and the notorious facts regarding these Popes’ writings make the case.

⁶ *Divinis Perfectionis Magister*, January 25, 1983.

⁷ *Ibid*, Section 1, paragraph 2.3.

⁸ *Ibid*, Section 1, paragraph 2.4



against a fact there is no argument. While in deference to his authority there is a presumption that the Bishop’s assessment is correct, reason alone dictates the presumption is rebuttable if there are notorious facts which contradict his conclusion.⁹ These are facts which the Bishop would have discovered had he exercised reasonable due care and “prudent judgment” as the Church’s law requires.¹⁰ After all, the Bishop’s authority must be at the service of the Faith and of truth, and against a fact there is no argument.

As applied here, any Bishop who “prudently judged” the writings of John XXIII and John Paul II would have concluded, based on notorious facts, that they contain teachings contrary to Catholic faith or morals. As such, their causes could not be legally advanced to the Holy See. While space does not permit even a summation of all the doctrinal aberrations of these Popes, their views on religious liberty alone will suffice to make the case.

Pope John XXIII, for example, taught that a person has a natural right to worship God according to the dictates of his own conscience, either privately or publicly.¹¹ This idea of religious liberty, which was also taught by Pope John XXIII’s Vatican II council in *Dignitatis Humane*, has been repeatedly condemned by many Popes over the course of centuries.

The Popes have always affirmed that man does not have a God-given right to worship outside the Catholic Church –

⁹ Unfortunately, because the Church is suffering her worst crisis of Faith in history, we can no longer automatically presume the Church’s officials are using their authority in the service of the Faith. In fact, we often find that they use their authority to destroy the Faith.

¹⁰ The facts must be notorious (that is, widely known or capable of becoming widely known), and not merely occult or incapable of becoming widely known. Otherwise, any kind of claim could be used as an excuse to undermine the legitimate exercise of the Bishop’s authority, which would call into question the entire canonization process. Notoriety is necessary to rebut the presumption of a correct assessment by the Bishop.

¹¹ “This too must be listed among the rights of a human being, to honor God according to the sincere dictates of his own conscience, and therefore the right to practice his religion privately and publicly.” *Pacem in Terris*, April 11, 1963, No. 14.

either publicly or privately – or a right not to be prevented from doing so (for man does not have the objective right to sin, only the subjective freedom to do so).¹² Pope John Paul II also taught that religious liberty and freedom of conscience are divinely revealed.¹³

But John Paul II took the error of religious liberty to a new level, which operated to undermine the infallible dogma that there is no salvation outside the Catholic Church. For example, he taught that the Catholic Church is present in non-Catholic sects,¹⁴ that the Holy Ghost uses non-Catholic sects as a means of salvation,¹⁵ that Catholics share a common apostolic faith with non-Catholic sects,¹⁶ and that non-Catholics (that is, heretics) have an apostolic mission.¹⁷ In addition, John Paul II repeatedly participated in non-Catholic worship which, under the 1917 Code of Canon law¹⁸ and the entire Catholic tradition, was held to be a mortal sin against the Faith.

In light of the overwhelming evidence of notorious facts that these causes could not proceed under Church law (and against a fact there is no argument), supporters of these canonizations can only appeal, and quite desperately, to the claim of papal infallibility (and a claim, by the way, that has never been dogmatized by the Church). That is, we are to turn a blind eye toward the many years of objectively heterodox and scandalous statements

¹² See, for example, Pope Pius VII, *Post Dam Diuturnas* (1814), Pope Gregory XVI, *Mirari Vos* (1832), Pope Pius XI, *Quanta Cura* (1864), Pope Leo XIII, *Immortale Dei* (1885) and *Libertas* (1888), Pope Pius XI, *Mit Brennender Sorge* (1937), and Pope Pius XII, *Ci Riesece* (1953).

¹³ *Redemptor Hominis*, Section 12.2 and *Dives in Misericordia*, and his speech to the United Nations on October 2, 1979.

¹⁴ *Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion*, 1992.

¹⁵ *Catechesi Tradendae*, October 16, 1979.

¹⁶ *L’Osservatore Romano*, May 20, 1980

¹⁷ *Ibid*.

¹⁸ Canon 1258 of the Code of Canon Law (1917) said it was “forbidden to actively participate in the worship of non-Catholics,” and Canon 2316 said that anyone who did so was “suspected of heresy.” The 1917 Code was in force during part of John Paul II’s pontificate, until he changed the law in 1983.

Continued Next Page

Questioning the Validity of the Canonizations

Continued from Page 5

and actions of John XXIII and especially John Paul II, because Pope Francis could not have erred in making them saints. In reply, we first note that the First Vatican Council declared a Pope receives the “divine assistance” from the Holy Ghost only when he “defines a doctrine concerning faith or morals.”¹⁹ Declaring someone a saint, however, is a judgment of sanctity, strictly speaking, and not a doctrinal declaration on faith or morals which is part of the Deposit of Faith.

But even granting the opinion of many great theologians that a canonization is so connected to divine revelation that the Pope cannot err in his declaration, the “divine assistance” Christ promised to St. Peter would not apply to the Pope under the current, post-Vatican II procedures for canonization. This is because the Pope is *not engaged* in the investigatory process for which he would receive divine assistance from the Holy Ghost (assistance which the pre-Vatican II Popes did receive because they were the ones conducting the investigation).²⁰ Rather, in accordance with the erroneous principle of collegiality, the Bishop and his assistants are responsible for the investigation of the cause, and they receive no infallible assistance from the Holy Ghost in carrying out such duties. As John Paul II’s legislation provides, pursuant to “the desires of Our Brother Bishops, who have often called for a simpler process [of canonization]... In light of the doctrine of the Second Vatican Council on collegiality, We also think that



the Bishops themselves should be more closely associated with the Holy See in dealing with the causes of saints.”²¹

And “more closely associated” with the causes they are, for the Bishops effectively create the entire case for canonization, to be voted upon by the Congregation for the Causes of Saints, which acts in an advisory and consultative role to the Bishops. As Pope John Paul II’s legislation explains, “It’s [the Congregation for the Causes of Saints] duty is to deal with those matters which pertain to the canonization of Servants of God by providing advice and guidelines to Bishops in the instruction of the causes, by studying the causes thoroughly and, finally, by casting its vote.”²²

Ironically, then, the false principle of

¹⁹ First Vatican Council, *Pastor Aeternus*, 1870.

²⁰ *Divinis Perfectionis Magister*, Introduction.

²¹ *Ibid.*, Section 2, paragraph 3.

collegiality, embraced by John XXIII and John Paul II, operates to remove any assurance of validity, much less infallibility, from the Church’s current process of canonization. Because the Bishop and his assistants are not protected with the “divine assistance” Christ promises to St. Peter in defining doctrine, their decisions are subject to error.

The same, of course, can be said for the decisions of the Cardinal Prefect and his assistants in the Sacred Congregation for the Causes of Saints. The Pope, who is no longer the investigator of a cause but rather an approver, simply rubber stamps a completely fallible process (a process whose results are determined by the Bishop and approved by the Holy See, all before the final report reaches the Pope).

This means the Pope’s declaration of canonization under current legislation is not an act of the solemn pontifical (infallible) Magisterium as it was before Vatican II, but only an affirmation of the ordinary authentic (fallible) Magisterium. As such, there is no assurance of validity, much less infallibility, of these canonizations. Even if one were to argue that invalidity is not definitively established in these cases, there is sufficient evidence to put validity in doubt. And a doubtful canonization is no canonization, just like a doubtful sacrament is no sacrament (that is, it cannot be approached, under principles of moral theology).

Speaking of the sacraments, we can make an analogy of sacramental validity to that of canonization. On April 27, 2014, Pope Francis made a solemn declaration of canonization (using valid form), but the subjects of canonization (John XXIII and

John Paul II) did not qualify for sainthood under the Church’s law (invalid matter). Although it’s an imperfect comparison, in the case of both a sacrament and a canonization, valid matter and form are required, by law.²³ If, according to the Church’s law, invalid matter is used, then the thing to be worked (sacrament, canonization) does not happen *ex opere operato* (from the work worked), no matter who recites the form or how solemnly he has acted. Adherence to the Church’s law requiring valid form and matter is necessary for validity, even for Pope Francis, who chose to act according to the laws of Pope John Paul II. Hence, the process which requires a candidate’s writings to be free from doctrinal or moral error applies to the cases of John XXIII and John Paul II, thereby acting to invalidate (or at least calling into question the validity of) the canonizations, because against a fact there is no argument.²⁴

If a Pope can give the Church a rite of Mass which has destroyed the faith of a majority of Catholics over the last 45 years (which the next “saint,” Paul VI, in fact did), then the Pope can give us a bad example to follow through a rash and imprudent canonization. In my view, the former is much worse than the latter. Clearly, the faith of countless more people have been and continue to be damaged by the New Mass of Paul VI than those being tempted to imitate John Paul II by kissing the Koran or praying with pagans.

For these and so many other reasons that concern the integrity of the Faith, we do not and cannot accept these canonizations. We cannot uphold as models of heroic virtue two men who publicly taught and promoted positions contrary to the Catholic Faith. Faith supersedes imprudent acts of authority. Against a fact there is no argument. ■

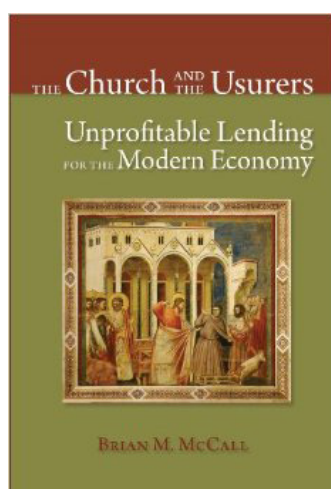
²³ In addition to valid form and matter, intention to do what the Church has always done is also required. Under the new canonization process, “heroic virtue” – the *sine qua non* of pre-Vatican II eligibility for sainthood – is not even emphasized, much less factually established in the cases. This omission also undermines any assurance of validity (and, of course, infallibility) of the declaration of canonization.

