

The Remnant



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

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Guardian Angles: Come With Us on Pilgrimage

By Michael J. Matt

A few days from now much of The Remnant's team here in the States will board an airplane bound for France. God willing, we will be walking with our traditional Catholic brothers from all over the world on the grand Pentecost Pilgrimage of Notre-Dame de Chrétienté to Chartres.

I ask readers to please keep their 60 fellow American pilgrims in their prayers as we once again attempt the 3-day pilgrimage across France. The now 23-year-old U.S. Chapter of Our Lady of Guadalupe will remember all of the readers of The Remnant in their prayers every day on the road to Chartres.

This year the organization responsible for the Pilgrimage to Chartres is offering an opportunity for their American brothers and sisters to spiritually accompany the pilgrims in a special way. It is called the Guardian Angels Chapter and it is for people who cannot make the pilgrimage but wish to be present spiritually.

This chapter is inspired by non-walkers who wish to be a part of this event and at the same time, take advantage of the graces available through pilgrimage. Christian and Catherine Chauvière are

~ See Guardian Angels/ Page 2

To Believe a Lie

By Susan Claire Potts

*Ideo mittit illis Deus operationem
erroris ut credant mendacio*

There is a shadow over the world. It darkens societies and snuffs the candles in the sanctuary. It creeps around corners and billows over houses. Good people see it, but they don't know what to do. How do you fight a shadow? How do you crush a phantasm? There's no substance there, nothing to push or shove. Nothing works.

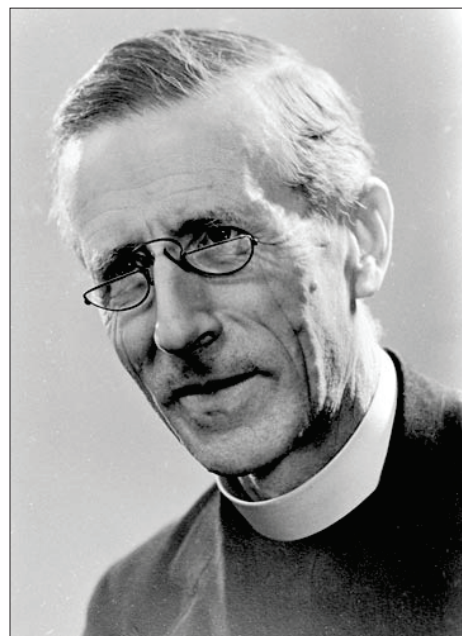
So what is this strange amorphous thing, this Mystery of Iniquity? How can we understand it?

Sometimes, the most complex, inexplicable things are not so hard to understand once the blinders are off. I'm a counseling psychologist—no theologian or scientist—but, like all who hold the Catholic Faith, I have eyes to see. After nearly forty years of studying the human mind, analyzing the root of emotional conflict, moral perversions, and intellectual error, this is how it looks to me:

Quite simply, the darkness is the result of a thought process disorder. Masquerading as philosophy and science, the disorientation has spread through the Church from top to bottom, corrupting minds and shaking the intellectual and philosophical foundations of Western civilization.

A new religion has the world in its grip.

The closest thing to it was the fourth-century Arian crisis, when *the whole world groaned and found itself Arian.*



“Is evolution a theory, a system or a hypothesis? It is much more: it is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy henceforth if they are to be thinkable and true.”

1940 – Fr. Teilhard de Chardin, S.J.,
The Phenomenon of Man p. 219

But at least then people knew what the argument was. The point of debate was clear. It was one thing or the other: Was Christ the co-eternal Son of the Father or not?

But this Shadow is more than heresy. It is the reinterpretation of Truth—which is no interpretation at all, but a denial and repudiation. People say it is Modernism,

but horrid as that *synthesis of all heresies*, is, the nebulous New Religion is worse because it's not a heresy. Rather, it is systemic apostasy, a total renunciation of the Deposit of Faith, a “standing off” from Revelation. It is the substitution of a lie for the Truth. Like all evil things, it has no life of its own, but it has attached itself like a blood-sucking leech to the Mystical Body of Christ.

An historical perspective is in order here. The birth of the New Faith predates Vatican II by nearly fifty years. Materialism flattened the ground; naturalism destroyed the sense of awe and wonder. Modernism sowed the seeds of doubt.

It was all so mechanical and boring. There had to be something more. People were itching for change. Science was in the ascendancy.

That's when everyone—especially the priests and religious—should have clung fast to the Faith of Our Fathers, when they should have studied the miracles and the marvelous Heavenly apparitions. When they should have insisted the Supernatural was Real and that Revelation was true. When they should have handed down what was given to them.

But so many didn't. Although they wouldn't admit it openly, they no longer believed in the truths of their religion. Theoretical science had brought them beyond the catechism and Creed. Misled by speculation, they became evolutionists.

They started right at the beginning. The

~ See The Lie/ Page 7

“Free Individual Conscience” Isn't Getting the Job Done

■ The U.S. Constitution is silent about the fact of the Church. And, for that matter, the Constitution, with the negligible exception of its dating clause, is silent with respect to God. Why?

By Patrick McKinley Brennan

Editor's Note: We're pleased to reproduce a transcript of a lecture delivered by our friend, Patrick Brennan, at the recent “The Manhattan Declaration in Philadelphia” conference, co-sponsored by Alliance Defending Freedom, Focus on the Family, and the Archdiocese of Philadelphia, among other co-sponsors. It

was held at the National Constitution Center, and Archbishop Charles J. Chaput, OFM Cap, gave the opening address. Herein Mr. Brennan demonstrates the courage required of all Catholics today to reject the stifling mind control of political correctness and stand strong for the rights of Christ the King...no matter the costs. **MJM**

In the words of Anglican bishop Joseph Butler, “[e]very thing is what it is, and not another thing.” In the spirit of Bishop Butler and the need to distinguish, I would begin by highlighting the obvious that has sometimes been obscured: The Church

~ See Individual Conscience/ Page 8



When asked about the Constitution's failure to mention almighty God, Alexander Hamilton is reported to have quipped: “I declare, we forgot it!”

Guardian Angels Cont...

French and have created and organized this beautiful new chapter for Notre-Dame de Chrétienté. And in their invitation to their American brothers and sisters to join them this year, which they have asked us to extend to you, they wrote the following:

"The Church teaches that 'In the communion of saints, none of us lives to himself, and none of us dies to himself' (Rm 14, 7). 'If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it.' (1 Co 12, 26-27). In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity redounds to the profit of all.

"Moreover, moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life (Catechism of the Catholic Church, n° 2010). Thus in the communion of saints the prayers and sacrifices done by the "Guardian Angels", wherever they are and united to God in charity, will merit new graces for the pilgrims, while on the other hand the prayers and sacrifices done by the walkers will merit graces for the Guardian Angels.

"That reciprocity makes the "Guardian Angels" real pilgrims of the Chartres

pilgrimage. The Chartres Pilgrimage "Guardian Angels" Chapter is meant for people who can't be physically present during the three days or who aren't able to walk.

"The Guardian Angels Chapter is for the religious, the parents of young children, the invalids and persons too old to walk the pilgrimage—prisoners, expats, sailors and soldiers on a mission. In short, all people who love the Catholic Faith throughout the whole world. By creating this huge chain of prayer, we want to involve as many people as possible and to enable everyone to be part of the Chartres pilgrimage.

"In these times where the Christian values are directly threatened, it's urgent to spread and intensify the movement of prayers and penance that is the Chartres pilgrimage. No Christian should be prevented from taking part in this movement. The prayer of the "Guardian Angels", united with that of the walkers, will rise to God to implore his mercy, intercede for the Church and our society, and convert souls, so that the graces of the pilgrimage reach everybody. Just like for the walkers, the "Guardian Angels" Chapter is based on the three pillars of Tradition, Christendom and Mission.

"We are dwarves on the shoulders of giants", Bernard de Chartres said in the 12th century: thus based on the doctrinal, liturgical and sacramental Tradition of the Church and the Tridentine Rite which we are attached to – we can ourselves add our stone to the edifice of the 21st century.

"That is possible above all with the restoration of Christendom. It is not an outdated idea to relive a time gone by. Christendom is the realization of "the kingship of Christ over all creation and in particular over human societies" (Catechism of the Catholic Church, n° 2105). The philosopher Gustave Thibon saw it as "a civilization where the temporal is constantly irrigated by the eternal".

"The Guardian Angels of the Chartres pilgrimage make simple and clear commitments adapted to their situation: daily recitation of a special prayer calling to mind their brothers and sisters on pilgrimage, and depending on one's possibilities: rosary, mass, confession, charity work or acts of penance.

"The pilgrim's prayer is recited by all and is thereby an obvious tie between the "Guardian Angels" and the walkers. They will pray for the intentions of the pilgrimage and can conversely entrust the chapters of walkers with their prayer intentions.

"In the present circumstances it is urgent to pray. Praying is within everyone's reach, whatever one's situation may be. Therefore we encourage you to recruit "Guardian Angels" in your area and family: if one isn't able to walk, one is always able to pray! Join us!" ... *C. Chauvière*

The Remnant's U.S. chapter will be connected to the Guardian Angels. So, here are some unifying points:

The theme this year is "In the Beginning God Created the Heavens and the



Earth". The actual dates are June 7, 8 and 9. And here is a rough run-down of the daily schedule for those who wish to pray and organize private meditations along the general lines listed here:

Saturday 7th June 2014 :
"God and the creation of man"

The Patron Saint for the day is
Saint Thomas Aquinas

The Rosary will be prayed in the morning, afternoon and evening. Holy Mass will be celebrated at midday

Meditations

- The Mystery of God
- The Creation of Man
- How Man Can Know God

Sunday 8th June 2014
"Creation for the adoration of God"

The Patron Saint: Saint Francis of Assisi

The Consecration to Our Lady can be done according to whatever devotion is most appealing. Eucharistic Adoration will take place all night long on Sunday. Mass will be in the morning, and the Rosary will be prayed morning, noon and afternoon.

Meditations

1. Divine order and the beauty of Creation
2. Man towards Creation: the respect that he owes.
3. Evil and disorder opposed to the beauty of Creation.
4. Faith and Reason

Monday 9th June 2014
"Society as the image of Divine Order."

The Patron Saint of the day is
Saint Thomas More

Meditations

1. There is a divine law over and above civil laws.
2. You will worship one God
3. Prayer and action

Song and hymns to be sung every day, all day, will include Come Holy Ghost, Salve Regina, the Ave Maria, Faith of Our Fathers, Adoramus te, and Immaculate Mary, among many other standards.

The generous readers of this newspaper who sponsored 10 young American pilgrims this year will be remembered each and every day on the Pilgrimage by name. And we will be reminding the American pilgrims about all of the

"Guardian Angels" who will be with us in spirit.

The Chartres Pilgrimage is all about young Catholics—10,000 or more, in fact. Very few things matter more to the future of our world than putting all of our energies and recourses toward encouraging young Catholics to keep the Faith against seemingly impossible odds. What difference do our efforts make if in the end we fail to keep the next generation in the trenches fighting for the preservation of everything that matters?

We at The Remnant place so much emphasis on the Chartres Pilgrimage because nothing impacts young people more immediately and with greater spiritual force than the Pilgrimage to Chartres. It is making a big difference, and is well worth the many sacrifices that go into making it happen and bringing so many young Americans overseas to be part of it.

For the first time ever this year, it will be possible to watch the final High Mass live on the Internet. Celebrated on Monday by Bishop Aillet, it will be broadcast on the Notre-Dame de Chrétienté website: <http://www.nd-chretienite.com/> The Mass starts at 3:15 pm CET but there will be an uplink on the website at 9:15 Eastern Standard time.

And, finally, the Abbot of Clear Creek Monastery has given a special blessing (translated from French) for all those who are to take part in this year's pilgrimage through the efforts of the organizers of the Guardian Angels Chapter in France:

"With all our heart, we bless you and support the meritorious efforts of Notre-Dame de Chrétienté. I gladly pass on your letter [asking for blessing] to my monks here at Notre Dame Clear Creek. We pray especially for the pilgrimage to Chartres, which will take place soon. May God bless all the pilgrims and their families and may Our Lady of Christendom take us all under her immaculate veil, that strongest defense in a time of unprecedented spiritual conflict. I send my blessing. + Fr. Philip Anderson, abbot"

The pilgrimage is a major victory, and it reminds us that total victory will be ours in the end—so long as we keep the old Faith. Please, join us over the three days of Pentecost pilgrimage this year. Let us unite in prayer and penance, and let us resolve anew to keep the Faith always, come what may. Nothing else matters. ■

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Michael J. Matt

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The Remnant Speaks

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Prison Mass Needs to Go

Editor, *The Remnant*: I am currently incarcerated at the Massachusetts State Prison. I am thankful for the subscription to The Remnant which you have so generously provided for me over the years. Each issue is well circulated among the men here. Although several of us have been requesting a Traditional Mass for a few years now (we're told it's being looked into) we have a problem with the way the Novus Ordo is being celebrated which I am hoping your readers may be able to assist with. The following is what goes on in our Masses:

First, our Sunday Mass is held on Monday nights. Yes, the Sunday Mass is celebrated, not the Monday, even if Monday is a feast day. In fact, this year, our Thanksgiving Day Mass was celebrated on Wednesday morning, our Christmas Mass was celebrated at 8:30 A.M. on the 24th, and our Holy Mother of God Mass was celebrated at 8:30 A.M. on the 31st, not the 1st. Does this meet our Mass obligation on Sundays and Holy Days? I think not, but as good Catholics we don't sue the Department of Correction like the Muslims and the Jews who have all their holy day celebrations on the proper days. This however, is the least of our problems.

Some think we should be content because we have Mass, but it is what goes on in the Mass that is the real problem. The altar has been moved from the sanctuary to the floor of the chapel. In the sanctuary, behind the altar, they have placed the choir: music stands, microphones and all. Instead of being able to focus on Christ you're distracted by the choir members and a line of black music stands with the manufacture's name in large white letters.

The music itself is atrocious. It's like being at a rock concert as several large speakers boom the noise from electric bass and rhythm guitars as well as electronic drums which vibrate the floor. At Christmas I didn't even realize that someone was singing as the music drowned them out.

One of the greatest abuses is self-communication. They practice intinction here, but it performed against the norms. Communion is received in the hand and then each communicant intines the Body into the Precious Blood of Our Lord themselves! Of course why should this be of concern to our congregation when the majority of them, including the Chaplain, refuse to abide by the rubrics and kneel (or sit) during the Liturgy of the Eucharist.

