



The Remnant

(Est. in 1967)

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A Requiem for a Priest



During The Remnant's post-Chartres pilgrimage to Lourdes this year we had the opportunity to have Mass at the Fraternity of St. Peter's beautiful little church just a short walk from the shrine. Abbe Nicolas du Chaxel, FSSP, had graciously invited our group of some 45 American pilgrims to visit the FSSP's [Chapelle de l'Hospitalet](#) and to hear Mass offered by our chaplain,

Father Gregory Pendergraft, FSSP, after bathing in the miraculous baths. Father Pendergraft had just finished Mass when I received the following text from a friend in France: "Fr. Walker is dead and Fr. Terra almost dead in a robbery." Shocked, I showed the text to Father Pendergraft and a look of pain and utter disbelief came over him. Moments later he returned to the sanctuary, composed

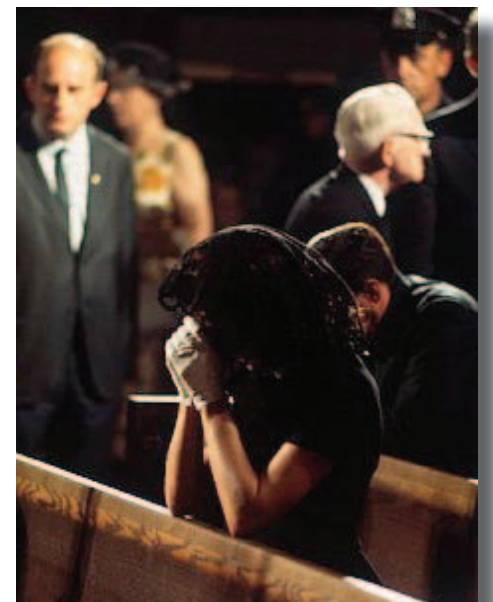
himself, and informed the pilgrims of what had happened. A collective gasp went up, especially from the pilgrims from Phoenix who knew and loved the murdered priest. Father led us in prayer for the repose of the soul of Father Kenneth Walker—an enthusiastic and holy young priest of the Fraternity who had been attacked and killed at Mother of Mercy Mission in Phoenix on June 11, 2014. We gradually learned the horrific details of the senseless and violent attack on Father Joseph Terra by a hardened criminal, who would later brag of his deed and eventually be arrested and charged by Phoenix police. Evidently, Father Kenneth Walker had attempted to intervene when he discovered Father Terra being savagely beaten. For his efforts to save the life of his brother priest, Father Walker was gunned down by the assailant. As he lay dying, he received the Last Rites from the beaten priest whose life he'd just saved and who is now in recovery. Father Walker, just ordained in 2012, died of the gunshot wound later that night in the hospital. The tragic incident has united the Traditional Catholic world in grief and mourning. Father Walker's funeral Mass took place in his hometown in Kansas on Friday June 20. Many Fraternity of St. Peter priests travelled to Kansas for the Requiem—including Fathers Peter Bauknecht and Simon Harkins, FSSP, in the Fraternity's new parish in Minneapolis. On Friday June 20 Father Robert Altier, a diocesan priest, offered a traditional Requiem Mass for Father Walker at the Fraternity of St. Peter's Church of All Saints (see accompanying photograph) in Minneapolis.

Eternal rest grant unto him, O Lord, and may perpetual light shine upon him. May he rest in peace. **MJM** ■

Unveiling Veiling:

Why Women Are Returning to the Pre-Vatican II Custom

By Doris Elaine Sauter



Jackie Kennedy prays at St. Patrick's Cathedral

Several years ago, I went to the "Fortnight for Freedom" service at Camp Pendleton in California. I was surprised at the scant participation; the chapel only held about thirty people, among them four or five women who had covered their heads. Deacon C.J. Donarski opened his homily with, "I want to thank the ladies here who have shown their respect for the Holy Eucharist by covering their heads." I was a little surprised . . . I had never heard head coverings remarked upon before. I thought it was just an

~ See Veils/Page 7

The Pilgrimage to Chartres

by Michael J. Matt

In his *The Idea of a Pilgrimage*, the great Hilaire Belloc noted that the "best way of all [to make a pilgrimage] is on foot, where one is a man like any other man, with the sky above one, and the road beneath, and the world on every side, and time to see all." Traveling from Paris to Chartres requires less than an hour by train. But this would not be a

pilgrimage. It is the walk that matters—the 3-day, 70-mile path to Chartres, which crosses the fields of France, immersing the pilgrim in the past and allowing him to see all.

It is the walk, the pilgrims, the hot sun, the falling rain, the mud, the meager fare, the big sky, sleeping on the ground,

~ See Chartres/Page 2

St. Pius X Misunderstood?

(Only by Vatican Committees)

By Chris Jackson

When I heard the news back on June 11th that the Pontifical Committee for Historical Sciences was [organizing a "study day"](#) on the Pontificate of St. Pius X, my first reaction was to wonder what the Committee was up to. The Vatican has issued so few words about this illustrious Saint in the post-Conciliar years one would have thought he never existed. So why now, in the midst of one of the most liberal pontificates in history, would this Pontifical Committee choose to study Pius X?

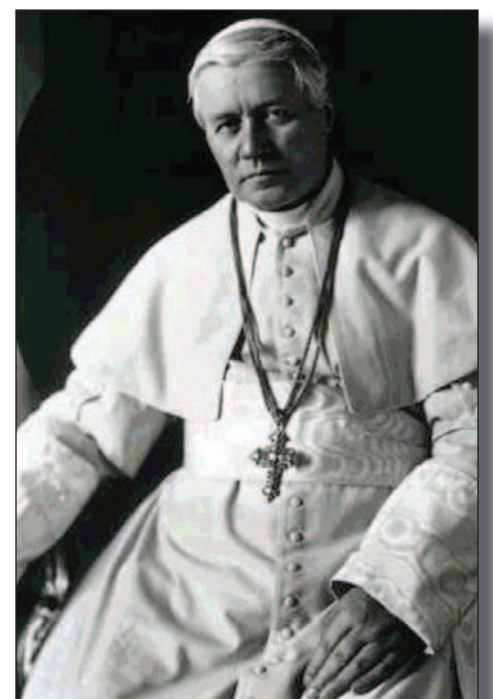
On the "study day" in question ZENIT interviewed the President of the

Pontifical Committee of Historical Sciences himself, Fr. Bernard Ardura. The ZENIT headline ran: "*Pius X Is Misunderstood, Says Leader of Pontifical Committee for Historical Sciences: Study Day Aims to Give Fuller Vision of Little-Known Pre-WWI Pontiff*"

In the course of the interview Fr. Ardura makes very interesting statements about St. Pius X. In his first answer, Fr. Adura states:

During his pontificate he was a very important reformer, but between his reformative activities, he also

~ See Pope Pius X/Page 5



Pope Pius X

The Pilgrimage to Chartres continued...

the fatigue, the hours of singing, praying and remembering that transforms the modern back to the ancient along the pilgrims' path to the great gothic jewel of Christendom—Notre-Dame de Chartres, with all of its mysteries of the past, its magnificent flying buttresses, grumpy old gargoyles and relics of the Virgin and saints of old.

The Pilgrimage to Chartres transcends time and space, connecting the present to the past, the physical to the spiritual, the theory of Christendom to its grand and glorious reality. What happens along the way defies description at almost every turn.

After walking some 25 miles, I could not sleep the first night. And so I crept out of the American tent and stretched out beneath the stars for some time, my head resting on a clump of French soil. All around me, I could hear thousands of pilgrims settling in for a short but much-needed rest. A soft breeze carried with it the song of the scouts from the center of the camp, along with the scent of burning wood from their festive bonfire.

I could hear no cell phones, no pop music, no cars, no engines—just Catholic pilgrims singing, telling stories and preparing to sleep. I felt honored to occupy that bit of holy ground of the Church's eldest daughter at that moment, the place where Joan must have rested her head, and Harry the King, and Charlemagne, and St. Louis and our

brothers and sisters in the old Faith all the way back to Clovis.

After some time, I roused myself and limped through the wet grass and scattered tents toward the center of the camp. For 23 years I have joined myself as a foreigner to the cultural and spiritual heart of the pilgrimage to Chartres—the old French, the remnant of which is under attack as never before. Americans do not truly know the French until we walk with the Catholic French -- the *real* French! -- on pilgrimage. They are a beautiful people and their natural element is supremely Catholic.

When I arrived at the scene the fire was still roaring but the pageantry and story-telling was just coming to an end. It was late. I stood there in the darkness just on the edge of the huge gathering of pilgrims and listened and watched and felt completely at home. These are the moments which the American pilgrim hopes to relive along the way to Chartres—sublimely Catholic moments that must be experienced in order to be understood.

Shrouded now in darkness, at least 1,000 hearty pilgrims who had not yet allowed sleep to take precedence, mostly scouts and families with young children, moved away from the fire and gathered some fifty yards hence around a little white tent, lit from within. A lone scout stood guard and at attention at the entrance, standard in hand, dramatically silhouetted by a light that shone on a lone statue within—a statue of Notre-Dame de Chretiente, Our Lady of Christendom, queen of the pilgrimage, who had been carried on the shoulders of scouts at the head of the 5-mile column all the way from Paris. It was time to bid her goodnight.

On their knees even after having walked all day in her honor, the gathering began to sing, their voices rising up softly in the cool night air—*Je vous salue Marie, pleine de Grâce, le Seigneur est avec vous* . . . over and over again. There were no loudspeakers, no megaphones, no one waving his arms about as if this pilgrims' chorus needed direction. From the heart and as one, they sang to her as children sing to their mother. It was their love song.

Standing in the darkness, eyes filled with tears, I tried to sing with them despite the lump in my throat. It was one of the most beautiful manifestations of faith that I'd ever seen—unrecorded, unrehearsed, unearthly!

This is Chartres! This is its spirit. This is what the pilgrimage is all about—becoming as little children again, despite the sophisticated modern world and all of its works and pomps. Believing, loving, living and breathing the old Faith leaves one awestruck by what it means to be Catholic.

This year's pilgrimage to Chartres was certainly among the most difficult I can remember, having walked it every Pentecost for 23 years. It was hot—dangerously hot! There was mud. There was heat. And there was rain. But record numbers of pilgrims were on hand anyway. And the spirit of prayer



and penance permeated the three days of walking, as if the pilgrims were in training for a coming persecution of all things Christian. And, indeed, they were.

The grand finale -- the Traditional Latin Mass inside the Chartres Cathedral on Pentecost Monday -- was magnificent as always, with specific emphasis on the necessity of proclaiming the Kingship of Christ to the modern world. The main celebrant had himself once been a pilgrim on the Chartres pilgrimage when he was a young priest. His name is Bishop Marc Marie Max Aillet, bishop of Bayonne.

Ordained in 1982 for the diocese of Genoa by the late, great Cardinal Giuseppe Siri, he was appointed by Pope Benedict and is known as an outspoken defender of the Traditional Latin Mass, and is working to increase the number of Tridentine Masses in his diocese. In 2010 he delivered an address entitled *The Wounded Liturgy* in which he decried the "desacralisation" of the modern Mass. This year in Chartres he called for the pilgrims to use the old Mass as a "Mass of mission" to bring Christ back into the world. "The world needs saints to restore all things in Christ. The world needs you!"

Before Mass began, the procession of the banners of saints from all over the world was accompanied by the thunderous singing of *Lauda Jerusalem*. Rising above a sea of sunburned and mud-covered pilgrims and processing into the ancient cathedral, statues and images of the saints, carried all the way from Paris, entered the cathedral in triumph and bowed low before the altar as those who carried them knelt before the majesty of God. Moments later, hundreds of traditional priests

and monks from all over the world would enter the cathedral and also kneel before God on the cold stone floor of the ancient "playhouse of Our Lady"—Notre-Dame de Chartres, the unsigned, anonymous masterwork of love for Our Lady.

Our friend and ally, Jean de Tauriers, president of Notre-Dame de Chrétienté, spoke in English to the foreign pilgrims: "Our pilgrimage is an international sign of the universality of the Church." He asked us to never give up the defense of non-negotiable principles, and invited all the pilgrims throughout the world to create a vast network of support in spiritual pilgrimage which "according to Quas Primas of Pope Pius XI will proclaim the Kingship of Christ to the entire world once again."

A more magnificently Catholic call to action would be difficult to imagine. Moments later, 15,000 pilgrims sang in *una voce* the words of the Credo which need no explanation—*et unam, sanctam, Catholicam et apostolicam ecclesiam*.

Indeed!

In the next issue of The Remnant we will offer more coverage of the pilgrimage, including letters from the young Americans who were sponsored by readers of The Remnant. In the meantime, let it suffice to say that this year's Pilgrimage was a magnificent success, a wellspring of hope, and a promise that the old Faith will never die.

Vive le Christ Roi!

No June 15th issue of The Remnant

Please note that there was no June 15 issue of The Remnant as June is the month we publish only one issue. ■



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Michael J. Matt

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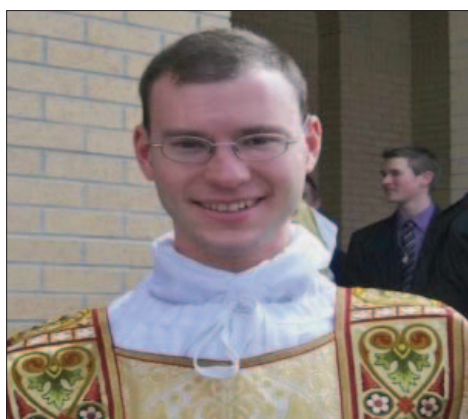
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The Remnant Speaks

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Father Kenneth Walker, RIP

Editor, *The Remnant*: Please ask all Remnant readers to pray for Fr. Kenneth Walker, FSSP, of Mater Misericordiae Mission in Phoenix, who was brutally murdered last night at the parish in central Phoenix. I had the honor of attending services that Fr. Walker presided over. He was under 30 years old, and gunned down in some senseless burglary.

Please also pray for the recovery of Fr. Joseph Terra, FSSP, the pastor at Mater Misericordiae, who was severely injured in the attack. Thank you again for your prayers.

John Dagirmanjian
Phoenix, AZ

**Father Rodriguez
Running the Good Race**

Editor, *The Remnant*: I would first like to thank you for providing the Catholic faithful with real, “meat and potatoes” food for our spiritual journey through this vale of tears. Few and very far between are papers like yours and it’s tragic that more Catholics don’t take advantage of *The Remnant*. Their loss!

I would like to comment on the excellent article by Tim Brady in the May 20th issue of *The Remnant*, “El Padrecito Running the Good Race”. As a runner myself I found the article interesting and give kudos to Fr. Rodriguez for his desire and ability to run ultra-marathons. Only manly men would even dare attempt to run such races. Not only is Father a superb priest but he is also an ultra-runner. Wow!