²⁴ John Paul II’s legislation in *Divinis Perfectionis Magister* repeatedly emphasizes the necessity of the Congregation for the Causes of Saints to determine that the law has been followed, for example: The Undersecretary’s duty is “primarily to ascertain whether the rules of law have been followed...” (Section 2, paragraph 5); “the Undersecretary is to verify whether all the rules of law have been followed...” (Section 3, paragraph 13.1); the cause must be conducted “according to the norms of law...” (Section 3, paragraph 13.2). Of course, the decisions of these Vatican functionaries are not assured with any note of infallibility.

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Demonic Possession Increasing

C. Jackson/Continued from Page 1

God. It is not an exorcism. (If it is an exorcism, then the final petition of the Lord's Prayer, "deliver us from evil," would also be an exorcism!)

As with the so-called "exorcism" in the modern Rite of Baptism, simply placing the sub-heading Exorcism does not make what follows an exorcism. What is extremely worrying is that, according to the new rubrics, the deprecatory form must always be used, but the second form, the imperative, is an optional extra. What lies behind this change? The same denigration of the priesthood described above. It is a true Protestantization: the reduction of the ordained priest to the level of the common priesthood. It is the fruit of embarrassment about the visible priesthood. It is the mentality that is at work when a priest says at the end of Mass: "May Almighty God bless us..." When a priest does that, he is losing his identity, and is uncomfortable about the fact that he is different, and that he can confer blessings...

...Dishonest is the use of the word *instauratum* (restored) in the subheading of the title page: the new exorcism ritual is in no way a restoration. It is a fabrication. The Latin should have read *fabricatum* or *innovatum* or maybe *concoctum*!...

Although use of the old rite can be permitted, this permission is predictably at the mercy of the Bishop:

According to the president of the International Association of Exorcists, Father Gabriele Amorth (30 Days, no. 6, 2001), when the new rite was ready, Cardinals Ratzinger and Medina sought to add a provision in its introduction authorizing the use of the previous rite. This move of theirs was rejected, so Cardinal Medina issued a separate notification that an exorcist can use the old rite if his bishop asks the Congregation for Divine Worship, who will "gladly provide the requested permission" (Notitiae, vol. 35, 1999).

Whether *Summorum Pontificum* included the right of every priest to use the old rite of exorcism is not clear. What is clear, however, is the attitude of most modern bishops towards exorcism. As Fr. Amorth explained:

We have a clergy and an Episcopate who no longer believe in the Devil, in exorcism, in the exceptional evil the Devil can instil, or even in the

power that Jesus bestowed to cast out demons... We have entire Episcopates trying to counter exorcism. We have countries completely devoid of exorcists, such as Germany, Austria, Switzerland, Spain and Portugal. This is a shameful shortfall.

...The bishops are the first victims of this situation in the Catholic Church, whose belief that the Devil exists is fading. Before this new Rite came out, the German Episcopate wrote in a letter to Cardinal Ratzinger that there was no point in a new Rite in that exorcisms should no longer be performed...

...I could give you the names of so many bishops and cardinals who, on their appointment to a diocese, stripped exorcists of their faculty to perform the rite. Or there are bishops who openly say they don't believe that these are things of the past...

The Pope continues to complain about

the problem of the devil, and incidents of demonic possession are on the rise, especially in Rome. The primary reason for this surge of evil is the mass apostasy in the Church brought about the Council. The Council weakened the Church not only through its documents, but also through its implementation.

Although it took the conciliar implementers 34 years, they finally got around to destroying the last vestige of Catholic ritual and liturgical tradition in the Church's rite of exorcism. If there is any doubt that the Council was used as a justification for destroying the rite of exorcism, one need only look at the references in the new rite's Prefatory Decree. There the authors clearly cite the Vatican II document *Sacrosanctum Concilium* as the authorization for the "revision."

May Our Lord exorcise the Spirit of Vatican II from His Church...and fast. ■

What Catholics Believe...

The Alms of the Neapolitan Woman

Fr. F. X. Shouppe, S.J.

To prove that the souls in Purgatory show their gratitude even by temporary favors, Fr. Rossignoli relates a fact that happened in Naples. If it is not given to all to offer to God the abundant alms of Judas Maccabeus, who sent 12,000 drachms to Jerusalem for sacrifices and prayers to be offered in behalf of the dead, but there are very few who cannot at least make the offering of the poor widow of the Gospel, who was praised by our Savior Himself. She gave only two mites, but to Jesus "these two mites were of more value than all the gold of the rich, because she of her want cast in all she had, even her whole living" (Mark 12:44). This touching example was imitated by a humble Neapolitan woman, who had the greatest difficulty in providing for the wants of her family. The resources of the house depended upon the daily earnings of the husband, who each evening brought home the fruit of his labors.

Alas! One day this poor father was imprisoned for debt, so that the responsibility of supporting the family rested upon the unhappy mother, who possessed nothing but her confidence in God. With faith she besought Divine Providence to come to her aid, and especially to deliver her husband, who languished in prison for no other crime than his poverty.

She went to a wealthy gentleman, and, relating to him the sad story of her woes, entreated him with tears to assist her. God permitted that she should receive but one trifling alms, a *carlin*, a piece of money worth about 10 cents of our coin.

Deeply afflicted, she entered a church to implore the God of the indigent to succor her in her distress, since she had nothing to hope from earth. She was absorbed in her prayers and tears, when, by an



inspiration, no doubt of her Guardian Angel, it occurred to her to interest the sympathy of the Holy Souls in her behalf, for she had heard much of their sufferings, and of their gratitude towards those who befriend them.

Full of confidence, she went into the sacristy, offered her little piece of money, and asked if a Mass could be celebrated for the dead. The good priest who was there, hastened to say Mass for her intention, and ascended the altar for that purpose, whilst the poor woman, kneeling on the pavement, assisted at the Holy Sacrifice, offering her prayers for the departed.

She returned quite consoled, as though she had received the assurance that God had heard her prayer. Whilst traversing the populous streets of Naples, she was accosted by a venerable old man, who inquired whence she came and whither she was going. The unfortunate woman explained her distress, and the use she had made of the small alms she had received. The old man seemed deeply

touched by her misery, spoke some words of encouragement, and gave her a note enclosed in an envelope, which he directed her to take to a gentleman indicated.

The latter, on opening the envelope, was seized with astonishment, and was the point of fainting away. He recognized the handwriting of his father, who had died some time previous. "Where did you get this letter?" he asked, quite beside himself.

"Sir," replied the good woman, "it was from an old man who accosted me in the street. I told him of my distress, and he sent me to give you this note in his name. As regards his features, he very much resembles that portrait you have there over the door."

More and more impressed by these circumstances, the gentleman again took up the note, and read aloud: "My son, your father has just been delivered from Purgatory, thanks to a Mass which the bearer has had celebrated this morning. She is in great distress, and I recommend her to you."

He read and re-read those lines, traced by that hand so dear to him, by a father who was now among the number of the elect. Tears of joy coursed down his cheeks as he turned towards the woman. "Poor woman," he said, "by your alms you have secured the eternal felicity of him who gave me life. In my turn I will secure your temporal happiness. I take upon myself to supply all the needs of yourself and your whole family."

What joy for that gentleman! What joy for that poor woman! It is difficult to say on which side was the greatest happiness. What is most important and most easy is to see the instruction to be derived from this incident; it teaches us that the smallest act of charity towards the members of the Church Suffering is precious in the sight of God, and draws down upon us miracles of mercy. ■

Unholy Craft Freemasonry and the Roots of Christophobia

By Arnaud de Lassus
Foreword by Anthony Fraser



"Masonry's avowed aim of de-Catholicising the world and destroying the natural order has been almost attained, and the process of secularisation gathers speed on a daily basis as the powers of Organised Naturalism consolidate their position... M. de Lassus's work explains Freemasonry's origins, organisation, philosophy, methods, and its influence on Church and State."

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Traditional Catholicism and the Revival of the Neo-Catholic Nomenklatura

C. Ferrara/Continued from Page 1

world.” On the contrary, Pope Benedict returned to the line of his preconconciliar predecessors, issuing prophetic warnings about the consequences of social apostasy:

The darkness enshrouding God and obscuring values is *the real threat to our existence and to the world in general*.¹

In our days, when *in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel*, the overriding priority is to make God present in this world and to show men and women the way to God....

The real problem at this moment of our history is that *God is disappearing from the human horizon*, and, with the dimming of the light which comes from God, *humanity is losing its bearings, with increasingly evident destructive effects*.²

How many winds of doctrine we have known in recent decades, how many ideological currents, how many ways of thinking... *The small boat of thought of many Christians has often been tossed about by these waves—thrown from one extreme to the other: from Marxism to liberalism, even to libertinism; from collectivism to radical individualism; from atheism to a vague religious mysticism; from agnosticism to syncretism, and so forth*....

We are moving towards a dictatorship of relativism which does not recognize anything as certain and which has as its highest goal one's own ego and one's own desires.³

In the Old and New Testaments, the Lord proclaims *judgment on the unfaithful vineyard*.... *Yet the threat of judgment also concerns us, the Church in Europe, Europe and the West in general*. With this Gospel, the Lord is also crying out to our ears the words that in the Book of Revelation He addresses to the Church of Ephesus: *“If you do not repent I will come to you and remove your lampstand from its place”* (2: 5).⁴

[M]oral consensus is collapsing, consensus without which juridical and political structures cannot function. Consequently, the forces mobilized for the defense of such structures seem doomed to failure.... *The very future of the world is at stake*.⁵

But there was papal candor as well about the decline in the Church since Vatican II. There was no more talk of the non-existent conciliar springtime. Writing as Cardinal Ratzinger, Pope Benedict had already famously observed (in 1997) that “I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy...” (*Milestones*, p. 147). In his [Address](#) to the Parish Priests and Clergy of Rome on February 14, 2013, given on the heels of his staggering announcement that he was abdicating the papacy, Benedict went beyond this already explosive admission. He conceded what traditionalists have been

contending since the post-conciliar crisis began: that the entire program of “updating” the Church in the name of the Council had been a disaster.

Referring to a “virtual Council” and a “Council of the media,” but nonetheless tying his remarks precisely to the event of the Council, Benedict gave this assessment of our situation:

Sacrality must therefore be abolished, and profanity now spreads to worship: worship is no longer worship, but a community act, with communal participation: participation understood as activity....

We know that this Council of the media was accessible to everyone. Therefore, this was the dominant one, the more effective one, and it created *so many disasters, so many problems, so much suffering: seminaries closed, convents closed, banal liturgy* ...