I have written to our Cardinal about these matters, however all he did was pass it on to a Bishop who in turn passed it on to the Deacon who is in charge of Prison Ministry. The Deacon's response was to address it to our Chaplain. Of course when these issues were addressed during a community meeting, our Chaplain (a Franciscan Sister—perhaps and LCWR member?) said these things were going to stay status quo. This is

the reason for my letter. I'm hoping that your readers will write to our Cardinal (His Eminence Sean P. Cardinal O'Malley OFM Cap. Archbishop of Boston, 66 Brooks Drive, Braintree, MA 02184-3839) and express their concern for the abuses going on here and probably in other prisons throughout the state. Maybe if he sees there is concern from more than a few prisoners he'll look into it. All I'm asking for is a proper Mass. Of course mentioning our right to have a Traditional Mass celebrated, that several of us have been requesting, couldn't hurt either.

I pray that you consider this request and thank you again for providing us with a subscription to your paper. Pax in Christo,

Dennis J. Beldotti
MCI Norfolk, Norfolk, MA

Evolution is Key to Revolution

Editor, *The Remnant*: Christopher Ferrara's article (*Remnant*, April 30) *What's a Traditionalist?* should, I think, more aptly be entitled *What exactly is a Catholic?* The Catholic traditionalist press is brimming over with reports of abuses of Catholic teaching. Yet they stand unaddressed by the Curia. Why? Chris Ferrara, cannot be faulted in his assessment. Not only does the Church seem to have lost its bearings - but its compass in the process.

When a parallel situation occurred in the Protestant Reformation there were courageous Catholics taking action. Then their lives were at stake. Now, the line between Catholic teaching and that of Martin Luther have been fudged to make little difference between them. Syncretism, for instance is referred to as bridge-building between religions, today labelled as ecumenism.

Why let your marksmen fire their valuable ammunition with their backs to the target? Vatican II is not the target. Vatican II is the fruit of the poisonous evolutionist/modernistic tree that has been spreading its roots for long over a century. Unless this truth is faced the drama can only deepen.

Peter Wilders
Monaco

Peter the Roman?

Editor, *The Remnant*: I wonder if this idea has already occurred to you? I refer to the prophesy of St Malachy that the last Pope would be PETER THE ROMAN.

The PETER of today calls himself The Bishop of ROME.

Does this not make Francis 'PETER THE ROMAN'? Just an idea to share with you.

Chris Lynch
Belfast, Northern Ireland

Questioning the Validity of Canonization

Editor, *The Remnant*: In his article "Questioning the Validity of the Canonizations" (*The Remnant*, May 20, 2014, pp. 5-6), your columnist John Salza confidently presents as indisputable truth certain highly debatable opinions of his own, using as a subtitle the old Thomistic legal and philosophical maxim, "Against a Fact There is no Argument" ("*Contra factum non est argumentum*").

Now, that's a true and wise principle - but only if we're talking about a *real and established* fact, not just an *alleged* fact that may or may not be true. So I think your readers should be advised that what Mr. Salza peremptorily declares to be "fact" - namely, that "the writings of John XXIII and John Paul II . . . contain teachings contrary to Catholic faith or morals" - is not a clearly established fact at all. It's a mere allegation based on Mr. Salza's own *personal interpretation* of English translations of the writings of these two popes, and of certain traditional magisterial statements which he thinks they contradict. (Mr. Salza's interpretations, it need hardly be said, are not shared by the competent Roman Congregations that were required by church law to evaluate the writings of these two popes as part of the process for their canonization.)

As usual, the space available in a 'letter to the editor' doesn't permit any detailed defense of the orthodoxy of these writings of Saints John XXIII and John Paul II. However, I do think it worthwhile to draw attention to one *real* fact (against which I don't think anyone



will want to argue once it's pointed out), namely, that the translation of Pope John's 1963 encyclical *Pacem in Terris* cited by Mr. Salza is inaccurate.

Your columnist berates the Pope for teaching in no. 14 of this encyclical that a human being has the right "to honor God according to the *sincere* dictates of his own conscience, and therefore the right to practice *his* religion privately and publicly". But the five words I have italicized here show clear liberal bias on the part of the translator. He/she has omitted from the original one important word (*possit*, meaning "be able to"), mistranslated another, and added three more ("own", "therefore", and "his") that are absent from original. Here is the official Latin text of that sentence, in which I have italicized the words mistranslated and omitted in the above English version: "In hominis iuribus hoc quoque numerandum est, ut et Deum, ad *rectam* conscientiae suae normam, venerari *possit*, et religionem privatim publice profiteri."

Here is an accurate translation of the above, with the corrections italicized: "Among the rights of man must also be listed the following: that he *be able to* honor God according to the *right* dictates of his conscience, and that he *be able to*

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Letters to the Editor Cont.....

profess *religion* privately and publicly". Pope John immediately backs this up with a citation from the ancient Christian writer Lactantius, who uses the word "religion" to mean "the just homage which is due to the God who made us (*generanti nos Deo iusta et debita obsequia*)".

There is also a clear difference between a conscience that is "right" and one that is merely "sincere". Finally, in speaking of a right "*to be able*" to honor God and "profess religion" privately and publicly, Pope John clearly had in mind a right vis-à-vis civil authority: i.e., the right *not to be prevented by government* from doing those things. This right to *civil* liberty is of course that which Vatican II was soon to affirm in *Dignitatis Humanae*. The Council never affirms the heresy that there is an objective moral right (i.e., a right before God, not just government) to profess - or even believe - religious error. Indeed, in explaining religious liberty, the post-conciliar *Catechism* (#2108) explicitly denies that there is any such right, and cites Popes Leo XIII and Pius XII to that effect.

Fr. Brian W. Harrison, O.S.
St. Louis, Missouri

Editor's Note: Thank you, Fr. Harrison. I have sent your letter to Mr. Salza, who I assume will respond to it in our next issue. MJM

Cancel My Subscription!

Editor, *The Remnant*: I am writing to cancel my subscription to the Remnant newspaper. I believe the subscription ends in August, but there is no need for you to send any further edition.

On Sunday I celebrated the baptism of a young boy. A baptism is always a beautiful moment, but this was especially touching because he is my first baptism in the entire year that I have been at this particular parish. It is an older community and many have abandoned the practice of the faith. What made it even more special was that his parents attend Mass every week, and I was very enthusiastic that this child will be brought up in the faith. His grandparents, however, were not at the baptism. They drive a long distance to attend a Latin Mass and could not bring themselves to attend their local parish church, even for the baptism of their grandson.

The turmoil after Vatican II took a heavy toll on them, as it did on many in the Church. The wounds of that time need to be healed. Your paper is not doing

anything that would bring healing, but instead it is sticking fingers into those wounds and aggravating them. Every edition of your newspaper aggravates those wounds and keeps open divisions in the Church: dividing fathers from sons and sons from fathers, dividing Catholics from their Pope and from their bishops; dividing Catholics from one another.

This does not serve the kingdom of God.

Fr. Benjamin Sember
Lakewood WI

Latin Mass Numbers

Editor, *The Remnant*: I wanted to make sure you saw these interesting numbers

from last week. Daily TLM locations in USA:

38 Fraternity of St. Peter, 13 Institute of Christ the King, 24 Diocesan or other, and, according to their website, I count: 31 Society of St. Pius X daily TLM locations.

TAW

A Letter from St. Catherine of Siena to Pope Gregory XI

By Chris Jackson

As we celebrated the Traditional Feast of St. Catherine of Siena recently, we remembered how a great Saint and Doctor of the Church dealt with grievous papal failings in her own day. Her response stands as a forceful indictment of the many Neo-Catholic apologists who chastise Traditionalists for speaking out against any and all actions of the Pope.

For the Neo-Catholic, the only acceptable reaction is to stand by in absolute and abject silence. This was not, however, the view of St. Catherine. Her letter to Pope Gregory XI (below) stands as a testimony to the moral obligation of all Catholics to correct and admonish their erring pastors. Even, if necessary, the pope himself.

To do so is an act of charity not only for the sake of the pope, but for the sake of the entire Church. This has never been truer than in our time today. Sadly, we can all see that this letter to Pope Gregory XI in the 1370's could be written to our own Holy Father today, practically word for word.

St. Catherine of Siena, Doctor of the Church, Pray for Us!

In the Name of Jesus Christ crucified and of sweet Mary:

Most holy and sweet father, your poor unworthy daughter Catherine in Christ sweet Jesus, commends herself to you in His precious Blood: with desire to see you a manly man, free from any fear or fleshly love toward yourself, or toward any creature related to you in the flesh; since I perceive in the sweet Presence of God that nothing so hinders your holy, good desire and so serves to hinder the honour of God and the exaltation and reform of Holy Church, as this. Therefore, my soul desires with immeasurable love that God by His



infinite mercy may take from you all passion and lukewarmness of heart, and re-form you another man, by forming in you anew a burning and ardent desire; for in no other way could you fulfil the will of God and the desire of His servants. Alas, alas, sweetest "Babbo" mine, pardon my presumption in what I have said to you and am saying; I am constrained by the Sweet Primal Truth to say it. His will, father, is this, and thus demands of you. It demands that you execute justice on the abundance of many iniquities committed by those who are fed and pastured in the garden of Holy Church; declaring that brutes should not be fed with the food of men. Since He has given you authority and you have assumed it, you should use your virtue and power: and if you are not willing to use it, it would be better for you to resign what you have assumed; more honour to God and health to your soul would it be.

Another demand that His will makes is this: He wills that you make peace with all Tuscany, with which you are at strife; securing from all your wicked sons who have rebelled against you whatever is possible to secure without war--but punishing them as a father ought to punish a son who has wronged him. Moreover, the sweet goodness of God demands from you that you give full authority to those who ask you to make ready for the Holy Crusade--that thing which appears impossible to you, and possible to the sweet goodness of God, who has ordained it, and wills that so it be. Beware, as you hold your life dear, that you commit no negligence in this, nor treat as jests the works of the Holy Spirit, which are demanded from you because you can do them. If you want

justice, you can execute it. You can have peace, withdrawing from the perverse pomps and delights of the world, preserving only the honour of God and the due of Holy Church. Authority also you have to give peace to those who ask you for it. Then, since you are not poor but rich--you who bear in your hand the keys of Heaven, to whom you open it is open, and to whom you shut it is shut--if you do not do this, you would be rebuked by God. I, if I were in your place, should fear lest divine judgment come upon me. Therefore I beg you most gently on behalf of Christ crucified to be obedient to the will of God, for I know that you want and desire no other thing than to do His will, that this sharp rebuke fall not upon you: "Cursed be thou, for the time and the strength entrusted to thee thou hast not used." I believe, father, by the goodness of God, and also taking hope from your holiness, that you will so act that this will not fall upon you.

I say no more. Pardon me, pardon me; for the great love which I bear to your salvation, and my great grief when I see the contrary, makes me speak so. Willingly would I have said it to your own person, fully to unburden my conscience. When it shall please your Holiness that I come to you, I will come willingly. So do that I may not appeal to Christ crucified from you; for to no other can I appeal, for there is no greater on earth. Remain in the holy and sweet grace of God. I ask you humbly for your benediction. Sweet Jesus, Jesus Love
St. Catherine of Siena ■

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Remnant Conversion Stories...

A Notable Conversion in 17th Century Protestant England

■ My own experience partly mirrors that of Anne Hyde. I converted only three years ago in my late sixties, but like her I would never have believed it possible that one day I would become a Catholic

By Nigel Beaumont

Ann Hyde's heart-warming letter in your April 2014 issue – of her spiritual joy in reading *The Remnant* (a joy I fully share) – at once took me to her illustrious namesake Anne (with an e) Hyde (1638-72), who married the future King James II, became the Duchess of York, but died before her husband came to the throne. In her written declaration explaining her conversion to the Catholic Church, this is what she said (italics and a very few minor omissions are mine):

It is so reasonable to expect, that a Person always Bred up in the Church of England, and as well instructed in the Doctrine of it, as the best Divines and her capacity could make her, should be liable to many Censures, for leaving That and making herself a Member of the Roman-Catholic Church to which I *now* confess. I was one of the greatest Enemies it ever had.

...And first I do protest in the presence of Almighty God that no person, Man or Woman, Directly or Indirectly ever said anything to me (since I came into England *from living in France and Flanders*)...or us'd the least endeavour to make me change my *Protestant* Religion: it is a blessing I owe wholly to Almighty God, and I hope the hearing of a Prayer I daily made Him ever since I was *abroad*; Where seeing much of the Devotion of the Catholics (tho' I had very little myself) I made it my continual request to Almighty God, That if I were not, I might before I died, be in the true Religion. I did not in the least doubt but that I was so *in the true Anglican Religion*, and never had any manner of Scruple till November last: When reading the Book call'd The History of the Reformation, by Doctor Heylyn, which I had heard very much commended, and had been told, if ever I had any Doubt in my *Anglican Religion*, that would settle me *to stay Protestant*; instead of which I found it the Description of the horridest Sacrileges in the World, and could find no Reason why we left the Church, but for Three the most Abominable ones that were ever heard of amongst Christians: First, Henry the Eighth renounces the pope's Authority, because he would not give him leave to part with his Wife,

and marry another in her lifetime. Secondly, Edward the Sixth was a Child, and governed by his Uncle, who made his Estate out of the Church Lands. And then Queen Elizabeth, who being no Lawful Heiress to the Crown, could have no way to keep it, but by renouncing the Church that could never suffer so Unlawful a thing to be done by one of her children. I cannot think the Holy Ghost could ever be in such Counsels. And it is very strange that if the Bishops had no design, but (as they say) the restoring to us the Doctrine of the primitive Church, they should never think upon it till Henry the Eighth made the Breach upon so unlawful a Pretence. These Scruples being rais'd I begun to consider the Difference between the Catholics and Us, and Examined them as well as I could by the Holy Scripture: which I do not pretend to be able to understand, yet there are some things I found so easy, that I cannot but wonder I had been so long without finding them out: as the Real Presence in the Blessed Sacrament, the Infallibility of the Church, Confession and Praying for the Dead. After this I spoke severally to Two of the best Bishops we have in England, who both told me, there were many things in the Roman Church, which (it were very much to be wish'd) we had kept; As Confession, which was, no doubt, Commanded by God; That praying for the Dead was one of the Ancient things in Christianity: That for their parts, they did it daily, tho' they would not own it. And afterwards, pressing one of them very much upon the other points, he told me, That if he had been bred a Catholic, he would not change his Religion, but that being of another Church, wherein, he was sure, were all things necessary for salvation, he thought it very ill to give that Scandal, as to leave that Church, wherein he had receiv'd his Baptism.