The part of the article I found most fascinating was how native men, who rarely if ever went to the Novus Ordo (who can blame them), began to show up when Fr. Rodriguez offered the traditional Mass. Why? Could it possibly be that these men were attracted by the innate beauty of the Mass of all times? Could it be that grace was diffused to these simple men when they attended, “the most beautiful thing this side of Heaven” and they responded to it? Is this why the local men said they would “kidnap” Father so that he could continue to offer this most beautiful sacrifice and they would have the privilege of attending it? But of course! The enemies of our faith within our Holy Church inspired by the powers of Hell know this and that is why they fight so demonically against the restoration

of the true Mass. They know that its widespread restoration will be the death knell of the abomination called the New Mass. They would rather have us Protestant than Catholic.

How tragic that Father had to leave these simple people behind! The men will not go to the Novus Ordo and will be left to fend for themselves in the wasteland. We must pray fervently that the triumph of the Immaculate Heart occurs sooner rather than later. The sooner the Novus Ordo is sent back to Hell from whence it came, the better.

In Christ,
Steven McCallan

Oh Please, Fr. Sember!

Editor, *The Remnant*: After reading Fr. Benjamin Sember’s “Letter to the Editor” in the May 31, 2014, edition of *The Remnant*, I simply could not allow his statements to go unchallenged.

In said letter, Father Sember requested a cancellation of his subscription to *The Remnant* because he felt that the newspaper was not doing anything constructive to bring about the church healing that was so desperately needed. Basically, he accused *The Remnant* of making a bad situation worse when he wrote as follows: “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 the 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.”

These remarks beg comment.

The Remnant (together with every other traditional newspaper or magazine) is doing what it is supposed to do: exposing the truth. You can’t put a smiley face on wrong. When the truth is exposed in newspapers, one sees it in all of its ugliness, and I am convinced that this, more than anything else, is the cause of Father Sember’s discomfort.

According to Father Sember’s thinking,

exposing the truth in all of its ugliness “does not serve the kingdom of God.” By this, then, we must conclude that Christ Himself was immersed in error when He continually preached against the religious leaders of Israel in His day and warned His followers to stay away from them, for they were “blind guides.”

I challenge Father Sember to read the 23rd chapter of St. Matthew’s Gospel and to point out Christ’s errors in His preaching and teaching. Jesus exposed the corruption and wrong teachings of Israel’s leaders continually. Was He “aggravating wounds and keeping divisions open among the Jews?”

Father Sember needs to be reminded that according to the words of the Lord Jesus Christ, truth often results in division. Jesus said, “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law – a man’s enemies will be the members of his own household.” [Mt. 10:34-36].

Whether Fr. Sember wants to accept this fact or not, the truth divides. If “wounds are being aggravated” and “divisions are being kept open in the Church,” it’s because the other side refuses to repent and return to that truth. Truth demands that we choose sides. Right is right and wrong is wrong. There is no in between. Father Sember expressed his dismay that a couple who drive a long distance to attend a Latin Mass every week could not bring themselves to attend their local “Novus Ordo” parish even for the baptism of their grandson. And then he turned around and blamed newspapers like *The Remnant* for it.

I applaud this couple’s decision. They refused to compromise, which is something that Father Sember seems to have a problem with. He wants people to compromise for the sake of harmony, whether it’s a couple attending a baptism, or a newspaper reporting the truth in all of its ugliness. He thinks that this is the way to bring about healing, but Christ begs to differ. St. Paul



the Apostle and every Old Testament prophet would also beg to differ on this point.

Father Sember, the wounds that have been inflicted upon the Church of Jesus Christ as a result of Vatican II are not going to go away if newspapers refuse to expose the errors and corruption coming out of the Vatican. Even if every traditional newspaper or magazine closed its doors, those hideous wounds would still fester, ooze, and cause tremendous pain. Those wounds are not going to go away even if every traditional Catholic church shuts its doors and everyone was forced to return to their “Novus Ordo” parishes.

Only repentance on the part of those who have brought about those wounds and who continue to perpetuate them will bring about Church healing, not compromise on the part of traditional newspapers or parishioners.

If Father Sember is so desperate to see healing in the Church, he would do better to spend time on his knees praying for those leaders in the Church who are the true cause of those wounds instead of persecuting traditional Catholics

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Letters to the Editor Cont.....

and newspapers as if the cause of the Church's sickness lay with *them*.

Russell Espenhain
Alamogordo, NM

They Just Don't Get It (and neither does the Bishop of Rome)

Dear Fr. Sember: Please pardon me for taking you to account, for most of your concern as to who is causing a further division of the pew sitters; per your article in the "Remnant" issue of May 30th.

Starting from the top down; the Bishop of Rome likens the Traditional Mass attendees to Pelagians, and our form of worship as a style. Is such a message from our leader unifying? Is it possible that from Pope John XXIII back the Church through the ages could be defined as the aforementioned traditionalists?

You do agree that the way Vatican II was promulgated opened the door to allow the 'smoke of Satan' to enter into the church (Pope Paul VI).

The Mass as celebrated is that manufactured by the Bugnini Commission four years after the end of Vatican II. The Tridentine Mass was then in effect suppressed (Pope Benedict XVI). Was the latter unifying? Unfortunately all of the above constitutes but a fragment of the abuses from the clerical end that caused division. At times the Truth hurts. "The Remnant" excels in the Truth. You may not always agree with everything, but your rebuttal (as others) would be welcomed.

Anger is one's own enemy (divisive). With all due respect, Father, instead of being judge and jury, why not make an Extraordinary Form of Mass available every Sunday for those confused by Vatican II, thereby creating the unity in your parish that you and all of us yearn for.

Dominus Vobiscum,
Giovanni L. De Giusti

St. Pelagius, Pray for us

Editor, *The Remnant*: I think you once suggested Bl Margaret of Castello as patron of traditionalists. I just noticed that June 26 is the feast of St. Pelagius, patron of the abandoned and victims of torture. Appropriate don't you think?

Susan Sherwin



Taking Issue with Mr. Stove

Editor, *The Remnant*: My attention has been drawn to an article in the December 31 edition of *The Remnant* by one R.J. Stove in which he makes certain assumptions about my faith. He claims insultingly and on no evidence whatsoever "Colebatch ... can clearly have no objection to ... Loyal Orange Ranting ..." He quotes selectively from an interview with me which appeared in the Australian magazine *Quadrant* but omits the key sentence "I am a Christian."

Had Mr Stove bothered to read my recent book, *Fragile Flame: the uniqueness and vulnerability of scientific and technological civilization*, available at Amazon.com., he might have noticed that there I particularly emphasize the role of the Catholic Church in raising mankind from the dark ages, including the role of the monasteries in pioneering scientific agriculture and the widespread use of water-power, and in some detail answer those atheists such as A.C Grayling who considered it to be a benighted, reactionary force. I also mention the historic role of the Vatican over several centuries in protecting or attempting to protect Europe's Jews and in protecting Europe itself from Muslim attacks, the latter particularly in the early medieval period. I further suggest in it that the ultimate end of the modern atheist "Project" includes destroying Europe's scientific as well as its artistic and religious heritage.

Yours faithfully,
Hal G. P. Colebatch

Catholic Answers Forum: BEWARE!

Editor, *The Remnant*: I am no apologist and am in no way as learned a Catholic as I should be, but I'm making a sharp course correction when it comes to Catholic Answers Forum. I have been learning more about my Faith, and at one point voiced my support of the Church's pre-Vatican II teachings in light of scandals since Vatican II, open ecumenism and many other questionable things that are happening in today's Holy Catholic Church. My comments are blunt but made in charity. However, when trying to state, imperfectly, that Vatican II was a failure lamented by John XXIII and Paul VI, I dared to mention attending a SSPX Chapel. Soon thereafter I was banned. So much for open dialogue!

Apparently, promoting the SSPX is not allowed under the "sub forum rules" at Catholic Answers, which I could not find. Maybe it was only in that particular sub forum, I don't know. I looked for rules concerning the mention of SSPX in posts and could not find one. I was banned in less than 24 hours after recommending a SSPX chapel or a FSSP Mass center to find the Tridentine Rite or Extraordinary Form. My comments also criticized Vatican II and its fruits (clown masses, tango masses, costume masses, etc.). My main mistake was probably to mention Michael Matt's "Remnant

Underground" YouTube channel, John Vennari's "The Permanent Instruction of the Alta Vendita", and Archbishop Lefebvre's "Open Letter to Confused Catholics." Just some light reading and watching to help an individual gain a better understanding of why the Church is the way it is today.

Not according to the CAF watchdogs! They charged me with making an offensive and ignorant comment. Potentially misleading; "extreme ignorance even without bad intent, the crisis in Christ's Church is due to the modernist errors abroad before Vatican II, whose promoters tried to take over the Council," said the moderator! Ya think so, junior?!

Long story short: banned forever and good riddance! They should change their name to, "Objections and Dissenting Voices NOT WELCOME!" Post at your own discretion.

Respectfully,
Kevin Rice

Was Franco Really Just Another Hitler?

Editor, *The Remnant*: In our modern time period, where Christendom has all but vanished, I think a lot of attention should be given to our past.

With this in mind, we should study the lives of past Catholic rulers. One of those leaders who stood out for Catholicism was General Francisco Franco of Spain. This man fearlessly took on the Spanish Communists who were ruthlessly persecuting the Catholics in Spain. Many martyrdoms resulted from this persecution. He stood up and started a war to rid Spain of Communism. This was the Spanish Civil War. He succeeded and in 1939 he became dictator. He totally molded Spain into a Catholic State. Abortion, contraception, and divorce were outlawed. The Catholic Church was put in charge of the media to censor immorality. The State gave the Church complete recognition as the One, True Church. Family life was encouraged.

A repeat of such a situation may very well occur once the Consecration of Russia is done. Father Gruner recently said in a video that the current developments in Russia regarding the outlawing of gay propaganda and other pro family initiatives are the preliminary stages preparing Russia for what is to come once it occurs. Putin is a man that needs to be watched closely. He is making his country morally superior to the USA. Some might say that Christendom was in the middle ages. It was also in relatively recent times as well.

Jim Jones
Hoboken, NJ

A Good Film, For a Change

"Belle" (released in the US and Canada a couple of weeks ago, and

set for release in Britain in June), is a really powerful, memorable movie - one of the best I've seen in a long while. Beautifully acted and directed, with a great screenplay. (Not sure when it will get to Australia.)

It's based on the true story of Dido Belle Lindsay, the illegitimate daughter of a late 18th century English aristocrat by a black slave woman. He challenged all existing social conventions by legally recognizing the girl as his daughter and having her brought up within upper class British society. It is set against the background of a classic court case resulting from the brutal massacre of Africans on the slave ship "Zong" in 1781 - a landmark case in the history of the British slave trade. Like the Dred Scott case here in the US prior to the Civil War - which started in the old Missouri Supreme Court House just a few blocks from where I am now writing this email - the "Zong" affair had far-reaching legal and social consequences, direct and indirect. (I confess I had never heard of it before today.)

This movie shows the kind of courage that was needed to start bringing about real racial and social justice, and a deeper awareness of that universal human dignity which became gradually more and more recognized as Christ's Gospel and its implications penetrated Western civilization little by little. This film nicely complements "Amazing Grace", another British film many of you will remember from several years ago, that tells the story of William Wilberforce's tenacious and finally successful efforts to get the British slave trade abolished. Part of the historical background to his campaign comes through in "Belle". The film has no sex, violence, nudity or bad language - thoroughly recommended! (Showing now in St. Louis at the Frontenac Plaza cinema at Lindbergh & Clayton.)

Fr. Brian Harrison, O.S.

Heresy War

Editor, *The Remnant*: In response to your recent Remnant TV and the Remnant Forum episodes I'd like to share an excerpt from a sermon that I found preached by Rev. Fr. Didier Bonnetterre at St. Louis Priory, Nantes, (France) on Sunday 21 June, 1987.

"The permanent struggle of the church against heresy has, since the beginning of this century, taken on the terrible aspect of a civil war. It is the Modernists, today's heretics hidden within the very bosom of the Church. Internal war, auto-demolition of the Church, which has turned in these last few years into a war of extermination: liquidate those who refuse to surrender, capitulation to the new ideas."

Interesting words from 1987.

Viva Christo Rey,
Bill Choquette

St. Pius X Misunderstood?

C. Jackson/**Continued from Page 1**

had to intervene on doctrine-related issues, as he was facing a difficult movement called modernism. And his condemnation of modernism obscured the positive parts of his ministry. He was remembered as a Pope of condemnation, but instead was truly a great reformer, a great innovator. Yes, he condemned modernism, but he, in fact, was very modern, which is obvious through his reforms.

Thus, Fr. Ardura sets the stage for the great conciliar makeover of St. Pius X as a modern innovating reformer. If we listen to Fr. Ardura, it's as if St. Pius X had his innovating modern reforms rudely interrupted by having to deal with some pesky movement called modernism. Further, Fr. Ardura apparently sees Pius X's condemnation of modernism as a negative "part of his ministry."

As we know, Pius X was not a "reformer", he was a "restorer." St. Pius X's motto was: "To Restore All Things in Christ" It was the very subject of his [first encyclical](#), which historically sets the tone for the entire papacy. One would think an historical committee tasked with studying a pontificate might have noticed. Instead, the word "restore" is not used in any variation during the entire interview.

While a restorer returns something which has been tarnished to its original pristine form, a "reformer" changes something flawed into something better. While the Church does not need to be "changed" or "transformed" into something better it may sometimes need restoring. This was never more the case than in our day after decades of tarnishing by innovating, modern, reformers.

Contrary to Fr. Ardura, St. Pius X's crowning achievement and what he is best known for is precisely his magnificent and repeated condemnations of modernism, which he called "the synthesis of all heresies." His first and foremost priority, as that of any pontiff, was to root out and condemn error, which was infecting the Church and endangering souls.

Any disciplinary restorations St. Pius instituted, although definitely meritorious, would seem to take a distant second to this accomplishment. Far from being opposed to the "positive" side of his "ministry", Pius' condemnation and suppression of modernism *was* the most positive aspect of his entire pontificate. Only in the liberal mind of current day Vatican committee heads can condemnation of evil be equated with "negativity."

Fr. Ardura was then asked to produce examples of these "reforms." Fr. Ardura states:

He reformed the Roman Curia, which

was the same curia created in 1538 that exists here today. He was more aware than other papal predecessors that the state of the pontificate had to go forward and could not go backward, only forward.