Of course this “Council of the media” was in fact the Council the hierarchy had implemented with direction or approval from Rome at every step along the road to disaster. That the Pope was at least willing to admit a crisis emanating in some way from the Council itself, however, was a breakthrough of reality into the fog of delusion. Pope Benedict did go on to say that “It seems to me that, 50 years after the Council, we see that this virtual Council is broken, is lost, and there now appears the true Council with all its spiritual force.” But if there was any basis for that expression of optimism, it lay in what Benedict himself had tried to do by way of ecclesial restoration.

As I note above, during the Benedictine Respite the revolution did seem to lose momentum, while a Latin Mass revival was gaining momentum all over the world, especially among young people. As *The London Economist* [observed](#) just over a year before Benedict shocked the world with his resignation: “*traditional Catholicism* [!] is attracting people who were not even born when the Second Vatican Council tried to rejuvenate the church.” *Tried* is the operative word, and *failed* is the outcome.

Back With a Vengeance

With Pope Benedict’s abdication, however, the promising signs of renewal during the Respite were soon overshadowed by the threat of a return to an even deeper ecclesial winter. We have seen this in such signs as the ruthless dismantling of the Franciscan Friars of the Immaculate (FFI) on account of nothing more than what the Vatican’s enforcer called “[a crypto-Lefebvrian, definitely traditionalist drift](#)”—a charge that invites mockery in the midst of the mass apostasy the Vatican has ignored, if not encouraged, over the past fifty years. The traditional Mass was forbidden to

all the clerics of the FFI absent special permission—a direct violation of the Church’s universal law as laid down in *Summorum*; the Friars were forbidden to publish books or tracts; their leader was placed under virtual house arrest and his subordinates dispatched all over the world as “missionaries;” two of FFI’s thriving monasteries were shut down; and even the associated lay apostolate was forbidden from meeting.

In short, we are witnessing the return with a vengeance of what I described fourteen years ago in *The Great Façade*: the “[regime of novelty in the Roman Catholic Church](#).” In that regard, one of the many distressing developments during the first year of Pope Francis’s pontificate has been a revival of influence on the part of what could be called the neo-Catholic nomenklatura. This is a kind of lay ruling class of the regime of novelty, arbiters of public opinion in the Church allied with a clerical establishment that gives the nomenklatura legitimacy and endorses its work in exchange for conformity to the party line, which can be summarized thus: Vatican II, more Vatican II, still more Vatican II. The function of the nomenklatura has always been to assist clerical progressives in defending the crumbling regime of novelty by marginalizing and demonizing those among the faithful who have mounted any kind of serious opposition to it, meaning the traditionalist movement or those with “a definite traditionalist drift,” such as the Franciscan Friars, who are (or were) a bi-ritual order.

The current members of the neo-Catholic nomenklatura range from [buffoonish and emotionally unstable demagogues](#) of the blogosphere, who dispense crude, hastily written calumnies of traditionalists, to [more sophisticated defenders of the post-conciliar status quo](#), who deliver the same calumnies but in a more patrician style—both usually with the always effective suggestion of “anti-Semitism.”

Differences in style and prestige aside, the nomenklatura work as one in denouncing traditionalists as enemies of the regime. In what is perhaps an implicit recognition of the advances the traditionalist movement made during the Benedictine Respite, however, nomenklatura spokesmen will hasten to add that they do not condemn *all* traditionalists—[which they certainly did before the Respite](#)—but only “[radical traditionalists](#).” But by “radical traditionalists” they mean Catholics who are critical of the regime and prescind from its patently destructive, utterly non-binding novelties as a matter of principle. In other words, [all traditionalists](#)—or, again, those with “a definite traditionalist drift.” These enemies of the regime must be crushed, as in the case of the Franciscan Friars, the only order besides the SSPX subjected to such brutal repression at any time in the living memory of the Church.

I should note that the nomenklatura were comparatively subdued during the seven years of the Respite, when traditionalists were finally receiving a measure of justice from the Holy See and it had become

rather awkward to continue attempting to cast them out of the Church while the Pope was clearly intent on defending their right to exist and even to flourish.

Indeed, Pope Benedict himself came under attack for favoring the traditionalist movement. To recall the historic words in his letter to the bishops defending his decision to lift the “excommunications” of the SSPX bishops:

At times one gets the impression that our society needs to have at least one group to which no tolerance may be shown, which one can easily attack and hate. And should someone dare to approach them—in this case the Pope—he too loses any right to tolerance; he too can be treated hatefully, without misgiving or restraint.

How ironic that the only “Pope bashers” Benedict ever complained about were *anti-traditionalists*.

Sad to say, the anti-traditionalists are back in the saddle again, and the neo-Catholic nomenklatura have resumed with renewed vigor their role as compliant Mensheviks alongside the still passionate, however elderly, Bolsheviks of the conciliar revolution. Worse, the nomenklatura see themselves as empowered by a Pope who seems obsessed with singling out traditional Catholics for endless denunciation as hypocrites, self-absorbed Promethean neo-Pelagians, Pharisees, narcissists, restorationists, and so forth.

The “who am I to judge?” pontificate has been marked by so many harsh judgments against the Pope’s own subjects—and not just traditionalists—that it is possible to compile a “[Little Book of insults](#)” containing an ever-expanding list of the condemned. But for homosexuals in the hierarchy, atheists or the divorced and remarried who demand Holy Communion while continuing their unholy communion, there is only talk of “mercy,” while Modernists such as Cardinal Kasper or the late Cardinal Martini receive glowing papal praise for their work in subverting the Faith.

So, it seems the clock has been reset back to at least the year 2000, when I began my tenure as a columnist for this newspaper, if not all the way back to the horrific 1970s. It seems it will be necessary to join issue once again with a revived neo-Catholic nomenklatura. And thus it will be necessary to restate the traditionalist case for those who are new to the controversy between “radical traditionalists”—the nomenklatura’s name for us—and neo-Catholics—our name for a constituency that never existed in the Church before the Second Vatican Council, when all Catholics were traditionalists who believed the same things and worshipped in the same way.

Let me, therefore, conclude these remarks with a summary of the problem that now confronts us anew, adapted from the pages of *The Great Façade*, published twelve years ago: the problem of novelty in the Church.

Continued Next Page



Neo-Catholics at Mass? Protestants at Sunday Service? You Tell Me!

The Problem of Novelty
Adapted from *The Great Façade*
(Remnant Press, 2002)

Our debate with the neo-Catholics shows that the post-conciliar crisis can be summed up in one word: novelty. We have seen how the neo-Catholic tends to condemn the traditionalist Catholic for the latter's instinctive opposition to novelty, failing to recognize that this instinct is as important to the health of the Church as the instinct of self-preservation is to the health of living creatures. The Church's perennial counsel against the embrace of novelties was recapitulated by Pope Saint Pius X in his monumental encyclical *Pascendi*:

But for Catholics nothing will remove the authority of the second Council of Nicea, where it condemns those 'who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind...or endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church' Wherefore the Roman Pontiffs, Pius IV and Pius IX, ordered the insertion in the profession of faith of the following declaration: 'I most firmly admit and embrace the apostolic and ecclesiastical traditions and other observances and constitutions of the Church.'

The neo-Catholics have no answer to the claim that Saint Pius X would be more horrified than any traditionalist by the state of the Church after fifty years of experience with the liturgical, pastoral, and even doctrinal novelties spawned in the aftermath of the Council. They have no answer because they know it is true.

The *sensus catholicus* abhors rash ecclesial innovation; and not just innovation in what neo-Catholics misleadingly call the "substance" of the Faith—as if everything else could be discarded with safety. The teaching of Pius X, echoed by all his

predecessors, is that not only apostolic Tradition, but also the *ecclesiastical traditions and observances* woven into the life of the Church over the centuries must be defended against unnecessary and dramatic change, lest the Church's commonwealth be so disrupted that the faithful are thrown into a state of confusion and alienation that endangers the Faith itself. Which, of course, is exactly what has happened during the post-conciliar epoch.

It is indisputable that since around 1965 the Church has been overtaken by a swarm of utterly unprecedented novelties: a new rite of Mass, a new liturgical calendar, new sacramental rituals, a new ecumenism, a new rapprochement with non-Christian religions, a new "dialogue with the world," a new rule of life in seminaries, priestly orders and convents, a "new evangelization," and even an entirely new vocabulary to replace what neo-Catholics generally belittle as outdated doctrinal "formulas."

As Cardinal Newman showed in his *Essay on the Development of Christian Doctrine*, the sudden emergence of some novelty in the Church which is not the natural and almost imperceptible outgrowth of everything that came before it would be a sign, not of life and growth, but of corruption—just as the sudden emergence of a tumor is a sign of corruption in the human body. It is manifest that every one of the suddenly emergent post-conciliar novelties has produced a corresponding corruption in the Church:

- The new liturgy has produced a loss of Eucharistic faith and respect for the Blessed Sacrament.
- The new liturgical calendar and cycle of readings have produced (as Msgr. Klaus Gamber noted) a loss of the sense of place and a diminished inculcation of Scriptural lessons, especially the

"hard sayings" of Scripture, which were largely eliminated or neutralized by tendentious translations that are really dishonest paraphrases.

- The new sacramental rituals have produced a loss of the understanding of what the sacraments mean, baptism in particular having become a mere initiation rite, with the subject of original sin never mentioned.
- The new ecumenism has produced a relative Protestantization of the Catholic liturgy and faithful, accompanied by the confirmation of Protestants in their errors and the accelerated moral and doctrinal decomposition of Protestant sects over the course of the "ecumenical dialogues." (Ironically enough, the evangelical sects that have shunned the ecumenical venture are those that remain closest to Catholic moral teaching.)
- The new rapprochement with non-Christian religions has produced the near-extinction of the traditional missionary activity of the Church which aimed at saving souls whose false religions imprisoned them in darkness (as Pius XI described Islam, for example, [in a prayer prescribed for the whole Church](#)); and this development has been accompanied by the perception that good hope is to be entertained for the salvation of all non-Christians—precisely the proposition condemned in Pius IX's *Syllabus of Errors*.
- As Paul VI admitted, "the opening to the world has produced a veritable invasion of the Church by worldly thinking;" the world, on the other hand, has only hastened to descend toward utter barbarity, while Church authorities continue to insist upon "dialogue" rather than teaching with the authority of God, condemning error and warning the world that its sins merit eternal damnation.
- The reform of the seminaries, the priestly orders and the convents has produced an emptying of all three, and a deeply neo-modernist formation in the few men and women who still enter. (Only a return to the traditional rule and formation in some places has produced new vocations in any great numbers.)
- The "new evangelization" (in conjunction with the new ecumenism and the new liturgy) has produced a profound loss of conversions and vocations compared with the immediate pre-conciliar period, but also a great number of semi-autonomous "ecclesial movements" of bizarre character, which have sprouted like weeds in the devastated vineyard. These include a frenzied, pan-denominational, charismatic gnosticism, horrifying to behold, which replaces the sound piety and

inward composure exemplified by the saints of the Church.