All these Discourses did but add more to the Desire I had to be a Catholic, and gave me the most terrible agonies in the world, within myself. For all this, fearing to be rash in the Matter of that Weight, I did all I could to satisfy myself, made it my daily Prayer to God to settle me in the right, and so went on Christmas-day to receive in the King's Chapel *God's answer*: after which, I was more troubled than ever, and could never be in quiet till I had told my desire to a Catholic; who brought a Priest to me, and that was the First I ever did Converse with, upon my Word. The more I spoke to him, the more I was Confirm'd in my Design; and as it is impossible for me to doubt of the words of our Blessed Saviour, who says the Holy Sacrament is His Body and Blood; so I cannot believe, that He who is the Author of all Truth, and who had promis'd to be With His Church to the End of the World,

would permit them to give that Holy Mystery to the Laity but in one Kind, if it were not lawful so to do.

I am not able, or if I were, would I enter into Disputes with any Body: I only in short say this for the changing of my Religion, which I take God to Witness I would never have done, if I had thought it possible to Save my Soul otherwise; I think I need not say it is any interest in this World, leads me to it, It will be plain enough to everybody, that I must lose all my Friends and Credit I have here by it, and have very well weighed Which I could best part with, my share in this World, or the next; I thank God I found no difficulty in the Choice.

My only Prayer, is That the poor Catholics of this Nation may not suffer for my being of their Religion; that God would but give me Patience to bear them, and then send me my Afflictions in this World, so I may enjoy a Blessed Eternity hereafter.

St. James's Aug 20. 1670

Trying not to be narcissistic, my own experience partly mirrors that of Anne Hyde. I converted only three years ago in my late sixties, but like her I would never have believed it possible that one day I would become a Catholic; so I wrote to my uncle with false pride but respectfully (he had converted a few months before death – probably the first in the family for 500 years) that I would always remain Protestant. After I converted, a close female relation exclaimed, disbelievingly as though it was the worst thing one could do: "A Catholic! A Catholic!"

Anne Hyde owed her Blessing wholly to Almighty God; I owe mine wholly to Him, naturally, and to the prayers of my Catholic wife and the many priests (mostly traditional) and to Catholic friends who so impressed me over the years, prayers I did not ask for!

She read Doctor Heylyn's book on the Reformation. Although an Anglican, I always had distaste for Henry VIII (his wanton destruction of the monasteries and convents for lust, pique, power, and gain), and at university I thought I was clever to write a thesis in defence of the indefensible: *In Defence of Bloody Mary*, the Catholic daughter of Henry's lawful wife Catherine of Aragon; Queen Mary tried to restore Catholicism in England, but the tide had turned.

Anne Hyde could not *think the Holy Ghost could ever be in such Counsels* as the Reformation. I, who as a student thought roly-poly John XXIII wonderful to bring the backward-thinking Catholic world into the 20th Century, took long



Anne Hyde

to realize the disastrous (no other word) moral and bad-practical fall-out from the so-called ecumenical council called Vatican II, and now cannot think that the Holy Spirit could ever have been in such a council.

Her *Discourses* with two Protestant Bishops, and her reading of the Scriptures, gave her *the most terrible agonies in the world* whether to convert or not. So she went to talk with a priest, and from then on her agonies were answered by certainty of action.

My experience was different; I experienced no agonies whether to convert or not (it was not the polarized 17th Century), rather a dawning of the path I had to take for my poor soul, and a wanting to stand up and be counted against our morally deteriorating secular world. My concerns related to continuing sinning like sporadic volcanic eruptions, increasing not lessening it seemed! (Satan's attacks, said my wife); this led to feelings of hypocrisy and unworthiness, to fears over having to make a full Confession of a life-time of sins, and to two postponements of the entry date into the Church.

Anne Hyde's courage was enormous given her world hostile to "Popery and Papism". She does not say, but she may well have been interiorly inspired by the martyrdoms of Thomas More, John Fisher and all the English Martyrs. She had the advantage of a Catholic world united in its beautiful reverential liturgy and the Tradition; and I had the advantage of the Marian apparitions of the last two centuries, was inspired by many of the Catholic saints, and took good notice of the courage of John Henry Newman. ■

If There Are No Souls in Hell, Why Did Christ Sweat Blood?

By Robert J. Siscoe

In the Garden of Gethsemane, our Lord experienced a suffering so great, that three times He petitioned His Father to let it pass from Him. So intense was the distress and agony caused by this trial, that, for a time, our Lord's human will was in conflict with His Divine Will. This cross was so great, and the pain and sorrow so intense, that it caused Him to sweat blood, yet the petition He made to His Father was not granted.

What was this chalice that our Lord was experiencing? Was it the foreknowledge of the suffering and death He was about to undergo for the Redemption of man? Is this the chalice He asked His Father to take away? If so, it would indicate that our Lord's natural fear of suffering was, at least momentarily, greater than His supernatural love for those for whom He came to redeem. And if our Lord was referring to His coming Passion as the chalice He asked His Father to take away, what are we to make of the words addressed to Peter only a few minutes later: "Put up again thy sword into its place... Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled... (Matthew 26:54-55)? Since our Lord told Peter His Father would send more than twelve legions of angels to deliver Him if he asked, the chalice spoken of in the Garden must have referred to something else.

In *The Mystical City of God*, Venerable Mary of Agreda explained the nature of the suffering our Lord endured in the Garden, as well as the hidden meaning of His prayer to the Eternal Father. She explained that the chalice was not the natural fear of suffering and dying for the sins of man. This was, after all, the very purpose of the Incarnation; and Our Lord would have willingly suffered and



died over again for each soul if that was the price that Divine Justice demanded. What caused our Lord the bitter agony in the Garden was suffering for the sins of the damned – those who would be lost in spite of what He was about to undergo on their behalf. Venerable Mary of Agreda wrote: "Though to die for His friends and for the predestined was pleasing to Him and longingly desired by our Savior; yet to die for the reprobate was indeed bitter and painful" since "the impelling motive for accepting the pains of death was

wanting". Adding to this agony was the further realization that His suffering for the sins of the damned would actually end in their greater chastisement. "This chalice then was so bitter for Christ our Lord" wrote Mary of Agreda, "because He knew that His drinking it would not only be without fruit for the reprobate, but would ... rebound to their greater chastisement and pain on account of their despising it."

It should be clarified, that the prayer of Christ in the Garden, "let this chalice pass from Me", was not a petition to His Father that His Passion and Death would not objectively satisfy Divine Justice for the sins of all men. It concerned the hidden predestination of mankind. His prayer was that all men would correspond with grace and thereby be saved; that His Sacrifice and death would not only satisfy Divine Justice for the sins of all men, but would be subjectively applied to all men and bring about their salvation. "He pleaded" continued Mary of Agreda, "that as His Redemption would be superabundant for all, that therefore it should be applied to all in such a way as to make all, if possible, profit by it in an efficacious manner; and if this was not possible, He would resign Himself to the will of His Eternal Father".

She went on to explain the conflict

that arose within our Lord at this time – the conflict between His Divine foreknowledge of the damnation of so many, and His infinite love for men and the desire for the salvation of all. She wrote:

According to our way of understanding, there was a contention or altercation between the most sacred humanity and the Divinity of Christ. For this humanity, in its intense love for men who were of His own nature, desired that all should attain eternal salvation through His Passion; while His Divinity, in its secret and high judgments... and in its Divine equity could not concede its blessings to those who so much despised them, and who, of their own free will, made themselves unworthy of eternal life by repelling the kind intentions of Him who procured and offered it for them. From this conflict arose the agony of Christ, in which He prayed so long and in which He appealed so earnestly to the power and majesty of His omnipotent and Eternal Father."

This agony of Christ our Savior grew in proportion to the greatness of His charity and the certainty of His knowledge that men would persist in neglecting to profit by His Passion and Death. His agony increased to such an extent, that great drops of bloody sweat were pressed from Him, which flowed to the very earth. (1) Page 480-482).

Venerable Mary of Agreda further explained that this internal conflict is what caused our Lord to utter those mysterious words of Psalm 21 from the cross – "My God, My God, why hast thou forsaken Me". These words sprung from our Lord's knowledge that, in spite of what He was enduring for the sins of all men (2 Cor. 5:15), His thirst for souls (John 19:38) would not be satisfied by the salvation of all those for whom He was giving His life. Hence, by these words of our Lord on the cross, He "lovingly complained of His being deprived of the salvation of a part of the human race" (Pg 682).

Let us correspond to grace now, while there is still time, and strive to be numbered amongst those for whom our Lord willingly and gladly suffered; and not amongst the reprobate who caused our Lord such intense agony during His Passion, since, in dying for their sins, "the impelling motive for accepting the pains of death was wanting". ■

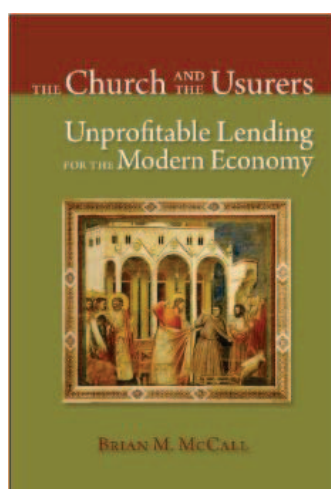
Footnotes:

- 1) *Mystical City of God*, Ven. Mary of Agreda, Vol. III, pg 480-482
- 2) *Ibid*. Pg 682

The Church and the Usurers:

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by **Brian M. McCall**



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To Believe a Lie

S. Potts/Continued from Page 1

first thing they denied was the existence of Adam and Eve. The “creation story,” as they call it, was too much to swallow. They refused to see the Omnipotent Hand of God in the creation of one man and one woman, from whom all people would be born.¹

Following the materialists, they clung instead to the grotesquerie of man’s upward ascent from the ape in a progression of hideous creatures of their own imagination. They declared that some family of apes called *hylobatidae* split into *hominidae*—as if that explained anything at all. They came up with neo-Latin names to deceive and impress: *Australopithecus*, *Homo erectus*, *Homo Heidelbergensis*, *Homo rhodesiensis*, *Homo denisova*, and finally, the familiar, *Homo neanderthalensis*—the Neanderthal.

They presented those creatures of their imagination as scientific fact. It didn’t matter that they had no more ‘evidence’ than a jawbone here, a skull, there, and various bone fragments that they labelled and pronounced *pre-human*.

They spun their fairy tales from fossils and taught polygenesis as truth.

But look what happens when you start with a false premise. The logic can be unassailable, but the conclusions are still false. The lie grows more blatant and the thought disorder more severe with every assertion. Let’s follow the line of reasoning in the usual *if...then...form*.

If Adam and Eve weren’t real, the Faith gets ripped to shreds. There would be no Original Sin and, therefore, no need of Redemption. If there was no Redemption, there was no Redeemer. If there was no Redeemer, then there was no such thing as salvation. If there is no salvation, heaven, hell, and purgatory are simply mental constructs. Did God even exist?

It was pretty bleak, no religion at all. They needed to come up with a new spirituality, a new theology, fit for the superior post-modern mind. Something to fill the emptiness. They believed themselves Christians, after all. There was such a thing as spirit. It just had to be reinterpreted and made new again.

It didn’t take them long to find a champion.

He was Fr. Teilhard de Chardin, the Jesuit priest-paleontologist. In 1917, he wrote *Le prêtre*, (*The Priest*), laying the theological foundation of a substitute faith. The New Religion has one principal doctrine, from which all his errors flow: The universe is evolving from matter to Humanity and Humanity is evolving into Christ.

The book wasn’t published. His superiors forbade it, but mimeographed copies circulated among the intelligentsia, taking hold of jaded minds, minds tired of the Reality of the Catholic Faith, bored with her teaching, disdainful of the certainty of her pronouncements.

The pedants loved the new ideas. They

¹ Recent research has demonstrated that all human beings descend from one mother. And the truth is right there in the book of Genesis: Eve’s name means, after all, the *Mother of the All the Living*. But that’s another article.



Berthe-Adele Teilhard de Chardin. Father Teilhard de Chardin’s mother, who was the great grandniece of Francois-Marie Arouet, the Jesuit-educated Enlightenment thinker and Catholic basher known to history as Voltaire

were thrilled with the “new spirituality.” Subsequently, everything would be examined through this distorted lens. Nothing would, could ever be the same again.

A new spirit, born of speculative evolutionism and the worship of science, had been let loose. The underground circulation continued unabated. Teilhard died, but in 1957, another of his books, *Le phénomène humain*, was published in France. It was more deeply philosophical, more tendentious in its assertions

Three years later, in 1960, all hell broke loose. The English edition of *The Phenomenon of Man*, was published, followed by *The Divine Milieu*.

The ideas he developed were bizarre. There were all sorts of strange new words like noetic and noosphere, anthropogenesis and hominization. To Teilhard, there was no separate supernatural realm. Everyone and everything were involved in the “transformation of consciousness.”

Listen to his words on the nature of Nature: It is a “benevolent universe evolving in the unconditional love of a benevolent and all-forgiving God.”

So God sets no conditions?² He forgives

² It sounds like the concept of “unconditional positive regard” developed later by Carl Rogers, father of the Humanistic School of Psychology.



everything and everybody? Both here and in Eternity? Does He not judge?

I read closer. How can the *universe* be benevolent?

For this the Teilhardians have an answer. It’s not just matter, you see. Not at all. There is no distinction between matter and spirit. The universe is alive, evolving, transforming until someday, the whole beautiful thing will be Christ.

Come on. Are these people serious? Rocks and minerals and inert gasses are going to be Christ?

Totally awesome, dude!

They go on. The living universe will be divinized. We will all together, not singly, not individually, but indivisibly reach the Omega Point.

And what is that?

Christ.

Not Jesus of Nazareth. Oh, no. The Cosmic Christ. *Christ is huge*, they say. *He is a continually evolving being as big as the universe*.

There was no condemnation from Rome. The *Monitum* disappeared. Teilhard slipped by the authorities by writing as a “scientist,” and not a theologian or even a philosopher. It was like Galileo all over again, and I guess they didn’t want to look stupid in the eyes of the world.