"Forward"? Are we to believe that St. Pius X's motivation for administrative changes to the Curia was modern progress? If one bothers to read Pius X's Apostolic Constitution on the Roman Curia one would see that St. Pius X explains why he made the changes.

While Fr. Ardura makes it seem as if St. Pius X was fond of deleting and replacing centuries old disciplines for the sake of modernity, nothing could be farther from the truth. Pope Sixtus V set up the Roman Curia the way he did in 1538 for efficiency's sake. It worked well when first set up, but over time it had lost its intended purpose and started to become a source of confusion and bureaucracy.

Thus, St. Pius X went about restoring the Curia so it could once again carry out its original function. St. Pius X explains this in the opening to his Constitution:

But in the course of time the organization of the Roman Curia, mainly effected by Sixtus V in the above-mentioned letters apostolic, lapsed from its original state. The number of the Roman Congregations was increased or diminished according to the necessities of time and circumstance, and even the jurisdiction originally attributed to the different congregations underwent changes either by new enactments of the Roman Pontiffs or by the gradual growth of customs which became accepted. The result is that today the jurisdiction, or competence, of each of them is not quite clear to all nor is it well apportioned, that many of the sacred congregations have the right to define the law on the same matters, and that some of them have been reduced to the transaction of very little business, while others are overcharged with work.

Fr. Ardura then gives another "example" of a Pius X "reform":

Another key contribution was related to receiving the sacraments, particularly Communion. He advanced the idea that the young, around the age of seven, could receive their First Holy Communion, even if they didn't fully know Church doctrine at that point. Also, he advanced the idea of adults going to Communion more often. Before the thought was that one had to have confessed before going to Communion. Although he advocated going to confession regularly, he advanced the idea of going to Communion often, even encouraging Christians to go daily.

This quote from Fr. Ardura is extremely dangerous. "Before the thought was that one had to have confessed before going

to Communion"? Is Fr. Ardura here implying that St. Pius X himself either decreed or implied that Catholics did not need to confess serious sin before receiving Holy Communion? Hopefully not, for he would be embarrassingly mistaken.

St. Pius X himself stated in [the very document in question](#):

Although it is especially fitting that those who receive Communion frequently or daily should be free from venial sins, at least from such as are fully deliberate, and from any affection thereto, nevertheless, it is sufficient that they be free from mortal sin, with the purpose of never sinning in the future; and if they have this sincere purpose, it is impossible by that daily communicants should gradually free themselves even from venial sins, and from all affection thereto.

Even assuming Fr. Ardura was not implying this, he again seems to equate a restoration of Tradition in this regard with some sort of progressive reform. As St. Pius X himself explains:

The Holy Council of Trent, having in view the ineffable riches of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The Holy Council wishes indeed that at each Mass the faithful who are present should communicate, not only in spiritual desire, but sacramentally, by the actual reception of the Eucharist." These words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet and should derive therefrom more abundant fruit for their sanctification...

Piety, however, grew cold, and especially afterward because of the widespread plague of Jansenism, disputes began to arise concerning the dispositions with which one ought to receive frequent and daily Communion; and writers vied with one another in demanding more and more stringent conditions as necessary to be fulfilled. The result of such disputes was that very few were considered worthy to receive the Holy Eucharist daily, and to derive from this most health-giving Sacrament its more abundant fruits; the others were content to partake of it once a year, or once a month, or at most once a week. To such a degree, indeed, was rigorism carried that whole classes of persons were excluded from a frequent approach to the Holy Table, for instance, merchants or those who were married.

The ZENIT interviewer then asked what might be the most interesting question of all time: "Do you notice similarities between Pius X and Pope Francis?" As we know, any answer besides "they both wear white" would be incorrect. Nevertheless, Fr. Ardura states:

There are. There absolutely are, as there are resemblances between the two. But we can't forget there is an entire century between the two. Therefore, the contexts are very different. But it is true that Pius X and Pope Francis focused very much on the quality of the life of Christians – of laity, priests, and bishops – the quality of the life necessary for giving witness to the Gospel. Therefore, for this, they shared the view that whatever can be reformed, should be. They both, also, have the ability to distinguish what is incidental from what is essential.

This statement leaves me, as I'm sure it does you, somewhat speechless. I'll simply remind the reader that while St. Pius X condemned modernism, Pope Francis' top Cardinal, [Oscar Rodriguez Maradiaga](#) stated the following in 2013:

The Second Vatican Council was the main event in the Church in the 20th Century. In principle, it meant an end to the hostilities between the Church and modernism, which was condemned in the First Vatican Council. On the contrary: neither the world is the realm of evil and sin –these are conclusions clearly achieved in Vatican II—nor is the Church the sole refuge of good and virtue. Modernism was, most of the time, a reaction against injustices and abuses that disparaged the dignity and the rights of the person. The Vatican II Council officially acknowledged that things had changed, and captured the need for such a change in its Documents...

The interviewer then asked Fr. Ardura why he believes Pius X was misunderstood:

He became misunderstood, and almost all of his good, reformatory works were not given credit, because of the issue of modernism. Therefore, with his condemnation of modernism, he came to be understood by many as a Pope who didn't understand anything, but it was not true.

Fr. Ardura should rather say that St. Pius X came to be understood "by many modernists" as a Pope who didn't understand anything.

Fr. Ardura is then asked what modernism is:

It is an error, a philosophical error, that relativizes a bit of everything, and from a doctrinal point of view, is something delicate. For example, different ideas were promulgated in the particular, cultural context of the time. But today, we don't have to relativize these different views on the doctrine. Pius X, we can say, was working in a particular context.

The Church in which we believe, is inspired by the Holy Spirit in a context that is not by some accidental

Continued Next Page

Where the Tridentine Latin Mass is offered, the faithful will come

Revival of the Latin Mass in Philadelphia

By Jon Frey

On March 1, 2014, for the first time since the reforms of the Second Vatican Council, the Tridentine Mass was offered at the Nativity of the Blessed Virgin Mary Catholic Church in the Port Richmond section of Philadelphia. As this first Low Mass was being planned, early expectations hoped for 20 to 30 souls to attend. To the shock, surprise and awe of those who planned this Mass, close to 90 souls came to hear what will now be the first of many Latin Masses offered in this baroque-style church. Thanks to the strong showing of interest at that first Mass, the pastor of Nativity BVM has extended his permission for the Latin Mass to continue. The pastor at St. Adalbert's Church, one block to the east of Nativity BVM, has also opened the doors to have its first Latin Mass on July 27 of this year on the Feast of the Sacred Heart of Jesus (and will be a High Mass).

Port Richmond is a unique neighborhood in that it still boasts 5 functioning Catholic Churches within its small borders. Nativity BVM is flanked by two neighboring parishes, each one city block apart: Our Lady Help of Christians to the West, which once served German immigrants; and Saint Adalbert's Church, which continues to serve the thriving Polish community. As with most parishes since Vatican II, all of these parishes have seen steep declines in Mass attendance, the closing of schools and convents, and shortage of priests.



Starting in 2015, the Archdiocese of Philadelphia will examine these parishes to determine their vitality and opportunities for cost-cutting consolidation given Mass attendance numbers and number of clergy at each parish. 27 churches were closed in 2013, and 46 are up for review this year.

As the Archdiocese prepares to pull out the proverbial scalpel next year, the Holy Ghost has sent this community a young priest who is dedicated to the Latin Mass and has already earned himself the nickname of "The Phantom of Port Richmond" for his strict adherence to dressing in the traditional black cassock, biretta and cloak while walking the neighborhood. It did not take long for many to recognize Father's piety and

strict adherence to the rubrics of the Novus Ordo Mass, and to learn that he was one of several priests in the archdiocese that knew the traditional form of Mass.

From May 1st thru July 1st, five Latin Masses have been scheduled at two of the churches on Allegheny Avenue. Due to Father's commitments to offer the Latin Mass at Holy Trinity Church in Center City (an Apostolate dedicated only to the Latin Mass on Sundays and Holydays, including Holy Week), Sunday Latin Masses are not possible at this time. Time will tell if enough interest and resources will permit a wider use and support of the Latin Mass in Port Richmond. However, the pastors here now know: if the Latin Mass is offered, the faithful will come. Will it be enough to rebuild the faith and parishes? Only time will tell. ■

Schedule of Masses in Port Richmond, Philadelphia May 1 thru July 1 2014

Thurs May 1 - 7PM - St. Joseph the Worker - L (with hymns from choir of Our Lady of Port Richmond Regional Catholic School)
 Tues May 13 - 7PM - St. Robert Bellarmine - L
 Thurs June 5 - 7PM - St. Boniface - L (with hymns)
 Fri June 27 - 7PM - Feast of the Sacred Heart of Jesus - H
 +++at St. Adalbert's Church+++ 2645 E Allegheny Ave
 Tues July 1 - 7PM - Feast of the Most Precious Blood - L
 L - Low Mass H - High Mass

Pope Pius X

Continued...

cause, but contains the substance of teachings inspired by the Holy Spirit, and therefore, we don't have to relativize these realities, which are fundamental, because otherwise, we would have to put into discussion all we believe.

First of all, modernism is more than just a philosophical error. It is first and foremost a theological one.

Second, what "particular, cultural context of the time" was Pius X "working in" when he condemned all aspects of modernism? Does the particular cultural context of 2014 somehow change whether or not modernism is still erroneous? If so, is this not precisely what relativization is? The idea that a teaching can be erroneous in 1907, but rehabilitated in 2014? Is this not precisely what Cardinal Maradiaga stated?

In the final analysis, it seems depressingly obvious what is going on. The Pontifical Committee is trying to recast St. Pius X as some sort of modern, innovating, reformer for his time. They will play up all of the disciplinary aspects of the Church that he attempted to restore and reinterpret this as "reform" or "moving forward." In this way, they will attempt to give cover to Pope Francis, who, it seems, has not met a custom or discipline he does not want to change.

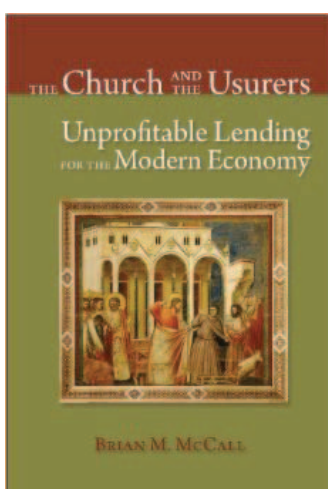
In addition, the Vatican Committee will have to play down Pius X's most stunning accomplishment and one explicitly mentioned as a reason for his canonization by Pius XII: his brilliant condemnation and suppression of modernism. Indeed, the committee will have us believe that modernism was erroneous and dangerous in 1907, but somehow harmless today. And they will do this despite the obvious irony that modernist elements in the Church today are the cause of the very crisis they ignore.

The only way that their propaganda campaign will succeed is if the faithful don't bother reading St. Pius X's documents for themselves. Unfortunately, I believe this is precisely what they are counting on. That being the case, I encourage you to read the actual documents of St. Pius X referenced by the Committee and see for yourself whether St. Pius X was a reformer or a restorer. ■

The Church and the Usurers:

Unprofitable Lending for the Modern Economy

by **Brian M. McCall**



Professor McCall explains in a scholarly yet accessible manner the core principles of the usury doctrine. Tracing it's history from Biblical texts, through Aristotelian philosophy and Roman law, to the great scholastic synthesis Professor McCall separates the unchanging principles from the changes in there applications to the new economic realities.

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Unveiling Veiling:

Why Women Are Returning to the Pre-Vatican II Custom

Continued from Page 1

antiquated throwback to the pre-Vatican II days. But is it?

Cover your head for Mass, and you are likely to hear a chorus of family members object, "But we don't do that anymore." And, while that may be *technically* true, a growing number of women—most of them too young to remember the pre-Vatican II Church of the past—are going back to that ancient tradition. They blog, they organize, and they create visions of lace befitting a queen—for any ordinary woman who wants a visible sign of devotion to Jesus Christ and his teachings.

On the internet there is even a "chapel veil club" where women make veils to give away. On their website the reasons for veiling go from the mundane ("If you're having a bad hair day, you get to cover it up") to the holy ("It's a symbol of imitating Mary"). Both clergy members I spoke with, Deacon C.J. Donarski in the Diocese of San Diego and Father Michael Guadagnoli of St. Pius X parish, have seen an increase in women covering their heads. "More and more young ones are," Deacon Donarski says, and Fr. Guadagnoli says he sees women still covering their heads, even in style-conscious Dallas, as well.

This increase has also been seen by the artisans who create and sell some of the very veils these women are buying. When I asked Ann Anzul, the owner of Rosa Mystica, if she felt head covering is on the rise, she replied, "There's no question that it is, and not just at the traditional Latin Mass. I receive about a hundred orders a month, give or take, and many of these orders are for two or more chapel veils. These orders come from all over the world, but mostly here in the United States. I know I have many sisters in Christ who are selling chapel veils online just as I am, so I am not the only one. There's no doubt in my mind women are interested in wearing the veils."

Another "sister in Christ" is Laura Harron, owner of Modesty Veils, who says that she went into the veil business after returning to a traditional Mass and having people ask, "Where did you get your veil?" She then started making veils for others with her daughter. She stays in the business, however, because "Our Lady wants it to be." When asked why women should veil, she answers, "Out of respect for Our Lady and respect for the Blessed Sacrament." She feels that more and more women are veiling because they feel "Our Lord is speaking to them" and giving them the need to veil.

This phenomenon is by no means limited to Catholics. Many protestant groups are encouraging women to cover their heads. Indeed, some, like the Amish, have never abandoned the practice. (Remember Kelly McGillis in *The Witness*? You can still buy Rachael's starched linen cap online.) In Protestant circles, head covering seems to be associated with the submission of a wife to her husband, and going up the line, her husband's submission to God. Protestant groups seem to rely heavily on I Corinthians 11:3-16, in which Paul wrote at length on inappropriate dress for women in



Traditional Catholics today are often called "extremist" for insisting on veils and modestly in church. In 1950 the entire Catholic Church must have been "extremist".

worship, forever linking head covering with the interior acceptance of divine and earthly authority.

Biblical scholars will tell you that there is a strong idea in the Old Testament that associates uncovering the hair of a woman with punishment. For example, in Numbers 5:12-18, suspected adulterers have their heads uncovered before undergoing the exposing rite. Also, in Isaiah 3:16-17, vain women shall have their heads stricken and uncovered as a punishment for their pride. And, the converse was seen to be true; the early Hebrew women always covered their heads when entering the temple. The head of a righteous and holy woman was always covered in public. Head covering was seen as necessary and honorable, and the early Christians kept up the custom in their own worship.

For several years now, I have not been able to kneel; I know Jesus is not up there shaking his head at my apparent disrespect. He knows about the fall I took when teaching for Oceanside School District, the cane I walk with, and the pain when I do kneel, but I always feel a pang of embarrassment when I sit when everyone else kneels.