On the matter of the Church's new vocabulary, the search for new way of "speaking to the world" has produced a mind-boggling collection of buzzwords lacking any of the classical precision of Catholic doctrine: "ecumenism," "ecumenical venture," "dialogue," "ecumenical dialogue," "interreligious dialogue," "responsible parenthood," "solidarity," "collegiality," "partial communion," "imperfect communion," "sister churches," "reconciled diversity," "what unites us is greater than what divides us" (divided unity in the Faith being impossible), "inculturation," "Church of the new Advent," "the new Springtime," "the civilization of love," and so on and so forth. Never in Church history has the thinking of Churchmen been so dominated by neologisms that have no precise meaning. And never has the Church's message been so uncertain.

In sum, the historical record of the post-conciliar novelties is indisputably a record of corruption, failure and confusion in every area those novelties have touched. As Cardinal Ratzinger candidly admitted in 1984:

The results of the Council seem cruelly to have contradicted the expectations everybody had, beginning with John XXIII and Paul VI [W]e have been confronted instead with a continuing process of decay that has gone on largely on the basis of appeals to the council, and thus has discredited the council in the eyes of many people.⁶

Cardinal Ratzinger went on to say: "It is my opinion that the misfortunes the Church has met with in the last twenty years are not due to the true council itself, but to an unleashing within the council of latent, aggressive, polemical and centrifugal forces." Thirty years later, however, the evidence of an even deeper "process of decay" permits us to advance beyond the Cardinal's opinion to say that the "true council" is indeed part of the problem. And the problem is novelty. Not novelty in the sense of gradual development or enrichment of what has been handed down over the centuries, legitimately renewing while preserving it, but rather abrupt, unprecedented breaks with the past the likes of which the Church has never seen in any previous epoch; reckless innovations masquerading as obligations of the Faith which, in fact, have never been imposed as binding on the Catholic conscience. ■

Endnotes

- 1 Homily for the Easter Vigil, April 7, 2012.
- 2 "Letter of His Holiness Pope Benedict XVI to All the Bishops of the World", March 10, 2009.
- 3 "Homily for the Pro Eligendo Romano Pontifice Mass, 18 April 2005" (as Cardinal Ratzinger).
- 4 Pope Benedict XVI, "Homily for the opening of the 11th Ordinary General Assembly of the Synod of Bishops", Rome, October 2, 2005.
- 5 "Address to the Roman Curia," December 20, 2010.
- 6 *L'Osservatore Romano*, November 9, 1984, later to be known as *The Ratzinger Report*.

"El Padrecito" Running the Good Race



Father Michael Rodriguez prepares for a 50-mile marathon in Mexico

By Tim Brady

The Raramuri are a tribe of Native Americans inhabiting the extremely rugged, mountainous region of western Chihuahua in the Republic of Mexico. Those outside of the tribe commonly refer to them as "Tarahumara" and the mountains they inhabit are referred to as the "Sierra Tarahumara."

An integral part of the Raramuri culture is running. For the Tarahumara, running is more than simply sport, although it is certainly that. For them it is also wrapped up in their indigenous religious beliefs and ceremonies.

The Tarahumara are not native to these mountains. In pre-Colombian times they inhabited the more docile and more fertile areas that spread out in the plains to the east of these mountains. Pressure from European and Mestizo settlers who moved into these areas forced the Raramuri into their current climes, and they have adapted fairly well. They largely depend upon subsistence agriculture to survive. Drought and accompanying famine is a familiar scenario for these people. They do not tend to live in cities, or even in small towns, preferring to live in "ranchitos" which consist of a few families living in fairly close proximity. These ranchitos are often situated in areas so remote and so precipitous that they are accessible only on foot over narrow trails not recommended for the faint-of-heart. These trails are often nearly vertical or course along the edge of precipices well over a thousand feet. It is the very nature of their living conditions that cause the Tarahumara to be such excellent runners.

These mountains are among the most rugged and inaccessible in the world. From the Sixteenth through the early Twentieth Century, almost the only other individuals to penetrate this area were Europeans intending to exploit its mineral and timber wealth. Those harvesting the timber would occupy the higher regions, while those intent on extracting ore would descend into the bottom of the canyons, which are commonly over a mile in depth. Thus

it is not unusual to find small villages in the bottoms of canyons that would otherwise have no reason to be there. These villages are almost exclusively inhabited by Mestizos - Mexicans of mixed Indian and European heritage. The Tarahumara live in their isolated ranchitos in the surrounding hills. They will descend into the larger Mestizo villages for trade and other purposes.

The above is the briefest of synopses about this fascinating people and this equally fascinating region of the world. Much has been written about these topics for those more interested. One book that is an excellent treatment of the topic of running as it relates to the Raramuri is Born to Run, by Christopher McDougall.

Over time, non-Raramuri (who the Raramuri refer to as "Chabochi") began to catch on to the running prowess of these people. Mexico actually sent two of them to the Olympic games in 1928 to compete in the marathon. Certainly, a 26 mile marathon over a relatively smooth and tame course is a short hop for the Raramuri, who will commonly run for days over trails most of us would prefer not to hike, while kicking a wooden ball. The story goes that their Mexican trainers failed to advise the Tarahumara runners of the distance of the marathon, so that when the marathon was ending, they were still warming-up and surprised to learn that the race was over.

The phenomenon of ultra-marathons has gained some popularity over the last few decades. These are races which may extend fifty to one-hundred miles or more. The sport of ultra-marathon and the tribe of the Raramuri are a perfect match, and this fact was not lost on many of the pioneer ultra-marathoners. It is of this topic that the book Born to Run treats. Out of this perfect match grew one of the most famous of these competitions known as the "Caballo Blanco" ultra-marathon in the canyon-bottom village of Urique, Chihuahua, deep in Raramuri country. "Caballo Blanco" is the name given by the locals to Micah True, a pioneering ultra-marathoner who migrated to this region

and honed his running skills among the Raramuri, growing to earn their trust - not an easy feat for a Chabochi.

On March 27 of 2012 Mr. True was found dead on a trail in the Gila Wilderness of New Mexico, having died while pursuing his favorite past-time. This ultra-marathon is dedicated to the memory of Mr. True, the "Caballo Blanco" (White Horse.)

A bit farther north, across the Rio Grande river in the border city of El Paso, Texas, another individual was becoming interested in the sport of long-distance running. This individual is the intrepid Catholic priest, Father Michael Rodriguez, of the Diocese of El Paso.

Father Rodriguez is given to excellence in anything he undertakes, including his priesthood. He is not the type to be comfortable with settling for less than his very best effort at anything he undertakes. In a sense, his approach to running shares a similarity with the Raramuri, in that there clearly seems to be a spiritual aspect to it, apart from his love of competition and pushing himself to limits. It seems to this observer to hearken to St. Paul, who likened his time on earth to "running a good race."

Father Rodriguez has now competed in many marathons across the country and in other countries as well. One of his goals is to run a marathon in every state of the USA, and he is well on his way to realizing that goal. It was only natural that, sooner or later, Father would decide to try his hand (or feet) at an ultra-marathon. The contest he chose was the Caballo Blanco ultra-marathon in Urique, precisely one year after the death of the namesake.

Having spent considerable time in the area in my own lifetime I was invited by Father to accompany him on this little adventure, and I was privileged and thrilled to do so. As the crow flies, Urique is not all that far from our hometown of El Paso, but the distance is deceptive, given the nature of the area. The last one-hundred miles of the journey takes as long as the first three-hundred-fifty.

The remainder of this discussion deals only tangentially with the ultra-marathon itself. The more significant story here is that of a Roman Catholic diocesan priest who exclusively offers the Traditional Latin Mass and the immediate impact such a priest and such a Mass have on a remote population which, although that Mass is in their bloodstream, has never had the opportunity to witness save the older among them.

The first day of our journey was as easy as any similar journey in our own country and found us staying the night in the small city of Cuauhtemoc, at the foot of the Sierra Tarahumara. The next morning we boarded a train bound for Bahuichivo, the jumping-off place for the descent into the canyon inhabited by the village of Urique. From Bahuichivo

we took the bus - a US school bus in a former life - to the village of Cerocahui, itself very beautiful and rich in history. Europeans first arrived here in 1679 and in the following year a Jesuit mission was established, a mission still in use.

Dominating Cerocahui is the impressive mission church, San Francisco Javier, dating to 1680. We settled into the local rooming house across the road from the mission and Father walked over to the mission to ask permission of the local priest to offer the Holy Sacrifice there that evening and the next morning. One can only guess how long it has been since the Mass for which this Church was built and to which innumerable priests devoted their lives has been offered there. Apart from Father I was the only other mortal in attendance that first night. It was, as anyone familiar with the Mass would expect, stunningly beautiful and moving to see *this* Mass offered in this particular Church.

The next morning the local priest did wander in somewhere in the middle of the Mass and watched this strange Mass out of curiosity it seemed, until he just as suddenly wandered out. Following the Mass we packed our gear and headed for the dirt road that leads to the edge of the canyon and from thence down the canyon wall to Urique, a vertical six thousand feet below. Hitch-hiking is a very common form of travel in this region and we quickly caught a ride all the way to Urique over this sparsely-traveled road.