So the ideas spread. The Spirit of Darkness flew over the Vatican.

It was a new philosophy, a new religion for intellectuals, those tired of doctrine and rules, those who sought the transformation of humanity. Like some sort of mystical avatar pointing the way to divinization, they prided themselves on being forerunners of a New Creation.

Lest anyone notice and protest, Henri (Cardinal!) de Lubac reassured the devotees: “We need not concern ourselves with a number of detractors of Teilhard in whom emotion has blurred intelligence.”

So, people, protest all you want, you’re not thinking rationally. You’ve been overcome by emotion. You’re just dumb.

The Teilhardians pushed on. In 2009, Vatican spokesman, Fr. Federico Lombardi, was reported to have said with obvious satisfaction, if not triumphant glee: “By now, no one would dream of saying that Teilhard is a heterodox author who shouldn’t be studied.”

Sorry, Father. I not only dream of saying it, I will shout it from the housetops. Teilhard de Chardin is not just “heterodox.” He has undermined Catholic philosophy and theology. He is not some misunderstood paleontologist, nor is he a doctor of the Church on the level of St. Thomas Aquinas as some boldly profess.

Not at all. This Jesuit—exiled for a time to China and forbidden to publish by superiors who still professed the Catholic Faith—is an arch-heresiarch, the founder of a false religion, spiritual father of the New Age.

There’s no “hermeneutics of continuity” here. His are the lies beneath the ambiguities which plague us now.

Teilhard teaches that the universe is becoming Christ. The apostasy is blatant. The *diabolical disorientation* is manifest. The air is torn with the cry of the Serpent who proclaims again what he promised Eve in the Garden of Eden: *Ye shall be as gods*.

But he can roar all he wants. We won’t listen.

As St. Paul tells us: “Therefore God shall send them the operation of error, to believe lying, that all may be judged who have not believed the truth but have consented to iniquity. But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you first fruits unto salvation, in sanctification of the spirit and truth.”³

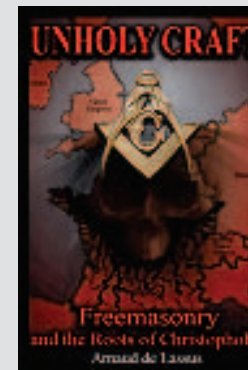
And now we also have the promise of the Blessed Mother: But in the end, my Immaculate Heart will triumph...

Make no mistake, God will have the last word. ■

³ 2 Thessalonians 2 11-13.

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.”

Anthony S. Fraser, Editor, *Apropos*, Scotland

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“Free Individual Conscience” Isn’t Getting the Job Done

P. Brennan/Continued from Page 1

and “the state” are not the same thing. As Pope Gelasius I famously wrote to the emperor Anastasius in the year 494, “two powers there are, august Emperor, by which this world is chiefly ruled, namely, the sacred authority of the priests and the royal power.”

Two there are--this much is clear as a matter of Christian doctrine: The Church is Christ continued in the world, and no such thing can be predicated of what we refer to as “the state,” whatever its worldly pretensions. After all, civil polities existed and flourished in some respects -- and were well, if incompletely, theorized -- long before the Church was founded at Pentecost. In sum, neither Church nor state can be reduced to the other without denaturing both.

But what, then, having distinguished between Church and state, is the proper relation between the two things? Before we try to answer this question, we should note that the question is begged if we assume that the state’s *performance* is definitive. Yes, the state will need to take legal positions with respect to the Church (just as the Church will need to take legal positions with respect to the state), but the fact that the Church and the state are not the same thing entails that state action must be measured by its justice vis-à-vis the Church. If this sounds surprising, part of the explanation would be that the U.S. Constitution is of course silent about the fact of the Church. And, for that matter, the Constitution, with the negligible exception of its dating clause, is silent with respect to God. When asked about the Constitution’s failure to mention almighty God, Alexander Hamilton is reported to have quipped: “I declare, we forgot it!” As legal historian John Witte writes, “[t]he ‘Godless Constitution’ has been both celebrated and lamented ever since.” I count myself among the lamenters. Forgetfulness of God is not a laughing matter.

Constitutions, *whatever* their drafters cause them to declare about their own legal supremacy, amount to no more than human artifacts that can, *and must*, be measured against the facts, one of which is the Church. The Church and her rights limit the state and its rights. Rights can be violated, however. Today, to cut to the chase, one detects in the claims that enjoy the greatest currency a ballooning absolutism on behalf of the state, and correlatively -- because this is a zero-sum game -- an underappreciated recognition that the state’s bloating of itself is necessarily at the price of the Church.

Let me underscore this. The increase of the state at the expense of the Church works an injustice, for as a matter of right the Church is not whatever happens to get left over once the state exhausts its energies spreading its wings, exerting its will, and, for example, making life-blocking pharmaceuticals universally available. The Church exists for the divine purpose, among others, of subordinating or, if you will, relativizing, the state. The Church’s claim on behalf of herself is radical in the extreme, to be sure, but any attempt to domesticate it is destined to denature

the Church. It is part and parcel of the contemporary socio-political problematic that the Church, in order to defend the rights that pertain to her own unique nature, must first defend the proposition that things, both natural and supernatural, have natures at all.

Taking a step back for the sake of perspective, what preceded the modern nation-state is what we refer to as Christendom, and it was the defining feature of Christian commonwealth that the two -- the Church and the civil ruling authority -- were, in countless historically contingent and always imperfect ways, united. John of Salisbury communicated the normative relationship with the metaphor of the union of soul and body: The Church ensouled the body politic, and that ensoulment was life-giving.

The removal of the *human* soul from the *human* body is the literal definition of death, but removal of another sort of soul from a different sort of body is exactly what many modern nation-builders undertook *on principle*, that is, to remove the Church from the state. In the familiar idiom, the novel ideal is “the separation of Church and state,” perhaps even with a Jeffersonian “wall” erected between the two for good measure, on the theory, perhaps, that good fences make good neighbors. But notice that it is the state that’s erecting the wall, and doing so, by no means surprisingly, on its own terms. One risks the sin of political incorrectness -- but one emphatically does not commit the intellectual error of conflation or elision -- by questioning the ideal of separation of Church and state. Why can’t the two try to work together? Why *shouldn’t* Church and state cooperate for the common good?

The First Amendment forbids it, you may reply. But, as I have already suggested, constitutions, even our own, may be wrong, as when they fail to honor God-given rights. Another possible reply, which I hear from people I respect, is that separation is good for the liberty of the Church. Perhaps, but my present concern is the need to limit the state. This concern is not an idle one.

Consider that today, central constitutional doctrines protect individuals against “dignitary” or “physic” harms, and assure classes of people that they are not “outsiders” or “lesser members of the political community.” These judge-made constitutional guarantees form the legal basis for not limiting marriage to opposite-sex unions. As constitutional scholar Steven D. Smith has written, “secular egalitarianism is like Christianity and Christendom (and *unlike* classical paganism) in that it is not content to regulate outward conduct but instead seeks to penetrate into hearts and minds. After all,” Smith continues, “secular egalitarians favor ‘equal concern and respect,’ and concern and respect are matters not just of external behavior but of internal attitudes, intentions, beliefs, and understandings. Naturally, therefore, the proponents of equal respect are concerned with purifying the beliefs and motives of government officials, and citizens, and also with assuring

citizens not merely that they will be *justly treated* but that they are *equally respected*.” Constitutionally mandated legal recognition of same-sex marriage is one consequence of the creeping statist absolutism described by Smith. Another, the icing on the wedding cake, as it were, is the requirement that photographers not refuse to photograph same-sex marriage ceremonies. The case is called *Elane Photography*, and as one of the judges of the New Mexico Supreme Court wrote in concurrence: The photographers in question “now are compelled by law to compromise the very religious beliefs that inspire their lives,” adding “it is the price of citizenship.” The U.S. Supreme Court recently declined to review the case. “[T]he price of citizenship” mentality received support just this past week in Justice Elena Kagan’s dissent in the Supreme Court’s 5-4 decision in *Town of Greece*, a case involving so-called legislative prayer: “When a citizen stands before her government, whether to perform a service or request a benefit, her religious beliefs do not enter into the picture....They all participate in the business of government not as Christians, Jews, Muslims (and more), but only as Americans—none of them different from any other for that civic purpose....In this country, when citizens go before the government, they go not as Christians or Muslims or Jews (or what have you), but just as Americans (or here, as Grecians). That is what it means to be an equal citizen, irrespective of religion.... When the citizens of this country approach their government, they do so only as Americans, not as members of one faith or another.”

On Justice Kagan’s view, the price of citizenship in this Republic has expanded from constitutionally-compelled *social* agnosticism to constitutionally-compelled *selective individual* agnosticism.

Something has gone seriously wrong, and it is summed up in the title of a recent book by influential University of Chicago law professor Brian Leiter: *Why Tolerate Religion?* (Princeton University Press, 2013). Why indeed? I confess to having a certain sympathy with Professor Leiter’s inquiry, because today “religion” is often understood in law to amount to no more than acting on one’s (sincerely held?) beliefs or, as it is sometimes called, “conscience.” Religion, however, is a component of the virtue of justice, that is, of what man owes to God. But if we do not, as a constitutional matter, acknowledge God, what then of religion? All that is left is pointless “liberty.” But, as John Garvey reminded us in his book *What Are Freedoms For?*, liberties are protected because they have a point. Today, if our project is to defend religious liberty, as our Bishops insist that it be, it must be by recovering in the collective consciousness the point of it -- a requirement of justice, not a mere act of self-assertion. Is the return from pointless liberty to justice even conceivable in this day and age?

That great enthusiast of the First Amendment, Father John Courtney Murray, S.J., once wrote that “[t]he key to the whole new political edifice [of modernity] was the freedom of

individual conscience. Here precisely lies the newness of the modern experiment. A great act of trust was made. The trust was that the free individual conscience would effectively mediate the moral imperatives of the transcendental order of justice. . . . The only sovereign spiritual authority would be the conscience of the free man.”

How has the “great act of trust” worked out so far? The proof is in the pudding: Constitutionally compelled recognition of same-sex “marriage” and legal duties to photograph the same, for example. The “free individual conscience” isn’t getting the job done. When is the last time “the moral imperatives of the transcendental order of justice” got a hearing in the halls of power? The suggestion of such a thing is regrettably risible.

Meanwhile, the further the common morality strays from the morality of believers as taught by the Church, the less opportunity there will be for the Church to be the Church and for believers to practice their religion. Christians and others of good will today busy themselves and their lawyers by asking for legislative exemptions from laws of general applicability, but make no mistake about it: The success of such strategy will at best result in believers’ resembling carefully caged circus animals. I respectfully disagree with Timothy Cardinal Dolan’s demurrer that all the Church asks is to be let alone. The Church exists to correct and transform the culture, not merely to offer a bomb shelter to the wounded in a crumbling and corrupting culture that the Church has forsaken in favor of an “act of trust” that was destined to disappoint.

What are we to do? I submit (in the words of M-D Philippe) that “only insofar as he recognizes his Creator’s sovereign rights over him can man fully recognize his own nature. If he does not discover God, and does not recognize God’s rights, but looks at himself as his own master, he fails to discover the source and object of his being, and then he is like a traveler who has lost his way, knowing neither where he comes from nor where he is going.”

It falls to us to justify the “great act of trust,” if it can be justified at all. The removal of the soul from the body is the literal definition of death, and in the case of the body politic in question, our own, the death seems to be a long, slow, and painful one. Things could have been otherwise, and they may yet be, if only we would give full scope to the supernatural. ■

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Walking After Midnight

By Timothy J Cullen

“I go out walking after midnight /
Out in the moonlight...”

(Patsy Cline: 1957)¹

Once upon a time in the West, going out “walkin’ after midnight” was an activity not fraught with danger, as today in many places it is. Back when country singer Patsy Cline debuted the song on the *Arthur Godfrey’s Talent Scouts* television show, the West was a different place, one in which someone could sing “I walk for miles along the highway” and it was a perfectly plausible possibility. Today? If the highway hiker is fortunate enough not to be assaulted, the possibility of the police making a vagrancy arrest is also a clear and present danger. Trust and neighborliness have gone the way of automobiles with large tail fins. Nevertheless, there still exist places where a midnight ramble is no more dangerous than the proverbial “walk in the park”; no, wait, scratch the walk in the park, which is almost certainly locked after dark; let’s make that “no more dangerous than... than... walking ten laps around the house with the door locked!” There!

This writer is fortunate enough to live in such a place and has been known to take an occasional nocturnal stroll along the one paved road that passes for our “highway” here. Once he reaches the corner of our quiet lane, a turn to the north leads toward our small chapel (*el Oratorio*), but the sanctuary lamp is no longer lit and even here the doors are locked; if one wishes to say a nocturnal prayer, one does so while “walking after midnight out in the starlight”² knowing that one is not alone, though the Presence is no longer in the building.

Elsewhere, in the big cities that have become the magnet for the populations of the un-Churched West, the midnight rambles are drunks staggering along cracked and filthy sidewalks, prostitutes “on the stroll,” predators prowling for the unwary, the lost (in nearly every sense of the word) wandering aimlessly, victims of directionless lives that have lost the Pole Star once provided by the Faith and the Church. One thanks God for one’s own good fortune and prays for the light of faith to somehow enter those disordered lives and lead them along the path that leads to endless light.

Here in the small rural villages, a similar disorientation has begun to take hold, but not to the degree that threatens the peace of an after-midnight stroll.

Midnight, also known as “the witching hour”, is rich in symbolic connotation and referents derived therefrom. It is almost always associated in the popular imagination with haunting and doom, danger and finality. In God’s sight, however, it is meaningless, because

¹ Hecht, Donn & Block, Alan, “Walkin’ After Midnight” (1957), sung by Patsy Cline, née Virginia Patterson Hensley (1932-1963).
² *Ibid.*



Patsy Cline

God’s sight is a “vision” beyond time and space, a “vision” that does not correspond to the Omniscient and therefore is easily demystified by one who *knows* that “God’s Time” is *always now*, independent of His creatures’ superstitions and imaginings, a “time” that is timeless and eternal and while not within the limited cognitive grasp of His creatures is nevertheless at times intuitively recognizable, if only for one of our “moments” in what we perceive as a linear progression of “moments” that is in fact an integral and eternal *now*.