Although I have often covered my head at Mass simply because my hair is wet—I disdain the hair dryer and handle one as though my fingers were made of wood—I make the decision to cover my head on a regular basis at Mass, in part in reparation for my inability to kneel. Also, partly, in reparation for the unsuitable dress at Mass we see a lot of on the casual West Coast. "There are some things that should be covered that aren't," as Fr. Guadagnoli laughs.

It makes sense for me to dress in a different way when I take communion, to underscore this most holy of actions by donning something I never wear in public or in any other place.

For Roman Catholics, reasons are

many to veil. The most primary reason Eucharistic; however, that is just one reason—the most important—among many.

Ann Anzul, owner of Rosa Mystica, comments: "Since the mandate for women to cover their heads was lifted from the Code of Canon Law in 1983, perhaps it's become more a question of why some women decide to veil. It often comes down to a desire for a greater reverence at Mass, before the Blessed Sacrament. We Catholics have always been drawn to outward signs that express the truth and beauty of our faith. For many of us who wear the chapel veil, I think it's a way of expressing our love for Christ, who is really present in

the Eucharist. It's similar in a way to genuflecting to show respect for Our Lord in the tabernacle. Also as women, we are symbolic of the Church, His Bride. So it becomes a way of expressing that."

In the end, veiling is almost sacramental, a reminder of who we are and of who Christ is. Father Guadagnoli sees value in veiling, "As long as they see it as something that assists in getting closer to Our Lord as opposed as something that would draw attention to them." "We can encourage each other to do these things, not in a showy kind of way, but a way that really helps people to come closer to Christ. I think that's the key."

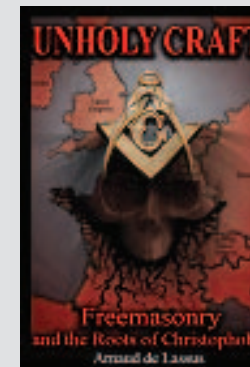
The package from Rosa Mystica comes from New Jersey. It is almost deceptively light, considering the import of what is inside. I take the carefully packaged veil out of its plastic pouch, I shake the veil free of its rustling tissue paper. I unfold it and sweep it over my head. It is soft. The flower print is gorgeous. It flows over my shoulders in a cascade. It feels feminine. It feels special. I feel like I am joining the generations of Canale and Sidoti women before me, who have covered their heads to go to Mass in the stone and marble churches of rural Sicily and Florence. And when I put it over my head, I have somehow become a different Elaine, an Elaine dressed up for a journey. A celebration. An event. An expectation of . . . hope?

It feels like I am getting ready to meet my Savior. ■

Unholy Craft

Freemasonry and the Roots of Christophobia

By Arnaud de Lassus
Foreword by Anthony Fraser



"Masonry's avowed aim of de-Catholicising the world and destroying the natural order has been almost attained, and the process of secularisation gathers speed on a daily basis as the powers of Organised Naturalism consolidate their position... M. de Lassus's work explains Freemasonry's origins, organisation, philosophy, methods, and its influence on Church and State."
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To inquire about the possibility of having Mr. Matt speak for your group or conference, please email:

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The Swiss Guard: One Grand Catholic Tradition Still Intact

By Vincent Chiarello
On Assignment in Rome

ROME—Anyone who has ever witnessed Vatican ceremonies as an invited guest or casual observer cannot but be impressed by the pomp and circumstances that attend these proceedings. Most are not only grounded in an importance to those who participate but also offer a glimpse into history as well. Whether it be a High Mass celebrated by the pontiff under the “baldicchino” of St. Peter’s or the Easter procession, the Vatican, it is said, “knows how to put on a show.”

It is undeniable that the “giuramento” or swearing-in of the new members of the Swiss Guard fits into that category of impressive Vatican events, for not only does the ceremony please the eye, but it offers a glimpse into an event unknown to most Americans: the pillaging and sack of Rome by the mutinous forces of Charles V, Holy Roman Emperor, on May 6, 1527. The events of that day and the ceremony I witnessed here in Rome 487 years later – May 6, 2014 – are inseparable.

The day prior to the ceremony, the Commander of the Swiss Guard, Col. Daniel Anrig, held a press conference in the Guard’s building in the Vatican which is near one of the major entrances: Saint Anne’s Gate. Security precautions by the Guard are strictly observed and those entering without proper documentation are gently – but firmly – turned away. Beyond that filter are the Vatican Police and Security forces that re-check those who enter. These measures are the result of the attempt on the life of Pope John Paul II and the coordinated terrorist attacks throughout the world on Catholic institutions.

Col. Anrig, a tall, slender man in his early 50s, is no novice in meeting with the representatives of the press. Commander since 2009, his 5-year tour ends this year, but he may choose to renew his position. Should he select to extend his tour of duty as Commander of the Guard, his request must be approved by the pontiff or his representative, the Vatican official who is the equivalent of



Col. Daniel Anrig, Commander of the Pontifical Swiss Guard in a replica of the Swiss Guard battle dress that dates from the 16th century.



the US Secretary of State. If he decides to return to Switzerland, he will be re-integrated into the Swiss National Army. During the press conference he answered each question in the three national languages of Switzerland: German, French and Italian, fluent in all three.

During the conference Col. Anrig answered many questions about the Guard, but at least two required responses that were diplomatic, but firm: “Would the Guard accept the application for entry from a Swiss Protestant?” Nowhere in the by-laws governing the Guard is that allowance made, and the Commander gave no indication of favoring any change, but his reply was more diplomatic: “Why would a Protestant wish to join an organization sworn to protect the pope, risking his life in the process?”

As if on cue, the next question concerned the entry of females into the Guard. Here the Commander’s response left no doubt that females would not be permitted on his watch, but in reiterating his unwillingness for the Guard to enter the current world of military “political correctness,” he did so with a smile: “Next question?”

Guard members are chosen in a nationwide competition that requires that they be at least 6’ tall, unmarried, and between the ages of 19-30. Although the majority of the new Guard members traditionally come from the German speaking cantons (of the 30 new inductees 24 were from German, 4 from French, and 2 from Italian speaking cantons), it is their religious bond that unifies them. Once selected, each new Guard member will spend 25 months as a member of the Swiss Pontifical Guard.

What may surprise the reader is that 38% of Swiss citizens identify themselves as Catholics, the largest religious body in the 26 cantons that comprise the Swiss nation, this despite the banning of the missionary activities by the Jesuits from 1848-1973. Members of the Swiss Reformed (Calvinist) Church make up 27%, and Muslims 5%. The remaining Swiss check, “Non-Denominational,” when asked their religious affiliation.

The importance of the religious component of the Guard’s tour cannot be overestimated. The soldierly duties involve, first and foremost, the protection of the pope, but they also include learning to accept without question the orders of a superior, and performing his duties with confidence and ability, something learned from working amongst his colleagues as a team. Further, he is required to perform them in a manner that is courteous, but which may, on occasion, require the use of physical force. It is hard to estimate how many times the Guard member will be the subject of a photo from an endless line of tourists and visitors entering the Vatican, or trying to. (N.B.: I was no exception to that rule.) But the new Guard member also wishes to serve his Church, and his time in Rome, to quote the Guard’s own explanation, “... adds to increase his faith and his personal contact with God.”

The Guard not only has its own chapel, but its own chaplain as well. The chapel, which was built by Pope Pius V in 1568, stands alongside the well-known passageway where 42 Guards led then Pope Clement VI to the safety of Castle Sant’Angelo during the sack

of Rome in 1527. In the period leading up to their swearing-in, their catechesis becomes “particularly intense,” and includes the subjects of “the swearing-in and conscience, and the role of the pope and the Church.” To quote the Guard’s own description of this training, “A Guard cannot dedicate his own life and wellbeing, and the security of the pope, without bringing his own ideas and perspective to bear,” further evidence of the importance of the Church in his formation.

During Lent, the chaplain organizes the Guard’s “Spiritual Exercises,” which stress meditation and prayer at Easter. After 8 months of service, a new Guard member may return to visit family in Switzerland.

Prior to his swearing in, the new Guard member will also study the Italian language, since this is the one most widely used during daily tours in dealing with the public. The 110 members of the Guard are divided into three separate units: traditionally, the first is comprised of members from German speaking cantons; the second consists of those from the French and Italian cantons, and the third consists of members of the Guard’s band. Col. Anrig has a Lt. Col. as his second in command (the Chaplain also has that rank), one Major, two Captains, and one Sergeant-Major.

At Christmas, Easter, the swearing-in, and other important ceremonies, the Guard’s uniform consists of a copy of a breastplate used in the 16th century, a helmet of silver color, decorated with a red plume. The Colonel and Sergeant Major have white plumes; the other officers have dark violet. The two sides of the helmet are etched with the figure of an acorn. The halberd, carried by all Guardsmen, was originally used to cut and puncture the enemy and its cavalry, and was widely – and successfully – used by Swiss mercenaries. Each Guardsman also carries a sabre at his side.

While a Guard at Buckingham Palace is identified by his fur hat, a Swiss Guard’s “uniform” is even more distinctive. Mistakenly thought to have been designed by Michelangelo, over the years the design of the outfit varied according to the customs and fashion of the times. That was to change in 1914, when the then Commander, Col. Jules Repond, after studying the subject, suggested to Pope Benedict XV that the Guard’s uniform revert to the colors from the Renaissance. Since Pope Julius II, a member of the della Rovere family, had invited the Guard to Rome in Jan. 1506, the yellow and blue of that family became the colors of the new Guard’s uniform, along with the symbol of the acorn. The yellow, blue and red date from Pope Julius II’s successor, Leo X, a member of the Medici family.

With the timing precision of a fine Swiss watch, at 10:30, the time indicated on the program for the “giuramento” to begin, the three companies of the Pontifical

Continued Next Page

Mercenaries and auxiliaries are useless and dangerous...for they are disunited, ambitious, undisciplined and treacherous...weak and cowardly when they are met by determined enemies; they have no fear of God and do not maintain commitments with men...

Machiavelli *The Prince* (Chap. 12)

Continued...

Swiss Guard marched into the Cortile of San Damaso inside the Vatican. History would now repeat itself.

Why the Swiss Guard?

I have lost count of the number of times I have heard that question asked. What is it that distinguishes the Swiss Guard from any other military group that convinced the papacy centuries ago that these Swiss citizens – and only they – should bear the title bestowed upon them by Pope Julius II: “Guardian of the Liberty of the Church?” Therein lies a tale.

Led by their commander (or *condottiere*) Kaspar von Silen, a contingent of 150 men carrying halberds and sabers from, to use Pope Julius’s description, “... the higher part of Germany,” marched through Rome on January 22, 1506; the first contingent of the Swiss – not German – Guard had arrived, passing *Piazza del Popolo* and *Campo di Fiore* before reaching St. Peter’s Square. Soon they would assume the positions for which they had been summoned to Rome: protection of the Apostolic Palace, home of the pope.

Prior to Oliver Cromwell’s hymn-singing “Model Army” in the mid-17th century, and the French Revolutionary Army consisting of citizens a century later, military service had been based on feudal obligations, which imposed time limitations. But unexpected crises arose, and the need to recall organized military forces by the lord of the manor, king, or prince added to the call for standing armies whose presence was permanent. The heads of these personal armies,

called “condottieri,” a word still used today, were highly influential, for their words would bring hundreds of soldiers to the defense of any king or prince – for the right price, of course. It may be remembered that when Gen. George Washington crossed the Delaware during the American Revolutionary War to confront his enemies, they were not only British troops, but Hessian (from Hesse in Germany) mercenaries used and paid for by Parliament and King George III.

But as Machiavelli noted, these mercenary armies were often unreliable, sometimes duplicitous, and frequently fled en masse when their lives were endangered. The trick was to fill the ranks of your mercenary army with those upon whom you could trust your life – and your country – which was no easy task. When in 1505 Pope Julius II selected the Swiss warriors, he had written:

Inspired by God, we intend to use these men to supervise our palace. We are confident that their fidelity and military experience will fulfill all of our expectations. The fact that these men have been chosen to guard the Apostolic Palace will be a cause of honor for all of the people of their nation.

That fidelity and experience would soon be tested.

On the morning of May 6, 1527, word reached the Vatican that several of the walls, including Porta Portese, south of the Vatican, and those of the Gianicolo, a hilly area much closer, constructed to protect the city from invasion, had been breached by the mutinous forces of the Holy Roman Emperor, Charles V. The

message was somber: the mutineers were destroying all in their wake. This was a time of reckoning.

The Vatican’s army of mercenaries then consisted of Swiss, French, Italian, Spanish and German units, all of which were ordered to prepare for the onslaught of Charles’s mutinous troops, mainly Spanish, who had not been paid and were hell bent on plundering and killing anyone who attempted to stop them.

The Commander of the Swiss contingent, Kaspar Roist, instructed his 189 men to prepare to protect the pope at all costs; that was their duty and in doing so they would live up to their reputation: *The Guard dies but he never surrenders*. They would remain at the side of the pontiff, fully aware of the likely consequences.

When the riotous and rebellious forces entered the area of the Borgo, the streets adjacent to St. Peter’s Square, fear and flight set in and most members of the Vatican’s army left their assigned posts and disappeared, as Machiavelli had predicted. There was no obstacle to the capture and ransom of the pope – but one.

Roist ordered 42 of his men to escort Pope Clement VI out of the Vatican to the security of what was originally known as Hadrian’s tomb, but today is known as Castel Sant’Angelo, a fortress along the Tiber near the Apostolic Palace and reached through a *passetto* (passageway) which still may be seen today. The remaining 147, Roist included, took up positions designed to delay the advance of Charles’s mutinous troops, although the Swiss company’s numbers were dwarfed by their opponents. Roist would remain with them to the end. None of those 147 men survived, and legend has it that Roist, surrounded by scores of the mutineers, fell on the steps of the high altar of St. Peter’s, not far from the spot where Peter, the first pope, had been martyred. The Guard had lived up to its pledge.

The fulfillment and honoring of their oath to protect the pontiff, tried and tested in battle, has led every pope since Clement VI, who later returned to the Vatican safely, to place his faith, confidence, and life in the hands of the Swiss Guard. Nearly half a millennium later, that papal confidence has never wavered.

On that day 487 years later, the three companies of the Swiss Guard marched into the *Cortile* (Courtyard) of San Damaso inside the Vatican. Thousands of onlookers, invited dignitaries and guests, as well as family of the new Guard members, waited as the three groups formed in front of the papal representative (Pope Francis had attended last year’s swearing-in, but sent a representative this time), the Cardinal Prefect (the equivalent of the U.S. Secretary of State), and an invited clerical dignitary.