On this narrow road one winds through the pine forest until suddenly emerging on the very edge of this vast and deep canyon, into which would fit our own Grand Canyon, seemingly with a view of the entire world before you, or at the very least the entire western portion of Chihuahua. This road to Urique is treacherous. The descent is carved into the side of sheer cliffs that descend over one mile from rim to bottom. In places there is barely room for one vehicle to creep along. One month prior the mayor of Urique and his companion lurched over the side of one of the worst precipices, falling in a single drop over one thousand feet to their own particular judgments. It had been over twenty years since my last passage over this road, and what was back then a breathtaking experience was now a frightening ordeal to endure - a tribute to the forcible humbling of age.

Having arrived in Urique, our benefactor deposited us right in front of the local Catholic church, which, in the typical style of any country once Catholic, is in the center of town. I was personally pleased to be off the edge of a precipice with nothing but relatively level ground around me. Exiting the vehicle, the man in the cassock spied, we were quickly in a stranger's home seated in easy chairs drinking tea. Young boys carried our gear in. From that moment forward, we were with family, with a view of the local church right out the front door.

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Father Rodriguez Offers Mass

There is no priest assigned to the village of Urique. They may have Mass once a month or so when one of the priests from Cerocahui comes down. After our settling in, the women of our new home, along with friends, opened the Church and we set to cleaning it up... moving the table to its correct position for the authentic Mass and doing the best we could to make this humble, dusty church presentable. Father offered a beautiful Holy Hour and Benediction there that night, having offered Mass earlier in Cerocahui. Holy Hour was attended only by women. Catholic masses in Mexico, and most especially in rough-and-tumble places like this, are predominately female affairs. Few males bother to attend Mass on the rare occasion a priest happens to arrive. The word subsequently got out.

The next morning, the day before the race, Father offered his first Mass in Urique and now there was a greater number in attendance with some men among us. Another Holy Hour that night, and now some Raramuri as well as some foreigners, there for the race, were in attendance.

The Caballo Blanco Ultramarathon begins in the dark of the morning and ends in the dark of night. Race day, 4 AM, the bells of the church toll and Father Rodriguez is found offering the Holy Sacrifice of the Mass prior to going out and running the rugged roads and trails for twelve hours and fifty miles. This morning the Church is even fuller. Notably, more men are in attendance -- villagers, Raramuri, and visitors and competitors there for the race. It is a sublimely satisfying thing to see.

The race begins nearly in front of the church with the participants initially setting off in a southerly direction. After running a loop through the hills to the south they course back through town headed north. The third loop brings them back through town once more to the south, to complete one more, but different, course in that direction. Finally, those who finish, do so in front of the church. Thus the spectators may see the runners at the beginning, the end,

and two intermediate points in the race. "El Padrecito" (an affectionate term meaning "the little Father") had developed quite a following in the days leading up to the race. As I sat on a low stone wall in front of the Church with some of the local men chatting and waiting for El Padrecito to come through town on one of the circuits, one of the men, in a very poignant moment and in a very serious tone looked in my eyes and said to me, "We are going to kidnap THIS priest and keep him here so that he will give us THIS mass." (Emphasis his.) The rest of the men nodded and grunted, as men will, in assent.

On each of his passes through the town, cheers could be heard for El Padrecito and hours later he finished the race, neither first nor last. The race he did not win, though he did his dead-level best. Hearts he did win, and likely souls as well, simply by doing the same thing scores of priests had done in these rugged canyons for centuries before him. He had brought new life to Urique and to this little church, if only for a few days. Luckily for his parishioners in Texas, the men did not make good on their threat to kidnap Fr. Rodriguez, although I rather suspect he would not have been overly disappointed if they had.

The day following the race, just prior to departure, Father offered his last Mass in Urique -- the best-attended of all, subtly using a stout stick to help his weary, aching legs rise from kneeling positions.

It is a phenomenon I have had the privilege of witnessing with some frequency over these years -- that response of Catholic Faithful, deprived of authentic Catholicism, to the true and immutable liturgy of the Church that is theirs. Isolated villages lost in the bottoms of deep canyons are barely more deprived of this treasure which is legitimately theirs than are Catholics in the canyons of the large cities, small towns or suburbs of more "developed" countries. The response I have witnessed in these various places is remarkably similar and does not vary from country to country, or from dialect to dialect. It is subtle and it is profound. Nor is it limited to the person or personality

of a single priest. I have witnessed this response to a number of faithful, orthodox priests in a variety of locations.

At the same time there are those communities of Catholics here and there around the world who enjoy the great benefit of a regular and steady diet of authentic Catholicism. Understandably one notes a certain relative complacency in these communities, though the underlying love for authentic Catholicism is most definitely alive and complacency does not define them by any means. What is even more moving is to witness the response when this unparalleled blessing is brought to a location inhabited by Catholics starved for the Faith, who often do not realize how starved they are until they are fed a solid meal.

Holy Mother Church is going through difficult times and though we rue it we also likely deserve it. Maybe we, too, are or were too complacent. Maybe we thought something so magnificent was unassailable. We now know better. Far from being superior in any way, we who enjoy this great grace of authentic Catholicism carry an accompanying greater obligation to promote and share it in whatever way is most accessible to us. Other than that relatively rare person who was born into the grace of authentic Catholicism most of us owe this privilege, in the natural sense, to selfless priests and others who simply arrived before we did. This greatest of treasures belongs not to any one single group but to all those who would be Catholic.

It is this universal response of sincere Catholics to authentic Catholicism that should give us heart as well. This is not to say that *all* erstwhile sincere Catholics universally respond, especially at the same rate, but that many do respond fairly immediately, and others given more time. The universality refers to the effect across cultures and across socioeconomic lines.

This universal response is not noted by us alone but also by those men who find themselves in positions of authority within the Mystical Body. If we are to

claim to be Catholic we have no other alternative than to pray for these men and to do what we can to help them understand in that rare event they show themselves willing to consider the issue. For although they note the response it seems likely that most of them, having been strongly formed with ideas at odds with authentic Catholicism, have no contextual basis in which to place what they note. It is impossible to know what portion of them actually despises authentic Catholicism, although from time-to-time that hatred does become obvious. These men do not deserve our hatred in return, which only imperils our own souls, rather they deserve our pity, and, yes, our filial affection. For these men have chosen the losing side in a terrible war and something, however subliminally, must certainly tell them so however loath they are to come to grips with the fact. From that priest who wandered into the True Mass in his own church in Cerocahui to the Holy Father in Rome, these men, none of whom is ignorant, at some level realize that this de novo structure they have created and attempted to prop up is simply not sustainable and that the Catholicism which they would prefer to consider outmoded just will not go away.

It is for this very reason that they must refuse to give parity to extraordinary authentic Catholicism. They must keep some sort of lid on it in the vain hope that by so doing, this "new, improved" version will eventually grow legs of its own. They seem to realize that given its rein authentic Catholicism embarrasses the pretender.

My own view, which all are welcome to reject, is that this crisis in Christ's Church is so profound and so severe that any eventual resolution will be of supernatural impetus in a manner which none of us is able to predict. In the meantime, following the examples of St. Paul and El Padrecito and so many other good priests we have before us, we simply do our dead-level best to run the race as well as we can, helping others along the way when the opportunity presents itself, and creating opportunity where we can. ■



El Padrecito quickly establishes a rapport with spiritually starving locals

First Catholic Church in Modern Times Consecrated to St. Joseph in Finland

By Alberto Carosa
ROME CORRESPONDENT

A former Lutheran church in eastern Finland became a fully operational Catholic church on Saturday, May 3rd. It was consecrated to St. Joseph by Bishop Teemu Sippo SCJ. This is a newsworthy development in that it bucks the recurrent trend of Catholic churches being increasingly shut in Europe, most notably in northern Europe. And especially in a place one would least expect: Kuopio, the capital of Savo province and largest city in eastern Finland (it is the eighth largest city in the country), a country in which the process of secularization is considered among the most pervasive and rampant in the world.

This new church in Kuopio is due to initially function as a chapel in the district of St. Olav's parish church, which is located some 150 kms (slightly over 90 miles) away in Jyväskylä, with Mass scheduled to be celebrated once or twice a month.

The consecration Mass, as reported in the major local daily *Savon Sanomat*, was celebrated before a congregation of over 250 faithful, who were called upon by Msgr. Sippo in his homily to give their support to the new church structure.

In fact, besides elaborating about the symbolism of the various components of a church building such as the altar, ambo etc., the senior prelate also expressed his gratitude to God and the benefactors, since for the Diocese almost everything has come as a free gift. Therefore, now the church needs to be taken care of and the bishop entrusted this task especially to the Catholics living in the region.

As already mentioned, the church was not built from scratch, but is a pre-existing Evangelical-Lutheran church, the



Consecrating a new Catholic Church in Finland

Männistön vanhan kirkko (named after the area of the city, Männistö), which the Evangelical Lutheran Church sold to the Catholic Church on November 27, 2013, for €800,000 (over \$1,080,000), according to the Finnish Catholic Information Service KATT. The deal was made possible by the generosity of an anonymous donor.

This beautiful church, built in 1912-1913, is an unusual example of Finnish *Jugendstil* in wood designed by architect Antti Koponen.

It is obvious that the newly-purchased building, although in good condition, had to be suitably renovated and adapted, under the direction of the Diocesan

Commission for History and Art (Bishop Teemu Sippo SCJ, Chairman, with Santina Ambrosini, Benito Casagrande and Diana Kaley), in order to be turned into a full-fledged Catholic parish and in fact, much was needed to make the church suitable for Catholic liturgy, including a new High Altar, an Ambo or pulpit, housing for the Tabernacle, a Baptismal font, Holy Water fonts, kneelers for the benches, Confessionals, candle-holders, Consecration Crosses all these were and are being made by artisans in Kuopio and Helsinki, under the instruction of the above Commission.

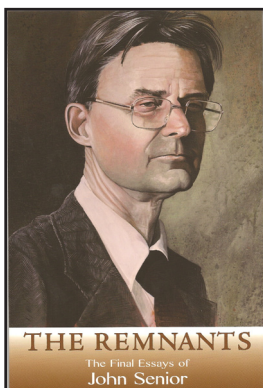
Two particular items stand out: a painting of St. Joseph donated by St. Henry's Cathedral in Helsinki, which needed to be reframed before it was hung above the main altar at St. Joseph's Church, and a nearly life-sized wooden Madonna and Child donated by the widow of German sculptor Karl Meist. He took over a year to sculpt them and his work is all the more valuable if one considers that he accomplished it only with his left arm, after he lost the right one during World War II! This is a really fascinating story, showing how an extraordinary life is able to overcome misfortune by winning courageous battles, epitomized by the title the artist gave to his sculpture: "Trotzdem", viz. "Nevertheless".