God *IS*, as He revealed. God has no “midnight”; sequential time is the province and condition of the fallen, not of the Eternal. Christ walks among us at *all* hours, save that He walks unseen by most. Sometimes, walking alone after midnight, one can catch a glimpse of Him, keeping watch in a home with a light still burning, one in which an anxious parent is caring for a sick child, or an anxious child is caring for an elderly parent without benefit of the prayers and consolation of clergy, as once would have been the case in a time that fades ever further into the darkness of a world that seems to have gone dark at all hours of the day; nevertheless, He is there for those who have eyes to see.

One walks on, meditating upon the mystery of our fallen selves and fallen world, wondering why when the solution is at hand we seem to have chosen to ignore it, to deform it, to reject it out of hand; how, one asks, could it have come to this?

Starlight, moonlight... nevertheless the night seems deep and dark, deepening and darkening with every step we as fallen creatures seem to be taking. “*Veni Sancte Spiritus* (Come, Holy Spirit!)” the wayfarer wishes to cry out. These are the first words of what is known as the “Golden Sequence”, as prescribed in the Roman Liturgy for the Masses of Pentecost and its octave, exclusive of the following Sunday, as prescribed in the *Missale Romanum* published in 1570 following the Council of Trent (1545-63). This writer is well familiar

with it as set to music, fortunate to have it sung in compositions dating from the Renaissance to the present day by composers such as Dunstable, Dufay, Byrd, Dufay, Willaert, Victoria, Palestrina, Lassus, Josquin and the still-living Morten Lauridsen (born 1943), without question one of the greatest choral composers still creating masterworks that should be in the musical library of anyone who appreciates choral music that borders on the mystical in its power to move the soul.

The text of this work merits reproduction in full, both in its original Latin and English translation, which for ease of understanding is here reproduced:

Come, Holy Spirit,
send forth the heavenly
radiance of your light.
Come, father of the poor,
come, giver of gifts,
come, light of the heart.
Greatest comforter,
sweet guest of the soul,
sweet consolation.
In labor, rest,
in heat, temperance,
in tears, solace.
O most blessed light,
fill the inmost heart
of your faithful.
Without your grace,
there is nothing in us,
nothing that is not harmful.
Cleanse that which is unclean,
water that which is dry,
heal that which is wounded.
Bend that which is inflexible,
fire that which is chilled,
correct what goes astray.
Give to your faithful,
those who trust in you,
the sevenfold gifts.
Grant the reward of virtue,
grant the deliverance of salvation,
grant eternal joy.³

The “midnight rambler” would do well to meditate, memorize and contemplate this marvelous outcry to the Holy Spirit in these troubled times. Nocturnal perambulations are made much sweeter with these words fixed in the mind, whatever might be one’s station in life.

Many readers may be familiar with what is referred to in popular culture as the “Doomsday Clock,” an imaginary indicator of what is considered to be “a universally-recognized symbolic clock face, representing an ominous oscillating countdown to possible technology-related global catastrophe”.⁴ Begun in 1947 as an analogy indicating the threat of nuclear war (it was begun at seven minutes to midnight), the “clock”, now altered since 2007 to reflect perceived threats such as still-debatable “climate change”, has been reset (as of 14 Jan. 2014) to five minutes before midnight: Oh, horrors! As *Remnant* readers well

³ https://en.wikipedia.org/wiki/Veni_Sancte_Spiritus
⁴ https://en.wikipedia.org/wiki/Doomsday_Clock

know, the world grew far closer to eternal doomsday round about October 1962 with the opening of the Second Vatican Council, coincident with the Cuban Missile Crisis, a political event that very nearly led to the feared worldwide nuclear war postulated by the very scientists whose work made it possible.

Is “midnight” growing still closer? Is that a rhetorical question? A look-about in the clear light of day should be sufficient to answer both of the preceding questions.

The enemies—declared and at-least-openly-undeclared—of Christendom are not simply inside the gates: they now *control* the gates and much else as well, given the failure of the Church to construct the “city upon the hill” dreamt of by St. Augustine. The Church is divine in her supernatural mission, but all-too-human in her earthly administration, as history has shown. Read again the words of the Sequence quoted above and ask yourself to what degree God’s Church has failed Him and to what degree it fails Him now. “Midnight” is well-nigh upon fallen humankind, and should it toll during one’s lifetime, baring the Apocalypse, one may find oneself “walking after midnight” in more ways than one.

When this writer sets out for one of his “after midnight” perambulations about his peaceful parish, he puts such considerations out of mind, preferring to ponder his nearing approach to the Judgment Seat and how he will be judged with respect to the life he has lived and continues to live so long as God grants him breath. He thinks of his newborn grandson asleep in his crib, of his adult children whom he himself has raised and who now bear the responsibility to raise children of their own, of how he himself is God’s child and to what degree he has stayed true to the dictates of his Father in spite of the slings and arrows of secular life. And he also takes the time to look above his weary head and glory in God’s Creation in the heavens, thus making “walking after midnight” a delight.

He thinks back upon the lyrics of a “pop” song of his early youth, transmuting the dross into something golden: “I’m always walking after midnight searching for you/I walk for miles along the highway/ Well that’s just my way of saying I love you/I’m always walking after midnight searching for you”⁵. The “You” in this case isn’t some teenaged sweetie: the “You” is God.

God awaits you at any time of the day or night. Sometimes, however, He awaits the encounter in the deepest dark of night, when all worldly distractions have been stripped away and you are ready for Him to meet with you. That “night” can be literal or figurative, but be it at the crack of dawn or after midnight, He awaits you.

Take that “walk after midnight” and find out for yourself. ■

⁵ See note 1, *supra*.

Evolution and the Immaculate Conception

By Mark Alessio

“When you come to a fork in the road take it”

(Yogi Berra)

The staff writers for the “Make It Up As You Go Along Science,” more popularly known as the Theory of Evolution, are at it again. An Associated Press newsflash, buried in the pages of the New Daily News (Oct. 26, 1999), reported: “Neanderthals and modern humans may have co-existed in Central Europe for thousands of years, possibly even mating, according to new radiocarbon dating of bone from a cave in Croatia.” “May have?” “Possibly?” Well why not? Aren’t these proponents of evolution merely adding another chapter to one of the great dramas of the twentieth century: “The Story of...LIFE!” To be sure, there’s an element of high romance to it. Many people are moved by the sight of a thousand-year old cathedral or the remains of a building from ancient Rome. The image of an earth that is millions of years old, and that is going through its cycles, witnessing the rise and fall of species until, at long last, “humanity” crawls into the picture...IS quite a canvas upon which this story of life unfolds.

And the romance is played up in the museum dioramas. There, frozen behind polished glass, we see the sculptured figures of our primitive “ancestors,” pensive, simian-like creatures staring into fires...thinking “possibly” about the wheel or tools, or how to ferment beer? The backgrounds to these tableaux depict the endless primeval plain, maybe dotted with roving herds of soaring birds, and a sunset gilding the clouds with a burnished glow. The caveman has worked hard all day, and we are given the chance to share a bit of his early-evening “quality-time.” You’d never think that the scene, that the very facial features of the main characters in the scene, was derived not from primitive sketches, but from bits and pieces of anatomy. “Nebraska Man,” given a pedigree of being half-human, half-animal, was deduced from one tooth, a tooth which was later found to have come from a wild pig.; Tielhard de Chardin’s “Piltdown Man” was dreamed up from two different sections of skull (one human, one animal), and a tooth discovered eight months later.

It is this Diorama Mentality that keeps so many people loyal to the idea of evolution, as pieces of jawbone, thighbone or a stray molar are transformed into “Fred Flintstone,” “Alley Oop,” the characters from the “B.C.” comic strip, or the Three Stooges-like protagonists from the film, Quest for Fire.

The Associated Press article quoted above was headed, An Evolutionary Twist to Mating. Yet back in 1981, Wallace Johnson, in his book EVOLUTION?, wrote: “There was evidence indicating that Neanderthal

Man had intermarried with modern-type man.” Although the “mixed-marriage scenario suggested by the Associated Press adds a bit of “Romeo and Juliet” drama to the relations of Neanderthal and modern humans, surely tickling the fancies of the evolution’s supporters, Mr. Johnson bursts this bubble and brings the matter back down to earth:

To cap it all, in 1929 Professor Sergi proved that Neanderthal Man walked perfectly upright; as upright as any of us today. He could have stood to attention for any prehistoric Sergeant. Pictures and statues representing Neanderthal as a shambling brute are the artist’s own work. The artist can do anything. He can make Neanderthal look like a brute or a philosopher; it all depends upon the artist. Neanderthal man was a hunter and a nomad who used caves. But you can be sure that he was just another race of homo sapiens, your brother, a real man with a soul to save.

The Diorama Mentality, enchanted by the painted skies and wax features before it, stops short at outward appearances. The graduated “evolutionary timeline” charts, encountered often in museum displays, textbooks and TV documentaries, appear “scientific.” In these drawings, we see the figures grow change, launching themselves into ever more upright stances as their features become more regular, more “modern.” The progression seems logical, for “the artist can do anything.”

At the risk of sounding like Rod Sterling, there is another dimension to the “Story of Life.” It reaches beyond the visual, beyond the measurable. It’s a living landscape, for its boundaries are people: Adam, Eve, the blessed Virgin and Our Lord. These four individuals, like the cherubim with flaming swords guarding Paradise, stand sentry in defense of the Truth about the “Story of Life.” To ponder man’s origins and nature is to come up against each of these figures in turn.

Although today one finds in different “religions” some opposition to the “theories” of evolution, it is not at all rare to encounter “Catholic evolutionists,” operating on the theory that, as long as God can be “plugged into” the evolutionary schema, then all is well with the system. The only way this works, of course, is to ignore completely God’s own pronouncements concerning Creation and the Fall.

Paradoxically, the only way to plug God “into” evolution is to make sure He is kept firmly out of the picture.

GOD THE CREATOR...LEAVING THINGS UNFINISHED!

The basic evolutionary dogmas are summed up in an article which appeared in *The Humanist* (Jan./Feb. 1977):

For many years it has been well established scientifically that all

known forms of life, including human beings, have developed by a lengthy process of evolution. It is also verifiable today that very primitive forms of life, ancestral to all living forms, came into being thousands of millions of years ago. They constitute the trunk of a “tree of life” that, in growing, branched more and more; that is, in some of the later descendants of these earliest living things, in growing more complex, became ever more diverse and increasingly different from one another. Humans and the other highly organized types of today constitute the present twig-end of that tree. The human twig and that of the apes sprang from the same ape-like progenitor branch, (Quoted in Wilbert H. Rusch, *The Argument: Creationism Vs. Evolutionism*)

It is useful to single out the “code phrases” in this type of document. We are told that our suggested primal ancestors “came into being” millions of years ago. They somehow simply came into being. “And God created man to His own image: to the image of God He created him; male and female He created them. And God blessed them.” Not so to the evolutionist.

How can the Catholic evolutionist, who wants to inject God into the mix, explain these verses satisfactorily. It is interesting to note how often Scripture testifies to the singular nature of God the Creator:

“The works of God are perfect, and all His ways are judgments (Deut. 32:4)...He hath made all things good in their time (Eccles. 3:11)

“Thou hast ordered all things in measure, and number and weight (Wis. 11:21) ... He that liveth forever created all things together (Eccles. 18:1).

In Genesis we read that God created the denizens of the oceans “according to their kinds,” that He created every winged fowl “according to its kind.” If God willed to create man, “male and female,” in His image, and to bless him, then why would He have made man anything less than “man”? God took delight in His Creation: “And God saw all the things that He had made, and they were very good.” Are we to accept that God the Creator would view as very good a creature unformed, incomplete, even bestial... let alone single-celled creatures or piles of primal goo? God cannot contradict Himself. If He perceives a thing as “very good”, then it must mirror some of His own perfections. An unformed or rudimentary being does not fit this bill.

A footnote in the Haydock Bible on the creation of man stresses this point:

The image of God in man, is not in the body, but in the soul: which is

a spiritual substance, endued with understanding and free-will...man is possessed of many prerogatives above all other creatures of this visible world; his soul gives him a sort of equality with the Angels; and though his body be taken from the earth, like the brutes, yet even here the beautiful construction, the head erect and looking towards heaven...makes St. Augustine observe, an air of majesty in the human body, which raises man above all terrestrial animals, and beings him in some measure near to the Divinity. As Jesus assumed our human nature, we may assert, that we bear a resemblance to God both in soul and body.

This is not, in fact it cannot be, the credo of the Catholic evolutionist, who must adhere fundamentally to the manifesto already quoted: “The human twig and that of the apes sprang from the same apelike progenitor branch.” The “Creator” of Catholic evolutionism is more mad scientist than loving Father. In Catholic evolutionism, the eventual Incarnation of the Eternal Word plays no part in God’s plan for Creation. Here, the creation of a “first Adam,” destined to be a foreshadowing of Christ, the Second Adam, is irrelevant, as the focal point in history becomes instead natural selection. The secular evolutionist, at least, keeps this process impersonal. The Catholic evolutionist imagines God “lending a hand” now and then, the way someone might pick up a turtle walking towards an open hole, and turn it around...or turn over an insect that has fallen on its back and can’t right itself.

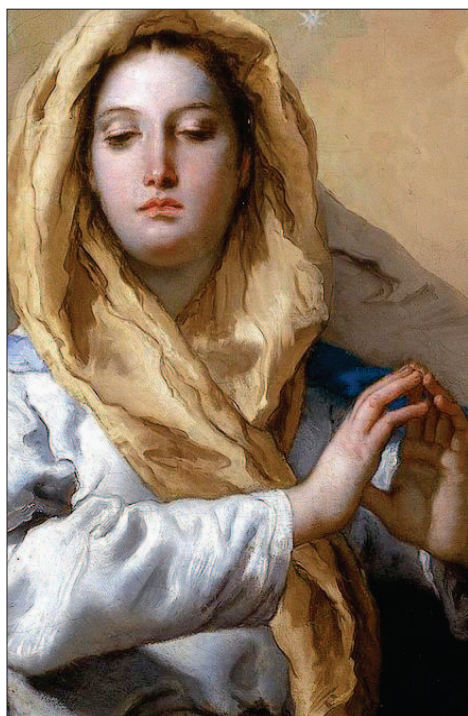
Yet the Scriptures proclaim again and again that God has ordered all things to perfection, and in their proper order and kind. The words are lost to both stripes of evolutionist. The Catholic brand places the Creator before an endless jigsaw-puzzle, staring at the picture for a million years or so, adding a piece or two., staring for another million years. The secular brand denies the puzzle even exists; any apparently “completed” picture happened by accident – like five thousand chimpanzees at typewrites eventually writing the screenplay to *Citizen Kane*.