With the three companies in place, the name of each new member was called according to the date of his entry into the Guard, and then in alphabetical order. French speaking Halberdier,



Remnant columnist, Vincent Chiarello, with a member of the Swiss Guard

Remy Castella, was the first called, and he began the pattern for the following 29: he asked his fellow Guardsman at his side to hold his halberd while he moved smartly to the site of the induction, where two Guardsmen, swords raised, flanked the white plumed Sgt. Major, and faced the Guard’s second in command, while Col. Anrig, the Commander, watched from the side.

Castella then with his left hand grasped the Guard’s flag, held by the Sgt. Major, and with his raised right hand, thumb, index and middle finger extended, took the oath:

I swear to serve faithfully, loyally, and honorably Pope Francis and his legitimate successors, and dedicate to their defense all my strength and my life, if necessary. I assume equal responsibility for the Sacred College of Cardinals when the (Papal) Seat is vacant. I further promise to the Commander and my superiors respect, loyalty, and obedience.

To this I swear. May God and our Patron Saints (Martin and Sebastian) help me.

All during the reciting of the memorized oath, the three fingers of the right hand remain extended because each new Guard member is also asking the Blessed Trinity to help him fulfill his pledge.

For the Guardsmen, both new and old, the day was not over. That evening, at the altar of St. Peter’s, the Vatican’s Secretary of State, Pietro Cardinal Parolin, celebrated a Mass for the Guardsmen and their families. Again, the importance of the religious component of a Guardsman’s time in Rome cannot be underestimated.

As the newly inducted members left the Cortile that sun-filled morning, amongst the spectators there was little doubt that the new members of the Swiss Pontifical Guard would perform their assigned duties as all those before them had done, and in a manner that is guided by the words of their motto: *Acriter et Fideliter* – fervently and faithfully.

I wish to thank Cpl. Urs Brietenmoser, the Guard’s representative to the press, for his patience and assistance in responding to my questions. I am truly appreciative. ■



The “giuramento” begins, the three companies of the Pontifical Swiss Guard march into the Cortile of San Damaso inside the Vatican. History repeats itself.

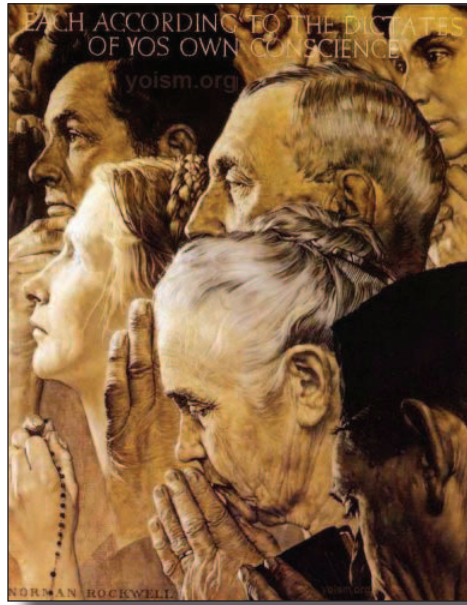
A Response to Fr. Brian Harrison on the Canonizations of John XXIII and John Paul II

By John Salza

In The Remnant's May 31, 2014 *Letters to the Editor*, Fr. Brian Harrison wrote an objection to my article *Questioning the Validity of the Canonizations* (of John XXIII and John Paul II), claiming that I did not establish as fact that certain teachings and actions of John XXIII and John Paul II were contrary to the Catholic Faith. As I stated in my article, space did not permit me to provide even a summation of the many doctrinal aberrations of these Popes, for that was not the purpose of the article. However, I did provide sufficient evidence of their adherence to the error of religious liberty – just to pick a single error – which they manifested in both their teaching and *praxis*.

For example, I noted that these Popes promoted common worship with non-Catholics, a sin that has *always* been condemned by the Church as contrary to Divine Law, and which is sufficient in itself to disqualify these Popes from canonization (canon 2316 of the 1917 Code of Canon Law even classified such an offender as “suspect of heresy”). I also pointed out John Paul II's objectively heretical statements that the Catholic Church is present in non-Catholic sects,¹ that the Holy Ghost uses non-Catholic sects as a means of salvation,² that Catholics share a common apostolic faith with non-Catholic sects,³ and that non-Catholics (that is, heretics) have an apostolic mission.⁴

Now, it is a fact that these teachings and practices are contrary to the Catholic Faith taught and practiced before Vatican II.⁵ However, rather than attempt to rebut my conclusions by directly addressing the evidence presented and showing where the pre-Vatican II Church taught such concepts (which he knows is not possible), Fr. Harrison simply dismisses my conclusions as “allegations” and “personal interpretations.” He then attempts to redirect the discussion by splitting hairs over the correct translation of a sentence in John XXIII's *Pacem in Terris*, in which the Pope taught that man has a right to honor God according to the “right dictates” (and not “sincere dictates”) of his conscience, as if the correct translation saves John XXIII (and, by implication, John Paul II) from actually professing the error of religious liberty.



Unfortunately for Fr. Harrison, this becomes a distinction without a difference, for John XXIII, Vatican II and John Paul II all teach that man has a natural right, based upon his dignity and nature, to publicly practice whatever religion his “conscience” believes is true (a positive right), and also the right not to be prevented from publicly practicing his religion (a negative right), even if it is not the Catholic Faith (obviously, not all men are Catholic, but all men have the dignity of a human nature given to them by God, and this common dignity according to Vatican II gives all men the right to practice their own religions). However, the Church has always taught that man does not have a right to worship in a non-Catholic religion, even if it is “in accordance with the right dictates of his own conscience” – unless, of course, it is the God of the Catholic Faith, and the worship of the Catholic Church.

In fact, Vatican II's *Dignitatis Humanae* (DH) does not circumscribe man's purported right to religious liberty by the “right dictates” of his own conscience (assuming for the sake of argument that “right dictates” could be a legitimate qualification of the council's teaching). Rather, DH simply says man has a “right” to “honor the Supreme Being in public worship” and “the right not to be hindered in their public teaching and witness to their faith.” In fact, DH is clear that it is *not* teaching the right to religious liberty is a subjective right to worship based on the individual's conscience (a psychological liberty), but rather an objective right, based upon man's dignity and nature. This is because DH clarifies that “the right to religious freedom has its foundation, *not in the subjective disposition of the person*, but in his very nature.”

These teachings are contrary to the perennial doctrine of the Church, which holds that while man has a subjective “right” (free will) to worship God (which is in the domain of being), he does not have the objective right (moral liberty) to worship in non-Catholic

religions (which is in the domain of acting).⁶ A subjective right concerns the subject and not the object, while an objective right concerns the object itself. That is, I have a subjective right to worship God (in my being), but not an objective right to worship outside the Church (in my acting). The problem with the definition of religious liberty in both *Pacem in Terris* and *Dignitatis Humanae* is that it includes the realm of *acting* (objective), and not just being (subjective), by referring, for example, to “the right to practice his religion privately and publicly” (*Pacem*) and the act of “honoring the Supreme Being in public” (*Dignitatis*).

While Fr. Harrison sees nothing wrong with *Pacem in Terris*, John XXIII's personal theologian, Cardinal Ciappi, warned the Pope that it contradicted the teachings of Popes Gregory XVI and Pius IX on religious liberty, to which Pope John is reported to have replied: “I won't be offended by a few spots if most of it shines.”⁷ In fact, *Pacem in Terris* was even praised by the Scottish Rite of Freemasonry, which issued the following statement: “After having carefully weighed the meaning of each word, we might say that, the proverbial and typical Vatican literary rubbish notwithstanding, the encyclical *Pacem in Terris* is a vigorous statement of Masonic doctrine...we do not hesitate to recommend its thoughtful reading.”⁸

Fr. Harrison also repeats his error of confusing the individual's right to immunity from coercion in religious matters with the State's right to suppress religious error. He says that man has “a right *vis-a-vis* civil authority: i.e., the right *not to be prevented by government from doing those things* [professing his religion privately and publicly]. This statement is entirely erroneous. Non-Catholics have NO RIGHT not to be prevented by government from practicing false religions. Non-Catholics have NO RIGHT to teach people to reject Jesus Christ and His Catholic Church. Rather, the State has the right to suppress these errors, unless tolerating them would prevent greater evils or secure a greater good.

If the State has the right to prevent its people from suffering a chemical contagion, for example, how much more does the State have the right to prevent its people from suffering a spiritual contagion, which is far more serious? The non-Catholic may have a right not to be coerced into believing in the Catholic Faith, but the non-Catholic

has no right not to be prevented from propagating his heretical errors. That the State tolerates his propagation of error is not based on the non-Catholic's “right” to toleration (there is no such right), but the State's right and duty to tolerate the error if toleration can procure a greater good or prevent greater evils. Error must be suppressed, unless greater evil would result. Fr. Harrison's position is categorically false, which I have demonstrated many times in our prior exchanges (see our previous debates at www.johnsalza.com).

Fr. Harrison then attempts to limit Vatican II's teaching in *Dignitatis Humanae* to “civil rights” and not “moral rights” when he says this “right to *civil* liberty is of course that which Vatican II was soon to affirm in *Dignitatis Humanae* (DH),” and not the “objective moral right” to “profess – or even believe – religious error.” However, DH teaches that the civil right to religious liberty is based on the natural, God-given right to the same. After stating that the “right to religious freedom has its foundation in the very dignity of the human person,” DH says: “This right (Latin, *ius*) of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed. Thus it is to become a civil right” (Latin, *ius civile*). In other words, DH says that because religious liberty is a natural right based on man's God-given dignity and nature, it must be recognized by the State as a civil right. The State is not creating the right, but is merely recognizing the pre-existing God-given right in man (to “honor the Supreme Being in public” and “witness to their faith,” no matter what religion is professed). In other words, DH says the civil right to worship is merely to recognize the God-given right to worship.

Not only does man not have a God-given “right” to worship outside the Church, but legitimate civil laws must be based on God's divine laws, for God is the source of all law. Otherwise, as St. Thomas Aquinas says, the civil law “is no longer a law but a perversion of law” (ST, I-II, Art 2, Q 95). As applied here, if man is not “honoring” the true God but bearing “witness” to a false religion (which leads souls to damnation), man has no such right (civil, moral, natural, or otherwise), either to do such a thing or not to be prevented from doing such a thing. As I have demonstrated in our prior exchanges, Fr. Harrison confuses the distinction between objective and subjective rights, moral and civil rights, positive and negative rights, the right to immunity from coercion and negative rights, and State toleration and negative rights.

¹ Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion, 1992.

² *Catechesi Tradendae*, October 16, 1979.

³ *L'Osservatore Romano*, May 20, 1980.

⁴ *Ibid.*

⁵ Catholic participation in non-Catholic worship is forbidden, for example, by St. Paul in 2Cor 6:14-17, Pope Pius XI in *Mortalium Animos*, and canons 1258 and 2316 of the 1917 Code of Canon Law. Note also that the 1917 Code was in effect during and after Vatican II, until John Paul II changed the code in 1983 (and which change did not – and could not – reverse the Church's constant condemnations of such false worship).

⁶ Putting aside, of course, the question of man's culpability for his worship.

⁷ *Catholic Restoration*, March-April 1992, Madison Heights, MI, p. 29.

⁸ *The Masonic Bulletin*, “The Light of the Great Architect of the Universe Enlightens the Vatican,” Year 18, No. 220, May 1963.

29 Years in Laogai: The Father Koo Story

By Theresa Moreau

Continued from Last Issue...

Continued...

I further note that Fr. Harrison wrote an article critiquing DH called "Vatican II and Religious Liberty: Contradiction or Continuity" in which he admitted that "the conciliar Church has indeed departed from tradition here," but claimed that the departure relates to "policy," not "doctrine." I am glad that Fr. Harrison admits DH represents a change in the teaching of the Catholic Church. That is a significant step. However, Pope Leo XIII in *Libertas* (1888) defined "right" as a "moral faculty" which cannot be established independently of the truth. If truth doesn't change, a man's right based on that truth cannot change either. Hence, DH has departed, not from policies that can change, but from doctrine that cannot change.

Finally, Fr. Harrison has publicly claimed that John Paul II lacked the heroic virtues of prudence and faith for his abominable Assisi prayer summits with unbelievers (any knowledgeable Catholic would agree). But if Fr. Harrison's contention is true, then John Paul II is no saint, and Fr. Harrison should have applauded my article, not criticized it. More importantly, John Paul II himself connected his interreligious prayer summit in Assisi to Vatican II when he declared: "Such a day seemed to express, in a visible manner, the hidden but radical unity which the Word has established among men and women of this world... the fact of having come together at Assisi is like a sign of the profound unity of those who seek spiritual values in religion... The Council has made a connection between the identity of the Church and the unity of the human race."¹⁰

Hence, Fr. Harrison cannot criticize Assisi while defending Vatican II, for according to Pope John Paul II, Assisi was the implementation of Vatican II. The Council taught "the unity of the human race" by professing each man's natural right to religious liberty, and Assisi was "a sign of [that] profound unity" where the various religious leaders *exercised* their right to religious liberty (and all with the blessing of the conciliar Church). As common sense dictates, Fr. Harrison's defense of the *right* to religious liberty by Vatican II, and his condemnation of the *right to exercise* that religious liberty at Assisi, is yet another example of his inconsistent treatment of these pernicious errors. ■

⁹ Catholic.net, July 2006.

¹⁰ October 27, 1986. In his speech to the Roman Curia on December 22, 1986, John Paul II again used Vatican II to justify his Assisi prayer gathering, referring to *Lumen Gentium* 2,9 and *Gaudium et Spes* 42. While the Council in those documents addressed the universality of the Church and the need for peace in the world, it said nothing about gathering false religions to pray with the true Church for world peace (which is a sin against the First Commandment).

"Go! Go! Go!" yelled the guards, unlocking the cell doors. Herded outside and into several waiting buses, the prisoners were transported with a police escort and sirens wailing to the Shanghai Railway Station, the old train station in the Zhaipoh (Shanghainese for Zhabei) District.

Pulling up to the rail cars, the bus drivers aimed the headlights toward the waiting train, a line of cattle cars with open doors. "Go! Go! Go!" yelled the guards.

From the buses to the rail cars, the men rushed. Before boarding, each received a bag with a few sticks of rod bread, like French baguettes. Without ramps, Matthew pulled himself up, then grabbed the hands of an old man, who could not manage by himself, and hoisted him up.

As the noise of the boarding prisoners quieted, the doors slid shut with a bang, one by one. Inside the darkened cattle car, no one dared speak. The only noise was the soft sound of a few of the hungry and impatient men biting into and chewing their bits of rod bread.