Back to the Saturday's consecration,

a congregation of 250 might not seem that impressive in absolute terms, but if one considers that according to latest available figures, Finland has the lowest proportion of Catholics in all of Europe, 0.2%, numbering almost 12,000 out of a population of over 5 million people, it's no exaggeration that in relative terms the official opening of this new church was a great success.

However, as also reflected by the establishment of this new church in Kuopio, the Catholic Church has grown considerably, from about only 3000 faithful thirty years ago. This growth is due in part to immigration, but also to conversion. For example, Timo Soini, presidential candidate and the leader of the main opposition party in Parliament, Perussuomalaiset (in English, the "Finns Party" or "True Finn Party"), is a convert to Catholicism who has often come under media fire for his open pro-life and pro-family standpoints.

In another interview, a Polish-born faithful, who has been living in Kuopio for 34 years, said that she was only missing a church, but now God has finally heeded her 34 years long prayers. But more specifically, the author of this article is aware of at least another faithful, this time a real *Kuopiolainen* (native of Kuopio) who has been purposefully praying precisely to St. Joseph for such a development to come about. Now as a next step, these faithful are looking forward for a regular Sunday Mass to be soon introduced. The first Sunday Mass in the new St. Joseph's Church was celebrated on May 4th and their dream may even come true much sooner than one can expect: last February Msgr. Sippo ordained a deacon at St. Henry's Cathedral in Helsinki and another deacon is due to be ordained a priest again at St. Henry's Cathedral at noon on Saturday, June 7th, 2014. ■



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by John Senior

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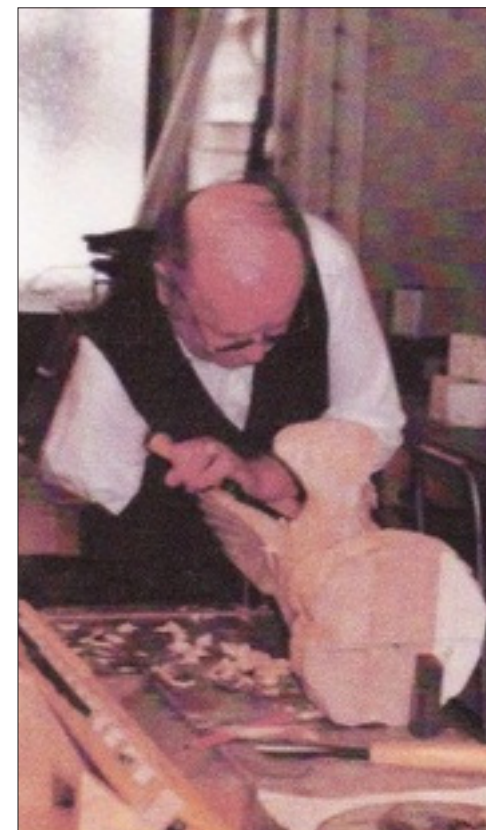
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St. Athanasius: Stumbling Block for Neo-Catholics

By Chris Jackson

This month we celebrated the Traditional Feast Day of St. Athanasius, Bishop, Confessor, and Doctor of the Church. Although he lived nearly 1700 years ago, St. Athanasius' example is very relevant for Catholics in our day. St. Athanasius lived in a time of severe crisis for the Church; a time when the vast majority of Churchmen and faithful followed the novel teaching of Arius, against the teaching of Tradition.

It was a time where bishops and priests "in full Communion" with the Catholic Church, not suspended or censured in any way, ran Catholic dioceses and parishes. They taught and preached Arianism from their sees and their pulpits. Catholics faithful to Tradition, led by St. Athanasius, were repeatedly banished and exiled from the "official" churches by these men and rebuked as disobedient schismatics.

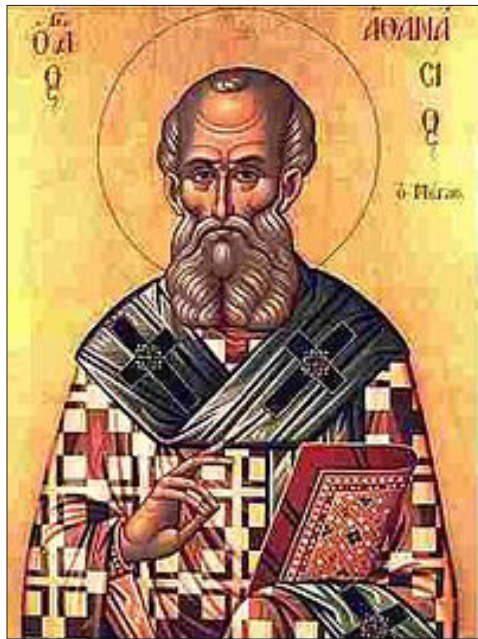
The pope at the time, Liberius, failed to take any effective action to rid the Church of this doctrinal novelty or its adherents. The secular world at the time favored Arianism, including the temporal authority, and so condemning it would have been unpopular. Under pressure from the Emperor, Pope Liberius not only excommunicated St. Athanasius but also signed an ambiguous "creed" allowing the novel teaching to gain an air of credibility by not specifically excluding or condemning it.

These tragic actions of Pope Liberius are so upsetting to Neo-Catholics that some of their apologists have even attempted to claim they never occurred. Nevertheless, numerous credible Catholic sources confirm the acts are historical fact, including Butler's Lives of the Saints and Cardinal John Henry Newman.

Other Neo-Catholic apologists resort to deception and spin to assimilate the event into their own paradigm. They try to transform St. Athanasius into a Neo-Catholic hero by imputing to him and all Catholics of the 300's the knowledge we now have that Arianism is clearly heretical and that all support of it is clearly erroneous. Yet this was in no way the situation during the time which St. Athanasius lived.

St. Athanasius and Catholic laity in this era were surrounded in every direction by the temporal and Church authority pressuring them to "obey" a novel teaching which had every single outward trapping of approval by the human element of the Catholic Church. Ironically, if the faithful of that time had listened to present day Neo-Catholic advice they would have reported dutifully to their Arian-run parish, submitted fully to their Arian bishop, and would have had nothing to do with the excommunicated and "schismatic" "rebel" bishop, Athanasius.

The only thing St. Athanasius and these



faithful had to tell them that all their senses were wrong was the Traditional Faith the Church had passed down to them from the Apostles. In this context we can see the true courage and conviction it must have taken for these men and women to be derided, slandered, exiled, and humiliated by those in the "official Church" yet still stick unwaveringly to what they knew to be true.

It was not until many years later that these brave Catholics were proven to be right and vindicated by the Church. For the vast majority, the vindication came long after their death. Thus for any of us to now say that the path these faithful chose in the 300's was "obvious" or that they were clearly on the side of the "official Church" at the time is a dishonor to both their courage and faith.

Driven out of their own parish churches, having been called schismatic, heretical, and disobedient, some of the faithful started to lose heart, to despair, and even to doubt if they were on the right path. The great St. Athanasius offered the following words of encouragement to those faithful, which remain as true today as they were in his time:

May God comfort you. I know moreover that not only this thing saddens you, but also the fact that while others have obtained the churches by violence, you are meanwhile cast out from your places. For they hold the places, but you the Apostolic Faith. They are, it is true, in the places, but outside of the true Faith; while you are outside the places indeed, but the Faith, within you. Let us consider whether is the greater, the place or the Faith. Clearly the true Faith. Who then has lost more, or who possesses more? He who holds the place, or he who holds the Faith? Good indeed is the place, when the Apostolic Faith is preached there, holy is it if the Holy One dwell there. (After a little:) But ye are blessed, who by faith are in the Church, dwell upon the foundations of the faith, and have full satisfaction, even the highest degree of faith which remains among you unshaken. For it has come down to you from Apostolic

tradition, and frequently has accursed envy wished to unsettle it, but has not been able. On the contrary, they have rather been cut off by their attempts to do so. For this is it that is written, 'Thou art the Son of the Living God,' Peter confessing it by revelation of the Father, and being told, 'Blessed art thou Simon Barjona, for flesh and blood did not reveal it to thee,' but 'My Father Who is in heaven,' and the rest. No one therefore will ever prevail against your Faith, most beloved brethren. For if ever God shall give back the churches (for we think He will) yet without such restoration of the churches the Faith is sufficient for us. And lest, speaking without the Scriptures, I should [seem to] speak too strongly, it is well to bring you to the testimony of Scriptures, for recollect that the Temple indeed was at Jerusalem; the Temple was not deserted, aliens had invaded it, whence also the Temple being at Jerusalem, those exiles went down to Babylon by the judgment of God, who was proving, or rather correcting them; while manifesting to them in their ignorance punishment [by means] of blood-thirsty

enemies. And aliens indeed had held the Place, but knew not the Lord of the Place, while in that He neither gave answer nor spoke, they were deserted by the truth. What profit then is the Place to them?

For behold they that hold the Place are charged by them that love God with making it a den of thieves, and with madly making the Holy Place a house of merchandise, and a house of judicial business for themselves to whom it was unlawful to enter there. For this and worse than this is what we have heard, most beloved, from those who are come from thence. However really, then, they seem to hold the church, so much the more truly are they cast out. And they think themselves to be within the truth, but are exiled, and in captivity, and [gain] no advantage by the church alone. For the truth of things is judged...

St. Athanasius of Alexandria

- (Coll. Selecta SS.Eccl.Patrum, Caillau and Guillou Vol. 32, pp. 411-412) ■

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The Remnant is again proud to offer the 2013 Roman Forum Lecture series from Gardone Italy. Recorded July 2-11th, 2013, "The Divine Comedy Versus the Theater of the Absurd" is a look at Catholic Christendom as a social "stage" upon which "the drama of truth" can be performed by men and women utilizing innumerable natural and supernatural tools of both individual and communal character.

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29 Years in Laogai

By Theresa Marie Moreau



Since the inception of the Three-Self Reform Movement, Bishop Kung refused to be any part of it, and, as a result, he was repeatedly attacked by the Communists.

(Continued from the March 31st Remnant)

Around the same time when Matthew had joined the Legion of Mary, his father had gently warned him not to involve himself too much in the Catholic Church. “Communists don’t like Catholicism,” he counseled.