SOULS ... CAN’T LIVE WITHOUT ‘EM!

The Diorama Mentality, whether found in scientist or layman, is preoccupied with details, the shape of a forehead, or the positioning of flora and fauna in a painted background. It will not face the only thing it should face if it honestly claims to study man: the human soul, as the principle of life. This human soul is called the “rational” soul, distinguishing it from the “vegetative” soul of plants and animals. In Volume I of his *Philosophia Perennis*, Bro. Francis Maluf, M.I.C.M., gives this description of the soul:

The principle of life in a material

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being. The soul is not the cause of life, but it is the principle from which vital activity proceeds in any vegetative, sentient or rational creature. It is the substantial form of the living body.

Our souls are the principles of our intellectual and spiritual lives and, while also exercising the functions of the purely vegetative soul, are substantially different and of a higher order. Animals walk, eat and reproduce. So do human beings. Under the influence of pantheists and New-Agers, this sharing in the particulars of vegetative existence is made to point to a common soul, life-force, world-spirit, whatever. It is a variation on the Diorama Mentality, arrested by purely visual considerations, carried into the realm of the spiritual, with the result that similarity between creatures equals identification with creatures. A rat walks. A man walks. Therefore, someone concludes that men and rodents are essentially the same, or share one “spirit” or “substance.”

Needless to say, this is not Catholic thinking, nor does it make sense in any system. If the soul is the first immaterial principle of life, then it determines the being it animates. The Fifth Lateran Council (1512-170) taught:

For the soul is not only truly, of its own nature, and essentially the form of the human body...but also it is immortal and, corresponding to the number of bodies into which it is infused, is capable of being multiplied in individuals, is actually multiplied, and must be multiplied.

The Council taught that the rational soul is essentially the form of the human body, and it is not a manifestation of some New-Age “world soul”, but is multiplied in individuals. Where a human soul is present, we encounter a human being. Where a vegetative soul is present, we encounter a plant or an animal.

A schema on the *Principal Mysteries of the Faith* which was prepared for the Vatican Council (1859-70, but never actually came up for definition,

is nonetheless useful in providing a summary of Catholic belief concerning the soul:

That man might have dominion over the entire earth, God breathed the breath of life into the body that He formed from the dust of the earth. This was the soul, created from nothing, immaterial, incorruptible, immortal, and gifted with intelligence and free will. This rational soul is essentially different from the human body, but it is truly, of its own nature, and essentially the form of that body, so that together with that body it constitutes human nature truly and really one.

Look at the implications for the Catholic evolutionist. According to the humanist credo quoted by Wilbert Rusch, in the *Tree of Life*, “the human twig and that of the apes sprang from the same ape-like progenitor branch.” The supposed progenitor branch, not being “human” in the full and complete sense of the word, would have to have possessed a merely vegetative soul, an “animal” soul. If we argue that the progenitor branch did have a human soul, then there is no evolution – we find humans begetting humans down through the centuries, from the very beginning.

Yet, if we argue that the progenitors did have animal souls, then we admit that the soul is NOT “immaterial, incorruptible, immortal,” as the Vatican Council schema (and Catholic belief) teaches. If a soul can change – or evolve from vegetative substance to rational substance, then it’s certainly not incorruptible. If a soul is dependent upon the body housing it for its form, it’s not immaterial; in fact, this would be a strange twisting of Church teaching for, instead of the soul then being the form of the body, we would have the ever-evolving body determining the “form” of the soul, carrying it from animal to human status. Lastly, if the soul really were so dependent for its very existence upon the vicissitudes of its mortal body, we could not, in all surety, claim that it is truly immortal.

The Catholic evolutionist will find himself trying to square a circle if he holds that non-human beings evolved into fully human beings. The stumbling-block will be that elusive thing we call the soul. A dog with the soul of a dog will remain a dog forever. An ape with a vegetative soul can learn to pain, wear a suit, play the drums...he can be trimmed, manicured and bathed...but he can never, never in a billion years, turn into a human being. His soul will stop at allowing him to be the best ape he can possibly be. From there the cliff face falls sheer away; there’s no more road for our fearless chimp to continue on after that. And you have to wonder if animals are really as eager to become human, as some humans are to establish their own pedigrees of bestiality.

A well-behaved soul will not let its owner down. Whales will not turn into

chickens, nor will men and women find themselves at some future date taking a subway to work on the Planet of the Apes. When it comes to creating immortal souls – ones that don’t break down, work in reverse, or lose their shape and color with repeated washings – our God is the master-craftsman, the “Stradivarius of Souls”. His souls work the way they are built to work. To suggest otherwise is to question the integrity of God’s creation:

And we define that, whoever presumes to assert, defend, or stubbornly hold that the rational or intellectual soul is not of its own nature and essentially the form of the body, is to be considered a heretic. In this way the truth of the authentic faith is known to all and the path of error is blocked. (The council of Vienna, 1311-12)

LOOK IT UP...IT’S IN THE BOOK

There are very few reasons for a Catholic to doubt the existence of Adam and Eve. Of course, our first parents don’t figure in the dioramas maintained by the large metropolitan “natural history” museums. There are no wax representations of Adam naming a tiger, or of him and Eve gazing out enraptured over the pristine landscape of Paradise. To many children of the Church the formula is simple. If the scientists and museums say Adam and Eve didn’t exist, well... But other authorities do say they existed, and it’s worth taking out a few moments to choose carefully just whose hands we want to place our trust in.

One of the great “troublemakers” for the Catholic evolutionist is, of course, St. Paul, who insists on referring to Adam and His Fall in Eden as though they were historical facts, and on describing Christ as the Second Adam.

Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned (Rom. 5:12)... The first man Adam was made into a living soul; the last Adam into a quickening spirit...the first man was of the earth, earthly: the second man, from heaven, heavenly (1 Cor. 15:45,47)...and as in Adam all die, so also in Christ all shall be made alive (1 Cor. 15:22).

If the first Adam was made “into a living soul,” he was created fully human. In his FIRST EPISTLE, St. John testifies indirectly to the existence of Adam and Eve by citing their children, when he teaches his readers to love one another, “not as Cain, who was of the wicked one, and killed his brother.” St. Jude likewise expresses consternation over those who “have gone in the way of Cain.” Sts. Paul, John and Jude wrote under the inspiration of the Holy Ghost. If Adam had never existed, then they were either speaking of him and his children out of ignorance, or they knew the truth and were deliberately distorting it. In either scenario, the concept of divine inspiration is mocked

and the integrity of Scriptural truth compromised. We cannot praise a teacher as “inspired” on the one hand, then accuse him of ignorance, confusion or deception on the other.

Most damning to the Catholic evolutionist is the plain fact that Our Lord Himself refers to Adam and Eve., and as real people. When the Pharisees came to tempt Jesus on the matter of divorce, He confirmed the indissolubility of marriage by quoting Scripture: “For this cause shall a man leave father and mother, and shall cleave to his wife, and they too shall be one flesh.” This quote is from Genesis 2:24. The preceding verse (v.23) reads:

And Adam said: This now is one of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

Our Lord was quoting from the account of the creation of Eve. Moreover, He was quoting it in order to teach doctrine, to provide a foundation for the Sacrament of Matrimony. The Catholic evolutionist must believe here that Jesus would build a doctrine on a fabrication, on a folk-tale that never really happened. This is a dangerous theory, in that it presents doctrinal Truth as existing without concrete foundations, with no anchor to reality. Its seriousness is highlighted when Christ tells the Pharisees that the man who puts his wife away in favor of another is committing adultery. Such a serious sin...such a danger to one’s soul...grounded on a folk-tale which never really happened? What kind of a “god” would establish the precept, “Do this because a fictional character did it,” and hold us responsible for failure? It’s too much like someone saying, “You really should be able to stop a runaway locomotive with your bare hands, because Superman did it!”

This is not the way our God operates. The Incarnation is eloquent proof to this. All Catholic beliefs, our dogmas, doctrines, Sacraments and devotions, are rooted in the flesh and blood of the Redeemer. There is no fairy tale element to the *via Dolorosa* or the horror of Calvary. God deals with facts. If Jesus Christ used an account of Adam and Eve to teach the permanence of marriage, He did so because they actually lived, loved and died.

Again, there is very little reason to doubt the existence of Adam and Eve, though many people may feel closer to Fred Flintstone and his diorama cousins, after a lifetime of evolutionist propaganda. Catholics have the testimonies of some very singular and holy personages, and the Son of God Himself, to the contrary. Why seek elsewhere?

In his Encyclical, *Humani Generis* (Aug. 12, 1950), Pope Pius XII, after permitting some level of discussion on the subject of evolution, went on to say:

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Evolution and the Immaculate Conception

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When there is a question of another conjectural opinion, namely, of polygenism so-called, then the sons of the church in no way enjoy such freedom. For the faithful in Christ cannot accept this view, which holds that whether after Adam there existed men on this earth, who did not receive their origin by natural generation from him, the first parent of all; or that Adam signifies some kind of multitude of first parents, for it is by no means apparent how such an opinion can be reconciled with what the sources of revealed truth and the acts of the magisterium of the Church teaches about original sin, which proceeds from a sin truly committed by one Adam, and which is transmitted to all by generation, and exists in each one as his own

ORIGINAL SIN, THE FLY IN THE OINTMENT

The Holy Father rightly observed that the common ideas of “evolution” are opposed to the Church’s teachings on original sin. If mankind evolved from any non-human form, from slime to simian, than there can be no such thing as original sin, for a non-human soul simply **CANNOT** sin. A man stealing a car from his neighbor sins; a chimp stealing a banana from another chimp doesn’t. The “polygenic” scheme, which replaces Adam and Eve with various groups of bestial folk descended from non-human progenitors, also denies original sin, and this on two counts. Firstly, as stated non-human creatures can’t sin. Secondly, ‘groups’ of people, even proto-humans”, cannot pass hereditary traits along to each and every member of the human race. Only a single set of human parents could transmit the hereditary “debt” or stain or original sin to ALL their offspring – i.e., to all men and women past, present and future.

If there is no original sin, there is no

Fall...ultimately, then, there is no spiritual “problem”. Thus, the Catholic evolutionist must hold that God is unjust and that the Passion, Death and Resurrection of Jesus Christ were unnecessary. St. Paul taught that “all have sinned and do need the glory of God,” that all men and women are born “children of wrath,” and, thus, “sin hath reigned unto death.” This is the legacy of Adam: “in Adam all die.” If Adam never lived, and if original sin is not exactly what Catholic teaching says it is – a hereditary condition – then we are trapped in the most surreal of horror stories, where a malignant deity has condemned us because of a mere legend.

If original sin is not real, individually realized in every member of the human race, why does St. Paul exclaim with such exultation: “Who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.” If original sin were merely a type of “collective guilt” experienced by our primal ancestors as the first stirrings of humanity brought with them a new sense of right and wrong, why should each and every individual be literally marked with it? “Realization” or “guilt” can be instilled or taught, but they are not objective hereditary traits, like hair or skin color...or original sin. If, let us say, my grandfather comes to the realization that he has led a less than godly life, his guilt may move me emotionally, but it doesn’t affect the condition of my soul.

In suggesting that original sin is not a condition inherited from Adam and Eve, the Catholic evolutionist seconds the anti-Christian idea that god is unfair and spiteful. In the evolutionary framework, there is no reason for mankind to be denied Paradise on earth. In this scheme, free-will is ridiculed, since our primitive ancestors – whatever someone believes them to be – would not have been able

to choose between right and wrong. It would be like God condemning a cage full of hamsters to death because they couldn’t choose the correct path in a maze. Human integrity, human thought, human capacity either for good or evil – no trace of these things would have entered into our early history. The very best the Catholic evolutionist can posit is that early “humans” at some point felt that something was wrong, that they had somehow become separated from God. That would have been an excruciating position, our “newly-humanized” ancestors feeling bad because they did “something” awful against God...but not knowing what, when or even how they did it! Would Our Lord have come to earth to die the Death He did merely because a group of fortunate “hominids” (the winners of the evolution lottery) suspected something, somewhere, had gone wrong?

OUR LADY MARY... A PERFECT WOMAN, NOTHING LESS

“Dignity” is a touchy word in Catholic circles today, primarily because the people who use and desire it the most, those who want to continue debasing and destroying the ancient Apostolic faith, equate it with “power.” When advocates for women priests, homosexual liturgies or other such absurdities, demand “dignity” what they really want is recognition, unqualified acceptance and influence...especially influence.

This is too bad, because the idea of human dignity can serve as a genuine inspiration. To gaze at a Crucifix and ponder upon the fact that Christ died for sinners is a powerful meditation. It forces us to look beyond our concupiscence, selfishness and spiritual infirmity, and wonder how GOD could become one of US. Our Lord never despised us, which is more than most of us can say. Hatred of humanity, sarcasm in the face of its weakness and fallibility, is not from God. It’s the credo of Lucifer, to whom the Incarnation was obscenity itself. This Luciferian credo continues to manifest itself today in the rejection of any echo of God-Made-Man. Rampant contraception halts the hated human forms from even emerging. Abortion attacks humanity when it is most vulnerable. We are urged to save whales, dolphins, rain-forests, the Budweiser frogs...anything except human babies. Human infants, too young to have ever harmed a soul, have been demonized by environmental extremists as nothing more than “garbage-producers”, ruining things for us and “the future” by littering our landscape with their diapers and sundries. And, somewhere in the middle, an “Artist” dips a painting of the Incarnate God in urine and sells it to a collector for \$40, 000.

The mentality of the evolutionist – “Catholic” or secular- isn’t much different in its lack OF WONDER BEFORE Creation. The image of a loving God creating human children, endowed with freewill and souls, is unacceptable. The thought that these first human beings

were modeled after Jesus Christ and His Mother, present to the Divine Intellect “from before the foundation of the world,” according to St. Paul. The evolutionist wants apes, plain and simple. Animal ancestors. Nothing more will do. Adam, sinless and intelligent, naming the animals...that’s gone. In a bizarre twist, the evolutionist identifies with the animals of Eden, not their master!

On December 8, 1854, Venerable Pope Pius IX defined the Dogma of the Immaculate Conception. This dogmatic definition resounded to the honor of Our Blessed Mother and the glory of the Holy Trinity. The Holy Father wrote that God “having foreseen from all eternity the lamentable wretchedness of the entire human race which would result from the sin of Adam, decreed, by a plan hidden from the centuries, to complete the first work of His goodness by a mystery yet more wondrously sublime through the Incarnation of the Word.”

This was decreed continued the Holy Father, because man had been led into sin by the cunning malice of Satan,” and so that “what had been lost in the first Adam would be gloriously restored in the Second Adam.” Later on, while contrasting our first mother with Our Blessed Mother, the Pope reminded us that “Eve listened to the serpent with lamentable consequences; she fell from original innocence and became his slave.” Our Lady, on the contrary, “utterly destroyed the force and dominion of the evil one.”

Finally, in the definition itself, the Pope pronounced that the Virgin Mary, “in the first instant of her Conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin” and that this is a doctrine “revealed by God and therefore to be believed firmly and constantly by all the faithful.”

The Catholic evolutionist cannot ignore this papal definition, for it is built upon the foundation laid in *Genesis*, the Fall and the promise of hope, the Protoevangelium; “I will put enmities between thee and the Woman, and thy seed and her Seed: she shall crush thy head, and thou shalt lie in wait for her heel.” This passage is a brick wall standing between *Genesis* and the “theories” of evolution. It brings us back to Eden, where the drama of man, woman and serpent unfolded, with “lamentable consequences,” and to the first prophecy ever spoken concerning Jesus and Mary. Yet, to the evolutionist, even the “Catholic” brand, these words were never spoken, the promise of a Redeemer was never made.

If the account of the creation of Adam and Eve, and their Fall, as recorded in the sacred texts, is a sham, of what import is Our Lady’s Immaculate Conception?

Continued Next Page



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Continued...

Why do we celebrate the beauty of her soul? What has she been conceived free from...and why: If original sin is not transmitted from the "individual" Adam to his individual offspring, Our Lady would never have been in danger of contracting it. The marvelous "preservative redemption" which she enjoyed (as the future Mother of God) through the foreseen merits of Christ, would have been irrelevant. As a matter of fact, no one would really have to worry about original sin. Baptism, the Church, the Immaculate Conception - if the Catholic evolutionist attempts to state the importance of any of these things, he will find himself at pains to supply an adequate foundation for their worth, because this basis is, simply, the sanctification of souls. Baptism sanctifies souls stained with original sin. The Catholic Church administers the Sacraments, and the true teachings of Christ, to sanctify souls and draw them out of darkness. The Immaculate Conception was sanctification unique in that it belonged to the future Mother of God.

Some questions must be posed to the Catholic evolutionist: If the creation account from *Genesis* is not a literal, factual account, then what is the ultimate purpose of Baptism, the Church, the Immaculate Conception, the Incarnation, the Crucifixion, the Resurrection?: Why the need for sanctification?

Furthermore, why did the authors of Sacred Scripture, inspired by the Holy Ghost to transmit Truth, not error or confusion, believe the *Genesis* accounts? Why did St. John refer to "the old serpent, who is called the devil, and Satan?" These questions must be answered carefully. To suggest that the inspired writers merely labored under outdated notions of biological science, or were couching "elevated" concepts in easily understandable fold motifs for the "common man" is to question revelation itself. The Scriptures are the story of mankind's salvation. While relating historical events, they are not textbooks devoted to secular disciplines. The sacred texts may describe the construction of the Ark of the covenant, and the ornaments designed to adorn it, but they are not manuals on carpentry or sacred art. Battles are written of, but they are not treatises on the art of warfare.

The aim of the inspired writers was not to teach "biology" in an easy format by referring to old myths. Their aim was to teach about Jesus Christ - Who He was and Why He came. This could not be done without teaching about the Fall, and original sin, and the need for redemption. St. Paul didn't speak of the "first Adam" because he wanted to give his hearers a veiled reference to their origins. He did so to explain exactly why they had been born "children of wrath", and to give them the good news that "death is swallowed up in victory...as in Adam all die, so also in Christ all shall be made alive."

The Blessed Virgin, called God's Masterpiece by our great Saints, was the first-fruits of the redeemed, of those who "shall be made alive" in Christ, reaping the benefits of the Sacrifice on Calvary in advance, allowing her to bear and nurture the Lamb of God. A true Daughter of Adam and Eve, the taint of original sin would have been the lot of Our Lady, had the curse of Eden not been deliberately "short-circuited" in her case, and her case alone, by Almighty God.

In the Dogma of the Immaculate Conception, we rejoice - along with Mary, who proclaimed "He that is mighty hath done great things to me" - in this miraculous and pure conception. This freedom from original sin, from concupiscence, from actual sin, also prepared Our Lady to mother the entire world. Her maternal solicitude for struggling men and women is one of the things that endear her to us, and it causes us to observe her closely, as children often do their mothers, with a sense of gratitude and admiration. This admiration is enhanced by the fact that in her interior and exterior beauty, we recognize the sinless, flawless, indwelling of God:

A perfect woman - Thine be laud!
Her body is a temple of God
At Doom-bar dare I make avows:
I have loved the beauty of thy house
Francis Thompson, *Domus Tus*

The Immaculate Conception is made a mockery of in the evolutionary scheme. With no objective threat of original sin present, there is nothing glorious about Mary's conception. Our Lord would have done nothing out of the ordinary for His Mother. We would be rejoicing and feasting over nothing. And what of the singular spiritual beauty we cherish in Our Lady because of this doctrine? Nonexistent, imagined, inflated - to the evolutionist. Because there is no room in the evolutionary framework for the fall, there is no room for the Redemption won by Jesus on Calvary. Since the Divine Motherhood is the source of all Mary's privileges, there is, then, no room for Our Lady's singular prerogatives as well. Jesus and Mary deserve better, much better.

In closing, we pose a few more questions to our Catholic evolutionists: What have the fantastic theories of evolution given you to compare with the majesty of Divine Revelation, a panorama sweeping through the Ages of Man, giving us an unbroken lineage back to the first man and woman, created by God Himself, using no intermediaries. If your evolutionist mentors are correct, why should the Church sing with joy on Holy Saturday, "O happy fault, that was worthy to have such a Redeemer."

Lastly, if our ancestors were animals, what are we really saying about Jesus and Mary? "Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory," cry out the sacred texts. The Second Person of the Holy Trinity is Holiness itself. In order to safeguard this holiness

when it was time for His Incarnation, a Mother was prepared - "the first and especial work of God...radiant like the dawn" (Pope Pius IX) - who would impart to Him flesh that was absolutely pure.

Yes incredible as it seems, our Catholic evolutionists are content to give our Lord a different pedigree. They will see Him take flesh of a woman who traces her ancestry back to apes, or some such bestial "progenitor." It is no longer Adam, rational, intelligent, free, who will be the patriarch of the human race and the ancestor of Jesus and Mary, but something else, something inhuman, debased, perhaps only nominally sentient.

At the beginning of this article appeared a quote by Yankee legend (and surrealist philosopher), Yogi Berra: "When you come to a fork in the road, take it." On the highway leading to our origin, there is a fork in the road, one path leading to evolution, the other to Revelation. One leads to God, the other away from God. The Catholic evolutionists heed Yogi's advice, attempting to walk down both

roads at once, plastering a few pro-God slogans upon the evolution billboard for effect. When asked to defend their unorthodox position, more slogans emerge, mixed-in with a plethora of opinions, sentiment and wild speculation more suited to tavern discussions at closing-time than sober speech on the Fall and Redemption of mankind, and the love of Christ for sinners.

The worst insults, those guaranteed to send their hurlers into the middle of a brawl, are the ones directed against someone's mother. Catholics should be no exception when it comes to taking offense at such things. The evolutionist who spews out his theories for our "edification" is calling our Blessed Mother an animal. He is ultimately calling our God an animal. At this point, duty supersedes mere social interaction, and the truth should be explained and defended clearly and with conviction. May God give us the words and the will to do so. ■

(Reprinted from *The Remnant*, Nov. 1999)

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29 Years in Laogai

■ They were political enemies, the worst of the worst criminals: faithful Roman Catholics, derided as religious zealots.

By Theresa Marie Moreau

Continued from Last Issue...



In 1953, Matthew Koo entered Zikawei Diocesan Seminary, located in southwest section of Shanghai, just outside the French Concession. For

the first two years, every waking moment he immersed himself in his studies and dedicated his life to imitate the life of Christ.

But just days into his third year, he was arrested, along with hundreds of others in Shanghai, during the night of September 8, 1955, when Communists fanned out to apprehend Catholics still faithful to the Bishop of Rome, the Father of all Faithful, the Fisher of Men.

Behind bars, he was ordered to think about his “crimes” against the People’s Government, while sitting on the floor in his cell all day, with his legs crossed in front of him and his back against the wall. One afternoon, he sat, with eyes closed, and his mind drifted to prayers, as usual. One of the guards called, “You! Come out!”

Matthew opened his eyes and realized the guard called him.

What did I do? he thought, trembling with a great fear, as he stood up and stepped out of his cell and into the corridor. Beside the guard stood an official, who wrenched Matthew’s arms behind his back, handcuffed his wrists, then led him to a padded cell called the rubber room, where suicidal and psychotic inmates were normally locked up for their own protection.

The official slammed the door shut. “Will you pray again?!” he demanded, yanking on Matthew’s cuffed hands, pulling them up to torture him.

Matthew then understood why he had been singled out. He had been caught praying. Returned to his cell, his hands remained cuffed behind his back for the next week. At mealtimes, a cellmate placed a tin of food on the floor, where Matthew kneeled, leaned forward and lapped up his boiled rice with a few vegetables.

A few months after his arrest, one winter’s night, he lay on the cold floor, cocooned in his quilt. Just on the cusp of sleep, when a sound in the distance caught his attention: the ringing of church bells. The tolling continued for two, three minutes.

Then he remembered. It was Christmas

Eve. The church bells signaled Midnight Mass. Memories of previous Christmas Eves flooded his mind and overwhelmed his heart. Midnight Mass with his family. The Christmas Eve dance party he attended with Sou-Wen Ling, the girl who had lived next door to him.

Loneliness crept inside, crowding his thoughts. Silently, he cried, as tears rolled down his cheeks. Then he fell asleep.

A few months later, sometime before Lent, in 1956, a guard stood before his cell.

“Gather your belongings!”

Possessing few items, which he wrapped up in his quilt, packing only took a couple seconds. He left his cell and was escorted into the prison yard, then into the back of a windowless police wagon. Once inside, he saw others, including another Legionary, Catherine Wang. Her hair had been cut very short, and she wasn’t wearing her eyeglasses.

The last time he had seen her was during a pilgrimage for graduating seniors to the Basilica of Mary, Help of Christians, in 1953. Everyone had been so happy that day, sailing in boats on Yue Hu (Moon Lake) at the foot of She Shan Hill, marveling at the crystal clear water. That pilgrimage had been instrumental in Matthew’s decision to enter the seminary in the fall. And eighteen months later, Catherine joined the Carmelite nuns as a postulant, in Zikawei’s Holy Cross Convent. But in the police wagon, no one dared say anything. With his arms wrapped around his small bundle, Matthew stared at the afternoon sun seeping through the air vents, as the driver accelerated, with the siren wailing overhead.

“Robbers! Robbers!” a boy on the street yelled.

The wagon slowed down. A rumbling of what sounded like a huge iron door sliding open. The wagon rolled forward, then stopped again. More rumbling. Again, the wagon inched forward, then slowed into a final stop.

The back doors popped opened.

Matthew hopped out and looked around at the unfamiliar surroundings, the many multi-story cement structures surrounded by a high wall topped with curly barbed wire. He had never been to that section in Shanghai, across and beyond the Soochow (old form of Suzhou) River.

“Where is here?” he whispered to the man next to him. “What place is this?”

“Tilanqiao,” someone whispered Shanghai City Prison, the sprawling British-built prison first opened in 1903, when it was known as Ward Road Gaol, for its location at 117 Ward Road. Shanghainese called it Tilanqiao (pronounced tee-lan-CHOW), for the district where the massive institution

stood. Inmates had a special name for it: The Palace.

Once inside the massive five-story cellblock, Matthew stepped into his small cell, constructed to hold only one inmate. He sat, squeezed between his four cellmates.

During the night, with so little room on the floor, where the five slept – only about 5 feet by 7 feet – when one man turned, the others were forced to do the same. When one man sweat, his sweat mingled with the sweat of the others.

During the day, Matthew sat, cramped, on the floor and stared through the eight bars. For hours, he gazed out the barred windows across the corridor and watched big, puffy, white clouds float by, slowly, one after another.

Time is unseeable. Time is passing by like the wind, he thought. Time does not stop.

Loneliness seeped into his soul. Desolation crept into his mind.

Day after day, he waited for his turn to appear in court, to hear his sentence, to learn his fate. After he had been in Tilanqiao for a few months, he heard a guard call his name.

“Yes!” answered Matthew, standing.

“This is your sentence. Wu ni,” the guard told him, holding out a piece of paper to him.

Wu ji? Life? he thought, panicked, with a sinking feeling.

Between the bars, he stretched his hand toward the official-looking paper. Grasping the government’s sentencing document, his eyes scanned the Chinese characters, until he found what he looked for.

Wu ni! Only five years! he cheered to himself, relieved that he had received only a five-year sentence.

Reading down the document, he learned for the first time the four charges he had been accused of:

That he had never recognized himself as a counter-revolutionary; that he had joined the counterrevolutionary organization, the Legion of Mary, and resisted to resign; that he had never recognized Bishop Pin-Mei Kung as a counterrevolutionary; and that he had never recognized the Legion of Mary as a counterrevolutionary organization.

Crimes of a political prisoner of conscience. Another guard stood outside the cell and handed stationery to those who had received their sentences.

“You will be sent out. Write a letter to your family. Ask your family to give you everything you need in the labor camp. Write nothing about your cases,” the guard announced. Labor camp? Matthew thought, learning of his fate. Before him,

he looked down at the sheet of paper with 100 boxes to limit the letter to only 100 Chinese characters. He thought of what best to write to his mother. “Dear Mm-Ma,” Matthew opened his letter with the Shanghainese term of endearment for Mommy. “I want toilet paper. Two bars of soap. Toothbrush. Some food. I would like some spiced meat. Eggs.”

One week later, a guard unlocked the cell door. “You have visitors,” he announced, escorting Matthew to a waiting room.

Who has come to visit me? What have they brought? he wondered, sitting in the prisoner holding cell.

Then the door opened. It was his turn. He walked toward the visitor’s area, so excited, his heart pounded. He saw his mother and his eldest sister, Francesca, standing, waiting. Excitement turned to heartbreak. His mother and sister both appeared so frail, with sad expressions on their faces. Francesca handed to the guard a tall canvas duffle bag that she had made for Matthew and filled with gifts for him. “Do not cry, and do not talk about the case, or the visit will terminate immediately,” the guard warned them.

They chatted about the weather, about uncle, about auntie, about this, about that, about nothing.

Then Matthew slipped in, “I am peaceful.” His mother understood. Peaceful meant that he had not surrendered, for if a Catholic surrendered, they had no peace.

After five minutes, the guard blew his metal pea whistle, signaling the end of the visit. Final goodbyes, then Matthew grabbed his new duffle bag and returned to his cell. Excitement returned as he looked at the bag. When he opened the top, his heart started pounding again.

From within, he pulled out a highly prized, store-bought, wool pullover sweater so rare in China, several pairs of socks, two top-quality button-down shirts, underwear that Francesca had sewn just for him, a pair of his sister Mary’s pants altered by sewing up the side and creating an open flap in the front, a towel and a stack of Chinese-style, square, yellow-colored toilet paper sheets.

A few nights later, Matthew was jolted awake when guards blasted through the nighttime silence of the prison with shrill whistles. Still dark, hours before sunrise, Matthew and dozens of inmates scrambled out of their quilts to gather their few belongings, including the thick cotton clothing the government had issued a few days before. They were to go to a faraway province, somewhere cold.

To Be Continued Next Issue

A Remnant Book Review

The Stripping of the Altars

by Prof. Eamon Duffy (1992)

■ In November, 1534 Henry VIII, affixed his signature to the Act of Supremacy. In so doing he became the sole leader of England's state church and the time for the "Stripping of the Altars" was nigh.

Reviewed by Vincent Chiarello

In my review of *Shadowplay I* neglected to mention that author Clare Asquith had paid particular homage to a group of historians who have on the basis of their recent research attempted to revise the belief that the majority of English people willingly, and often eagerly, accepted the religious changes begun by Henry VIII.

Among the most important she identifies is Prof. Eamon Duffy, Professor of the History of Christianity at St. Mary Magdalene College in Cambridge University. In 1992, the Yale University Press published Duffy's magisterial work, *The Stripping of the Altars*, and after reading it, Lady Asquith's favorable comments were very understandable.

Roman Senator Marcus Tullius Cicero, who also knew a thing or two about history, wrote, "That the first law for the historian is that he shall never dare to utter an untruth. The second is that he shall suppress nothing that is true. The third is there shall be no suspicion of partiality in his writing, or of malice." One does wonder what the Roman Senator would have said about the quality of the historiography of England's "Reformation," for there is scant evidence that Cicero's laws were observed.

Perhaps those who chronicled the history of England's religious upheavals during the 16th & 17th centuries were in line with the Greek historian, Polybius, who allowed, "That historians should give their own country a break, I grant you, but not so as to state things contrary to fact." But how much of a break is the immediate question. Did unfettered patriotism in writing about England's break with Rome become a *sine qua non* and a necessary precondition for the writing of such historians? Duffy believes so: "Yet when all is said and done, the Reformation was a violent disruption, not the natural fulfillment, of most of what was vigorous in the late medieval piety and religious practice." While one can only surmise the answer to the question posed, it remains highly unlikely that Duffy could have written those lines in 1892 and maintained his position at Cambridge.

The historical controversy that Prof. Duffy seeks to resolve can be briefly summarized this way: "If (Catholic) medieval religion was decadent,

unpopular, or exhausted, the success of the Reformation hardly requires explanation. If, on the contrary, it was vigorous, adaptable, widely understood, and popular; then we have much yet to discover about the processes and the pace of reform." With that latter point in mind, Prof. Duffy begins to answer that knotty question by presenting a daunting amount of evidence to back his assertions. Duffy's bibliography of primary and secondary sources totals 26 pages, each of which contains at least 20 entries. Early on, Prof. Duffy states that the book took him seven years to write, and after examining the documentation it is easy to see why.

Regarding the earlier historiography of the English Reformation, Duffy is quite clear: "...I suggest here that the evidence of the spread of Protestantism discerned by many historians ...from the late 1530s (after Henry VIII's split with Rome) onward is an optical illusion." Prof. Duffy's purpose, then, to demonstrate that such myopia distorted the historian's lens becomes the subject of the first part of the 600 page book.

Perhaps the best way to view Duffy's thesis is to understand how he attempts to persuade the reader by laying a solid foundation in documenting the beliefs and practices of English parishes during the period in question: 1400-1580. "...I have largely confined my exploration of traditional religion to the parish setting..." In doing this, he follows the methodology of Keith Thomas, who in his (1970) *Religion and the Decline of Magic*, focused on changes at the parish and diocesan level, not the national one.

After establishing the solid foundation, he now builds his case from the ground up by constructing a historical equivalent: establishing the quotidian importance and religious substance of the role of English Catholicism - the liturgy, Mass, prayers, saints and, of course, Last Things. In so doing, Prof. Duffy probes how "popular," "widely understood," and "vigorous" Church practices were prior to Henry's rupture with Rome.

Regarding the liturgy and its calendar, Duffy writes: "It is not difficult to understand the importance of the liturgical calendar for the late medieval people. There was, in the first place, no alternative, secular reckoning of time: legal deeds, anniversaries, birthdays were reckoned by the religious festivals on which they occurred, rents and leases fell in at Lady Day...or Michelmas" "There were nearly 70 days within the liturgical year that required that no marriages be performed: during the 4 weeks of Advent or the 6 weeks of Lent. Fasting during Lent meant not only abstaining from meat, but from other animal products such as eggs and cheese. And Traditional Catholics think Lenten regulations are difficult today!

Prayers repeated by the congregation included meditations now expanded to include the laity as well as the religious members of society.

Basic prayer penetrated all layers of the English population, and was also noticeable in the serial growth of wall-paintings and alabaster altar pieces, while portraits of the Apostles carrying a copy of segments of the Nicene Creed, "became extremely common in church windows... in 15th century England." The fact that octagonal baptismal fonts portraying the Seven Sacraments were still in wide use in many sections of England three generations before the Reformation supplies further evidence that clearly there was no serious discontent amongst the laity regarding the sacramental practice of infant baptism.

"The liturgy lay at the heart of medieval religion, and the Mass lay at the heart of the liturgy." In the Corpus Christi Guild of York, established in 1408, the prologue to its organizational charter included these words: "The Mass is the sign of unity, the bond of love: whoever desires to live must be 'incorporated' by this food and drink." To receive communion at Easter was called, "taking one's rights," for it implied that in so doing the person was part of the adult community of his town, village, or city.

Enthusiastic Mass attendance existed not only among those of the lower rungs of the feudal ladder: Sir John Hevingham "went to church each morning and heard three Masses, and came home again never the merrier, and said to his wife that he would go say a little devotion in his garden and then he would dine." Daily Mass attendance may have been the norm, not the exception.

Barely mentioned by Prof. Duffy, another aspect of the Church's appeal was the use of the distinctly English Sarum ritual, a pre-Tridentine variation of the Roman Missal. Introduced into England by the Normans, it included relatively minor changes, but in its essentials the Sarum (from Salisbury) Ritual replicated the Roman Mass, especially in its devotion to the Blessed Mother. Images, prayers, and devotions to Our Lady became part of religious observance, including the *Stabat Mater*. English Catholics were encouraged to think that their country was "Mary's Dowry." At Walsingham, the shrine to Our Lady's honor became a major site for English pilgrims, but under Henry it was destroyed. Revived in the 20th century, it remains a site of pilgrimages today but with one ironic twist: it is also a site of pilgrimages by members of the Church of England, whose founder had set about to destroy it in the 16th.

To complete the job of constructing his building, Prof. Duffy cites the broad appeal and pivotal role that the universal Church played in "Last Things," the religious rituals before and after death. The transition of the soul

THE STRIPPING OF THE ALTARS

Traditional Religion in England 1400-1580



Eamon Duffy

occupied a major part of the Church's organization in this period, and the English Church was no different from its Western European counterparts. Duffy: "Catholicism at the end of the Middle Ages was in large part a cult of the living in the service of the dead." But even after the monasteries had been expropriated, and rituals altered congregations continued to clamor for their wish to have Masses for alleviating their time in Purgatory, "...eloquent testimony to the continuing hold of belief in Purgatory over the minds and imaginations of the laity in early Reformation England." In its essentials, then, Prof. Duffy is clear that the majority, perhaps the overwhelming majority, of Englishmen and women saw the pre-Reformation English Catholic Church as a means of salvation, its teacher, and spiritual director. Why the break? Why, indeed.

In November, 1534 Henry VIII, who had thirteen years earlier been dubbed by Pope Leo X *Fedei Defensor* (Defender of the Faith) for the English King's spirited defense of the Church's sacraments and opposition to Luther's church, affixed his signature to the Act of Supremacy. In so doing he became the sole leader of England's state church, hereafter called the Church of England or Anglican Church. Unable to obtain papal approval for the divorce he sought, he separated England's former Catholic Church from Roman jurisdiction, and set in motion a half century of calamitous unrest in which Henry and his supporters would view the Church he had once defended as, *ipso facto*, the enemy. Wrote a Catholic nobleman: *Sin is where Our Lady sat, Heaven is turned to hell.*

Satan sits where Our Lord did sway; Walsingham, O, farewell.

The time for the "Stripping of the Altars" was nigh. ■

Please don't come to America, Bishop of Rome Francis!

By Father Celatus

As a young cleric one of my great mentors was an aged priest, who was blind and infirm. Earlier in his life this saintly priest had founded a parish and served as its pastor for more than forty years before his physical deterioration forced him into retirement. But he never retired from offering a private daily Holy Mass in its traditional form, until the day that he died. In fact, this dedicated priest had offered the immemorial Mass so many thousands of times in his lifetime, that he had the entire Mass memorized. In his final months he was so weak that he had to be vested by assistants and given oxygen prior to Mass.

As pastor this priest had protected the faithful entrusted to his care from the radical changes of the sixties. He never offered the Novus Ordo Mass in the vernacular, he instructed the faithful from the Baltimore Catechism and he preached plenty of fire and brimstone sermons from the pulpit. After his death I helped with school confessions in his former parish, now under the leadership of a modernist pastor. Of the many confessions I heard, not one child knew a single prayer I could assign for penance. Vatican II Springtime!

This pastor of souls had enemies, of course, from among the modernists. He was maligned as stubborn, old fashioned and unfriendly. One detractor cited as evidence a single incident in which this priest had refused a handshake from a man who had spoken profanity in his presence. "I'll not shake the hand of a man who takes the Name of the Lord in vain!" the priest informed the potty-mouth. Bravo, Monsignor!

Contrast this incident involving hands and an elderly priest with a more recent one. In May the Bishop of Rome kissed the hand of a leading homosexual activist priest who has been campaigning for changes in the teaching of the Church regarding homosexuality. This ninety-plus year old priest is not spending his final years heroically offering the traditional Mass but is laboring in the vineyard of perversion. And for that—or despite that—his hand was kissed by Bishop of Rome Francis: a sign of respect and admiration.

The advocacy of this priest for open homosexuality is well known in Italy. His own words condemn him:

We must overcome the letter of Scripture... The letter kills but the Spirit gives life... Instead of wasting energy in endless controversy the Church aims to build a Christian spirituality of joyous acceptance of self, gratitude to God in the knowledge that homosexual love is a gift from Him no less than heterosexual.

Church people completely ignore the phenomenon of homosexuality, which science has now clarified unequivocally: the homosexual orientation is not chosen freely by the person. The boy or girl will discover that it is an approach deeply rooted in personality, which is an essential aspect of identity: it is not a disease, it is not a perversion... We must have patience with our Mother Church. Her attitude towards homosexuals will change.

If Francis represents the Church by his words and actions, he has just given a sign of hope for this change.

Enough of this nonsense! Bishop of Rome Francis began his papacy with kissing the feet of women and infidels in the sacred *Mandatum* and now he kisses the hand of a notorious homosexual activist cleric. In these two instances alone, whether intended or not, he has manifestly undermined the liturgical norms of the Church and the moral law of God. This last *Francis Effect* is the straw that broke this camel's back!

So allow me to be among the first to say to the Bishop of Rome: "Please don't come!" According to Vatican sources, as reported by the *National Catholic Distorter* and secular news sources earlier this year, it appears that the pontiff has an interest in and intention to visit the United States sometime in the year 2015. Speculation is that he would attend the *World Meeting of Families*, scheduled for its next meeting in Philadelphia in September. Some are hopeful that he might also address the General Assembly of the United Nations, which is scheduled for that time period in New York. Once again, "Please don't come!"

Impetus to this papal interest to visit the United States may have come from its President. In the course of their March meeting, Barack Obama personally "invited and urged" Francis to visit the United States. Based upon the presidential version of their personal conversation, once again I say, "Please don't come!"

The theme that stitched our conversation together was a belief that in politics and in life the quality of empathy, the ability to stand in someone else's shoes and to care for someone even if they don't look like you or talk like you or share your philosophy, that that's critical. It's lack of empathy that makes it very easy for us to plunge into wars. It's lack of empathy that allows us to ignore the homeless on the streets.

Faithful Catholics in the United States have labored far too long and hard against secular and government attempts to butcher unborn children, destroy holy matrimony and restrict true religion to



have their efforts undermined—intended or not—by a papal visit. Papal comments against “obsessing” about abortion and *gay* unions as well as so many other words and actions continue to strengthen the enemies of the Church. Imagine the boost to the party and platform of the progressives a visit to the United States will occasion.

And so as a counter to the invitation from this most ardently pro-abortion,

pro-perversion President of the United States to the Bishop of Rome to visit this nation, I respectfully offer instead this *disinvitation*, with one allowance. Should Bishop of Rome Francis cease to confuse and divide the faithful and empower the enemies of the Church by his words and actions, only then will I join with others in words of welcome. Barring that unlikely correction, I will continue my plea, “Please don't come, Bishop of Rome Francis!” ■

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