With a jolt, the train began its journey. A wooden bucket just like a beer barrel, about knee high, had been placed in the middle, for the men to share for waste elimination. With so many men, as the hours passed, the mess soon overflowed and splashed onto the floor. Before too long, the bucket stood abandoned, as a few decided to urinate out small holes that dotted the car's wooden planks. The rest soon followed.

Many days later the steel wheels below finally stopped. Matthew heard voices outside. Then a pounding against the car startled him. Unable to open the door, guards used a sledgehammer to chip away the frozen urine that had sealed closed the great sliding door.

As soon as the panel slammed open, the men blinked back the whiteness that nearly blinded them. With snow everywhere, they saw white, only white. The prisoners hopped out of the rail cars and sank up to their thighs in the drifts. It was morning when they began plowing through the snow with their bodies. Miles and miles later, they arrived late in the afternoon, exhausted, starved, filthy, frozen.

Ice-cold February winds greeted the prisoners when they arrived at Fularji Brick Factory, a working prison in China's

most northeastern province of Heilungchiang (old form of Heilongjiang), just one frozen breath away from Siberia.

Under the watchful eyes of the People's Liberation Army, Matthew worked at the backbreaking process of brick making, which began with the digging and removal of the frozen earth, the mixing of the thawed mud, the firing of the clay, then the loading of the bricks upon the trucks, which transported their loads outside the prison.

Those who refused to work, were forced. While carrying earth in his two-basket shoulder pole, Matthew heard a man screaming in the distance. Across the field, he saw a figure collapse to the ground, refusing or unable to continue his work. "You! And you!" a guard pointed and called out two inmates, who carried their own shoulder poles.

With his head down while he continued to labor, Matthew peeked up to watch as the two men laid down their loads and walked over to the inmate sprawled on the earth and stood over him. One grabbed the prisoner under his left arm; the other grabbed under his right arm. They lifted him up. His knees buckled. He screamed. He fought. He flailed his arms. Matthew continued to watch inconspicuously, as he carried his own load. "Up!" the men yelled.

The struggle continued. He screamed, yelled, twisted his body as they forced him to stand and placed the pole back on his shoulder. One man walked on one side, and the other walked on the other side of the man, forcing him along. "Go!" they yelled at him. "Go!"

After several steps, the man went along, on his own, and the other two men returned to their own baskets of earth and resumed their own labor. It was a warning to all: Everyone must work.

When assigned to carry the kiln-fired bricks, Matthew stood with his arms straight down his sides. He angled his hands behind his back, as another inmate loaded him down with a stack of freshly baked bricks. His back scorched, as he stumbled forward. Swaying under the 150-pound load, which weighed more than he did, he felt he could continue no longer. He looked up, toward the sky. Not a single cloud.

God, I cannot do this anymore, he prayed in his heart, and before he could take a breath, the group leader walked over to him.



Father Koo

"The guard wants to talk to you," he said. Helping Matthew place the bricks on the ground, the group leader then led him over to the guard, sitting on a chair in the corner, supervising hundreds of men.

"What's your name?" asked the guard.

"Koo."

"How old are you?"

"Twenty-three."

"What did you do before you came here?"

"I was a student."

"Did you labor before?"

"No."

"You, go back."

The guard said nothing more. Matthew had never seen him before. And after that, he never saw him again. The next day, Matthew was transferred to work in a small vegetable garden, where the weak and old were sent to labor. For several months he tended to the plant beds, squatting down, pulling weeds and thinning out the Chinese cabbage and spinach. Then on August 15, 1956, the Feast of the Assumption of the Blessed Virgin Mary, his group leader ordered him to report to the guard's office.

Worried, Matthew hurried, and when he arrived, he saw dozens of other inmates, and also a line of government officials, dressed in crisp-and-clean white uniforms with shiny buttons, which shone brilliantly in the gray-and-grim prison factory.

"I give you good news," announced one of the guards. "You will be taken back to Shanghai. All will be safe on the journey. It's good for you all."

Matthew's five-year sentence was cancelled, declared ping fan, all charges dropped. He would have a trial. But first, he would wait, again, in The Palace.

To Be Continued Next Issue

Duncan Hines Goes to Mass

By Kenneth M. Weinig

No, this isn't about cake mixes or the food you bring to the church social. Duncan Hines (1880-1959), before he got into the baking business, was probably the most famous restaurant critic in the United States. His endorsement was coveted by all, and owners of eating establishments were ecstatic about having the right to post in their windows the sign, "Recommended by Duncan Hines."

His unique technique was to visit a restaurant—often in disguise, after he became recognizable—and then later post his review in newspapers and magazines. Now, here's where you come in, if you like my idea.

Let's say that you either (a) are trapped in an area where the only Mass option is a novus ordo one, or (b) you, like me, have to attend an occasional novus ordo Mass when you are traveling or when you have to please a relative by going to a First Communion or Confirmation. Most of you are or were displeased, no?

O.K. Here's an idea that those of us traditionalists fighting in the trenches can do. First, I suggest that you decide the educational level and the attitude of the priest celebrating the Mass. If he is a "Type I," he is a "nice" man (in the sense of Michael Voris' "Church of Nice") who was ordained in a typical diocesan seminary during the last 30 years, who might not have the intellect required of candidates in earlier times when standards were higher, and whose formation was heavily Modernist. He may think his "liturgy" is just wonderful and loves to greet everyone as he makes his grand entrance down the aisle and hug the children during the donut fest after the service. He might even be open to some of your criticism. Now, if he is a "Type II," then he is a hardcore liberal, a clear dissenter with open disdain for traditionalists. If, in his presence, you would dare to utter the words "Latin Mass," his reaction would be about the same as if you were to spray Holy Water over a vampire.

Well, here's my idea. Design a rating form like one of the ones I've suggested below. The tone may depend on whether you have a Type I or Type II celebrant. As well, the nature of the priest may dictate whether or not you sign the form or leave it anonymous. Bring your form to Mass and carefully consider its categories as you observe. Consult with your spouse, if applicable, then fill out the form in the parking lot or after you get home. Then mail it the celebrant, and, if wise, to his bishop. If you signed it, you might get a response. If not, maybe you might see some gradual changes, but only if the recipient is a Type I.

Now, it might be interesting, if Remnant readers take up this idea and get some responses, to publish them! Here is a suggested form. Of course, you can add or delete your own categories and design your own point system. A simple "report card" would rate the Mass "A+" to "F," or you could use a 1 to 10 numerical system. A more comprehensive form might even grade from 0-100, with "merit" and "demerit" points and include an area for written suggestions and complaints. Of course, you should begin with an explanatory note such as this:

Dear Father,

We believe that the Holy Sacrifice of the Mass is the most sublime form of worship in the world, and that you understand this. The Mass should be most reverent and the people most prayerful, and the influence of the celebrant is key to assuring this. Accordingly, I [or "we"] have listed below some criteria for such a Mass and given my opinions. I hope you will reflect on them, and, if applicable, initiate some changes. Thank you!

In Christ,

Holy Sacrifice of the Mass Assessment Form

1. Pre-Mass Atmosphere:

- A. Noisy; people chatty (-1 to -10)
- B. Reasonably quiet (0)
- C. Silent. Praying observed (+1 to +10)

2. Location of Tabernacle:

- A. Invisible (-10)
- B. Off to the side but visible (0)
- C. Central (+10)

3. Congregation's Dress:

- A. Shorts, jeans, T-shirts, etc (-1 to -10)
- B. Generally neat; some suits and dresses (0)
- C. Most suits and dresses (+1 to +10)

4. Priest's Vestments:

- A. Very informal to Traditional (-10 to +10)

5. Altar:

- A. Card table (-10)
- B. Modest but acceptable (0)
- C. Very reverent (+10)

6. Entrance Procession:

- A. Very informal, priest chatty, etc. (-1 to -10)
- B. Reverent and Dignified (+1 to +10)

7. Altar Servers:

- A. All female (-10)
- B. Mixed gender (0)
- C. All male (+10)

8. Priest's Opening:

- A. Irrelevant Chat, etc. ("What a glorious day the Lord has given us," etc.) (-1 to -10)
- B. Mass begins immediately (+1 to +10)

9. Position of Priest:

- A. Facing the people (-10)
- B. Ad Orientem (+10)

10. Hymns:

- A. Mostly New Age (-10)
- B. Mixed (0)
- C. Traditional; some Latin (+1 to +10)

11. Sermon:

- A. Shows doctrinal or moral ambiguity or dissent (-10)
- B. Gospel-based but harmless (0)
- C. Covers current moral problems (abortion; contraception; fornication), or what it means to be truly Catholic (+1 to +10)

12. Prayers:

- A. All in English or some Latin/Greek [Kyrie] (0-10)

13. Offertory Preparation:

- A. Done mostly by altar servers (-1 to -10)
- B. Done mostly by priest with help from servers (0 to +10)

14. People's Prayer Gestures:

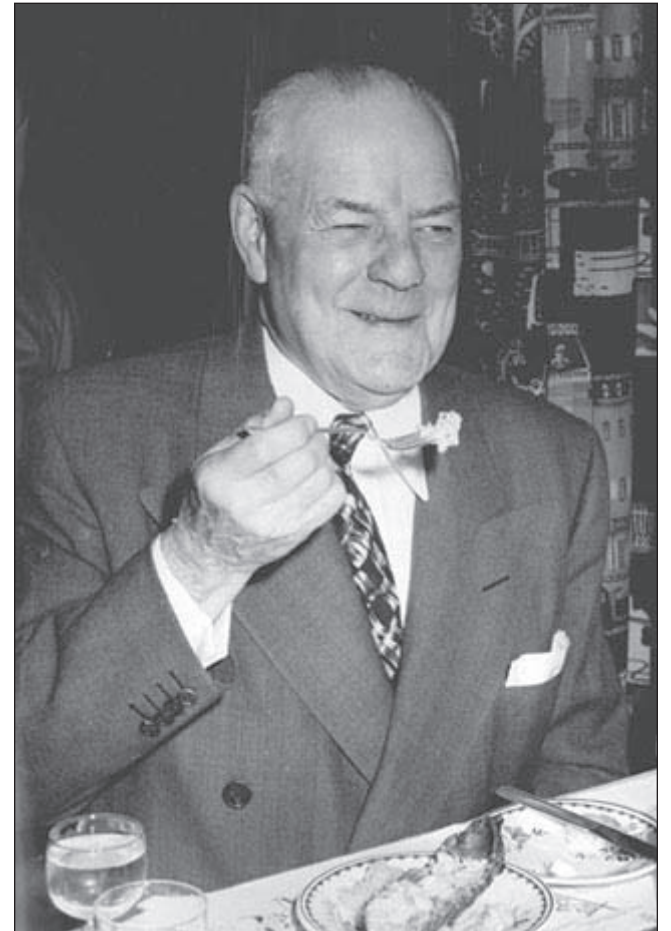
- A. No kneeling; some bows (-1 to -10)
- B. Kneeling for Offertory and Consecration; genuflection during Creed; no raised hands during Our Father (+1 to +10)

15. Consecration:

- A. Informal (0 to -10)
- B. Very reverent; bells (+1 to +10)

16. Exchange of Peace:

- A. Much movement; priest leaves altar & goes down the aisle, etc. (-10)



Duncan Hines

- B. Done quietly people nearby only (0)
- C. Practice omitted (+10)

17. Communion Preparation

- A. Ushers "assign" your Communion line (-10)
- B. People can choose their own line (0)

18. Communion Distribution:

- A. Only by "extraordinary" ministers (-10)
- B. By priest with lay help (0)
- C. By priest and deacons only (+1 to +10)

19. Communion Reception:

- A. All stand and receive in hands (-10)
- B. Some receive by mouth (0)
- C. Most receive by mouth; some kneel (+1 to +10)

20. Ending of Mass:

- A. Many people leave right after Communion (-10)
- B. Most people wait until the priest leaves the altar (0)
- C. All people wait until the priest leaves; many remain for private prayers; quiet atmosphere (+1 to +10)

Well, there's a sample for you. I've listed an even 20 criteria so that you can more easily convert to a scale of 0-100, but you can, as said, use your own method. You might also end your form by having a section for personal comments:

General Comments:

.....

Suggestions for Improvement of Mass:

.....

In this age of such a major crisis in the Church, every small skirmish in our guerilla warfare is critical...so, Liturgical Duncan Hines of the world, go forth, multiply, rate, and report! ■

The Apocalypse, the New Mass and the Fatima Consecration

by Iain Colquhoun

It is a safe generalization that the whole of Scripture is there to avail our salvation. That being so, we must ask how it can apply to those mysterious cryptic texts in the prophecies on the last days. In fact we have to admit that the picture they reveal, is not a clear one.

Certain aspects are clear: such as an era of persecution, and the emergence of 'false Christs' working miracles to mislead us. But the whole 'picture' lacks a convincing 'starting-point'. We would be hard put to state what it is that 'provokes' the persecution of the last days. All we have is that when the disciples ask Our Lord to reveal 'the sign of the last days and of His coming', He re-iterates a prophecy of Daniel, 'when you see the abomination of desolation of which the prophet Daniel spoke, set up in the Holy place...' to which St Matthew appends the words 'let the reader understand'..(Matt 24:15).

Now clearly there is a hidden meaning in Our Lord's words, but for the evangelist to add those words implies that this mystery is accessible to reason. There are similar cryptic texts in the other end-time prophecies, all relating to the 'starting-point' of the last days. Thus in his second epistle to the Thessalonians, St Paul describes how someone is going to enter the 'sanctuary' and there 'remove the one who restrains iniquity' so that he is able to appear as 'if he were god' (1 Thess 2). But he then adds 'surely you remember me telling you about this when I was with you?'

This again implies a hidden aspect concealed within these words. Again in the Apocalypse are passages including the words 'here is a need for a shrewd mind'... Logically, as these texts all refer to the start of the great persecution, they must be inter-connected.

To start with Christ's reference to a prophecy of the setting-up of 'an abomination of desolation' foretold by Daniel. The relevant prophecy is Daniel 9:27, and as stated, St Matthew appends the significant words 'let the reader understand'. The implication is that within these words, and within the prophecy of Daniel, we can effectively solve the mystery. Throughout the Old Testament the word 'abomination' applies to an idol, and so 'an abomination of desolation' signifies one set up in order to 'desolate' God's people.

We can quickly dispense with that interpretation of this prophecy which links it exclusively to the persecution of Emperor Antiochus IV in 167 BC because Our Lord clearly applied it to the last days. This implies that within Daniel's prophecy is an element that will still be found in time to come. It is surely to be found in the reference to sacrifice, for Daniel states that a pagan leader will 'remove the sacrifice in the temple, and set up the abomination.