Karl Marx, the father of Communism, had, indeed, declared war on religion, in his 23-page pamphlet “Manifesto of the Communist Party,” published in 1848.

“Communism abolishes eternal truths, it abolishes all religion, and all morality,” Marx wrote.

Chinese Communists, like other followers of Marx, not only brag that their thinking is progressive, but they also call for the destruction of the old world for the new world, the death of the old man for the new man.

Devout atheists, Communists mock religion as a useless superstition and scoff at Catholics, calling them the old-fashioned man stuck in the old-fashioned world. Intolerant, envious and covetous xenophobes, the regime of the single-Party power would never share their supreme authority with the Vicar of Christ, the Teacher of Truth, the Servant of the Servants of God.

To rid from Red China the one, holy, apostolic Catholic Church, the dictatorship of death and destruction established, as early as 1949, the Three-Self Reform Movement, so-called for its aim to be self-governing, self-supporting and self-propagating. It was an attempt to break with the Holy See and the Pope, the defender of life and liberty.

When the regime learned that Legionaries refused to join the government-sanctioned church, authorities launched their attack. On October 8, 1951, headlines splashed across Party newspapers officially declared the Legion of Mary a subversive,

counterrevolutionary organization, an illegal society using the cloak of religion. And Legionaries were labeled the running dogs, spies, of the American imperialists.

The push was part of the Campaign to Suppress Counter-revolutionaries, a movement, launched in 1950, that targeted political enemies. The People’s Government had decreed, on February 20, 1951, the “Regulations on the Punishment of Counterrevolutionaries of the People’s Republic of China” that listed various counterrevolutionary crimes and punishments, including “collaborating with imperialist countries to betray the motherland will be subject to the death penalty.”

Ordered to denounce the Legion, members were to go to special centers overseen by the much-feared Military Control Committee. Outside the doors stood 6-foot-tall signs, posted: SECRET SUBVERSIVE ORGANIZATION, LEGION OF MARY, MEMBER REGISTRATION CENTER.

Inside, Legionaries were to sign the following: “I, the undersigned, joined the reactionary Legion of Mary on (date) and conducted secret counterrevolutionary and evil activities against the government, the People, and Soviet Russia. I hereby resign from the Legion of Mary, and promise never to participate in such activities in the future.”

Unaware of the headlines in the morning papers, which Matthew had not yet seen, he walked to Saint Joseph Church to attend daily Mass, and headed for the left-side door, the men’s entrance. He started to pass by two middle-aged men speaking softly.

“Today’s newspaper said that the Legion of Mary is counterrevolutionary and that members must report to their district areas,” one said. The comment caught Matthew’s attention, so he paused and listened.

“We Catholics cannot sign this, because the Legion of Mary is not a counterrevolutionary organization. If the members sign in the residents’ area office, it means they recognize it as a counter-revolutionary organization,” the other man said.

I cannot register as a counterrevolutionary in the Legion of Mary. I cannot resign, because it would recognize the organization is counterrevolutionary. I cannot do anything against my conscience. This is correct. I cannot say it is wrong, Matthew thought.

The deadline to register was set for December 15, 1951. Clemency was promised to those who complied; otherwise, prison and possible execution were the punishments for those who refused. And since the Communist takeover, newspapers had been filled with gruesome accounts and regularly tabulated statistics of those executed simply for being enemies of the State. So there was great reason to have great fear.

But Matthew and the other Legionaries refused to comply. They drew their strength from a great man of the Church: Bishop Kung. Since the inception of the Three-Self Reform Movement, the bishop refused to be any part of it, and, as a result, he was repeatedly attacked by the Communists. Authorities intended to sever the head of the Shanghai Church from the body of the faithful, for without a shepherd, the sheep would be vulnerable.

But that plan failed, fabulously.

Despite the pressure from the Communists, the greatly respected bishop continued to inspire his flock in Shanghai to hold fast to their faith, to never separate from the Pope, the Supreme Pontiff of the Universal Church.

Be strong, Kung encouraged the Legionaries. We will never surrender, they assured him.

I will never surrender, Matthew vowed.



However, the regime plotted endlessly and tirelessly against the Church. In Peking the previous January 17, 1951, authorities ordered dozens of local Chinese priests,

three prelates and several members of the laity to attend a conference given by En-Lai Chou (1898-1976, old form of Enlai Zhou), premier of the People’s Republic of China.

During the conference, an announcement was made about the creation of the Religious Affairs Bureau, a tentacle of the People’s Government that would regulate, oversee and control all religious activities, all religious persons and all religious houses – all required to be registered with and approved by the Bureau.

With unrestrained authority, the Religious Affairs Bureau closely monitored the Legionaries throughout China and selected those whom they wanted interrogated or arrested. Names were dispatched to local district police stations, then officers delivered summonses to those ordered to speak with the authorities.

After supper one night, Matthew and his mother were relaxing in the top-floor sitting room of their home, when a lone Whangpoo (old form of Huangpu) District police officer dressed in his uniform walked upstairs uninvited and unannounced, handed a summons to Matthew, then turned and left.

Several days later, Matthew walked to the police station, where authorities surrounded him. “I want you to resign from the Legion of Mary,” one ordered, as he placed papers on a desk before Matthew.

Matthew stared straight ahead and said nothing. “You must know the policy. The Legion of Mary is a counter-revolutionary

organization. You must resign. Sign the paper!” the officer ordered. Matthew still did not answer.

“Sign the paper!”

Silent, Matthew continued to stare ahead.

Frustrated, the officer ordered that Matthew be locked up. But the next morning, after spending the night in a temporary holding cell, he still refused to cooperate. When they attempted to fingerprint him, he put his arms straight down his sides and stiffened his entire body.

One of the officers, Comrade Chen, grabbed Matthew’s thumb, forcibly rolled it in ink, pressed the ink-stained thumb upon a piece of paper and rolled the print.

Only then Matthew was released. Set free, directly from the police station, he walked to Saint Joseph Church.

“Koo!” called out worried parishioners, who rushed to him, making sure he was unhurt.

Greeting everyone, he entered the church and slid into a pew. After offering prayers of thanksgiving for having survived the ordeal, he returned to his home, undaunted.

But it wasn’t long before he was summoned a second time. He was ordered to speak with authorities at the Public Security Bureau’s Registry Office.

On the day of the meeting, he sat stone-faced before the official. “You have to resign!” ordered the official behind a desk. “It’s a religious, not a political, organization,” Matthew replied.

“If you don’t listen to us, you’ll get in trouble. Our government is very lenient, but if you do not resign, you will reap what you sow.” Without resigning, Matthew was permitted to leave, and he walked home.

For several seasons, he forgot about the threats issued by the Communists, and he fell into the rhythm of life.

By 1953, all foreign missionaries had either been imprisoned or expelled from China. The Communists had also begun their campaign against the native Catholic priests: threatening, terrorizing, imprisoning and torturing – some to their death – those who refused to join the regime’s Three-Self Reform Movement.

Because of the ever-decreasing number of priests, Matthew and other Legionaries began teaching catechism to the children.

Giving to others the seeds of the faith, Matthew, himself, received a great gift: a vocation. Following his heart, in 1953, he entered Zikawei Diocesan Seminary, located in southwest section of Shanghai, just outside the French Concession.

To Be Continued Next Issue

The Bible as Minutes: Conversations with My Vet

By Kenneth M. Weinig

This is an essay in search of corrections and even rebuttals. I am neither a theologian nor a Church historian. I was never a great philosophy student, either, because I had trouble dealing with the purely theoretical and kept asking my professors to use analogies, which they would not; some even said this was “cheating”; however, I have always learned best by trying to reduce theoretical concepts to real-world examples, so here goes. Simple analogies carry with them the dangers of being simplistic, so I hope more erudite readers will offer constructive suggestions.

When I lived in another state I took my dogs to an excellent veterinarian, but she was known for her crabby disposition that accompanied her high competence. She was frank to the point of bluntness, and her comments carried over to subjects other than your inferior pet care. It was not an exaggeration to say that she liked animals more than people. Somehow I learned that she was raised Catholic—a “recovering Catholic,” as she often said—but was now a born-again Christian. When she learned that I was an “extreme” RC, who only attended the Latin Mass, etc., she began to launch occasional barbs. Since she was a good sport, I tried to give her as hard a time as she gave me. What follows are some paraphrased excerpts from our conversations. When she would see me enter her office, she might say,

“Hey, there’s that Mackerel-Snapper! Which of your dogs have you abused today?”

Ken: “Oh, hi, there’s my Happy Little Heretic!”

This might be the beginning of several 10-minute debates over the years, in front of 2-3 curious—and sometimes intimidated—young vet techs and the cashier. On one occasion, she kept referring to the Bible as the final word, she being, of course, a rabid *sola scriptura* person. So I responded, “You know, the Bible is just the Minutes of the Meeting!” This comment was kind of a deliberate trap, a Ft. Sumter:

Vet: “What do you mean!?”

Ken: “I mean, the Catholic Church was around for about 300 years before someone suggested that all this oral stuff be written down. So they called the Council of Nicea, gathered the experts, chose the most sacred and accurate of the Hebrew texts, added in the true accounts of Christ’s life witnessed by the apostles and disciples (the gospels, epistles, etc.), filtered out the wacko books (the apocrypha), and, voila, the first Bible! Of course, the authenticity was and is protected by the Holy Spirit, Who guards all things truly Catholic. Now, as you well know, everything religious in the Bible is accurate, but there are many things simply not there, for example, the life of Christ from his infancy until His appearance in the temple. The Bible, too, says there were

many more miracles and events ‘...not recorded here...’ This is why I call the Bible “Minutes” and not a transcript of the entire Meeting. The “Meeting” is what Catholics call Revelation, and this includes Tradition with a capital “T,” truths always known by and practices carried out by the Church but not necessarily a big part of Scripture...”

Vet: “This sounds ridiculous...”

Ken: “Remember, as I’ve told you before, Christ didn’t found a *Book*, he founded a *Church*. Now, the Church considers Scripture—the Bible—as the Truth, just as the minutes of a club meeting are accurate, but they are just the highlights. If you interview someone who was at such a meeting, he can fill you in on all of the discussions and arguments that took place in addition to the motions, seconds, and approvals that were placed on record. Catholics believe that the Deposit of Faith—all of Revelation—is in our Church’s hands, the fullness of the Truth. Can you imagine what the United States would be like if it had existed just on orally transmitted customs, with no Constitution written until 2076?”