The two actions are therefore inseparable. By one and the same action he is able to remove 'the sacrifice' and set up his idol. Here we should note that Christ specifies

that where the 'abomination' is to be set up, namely 'the Holy place'. Can this supply the hidden meaning to this prophecy? What in fact was 'the Holy Place'?

We should note that it had a meaning that applied to the Temple of Jerusalem - that cannot apply today, as it was to be destroyed in AD 70, in fulfilment of Christ's own words in this same discourse. But that being so, what is the significance of 'the Holy place'?

The name comes from an instruction given to Moses to set forth twelve loaves of bread in 'a holy place' of the Temple:

You are to bake twelve loaves (and) set them in two rows of six on the pure table that stands before the Lord... This will be the food offered as a memorial, a burnt offering for the Lord. Continually every Sabbath they shall be set before the Lord. The sons of Israel shall provide them by unending covenant. They will belong to Aaron and his sons, who shall eat them in a holy place, for they are a most holy portion for him of the Lord's burnt offerings. This is a perpetual law. (Leviticus 24: 5-9)

The bread signified a 'covenant' by God with His people, and when Christ came to institute a covenant, in the celebration of the Mass, He again took bread to represent the Church he was now forming. So at the Last Supper, Christ used the same symbol of bread in instituting the Sacrifice of the Mass, thus fulfilling all that the earlier rite foreshadowed, as Origen confirmed (*P.G. XII col 547*).

This must imply that the 'abomination' will be set up on the Holy place of the Church, namely where Christ is present under the forms of bread and wine. All of which implies that the target is the Mass. And there is confirmation for this interpretation from the Fathers of the Church in their commentaries on Daniel. Thus Hippolytus (180-245 AD) states:

In the middle (of the last 'week') will appear the abomination of desolation: the Antichrist announcing devastation to the world. And when he appears, the sacrifice and oblation will be removed, which are now offered to God in every place by the nations. (Commentary on Daniel, 22).



Similarly St Irenaeus wrote: 'Gabriel reveals the time that the tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice to God' (Ad Heresias V: 25). And St Alphonsus Liguori, a Doctor of the Church, wrote: 'The devil has always managed to get rid of the Mass by means of heretics, making them the precursors of the Antichrist who will succeed in abolishing, as a punishment for the sins of men, the Holy Sacrifice of the Mass, precisely as Daniel had predicted.' (*La Messa e l'Officio Strapazatti in Opere Ascetiche*). Both interpret Daniel 9:27 as foretelling the abolition of the Mass and its substitution with an idol.

ST PAUL TO THE THESSALONIANS

But this begs the question: how could someone gain access to the sanctuary in order to carry this out? Clearly only two ways lie open: by force, or by guile. When we turn to St Paul's account of this event, in his second Letter to the Thessalonians, it is clear that his entrance is not by force. The relevant text was prompted by Christians who saw the 'coming of the Lord' as imminent. But St Paul stated that 'it cannot happen until an apostasy has taken place, and the man of sin is revealed, the son of perdition who opposes and exalts himself above all that is called God or is worshipped, so that he sits in the sanctuary, showing himself as if he were God..'

Notice the reference to the 'sanctuary'. Surely in the Christian dispensation, the sanctuary is defined as any place where Mass is celebrated. But for this rebel to 'sit in the sanctuary' implies that rather than a forced entrance, he is accepted there 'as if by right'.

St Paul next refers to 'one who restrains iniquity' and who must be removed so that 'the wicked one' - logically referring to Antichrist - can appear openly... 'Surely you remember me telling you about these things when I was with you? And you know what is still holding him back from appearing before the appointed time. The mystery of iniquity is at work already, only the one who restrains it has first to be removed until the wicked one appears openly.' (2 Thess 2: 1-7).

St Paul refers to *the one* who restrains

iniquity, which implies a person. But who today fulfils that function through the sacrifice of the Mass? St Paul reveals that as a result of this intervention, Satan will break forth in power working 'false miracles' (v 9) in an attempt to seduce people to following him.

Clearly it would be impossible for anyone to carry out this attack without the collusion of the leaders of the Church. The 'sanctuary' is their domain and under their protection, but St Paul says the rebel 'sits' there, which implies that he takes his place *as if by right*. This is consonant with the idea of him being *invited* to take part in a Mass, when he lacks valid orders. The text implies that, because the result of his intervention is to remove Christ from the altar, and if he were truly ordained he would not *remove* Him but make Him *present*.

The relevant chapter (13) of Apocalypse correlates with findings in these texts.

In summary then, the above end-time texts reveal pointers that the Mass is the target of the coming attack, and that it will be undermined by someone, who displaces Christ from the Mass and sets up an idol instead. Clearly it is this which provokes the great persecution. But it begs the question - how can the Church win the victory? Does the Consecration of Russia to the Immaculate Heart of Mary enable the Church to secure its victory over Satan? Is there a link with the as-yet unpublished part of the Third Secret of Fatima? For has not Sr Lucia herself stated unequivocally 'it's in the Gospels and the Apocalypse'?

(Further evidence in www.solvesecret.co.uk & 'The Vatican Third Secret Hoax Exposed...' published by Amazon in English, French, Spanish & Portuguese.)

SOME ADDITIONAL REFLECTIONS

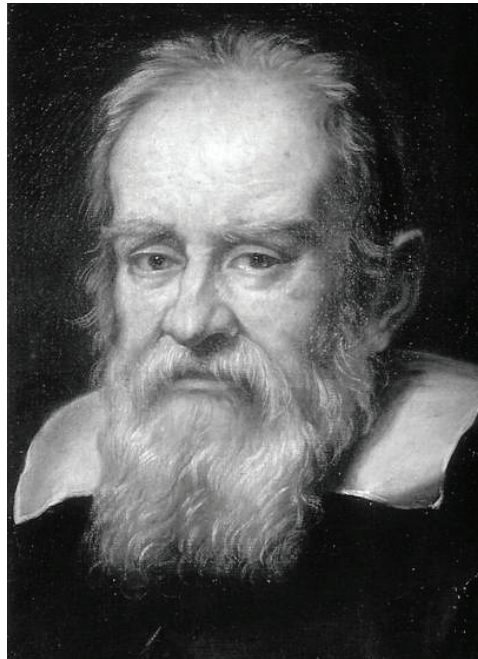
It was St Pio of Pietrelcina who said that we can 'no more live without the Mass, than without the sun'. A profound insight, surely, for man's entire well-being: spiritual and physical, is necessarily underpinned by the Mass. But what the end-time scenario of Scripture implies is a world in which that order has been overturned: with the Church subject to persecution, accompanied by the emergence of 'false Christs' working miracles so as to deceive mankind. By implication, this attack is inspired by Satan, so we can conclude that he is given leave to assail the entire universal Church. And that surely implies the cessation of that protection of the Church, normally provided through the Mass.

But, in the Consecration of Russia to the Immaculate Heart of Mary, God has given us a means of securing a victory over Satan. In this we see a fulfilment of that prophecy of Genesis 3:15 when God foretold the coming of a new Eve who would crush the 'head of the serpent'. It is when Satan has struck at the Church through the Antichrist's attack, that Our Lady will secure the victory in a miracle that will reveal the fulfilment of God's promise at the beginning of time. ■

The Monster's Mama

by Bruce W. Walters, M.D.
Remnant Guest Columnist, Michigan

Peter Wilders' excellent article entitled "The Monster," recently published by *The Remnant* [May 20, 2014 online], reviews a crucial historical truth: that the wide acceptance of the theory of evolution as undisputed fact dealt a crushing blow to supernatural faith – not only in the secular world, but within the ranks of the Church hierarchy as well. This article will attempt to highlight the much more significant antecedent heresy, barely discussed even among traditionalists, which was the bedrock lie upon which the fantasy fortress of evolutionary theory was later constructed.



Galileo Galilei, who died a Catholic and in the good graces of the Catholic Church

Holy Scripture and established Church doctrine.

Then came Galileo (1564-1642 A.D.), known as "the father of modern observational astronomy." Working with telescopes that were quite crude by modern standards, he felt that his observations tended to support the heliocentric theory previously championed by Copernicus. The telescopes of the time were sufficiently limited that our solar system was still being mistaken for the bulk of the

universe. In such a limited system of celestial bodies, it seemed natural to posit the huge sun as the gravitational center of the system of planets. Observing the actual vastness of the universe (as we can observe it today) was beyond the power of Galileo's instruments. So, Galileo's insistence on heliocentrism was akin to the well-known fable of seven blind men each describing a different part of an elephant as being typical of the whole animal. Galileo was mistaking a tiny portion of the actual universe – our solar system – for the main universe, with tiny stars at close range surrounding the solar system. He was not even aware of all the planets in the solar system.

Much later, when far better telescopes became available, and vast reaches of the universe could be seen, the idea of the sun as the center of the universe was abandoned. Instead, earth was said to be an insignificant planet orbiting a minor star lost in an arm of a vast spiral galaxy called the Milky Way. Suppositions arose that many similar planets, orbiting similar stars, must exist in the universe's vast array of galaxies. Since by this time the theory of evolution had achieved wide acceptance, theories that life must have evolved on many other planets were readily accepted.

But "what if everything we think we know about the universe is wrong?"¹ What if "Galileo was wrong, [and] the Church was right?"² For the Church did not forbid Galileo to teach his theory as theory. The Church merely said that, since his theory was unproven, and seemed to contradict Sacred Scripture and established doctrine, it would be best to teach it as a theory until further scientific data became available. This is the reasonable offer that Galileo initially stubbornly refused. (Happily, in the final year of his life Galileo realized his error, and died in the grace of the Church – a fact largely suppressed by the mainstream establishment.)

Scientific experiments beginning in the 1880's and culminating with the last three space probes have suddenly given honest scientists surprising evidence that the Copernican principle may be exactly wrong. The latest cosmological findings can actually be easily reconciled with the geocentric theory: that the earth is in fact the immovable center of the entire universe, and that everything else rotates around the earth. The science of modern geocentrism has been most extensively explained in a 2,700-page three-volume hardcover scientific and theological tome entitled *Galileo Was Wrong, The Church Was Right: The Evidence from Modern Science*, by Robert Sungenis Ph.D. and Robert Bennett Ph.D. The scientific theory in this book has just been made

¹ www.theprinciplemovie.com

² Sungenis, Robert, Ph.D., and Bennett, Robert, Ph.D. *Galileo Was Wrong, The Church Was Right: The Evidence from Modern Science*. Available online at <http://galileowaswrong.com/the-book/>

into a scientific documentary film, *The Principle*, now scheduled for release in theaters in September 2014. Narrated by Catholic actress Kate Mulgrew (the former Captain Janeway of *Star Trek*), it features interviews with a number of leading cosmologists, admitting that revolutionary changes in cosmological thinking are underway. The latest space probes have revealed that the cosmic background radiation (which according to the "big bang" theory is supposed to be random and homogeneous) is actually aligned with the equator and equinoxes of planet earth. Further, the universe is not homogeneous, but appears to exist in two non-homogeneous hemispheres divided by the plane that aligns with earth's equator. Oxford scientists jokingly called this plane "the axis of evil" because it appears to invalidate almost the entire system of unproven assumptions, all based on the Copernican principle, that constitute modern cosmology. For the interested reader, a synopsis of modern geocentric science is available in a small book entitled *Geocentrism 101*³ which includes a DVD with animations of the geocentric universe.

Try to grasp what this may mean: modern science appears to be on the verge of confirming the *literal* Genesis cosmology. The earth is in the center, and does not move. The sun and the other planets revolve around the earth, gravitationally balanced by the entire rest of the universe which also revolves around the earth once in twenty-four hours. The galaxies are aligned in concentric spheres surrounding the earth, beyond which are immense clouds of water (the water above the firmament?) And, beyond that appears to be unimaginable fire or brightness. The earth is indeed special. It occupies the central place in the universe, and everything else (including the sun) pays tribute by orbiting around earth. Why is earth special? Because it was prepared for man, for the Immaculate Conception, and then the Incarnation. God the Son walked only on planet earth. Suddenly our dogmatically-defined theology is about to be backed up by the new discoveries of science.

Do not expect the scientific and educational establishments to relinquish their pro-atheistic cosmology without a fight. The fact that the prevailing theories no longer fit the available data, but will nevertheless be defended fiercely, merely proves that they really constitute not science but dogmas of *scientism* (a false religion.) Open your mind to the possibility that the *original* heresy you have been duped into believing is not evolution (a 19th century relative newcomer) but the *Copernican principle* dating from the 16th century. ■

³ Sungenis, Robert, Ph.D. *Geocentrism 101: An Introduction into the Science of Geocentrism*. Available online at <http://galileowaswrong.com/store>

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The Mount of Perfection

By Timothy J. Cullen

“A tendency so universal and so persistent as that of Mysticism, which appears among all peoples and influences philosophical thought more or less throughout all centuries, must have some real foundation in human nature.”¹

Mysticism tends to be regarded by most Catholics as the “eccentric” maiden aunt best loved but largely ignored. The Church has made clear over the millennia that direct contemplation of the Divine light by an individual “in the present life is possible *only to a few privileged souls*, through a very special grace of God: it is the *theosis, mystike enosis*.”² This does not mean, however, that each and every individual soul should assume out of hand that said privilege, while God may not grant it, should thus be taken for granted as beyond one’s reach and therefore left to the cloistered contemplatives; contemplation of God’s Creation is within the reach of us all and if God so wills that that through practice we approach however limited a degree of “perfection”, we are clearly the better for it.

Granted as well that in the contemporary world this privilege is available to few; one might even presume to say a “blessed” few, given the trials and tribulations one must face on a daily basis if one is determined to remain true to the Faith. As one who in large measure has withdrawn from the turbulence of the modern world, this writer is thankful for such grace and recognizes that for many if not most that time of life has not yet come; what’s more, it is not a universal tendency nor should it be considered as a “higher” state than that of the Catholic whose days are spent in the trenches of the struggle to keep the Faith alive for posterity. But for those with the contemplative inclination: Ah, the peace and wonder!

St. John of the Cross (1542-1591), a Doctor of the Church, Spanish descendant of an impoverished convert family, reduced to penury by his father’s marriage to a woman of “lower” social status, is considered along with his close friend and fellow contemplative (and descendant of converts) St. Teresa de Ávila (1515-1582, also a Doctor of the Church), a co-founder of the Order of Discalced Carmelites, a largely contemplative Order; the secular Third Order members are those who wear the Brown Scapular. It is from a drawing by San Juan de la Cruz that the title of this essay is taken, a drawing that serves as the frontispiece of *The Ascent of Mount Carmel*, one of his principal works, originally begun as a commentary on his better known work *The Dark Night of the Soul*.

It is this writer’s opinion that both these works³ are essential reading for any committed Catholic, whether inclined or not toward the contemplative life. Catholics understand that it is through the Church and her Sacraments that eternal life is within the reach of even the most benighted intelligence, but this understanding does not preclude a more concentrated effort toward seeking the greatest degree of understanding possible in this life to obtain the Beatific Vision after death: this is the purpose of contemplation.

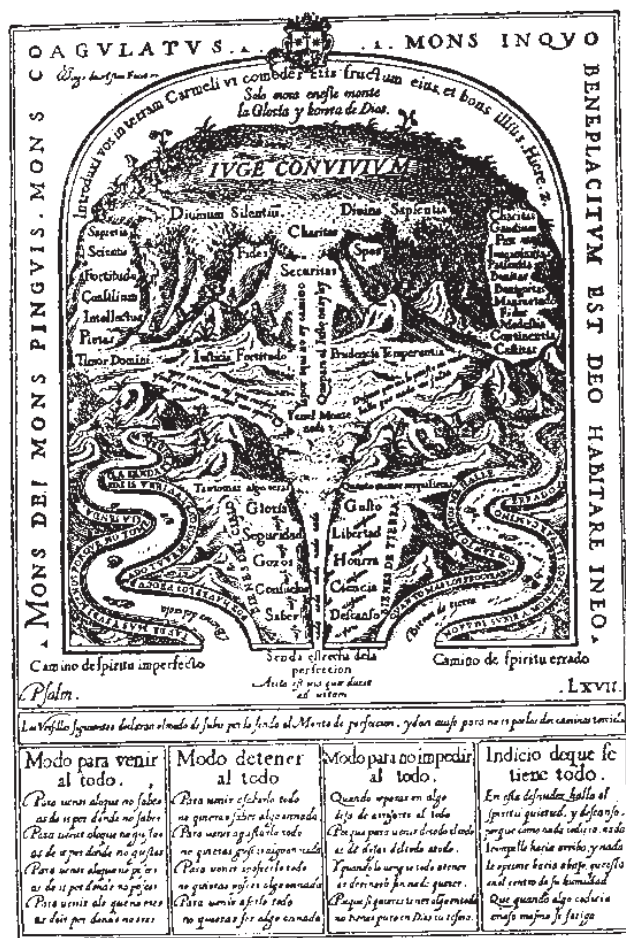
Let us, then, examine San Juan’s diagrammatic “road map” toward scaling the “Mount of Perfection.”⁴

1 Sauvage, George M., “Mysticism,” *The Catholic Encyclopedia*, Volume X, Robert Appleton Company, 1911.

2 *Ibid* (emphasis mine).

3 Available in English translated by E. Allison Peers: *Ascent...*, Triumph Books, Burns & Oates, Ltd., 1935-1991; *Dark Night...*, Doubleday Image, NY, 1959-1990.

4 N.B.: this writer employs the European system of punctuation in which punctuation marks are at times outside of quotation marks, believing as he does that it better reflects the sense of what is written.



The base of the “Mount” depicts three roads/ways, left to right: the “way of the imperfect spirit”; the “strait way of perfection”; the “way of the ‘shut’ spirit”.⁵ Without going into detail one can see that the left and right ways eventually lead to nothing. It is only by the “strait way” that the Cross is developed, the Cross that can elevate one to “*Iuge Convivium*” which is to say “continual feast”, the goal of the contemplative life.

The strait way is not the way of the meditation cushion; it is far more methodical. Gaze upon the drawing, see how detailed is the method of the strait way. Better yet, read the extensive commentaries made by San Juan before even attempting to put it into practice.

Contrary to the pagan popular belief that the Catholic Faith is a highly elaborated system of superstitious “mumbo-jumbo”, it is in fact the Faith that has carefully incorporated reason into its dogma from the most prosaic to the most subtle and transcendent aspects of earthly/mortal life; this is no less true with respect to the mystical than it is with respect to the moral and ethical. The true and serious Catholic is obedient to dogma, but not simply because of “blind faith” and obedience, but rather as a result of careful study as well. If Catholic culture is to experience a renaissance, it behooves all Catholics to master to the degree possible the vast reservoir of knowledge and experience offered by the scholars of our Faith, both in the worldly and mystical aspects thereof. Sloth—also known as *accidie*—is one of the Seven Deadly Sins, and intellectual laziness qualifies in spades: eschew it and you will become a true and worthy apologist for your faith.

San Juan’s work permits of no intellectual laziness, much less spiritual! A great deal of scholarship has been devoted to the saint’s works, but the true beauty of them is that one does not have to be a scholar to derive great benefit from them; in fact, for contemplation to flourish, first the intellect must be emptied of the endless internal dialect that treats of sensory knowledge: “in order to come to union with the wisdom of God, the soul has to proceed rather by unknowing than by knowing”⁶.

This purgation is explained by the Doctor of the Church

5 All translations *ff* mine.

6 St. John of the Cross, *op. cit.*, p. 26.

in a highly systematic and analytic fashion, as is to be expected from a careful student (as was San Juan) of St. Thomas Aquinas (1225-1274), the “Angelic” or “Universal” Doctor of the Church, generally considered the Church’s greatest theologian and philosopher. It is beyond the scope of this essay to analyze in detail San Juan’s treatise; the purpose is here is to provide a once-over-very-lightly summation of key points so as to tempt the reader to take up one’s own study of this essential Catholic tome, one that will hopefully aid in the reader’s understanding of mysticism and provide encouragement to take up the practice of contemplation within the limits of one’s station in life.

The above illustration is meant as a visual aid to understanding the poem that expresses San Juan’s mystical ecstasy, which in turn is explained stanza by stanza in the systematic narrative that forms the body of the text. The saint begins by stating that “for a soul to attain to the state of perfection, it has ordinarily first to pass through two principal kinds of night, which spiritual persons call purgations of the soul; and here we call them nights, for in both of them the soul journeys, as it were, by night, in darkness.”⁷

This occurs in four stages: first, the sensual part of the soul; second, the spiritual part; third, “with respect to the activity of the soul”; fourth, “with respect to its passivity.” There are three reasons for this “journey”: the first is related to “the point from which the soul goes forth”; the second has to do with the “road” on which the soul goes forth, namely faith; the third treats “of the point to which it travels—namely, God, Who, equally is dark night to the soul in this life”.⁸

Making reference to the Book of Tobias, the saint explains that “passing through the first night, which is self-privation of all objects of sense, the soul at once enters into the second night, and abides alone in faith to the exclusion, not of charity, but of other knowledge acquired by the understanding, as we shall say hereafter, which is a thing that pertains not to sense.”⁹ He then adds: “These three parts of the night are all one night; but, after the manner of night, it has three parts. For the first part, which is that of sense, is comparable to the beginning of night, the point at which things begin to fade from sight. And the second part, which is faith, is comparable to midnight, which is total darkness. And the third part is like the close of night, which is God, the which part is now near to the light of day.”¹⁰

The metaphors of “night” and “dark” are constants both in the above-mentioned work and its sequel *The Dark Night of the Soul*. Objective and subjective understanding of them is akin to an intellectual and intuitive understanding of mysticism, the essence of which is contemplation. These understandings are of great value to the Catholic, but of far greater value is the putting of them into *practice*.

The *practice* of contemplation is in essence the “purification” and “profunditization” (to coin a word) of *prayer*, prayer which becomes increasingly selfless, not prayer that seeks Grace for itself but rather prayer that becomes *infused* by Grace through the very act of self-abnegation, as the saint explains. It is a simple practice, but a very difficult one to simply *practice*. Contemplation and mysticism are filled with paradox: use the will to abandon the use of the will; employ reason to empty the mind of reason... The list of paradoxes is long.

7 *Ibid*, p. 17.

8 *Ibid*, pp.19-20.

9 *Ibid*, p. 20.

10 *Ibid*, pp. 20-21.

New Springtime *LIES!*

By Father Celatus

It was Joseph Goebbels, master Nazi propagandist and a trusted confidant of Hitler, who is credited with *The Big Lie*:

If you tell a lie big enough and keep repeating it people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.

The *Big Lie* approach of the Nazis duped the German masses and *The Big Lie* approach of Modernists has similarly duped many of the faithful, in particular from among the Neo-Catholics. Try this simple substitution for the words of Goebbels:

If you tell a lie big enough and keep repeating it the faithful will eventually come to believe it. The lie can be maintained only for such time as Modernists can shield the faithful from the theological, liturgical and moral consequences of the lie. It thus becomes vitally important for Modernists to use all of their powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of Modernism.

The success of the Modernist *Big Lie* is evident not only in the fact that they have been able to continue the lie for half a century but that so many of the faithful continue to believe the lie, despite all evidence to the contrary. Ironically, many Neo-Catholics not only defend vigorously *The Big Lie* but seem willing to suffer shamefully for it at great cost, even to the point of shedding blood—of traditionalists! The Modernists have a name for their particular *Big Lie*: New Springtime.

Examples of the *New Springtime Lie* abound and have been exposed by *The Remnant* and other credible sources. But no matter how many the examples and how egregious, many of the faithful continue to buy the *New Springtime Lie* (NSL). Priests and religious have abandoned their vocations: NSL; Catholic schools and hospitals have been closed: NSL; clergy commit child abuse and the bishops cover it up: NSL; countless Catholics practice contraception but not the Faith: NSL.

But lies have consequences and big lies have big consequences. Remember the accusatory chant that children often sing to playmates when caught in a lie: “Liar, liar, your pants are on fire!” This expression is a paraphrase of an early nineteenth century English poem titled, “The Liar” by William Blake. Two



No that's not a Spring sunrise, Mr. Neo-Catholic--that's the Church in flames!

stanzas of this poem are particularly apropos to the NSL:

Deceiver, dissemble, your trousers are alight; from what pole or gallows, do they dangle in the night? What infernal serpent, has lent you his forked tongue? From what pit of foul deceit, are all these whoppers sprung?

Unfortunately it is not the pants of the Modernist liars that are on fire but the Church Militant herself which is being scorched by the flames of hell and choked by the smoke of Satan. Quite literally, first in Europe and now in the United States, Houses of God are being sold off and turned into Temples of Satan. Churches are becoming mosques. In France, once known as the *Eldest Daughter of the Church*, Islam now surpasses Catholicism as the major religion there: NSL.

Among the more recent examples of these sacrilegious sales occasioned by the *New Springtime Lie* is a traditionally styled, still intact church founded more than a century ago in an American diocese all too typical today. Reliable sources report in the blogosphere and elsewhere that this once vibrant church that was recently merged with a modernist parish and then closed will soon be sold to Moslems for use as an Islamic worship center and a residence for an imam. It's a win-win for the enemies: money for Modernists and a center for Moslems, not to mention one less traditional church: NSL.

The last presiding pastor of this church did his very best to preserve the House of God and advance the cause of tradition. He suggested to the bishop that the church become exclusively Tridentine, to serve the needs of traditionalists in the area. He even offered to continue there as pastor, foregoing his meager priest salary and food allowance. But not even that was enough to persuade the ecclesiastical powerbrokers. Instead, another House of God will now become a Temple of Satan. Already the prominent steeple cross of the church has been torn down and dumped

in a dumpster. The Moslem buyers have issued a *fatwa* that all religious symbols within the church must be removed, including stained glass windows: NSL.

What bitter irony: whereas in the Middle East churches are blown up by Moslems, in the West they are bought out. Two means to the same end: bring down the Bride of Christ and bring in the prostitute of a prophet. That's Old Testament type talk, by the way, in reference to a false religion or a faithless people. But that sort of *insensitive* language is abhorred by modern minds. Quite the opposite,

Modernists are not bothered a bit by the buyouts and Neo-Catholics are in denial: NSL.

Worse yet, we have had two popes on the throne who have praised the Koran: one with a kiss and the other with words. And even now, as an Orthodox Christian mother sits in a squalid prison cell, condemned by an Islamic court, awaiting one hundred lashes for marrying a Christian and hanging by the neck for refusing to apostatize, no public word of criticism has yet been forthcoming from the Vatican or Bishop of Rome. Once her newborn child is weaned, she will hang: NSL.

We began with the Nazis and so we shall end. Bishop of Rome Francis stated recently that no miracle exists to support the canonization of Pope Pius XII. More likely the Vatican fears Jewish groups which claim—falsely—that the late pontiff did nothing to save Jews during World War II. As lamentable as that would be—if true—how much more reprehensible is the reality that certain popes since then have not only remained silent in the face of Moslem mayhem and murder but have even aided and abetted the spread and acceptance of this scourge upon the Church. And now, for the first time in human history, the Vatican welcomes within its walls the abominable prayers to *Allah*. Just tell us more *New Springtime Lies!* ■

The Mount of Perfection

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The “ascent of Mount Carmel” is to the Catholic soul what Everest is to the experienced alpinist: the ne plus ultra. Few attempt it, fewer still reach the summit. But just as Hilary chose to climb Mount Everest “because it was there,” so too should the Catholic draw the same conclusion that was drawn by San Juan de la Cruz, Santa Teresa de Ávila and an untold number of contemplatives cloistered in religious houses over the course of centuries: the summit of the spiritual life is not easily reached, particularly for the lay contemplative, but it is there if God grants one the grace to attain it!

Twenty two years ago, this writer along with his then-twelve-year-old son (now an accomplished alpinist) struggled to reach the summit of the highest peak in Nevada, sucking wind and stumbling over scree as the goal grew near. The summit was in plain sight, but the sun was sinking in the sky and the descent to the base required some eight miles of hiking. The final slope was steep, very steep, and time was growing short. Then emerged the words of wisdom from the mouth of the “babe”, so to speak: “Listen, Dad, who cares if we didn’t make it to the very top? What really

matters is we made it pretty far, and we did it together. We gave it our best shot, and that’s plenty good enough.”

It was and it always is: we gave it our best shot. And we accomplished much along the way.

This is the way of the contemplative, the way of whoever chooses to undertake the “ascent of Mount Carmel”. In the words (perhaps his best known and sadly erroneous) of another Spaniard, Antonio Machado (1875-1939), a poet and tragic figure who was on the losing side of the Spanish Civil War of 1936-39: “[C]aminante, no hay camino, se hace camino al andar.”¹¹

There is a Way: that Way is Christ! “I am the way and the truth, and the life” (John 14:6).

That “Way” is the path that the contemplative follows on the “ascent of Mount Carmel”. The work of San Juan de la Cruz is a guidebook that every Catholic would benefit from reading. ■

¹¹ Machado, Antonio, *Poesias Completas*, “Proverbios y Cantares”, Espasa Calpe, S.A., Madrid (Colección Austral), 1936, 1940, 1978, 1999, p. 239 (“Wayfarer, there is no way, the way is made in the wayfaring”; my translation).