Vet: “But all Christians can read and interpret the Bible...”

Ken: “...and draw any conclusions they wish! The head of the KKK claimed to be a born-again Christian, yet he justified his theories of racism from the Bible!”

Vet: “Don’t you believe that all Christians, as the Bible says, need to be ‘born again’? Haven’t you experienced Christ as your personal Savior?”

Ken: “Actually, we don’t believe we need to be born again if we’ve been born right the first time, through the sacrament of Baptism. Besides, we experience Christ personally every time we receive worthily the sacrament of Holy Communion.”

Vet: “But we Christians [Protestants] don’t believe all that Catholic superstition, and our religious leaders take issue with your popes about what the Bible means!”

Ken: “This is like the average high-school dropout arguing with you about pet care! Challenging the Catholic Church about what the Bible means is like challenging Mr. Webster about what the Dictionary means.”

Vet: “Hogwash!”

Ken: “Let me cite an example. One of your heroes, Martin Luther, didn’t personally believe in the existence of Purgatory, a doctrine held by the Church for 1500 years. Since there was a small reference to this doctrine in the Bible, he simply threw out the Book of Maccabees (and several other books) where it can be found, and designed his own Bible, close to the King James edition that Protestants still use today. Very convenient!”

After this particular discussion/

argument, my vet actually borrowed my Douai-Rheims edition to look over Maccabees and other books Protestants call “apocrypha,” but we never had a chance to talk about this again, nor would I have been competent to explain any fine points here.

On another occasion I used a different analogy. I told her to suppose that the “Fullness of the Truth”—under the guardianship of the Catholic Church—was like the *Encyclopedia Britannica*, if we assume all things necessary for salvation were contained in these 24 volumes.

Ken: “...now some churches have some of the ‘volumes’ of this encyclopedia. For example, the Orthodox Church, which doesn’t accept the authority of the Pope but believes most of the Church’s doctrines, might have 21 or 22 of the volumes. The Church of England, when Henry VIII first founded it, might have had this many volumes, too, but over the centuries, as changes were made in both the Mass and the sacraments, more volumes were discarded, and today the Catholic Church doesn’t recognize as valid Anglican orders...and today’s Episcopal Church, the direct descendent of Henry’s creation, allows women’s ordination, divorce and re-marriage (of course), and considers sodomy an o.k. practice!”

Vet: “...well our Church [a small, evangelical/fundamentalist congregation] doesn’t approve of homosexuality...”

Ken: “I believe you, but there are over 60,000 Protestant denominations, each claiming loyalty to the Bible! Don’t you see the problem? Once you break from the Roman Catholic Church, you’re in a designer religion... but let me continue with my little analogy. People who claim to be atheists or agnostics, yet who seem to lead morally exemplary lives, might have a few of the encyclopedia’s volumes, based on their following natural law and basic human reason. After all, ‘Do unto others...’ makes excellent moral sense even if it had not come from Scripture.”

Vet: “But what about other, non-Christian religions, using your encyclopedia analogy? Islam? Eastern religions? What about the Mormons? They seem to lead very moral lives and even ban artificial birth control, as you folks do.”

Ken: “Yes, they have many of the volumes, but when they start inventing new prophets like Mohammed and Joseph Smith, and adding codes like Sharia Law that advocate the mutilation of women, they not only have thrown out many of the *Britannica* books but they’ve added volumes from the *Encyclopedia Mickeymoussa!*”

Vet: “Now you’re just being stupid! You mean other religions and their leaders don’t have anything to contribute to religious knowledge?”

Ken: “No, the Church has it all, and even



The difficulty of explaining “why I am a Catholic” is that there are ten thousand reasons all amounting to one reason: that Catholicism is true. I could fill all my space with separate sentences each beginning with the words, “It is the only thing that . . .” ... G. K. Chesterton

she can only ‘define’ what has already been revealed. Public revelation ended with the death of the last apostle, St. John. There can be *private* revelation, such as Church-approved miracles and appearances to certain individuals, like those at Fatima and Lourdes, but any messages received cannot contradict any previous Church teachings, nor are they binding on other Catholics.”

Vet: “What about the Jews?”

Ken: “Well, not stretching my analogy too far, let me say that any religion not accepting the divinity of Christ can’t have many more than half of the volumes.”

Now I never pressured this able veterinarian about examining the Faith further, especially in light of the epicene R.C.I.A. instruction going on in many parishes today. After all, she might even hear from one of these neo-Catholic instructors that all religions lead to Heaven, so why bother?

We moved to another state about two years ago, and our dogs have new caregivers not inclined to discuss much of anything. Perhaps I’ll never know if any of my apologetical points hit home with my sparring partner, especially when I reflect that much of the time I was performing more than witnessing; but I pray that they have.

As requested at the beginning of this little essay, I welcome from more learned readers amendments to and corrections of my analogies. If my off-the-cuff points stand on their own, I might use them again! Thank you. ■

The Francis Effects

■ How long does it take to clear the air through a crack in the door when the House of God is billowing with the smoke of Satan and the fire is still burning?

By Father Celatus

The Lenten penitential season ordinarily ends on Easter Sunday but this year the season of penance extended through Easter week, culminating in the passion of fast-tracked canonizations on the Octave. Speaking of penance, there are fourteen Stations associated with the Lord and seven Dolores associated with our Lady but in listing the insufferable *Effects of Francis*, their number is over forty and climbing:

- The first papal abdication: the title of Pope
- The first Francis cold-call: newspaper cancellation
- The first foot washing: of women and infidel inmates
- The first papal insult: a spiritual bouquet of rosaries
- The second papal abdication: dignified vestments
- The first papal sacrilege: WYD "mess" in Rio de Janeiro
- The first Francis interrogatory: "Who am I to judge?"
- The second Francis cold-call: chitchat with an atheist
- The first papal kudo: *Most Powerful Person* by Forbes
- The first Francis declaration: atheists are redeemed
- The first papal Jihad: against *promethean neopelagianism*
- The first *gay* concession: stop obsessing on *gay* unions
- The third papal abdication: the dignified papal throne
- The second papal kudo: *Person of the Year* by Time
- The first Francis canticle: the praises of Nelson Mandela
- The second *gay* concession: *gay* prelate appointed Vatican bank
- The second papal Jihad: against Franciscans of the Immaculate
- Third papal kudo: *Person of the Year* by The Advocate
- The second papal sacrilege: theft of a crucifix from a corpse
- The second papal insult: cloistered nuns with false smiles
- The first root of all evil: youth unemployment
- The third *gay* concession: *LGBT* firm hired as consultants
- The second Francis canticle: the praises of Cardinal Kasper
- The third papal Jihad: against the Bishops of Bling
- The third Francis canticle: the praises of Cardinal Martini
- Fourth papal kudo: *World's Greatest Leader* by Fortune
- The second root of all evil: income inequality
- The second Francis declaration: Jewish Covenant still valid
- The fourth *gay* concession: holding hands with *gay* activist
- The fourth papal abdication: the papal apartments
- The second foot washing: of women and infidel seniors
- The fourth Francis canticle: the praises of Father Gutierrez
- The third Francis cold-call: support to remarried divorcee
- The fourth papal Jihad: against all forms of capitalism
- The third papal declaration: the Quran provides hope+
- The first Francis fast-tracks: canonization of two popes
- The second Francis fast-track: another pope for beatification
- The third Francis fast-track: a dubious miracle is approved
- The fourth Francis declaration: redistribute all the wealth
- The fifth *gay* concession: kissing the hand of *gay* activist
- The fifth papal declaration: saints are humble sinners
- The second Francis interrogatory: "Who am I to impede?"
- The sixth papal declaration: Martians can be baptized



Jorge Mario Cardinal Bergoglio in St. Peter's Square - just before he was to become Pope Francis

Assuming the present trends continue the restoration of tradition and sanity may be a long time a coming. Take courage, O Traditionalists, and learn from the comparable example of Saint Athanasius, whose feast day the Church celebrated recently. For forty six years this steadfast saint suffered spiritual martyrdom, a veritable *promethean neopelagianist* as he withstood the widespread heresy *du jour* of his time: Arianism.

St. Athanasius stood unmoved against four Roman emperors; was banished five times; was the butt of every insult, calumny, and wrong the Arians could devise, and lived in constant peril of death. Though firm as adamant in defense of the Faith, he was meek

and humble, pleasant and winning in converse, beloved by his flock, unwearied in labors, in prayer, in mortifications, and in zeal for souls. In the year 373 his stormy life closed in peace, rather than that his people would have it so than that his enemies were weary of persecuting him. He left to the Church the whole and ancient Faith, defended and explained in writings rich in thought and learning, clear, keen, and stately in expression. (Butler's Lives of the Saints)

Traditionalists have suffered spiritual martyrdom at the hands of modernists and many fellow Catholics for an Athanasian span of time. Many traditionalists were cautiously hopeful when Pope Benedict XVI publicly acknowledged the universal right of clergy and the faithful to the traditional form of the Mass and Sacraments. But how long does it take to clear the air through a crack in the door when the House of God is billowing with the smoke of Satan and the fire is still burning? The answer: more than fifty years!

So the passion of the Church Militant continues, as the *Francis Effect* slams shut any door to true reform. Perhaps this is just the last gasp of the sixties hippies blowing desperately on dying embers. Then again, it may require a cosmic event as dramatic as the Coming of Christ in power to snuff out these flames. God knows but the longer this nonsense continues, the more likely it may all end apocalyptically. Thanks to modernists as cause and neo-Catholics as defenders, a chastisement may be the final *Effect of Francis*. ■

There is a lot going on in the Church today, and it's happening at breakneck speed

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So many *Francis Effects* in so little time! Truly our Lord and our Lady suffered much more than the Stations and the Dolores reflect and so too does the Church Militant now suffer even more than this litany of *Francis Effects*. Traditionalists ask over and over again: *How long, O Lord, How long?* (Psalm 12):

How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me? How long shall I take counsels in my soul, sorrow in my heart all the day? How long shall my enemy be exalted over me? Hear me, O Lord my God. Enlighten my eyes that I never sleep in death: Lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved.