

The Remnant

(Est. in 1967)

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



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A Special Report...

Vatican Hosts Biblical Exhibit

By Vincent Chiarello
(On Assignment in Rome)

VATICAN CITY—Despite the tens of thousands of tourists who surround the Vatican’s museums each day, and the endless numbers of “hawkers” assuring you, in several languages, that you can “avoid the very long lines” by paying for and joining their particular group, the Vatican area will also offer the visitor, in addition to the treasures held in its museums, an opportunity to view exhibits, unknown and unpublicized, and, therefore, unexpected.

While covering another event for The Remnant recently, I happened on one such exhibit: **Verbum Domini -The Word of God** – at the Braccio di San Carlo Magnus Museum inside the Vatican. The exhibit began in April and featured Bibles from the Vatican Library, as well as from other private collections throughout Europe and the U.S. The major benefactor in financing and organizing the presentation was the Green family, and their Bible collection was a major component of the exhibit, and therein lies a tale.

In late March, I reported in these pages the oral arguments at the U.S. Supreme Court involving two cases of private legal action taken by religious groups and individuals now forced to provide medical insurance for contraceptives and abortifacients, which they claimed violated their religious beliefs protected under the First Amendment to the U.S. Constitution. The plaintiffs in one case were the owners of the Hobby Lobby, an Evangelical Protestant family

~ See *Vatican Hosts*/ Page 2

When Traditional Catholic Resistance Saved the Church

By Chris Jackson

The post-Conciliar era has been a time of great confusion in the Church. This is largely due to popes saying and doing things contrary to Catholic Tradition. The result has been a true crisis. Like every crisis, there have been a variety of reactions from the faithful and the clergy. In order to sort out the best Catholic response to such a crisis, it often helps to look back at history. Sometimes one can find historical situations in the Church similar to our own. We can then take a look at how the Catholic faithful and clergy responded to a crisis in their own time to see if there are any parallels to our own day.

In this way we can discern what the proper course should be to lead us out of the crisis. The advantage of looking back is that we can see the means by which everything was resolved. Hindsight, as they say, is 20/20.

Who was Pope John XXII?

Pope John XXII was the second of the Avignon popes who reigned from 1316 to 1334. Pope John was a good administrator and held a keen interest in world affairs. He was also the pope who canonized the great Thomas Aquinas in 1323.

Throughout most of his pontificate, Pope John had to deal with problems. On the secular side, he had to contend with Holy Roman Emperor Louis IV. On the spiritual side, he had to contend with a rigorist band of Franciscans known as the “Spiritualists.”



John XXII--the Pope Who Was a Heretic

For our purposes, however, the most interesting part of Pope John’s life was his last few years on earth. To elucidate what occurred during these years, I will quote extensively from an excellent article on the topic entitled *John XXII and the Beatific Vision*. This article was written by Fr. Victor Francis O’Daniel, O.P. and published in *The Catholic University Bulletin* in 1912.

A Crisis is Born

I will let Fr. O’Daniel set the stage:

...About the year 1330, disturbing reports began to be circulated abroad through the intellectual centres of Europe that the Pope was teaching or favouring a strange and erroneous doctrine concerning the state of the souls of the just after death. It was

said he held that souls departing this life and needing not to pass through the cleansing fires of purgatory, and those that had already been so purified, would not be permitted to cross the threshold of heaven, or admitted to the beatific vision, before the day of the final judgment; that before then they would enjoy, it is true, some foretaste of the heavenly bliss, some fruit of their merits, but not until after the resurrection and the re-union of body and soul would they receive the full measure of the supernatural reward which consists in what the apostle calls the full and direct vision of God.

To relate this story to our own time, it might be useful for us to imagine some of our Neo-Catholic¹ media and apologetic friends living in this time period. Upon hearing ordinary Catholics spreading the stories mentioned in the quote above, the Neo-Catholic personalities would no doubt balk at the mean-spiritedness of those who would dare speak of the pope in such a manner.

After all, they would tell us, nobody had yet received a confirmation from the Papal Office that these reports were true. Certainly, then, they would say it must be much ado about nothing. In any case, they would assure us that this story was certainly not news. If anything they would blame stubborn “Rad-Trad” for attempting to stir up yet another controversy against the Holy Father by spreading vague disquieting rumors.

~ See *Resistance*/Page 7

In a Papal “Diarchy” Which Half Is Infallible?

By Robert J. Siscoe

“[Pope] Benedict did not intend to renounce the *munus petrinus*, nor the office, or the duties, i.e. which Christ Himself attributed to the Head of the Apostles [Peter] and which has been passed on to his successors. The Pope intended to renounce only the ministerium, which is the exercise and concrete administration of that office.” –

Vittorio Messori

There have been some interesting developments in Rome over the past several months, which have brought to light some curious aspects of the Papal resignation of Pope Benedict XVI. The

widely read Vittorio Messori – “the most translated Catholic writer in the world” – recently published an article in *Corriera della Sera*, in which he discusses a newly published study by Stefano Violi, esteemed Professor of Canon Law at the Faculty of Theology in Bologna and Lugano. Professor Violi’s study, which includes a detailed examination of the Latin text of the Papal resignation, argues that Pope Benedict did not intend to completely renounce the Papal office, but only the active exercise thereof. His intent was essentially to split the Papacy in two, thereby transforming the Papal Monarchy into a Papal Diarchy. In Messori’s words:

[Pope] Benedict did not intend to

renounce the *munus petrinus*, nor the office, or the duties, i.e. which Christ Himself attributed to the Head of the Apostles and which has been passed on to his successors. The Pope intended to renounce only the ministerium, which is the exercise and concrete administration of that office.

Then, commenting on the precise terminology used by Pope Benedict in his resignation, Messori added:

In the formula employed by Benedict, primarily, there is a distinction between the *munus*, the papal office, and the execution, that is the active exercise of the office itself:

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Vatican Hosts Major Biblical Exhibit

V. Chiarello/Continued from Page 1

named Green, and it was their Bible collection that was on display at the Vatican exhibit. (N.B.: the family won its case in a 5-4 Supreme Court decision.) The Green family has also underwritten research projects worldwide for the collection of Biblical texts and artifacts, as well as purchasing the land to build the International Museum of the Bible, which is scheduled to open in Washington, D.C. in the Spring of 2017.

Throughout history, no one book has had a greater influence in disparate places and amongst different peoples greater than the Bible. Jews and Christians from many parts of the world have worked to preserve and bring its message to people in very distant and remote lands. From Moses to Charlemagne and since, the Bible has been a *vade mecum* – a handbook – to the people of Europe, North America, Asia and Africa. And its translations into other languages have been a source of great effort by those involved. Two of my overseas assignments provided me with personal experience in knowing just how intensely the Bible has shaped the lives of others.

Barranquilla, Colombia, was my first overseas posting, and this Caribbean city housed several groups of missionaries, almost all of which were Protestant, many of them Evangelical and Pentecostal, including one whose name at that time was new to me: Plymouth Brethren. Missionaries also administered the Baptist hospital, the best in the city at that time. All of these missionaries were dedicated to the Protestant theology of *sola Scriptura*, the belief that **only** that which is written in the Bible is the word of God.

Then when next assigned to the U.S. Embassy in Guatemala City in the mid-1970s, I met a woman named Elizabeth Studebaker. Those of a certain age – mine – will recall the automobile company by that name that ceased production by 1966. Elizabeth was a member of that family, but she was also active in the Wycliffe Society, whose purpose in that country was to attempt a translation of the Bible into the 23 different dialects, many without a written language, spoken



by the Amerindian tribes in Guatemala. When I left several years later, the Wycliffe project was still a “work in progress,” but that effort was to bear fruit, for a Catholic bishop at the Vatican informed me years later that “at least 25% of Latin America’s Catholics had converted to Protestant religious groups, especially to the Pentecostal ones.” A recent study released in April indicates that the bishop’s figure may be understated: in Nicaragua, the figure is 30%.

The first Catholic efforts that brought the *Verbum Domini* to foreign lands centered on the Jesuit and Franciscan missionaries who carried their Bibles into the lands of the Far East: St. Francis Xavier in Japan and India, and Fr. Matteo Ricci in China. Ricci was to become a prominent figure at the court of the Emperor, and the accomplishments of the Jesuits in China would include Ricci’s completion of the first Latin-Chinese dictionary, which now allowed passages from the Bible to be translated into Mandarin, the official Chinese language. It should be added that he and his fellow Jesuit missionaries were also considered “wise men” by the Chinese Emperor, and often even asked their opinions about non-religious matters. During and after Ricci’s time, treaties that involved border disputes between China and Russia were written in three languages: Russian, Chinese and Latin, the last for the benefit of those who brought their Bible to the *Sinians* – the original Greek word for Chinese, later used by the Romans. Ricci was to die in China, and because of his efforts, both as a missionary and “wise man,” his body was entombed inside the “forbidden city” of Beijing – formerly Peking – an honor never before afforded to a Westerner. It remains there to this day.

The collection of Bibles and related objects on display would interest any observer, for their range and diversity were truly remarkable, including a replica of the Gutenberg printing press built on the scale of the original 15th century German press. The Vatican Library contributed a double page of the *Codex Vaticanus*, “the oldest surviving manuscript of the complete Christian Bible,” dating from 325-350 A.D. On loan from the Abbey of St. Martin of Tours in France was the *Codex Amiatinus*, which incorporated St. Jerome’s translation, considered the most accurate, from the Greek into the Biblical text of the Latin “Vulgate.” The original of that Codex was the basis of the English “Pandect” Bible, which translated both the New and Old Testaments into the Vulgate, and into one massive work, completed in the early 8th century at two monasteries in Northumberland in northern England. The Abbot Ceolfrid was bringing the original to Rome to present to the Pope when he died en route in Florence (715), where the Bible still remains at the Biblioteca Laurentiana. Two men were needed to carry it, and it required the skins of more than 500 calves to produce its vellum pages! Only a few copies are known to exist, one of which is at the French Abbey in Tours. On a different note, a well-preserved 19th century Torah Scroll of Polish Hasidic Jewry was also on display.

Bible artifacts on exhibit were not exclusively Western: fragments of the Dead Sea Scrolls, as well as 13 Torah Scrolls from the Jewish community of Kaifeng, China, which date from the 12th century, and on loan from Southern Methodist University, were on display. In

addition to Bibles, there were lithographs showing people and families at prayer. One of a 19th century Japanese family in Nagasaki, the most Christian of Japanese cities, praying to the Virgin was especially fascinating.

Several U.S. artifacts dating from our founding to the Space Age, might interest readers of *The Remnant*, including the first English New Testament printed in Philadelphia in 1777. In 1782, a year after the peace treaty establishing the U.S. as an independent and sovereign nation, the first complete Bible in English was presented to and approved by the members of the Continental Congress, the first and only Bible that has ever been afforded that honor by any subsequent U.S. Congress.

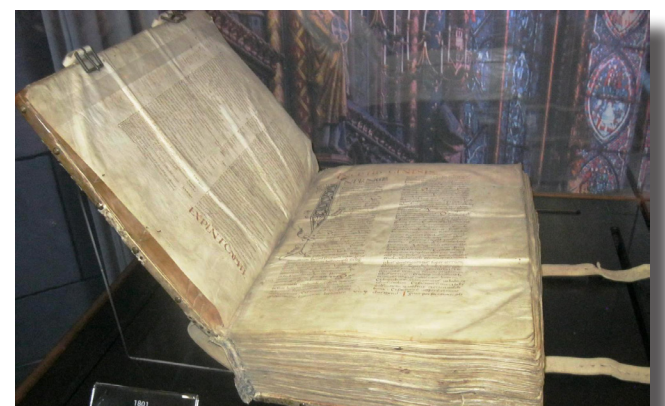
Of more recent vintage, although the Apollo 11 mission carrying Astronauts Neil Armstrong and Edwin “Buzz” Aldrin to the surface of the moon in 1969 did not carry a Bible, a similar mission two years later did. Printed on microfilm, the 1,245 pages of the King James Bible were condensed into 4 centimeters (fewer than two inches), and Apollo Astronaut Edgar Mitchell carried the first miniaturized copy of the Bible to the lunar surface of the moon. It is still there.

The work of Biblical translation is far from over: there are more than 500 languages that have access to the entire Bible, while some 2,300 other languages and dialects have access to only a portion of it. According to materials distributed at the exhibit, there are more than 2,100 translation projects underway.

Whereas *sola Scriptura* is the foundation of many Protestant religious organizations, the Church has always taught that the Bible was only one source, albeit an important one, of its foundational beliefs. Others, which include both the works of the Doctors of the Church, and Tradition, also represent different, but seminal, aspects of the Deposit of Faith. Nonetheless, the criticism that most Catholics today lack a serious grounding in Biblical knowledge is not misplaced.

No finer Catholic writer than the late Flannery O’Connor thought so. In an address at Notre Dame University in 1957, she said: *Southern culture has fostered a type of imagination that has been influenced by Christianity...and by a strong devotion to the Bible, which has kept our minds attached to the concrete and the living symbol.*

Nearly six decades later, those words still have the ring of truth about them. ■



Pandect Bible 8-9 century, St. Martin of Tours Abbey

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The Pilgrim Reports

Editor's Note: The following letters were penned by pilgrims on this year's USA Chapter on the Pilgrimage to Chartres, France, organized by The Remnant for the 23rd consecutive Pentecost Pilgrimage. Remnant subscribers sponsored 10 young pilgrims and one priest this year. We believe these follow-up testimonials make it abundantly clear that this was money well spent indeed. **MJM**

Editor, *The Remnant*: I am writing to thank the sponsors who made my participation in the Chartres Pilgrimage possible. Other than thank you, I am not sure what else to say. It is difficult to describe the experience. Even if I tried, there is no way I would ever be able to accurately capture the great joy, hope, and beauty surrounding the entire journey.

When I first heard about the Chartres pilgrimage from a friend, my curiosity was sparked due to its unique focus: the preservation and restoration of the Traditional Mass, which my family has always supported. Also, traveling to Europe has always been on my bucket list, and a pilgrimage/tour seemed like the perfect way to finally cross it off. With those two things, a moderate interest in the Traditional Mass and a desire to see France, I jumped in head first. Little did I know how altered I would be at the end of the journey.

As soon as I arrived in the square outside of Notre Dame in Paris before the walk started, I began to suspect that this would be more than had I imagined it to be. Once we were inside the cathedral hearing Mass with the thousands of other pilgrims who had gathered with the exact same purpose, I was sure of it. We all knew that there were thirty miles to walk before stopping that night, but no one held back. Everyone left Paris singing, and I was initially struck by the great joy everywhere around me. Even in the camps at night, where almost every person I saw was limping or bandaged up somehow, no one was grumbling or complaining. Smiles, laughter and Christian charity were everywhere. I felt like I was truly part of the Church Militant. Here we were, all offering our sufferings up to God for intentions and a cause we truly believe in and that is how we were able to bear it. Only by pursuing a goal higher than yourself are you able to go beyond our natural limits. That is certainly what all ten thousand of us did on that seventy-mile walk.

Although the walking itself was an immensely moving experience, the best and most impressive part of the whole trip was arriving in Chartres and attending Mass in the cathedral. I had the honor of carrying our

country's flag into the cathedral in the procession, and, consequently, spent Mass near the front of the cathedral close enough to see everything that was happening very clearly.

Consecration was the most powerful moment for me. When the Holy Eucharist and the Chalice were elevated, all the flags in the entire Cathedral were lowered in salute. It was as if the entire world, through pilgrim representatives lowering their nations' flags, was acknowledging, honoring, and praising Christ the King as the one, true ruler of the world.

Never have I felt the Catholic Faith so alive and present as it was just then! The love in the Cathedral could be seen on everyone's faces, heard in all of their voices, and felt like an electric current throbbing through the entire building, connecting each person in giving glory to God.

And the sense of unity was incredible! Even though there were people from all over the world, from different backgrounds and stations in life, each with their own native language, there was no division in that Cathedral. We were all saying the exact same words with the exact same intention of worshiping the one true God. It was largely through the liturgy, where we were all saying the Latin responses together and hearing the Latin prayers together, understanding it together—in one universal language—that we were all united, beyond simply being Catholics, sharing the same faith and professing the same beliefs.

I am not trying to say that the liturgy is the only reason that we were united just then, because that is certainly not the case; but being in one place with thousands of other people all praying the exact same words and understanding the exact same things through them is an experience too powerful to be brushed aside lightly. It has a beauty all its own that unfortunately has been lost in the past century and that few have ever experienced. Though somewhat common, the word that best describes that Mass in the Cathedral is "beautiful" in its most profound sense, especially the last hymn that we sang in praise of Our Lady (the *Chez Nous*) while walking out of the Cathedral as the organ, choir, and uplifted voices of the pilgrims blasted off the Cathedral walls and out all the doors and windows. Only those who have experienced this for themselves will know what I am trying to describe, and will also know how miserably I am failing at it. Those who have not been so blessed as to experience it will hopefully do so one day. For the time being I hope that they will be able to piece together some faint picture of the experience from my inadequate description.

All that I can say now is that my life has been changed.

Many things that just a short time ago seemed important to me, such as sightseeing, now seem trivial. My faith, which was somewhat like a mindless habit, has been reignited. It is clear now that the traditions which have existed in the Church for centuries should not be given up for anything, no matter how dated or unfashionable they seem in our present time.

Most importantly, I learned on this pilgrimage that the Catholic Faith and Church Militant are far from dead, no matter how hidden or forgotten they sometimes seem. I see now that it is the responsibility of each and every Catholic to make sure his own light of faith does not go out. Not only that, but they should also do their best not to hide the light, but to let it spread to others and illuminate the way to God.

I am so thankful that I was given the opportunity to go on this pilgrimage and come to these realizations. I sincerely hope that many more people may be given the opportunity since I am sure there is no way anyone could go without greatly benefiting from it. Thank you so much, Dear Sponsors, and may God bless you! You have done more for me than you can ever imagine.

Sincerely,
Michaela Walsh

Dear Mr. Matt: I cannot express my thanks enough for what you have done to make the pilgrimage to Chartres even a possibility. The trip was truly one of a lifetime and I will never forget the experience. You, Mrs. Mahar, Dr. Rao, Chaperone Deanna, and Fr. Pendergraft are truly some of the best people I have ever met and I thoroughly enjoyed you all. It was really a bonding experience during the actual walk itself and throughout the rest of the trip.

After all of your explanations of the Pilgrimage in the letters and especially the night before at dinner, I was so anxious to see exactly what the pilgrimage would be like. It sounds crazy to say that I enjoyed every bit of a 70+-mile trek, but the truth is that I did. I feel so blessed to have been sponsored to do something like this. I have already received letters back from some of

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Vive le Christ Roi!

Michael J. Matt (rt), Tiberius Thunell and the US Pilgrims, very early Pentecost morning

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my benefactors and am so thankful for their generosity. I felt that the trip as a whole was extremely well run. The free time that we were given to go out and sightsee or explore on our own was also something I really enjoyed. The trip flew by and it feels as though I have been home forever, even though it has only been a couple of weeks.

I think the thing that sticks with me the most about the pilgrimage and the trip is the fact that what we did is so out of the ordinary. You do not just get 50 people championing for Traditionalism together every day to make a 70-mile pilgrimage and spend almost two weeks in France together. Usually when you visit cathedrals such as the ones we did, you only get to look and wonder what it must have been like in the days of old when they were filled with Catholics and the old Mass was still being celebrated. But we actually got to see and take part in just that, not once but twice!

I tried to soak in every moment because I knew I would long to be back as soon as I got home, and that still was not enough now that we are home. Someday I would love to get the chance to go back and do it all over again. As for the other pilgrims, I loved being with them especially since all broke the mold of the typical mainstream young people I am with most days. It was exciting for me to not know a single person before the trip and I am glad I did not. Being forced to meet new people and make new traditional Catholic friends is a great thing. I am still in contact with some and will continue to keep in touch at least.

After telling my family all about the trip and showing them all the pictures my sister, Sara, is ambitious to make the pilgrimage, as well. I know you will be seeing a letter from her later in the year. Many thanks to all my sponsors. I will never forget.

Will Bishell

Dear Mr. Matt and The Remnant: I have learned so much from this Pilgrimage/ tour that I am still learning and figuring out what I have learned. As St. Augustine once said, "Men go abroad to wonder at the heights of mountains, at the huge waves of the sea, at the long courses of the rivers, at the vast compass of the ocean, at the circular motions of the stars, and they pass by themselves without wondering." This is so true, especially when one travels on this great Catholic Pilgrimage to France.

A Pilgrimage is a journey of some spiritual significance for a particular reason. For me, this Pilgrimage was very beneficial in many ways, most notably the revamping of my Faith. Even though it has been over a month since the Pilgrimage, it still has a profound impact on me. I saw so many beautiful things. I did so many things I never thought I could and experienced emotions I have never experienced before. I saw and venerated Saints I had only heard and read about. I saw churches, cathedrals, and shrines I had only studied in books. Chartres remains as my favorite cathedral, not only because of the Pilgrimage, but because I had studied about it while in high school, and, for me, it was a dream come true to actually visit it and bask in its magnificent history and resplendent architecture. I

will definitely apply what I have learned on this Pilgrimage to all areas of my life, as a whole.

The highlight of this Pilgrimage/tour, for me, was the actual Pilgrimage itself. Walking nearly 75 miles in 2 1/2-3 days while marching along with thousands of other Catholics from all over the world, was a great display of the Catholic Faith in action. Seeing the priests, seminarians and other religious in vestments and habits walking along with us lay people and helping us spiritually by prayers, sacraments, meditations, songs or hymns reminded me of what life is really about: We go through life, marching along and at times, stumbling along. We occasionally cross and briefly intertwine with the paths of other people, who for a short time impress something of themselves on us and then suddenly, they leave us as quickly as they came. We become hardened and also strengthened by life's ups and downs and the experiences it teaches and yet, we are still feeling the pain of some of these woes, we become helpless, disillusioned, depressed and impatient. Just as a pilgrimage is physically strenuous, so must be the pilgrimage of our lives. We have covered many miles thus far, but we have many, many more to go. This earthly Chartres Pilgrimage only demonstrated what we need to do with our spiritual lives and it is so very hard to put and keep into practice.

The memories and experiences, the photos, my fellow pilgrims, Chartres, Notre Dame de Paris, St. Bernadette, The Miraculous Medal, Lourdes, etc.. will remain with me forever, even though I am now back in the world once again. I wonder if I'll ever return to this Land of my Spiritual Forefathers. Someday, I hope and pray that I will return—God willing of course!

Thank you, Mr. Matt, for allowing me to participate on this trip of a lifetime, and much gratitude and appreciation to my family, friends and sponsors who have all helped me in some way or another. The blessings and experiences obtained were numerous and I hope someday, I am able to attend and participate in this magnificent Pilgrimage once again!

In Jesus and Mary,
Heidi Maly

Dear Mr. Matt:
I had every intention of saying all of this to you in person but after our homeward travel experience I was a bit "out of it", to say the least. I just wanted to tell you how thankful I am that you put so much of your time and effort into taking all of us on that incredible trip. It truly was life-changing for me. I thoroughly enjoyed the whole tour but the Pilgrimage walk itself was definitely the highlight for me. I have been raised in a very Catholic family but I don't believe I fully realized what it means to be a Catholic until I was walking amongst those thousands of other pilgrims on our way to Chartres.

I remember you saying that the experience at the Cathedral on Pentecost Monday would make all the pain of the walk worth it. I admit that at some points during the walk I found that hard to believe. Once we finished and I was able to experience it for myself, however, I understood exactly what you meant. I don't usually cry (much

less in public) but that whole Chartres experience was so incredibly moving to me that even telling people about it now brings tears to my eyes. I have never experienced anything like it. Words cannot express what I experienced and how it has changed me but I'm sure you understand what I mean. Again, thank you so much!

When do you start accepting letters asking for sponsorship for the tour next year? My sister is very interested in going if possible. If I can earn enough money before then I may go again myself!

Veronica Walsh

Editor's Response: Thank you, Miss Walsh. Please consider yourself most welcome for next year, along with your sister. It was so much fun having you and your cousins along this year, and you really "got it", which for me is so rewarding to see. I'd very much like to have you back.

Please ask your sister to send her letter in October, and thanks very much for your note. Yes, I know EXACTLY what you mean about the tears and the feeling inside at the end of the pilgrimage. It makes you so proud and happy to be a Catholic. There's nothing like it in all the world. Hope to see you next year! MJM

Dear Fellow Pilgrims of Chartres:

I have been meaning to send this message off to everyone for a while now but upon coming back from the Pilgrimage I had to say my last Masses and say goodbye in St Joseph, Missouri. That done, I had to pack and come down to Louisiana and now unpack and get settled and of course busy again. For Christ, Mary and His Church. But I did want to THANK all of you for being such a wonderful group of CATHOLICS on the pilgrimage. I was very edified by the immense charity and I was SO privileged to have met and learned so much from Father Pendergraft. Also thanks to Mr. Matt for an awesome job organizing everything.

I will try to promote this event among the flock that I am working with, hoping that they can have the great experience too. I am now exclusively traditional Latin Mass and it was good to come to this point by first doing the Remnant Pilgrimage. There are great crises in the Church today, but the Church Militant have solutions rooted in our glorious 2,000-year history. Thanks again for encouraging me and now – I have recharged my priestly batteries and am ready for the mission at hand. God Bless and be assured of my priestly prayers.

Father J. Jambon

Dear Remnant Readers: I wanted to thank the Remnant Newspaper, Mr. Matt and my sponsors for the opportunity provided me this summer to go on the Chartres Pilgrimage. That journey was one of the most amazing experiences of my life. Starting with the Tridentine Mass in Notre Dame Cathedral in Paris, France, and then walking through the streets of Paris singing Catholic songs was just the beginning. The line of pilgrims stretched out both in front and behind us holding their banners and

Crosses high for all to see and the rosary could be heard intermittently being said by pilgrim chapters up and down the line.

Marching mile after mile really brought to life the meaning of the words "soldier of Christ" because all of us on the pilgrimage were standing up for the Catholic Church and praying for Her while "marching" like real foot soldiers.

It was beautiful in the camps at night because, even though all the pilgrims were sore and in pain, there was so much laughter, smiles and charity; one could really feel grace and true joy being bestowed to everyone for their efforts. However, the Masses were the most wonderful of all, both in the Cathedrals and in the field, because there were literally thousands on bended knee adoring Christ as their King with one voice.

When we finally reached the Chartres Cathedral the bells were ringing and there was beautiful singing echoing throughout the church. That Mass was triumphant and glorious. During that Mass I was seeing a glimpse of Christendom—the beauty, power, majesty, and grace of Christ being acknowledged and glorified and the virtue of our Lady being praised by devout and holy people. I was not expecting such display of faith and beauty, but this was truly a faith filled pilgrimage. I came to realize more fully what it means to be Catholic, what it means to have true charity, and what it means to have true joy.

This is a pilgrimage that I believe every Catholic should go on. Thanks to *The Remnant* and my sponsors, I was given the chance to go on the journey of a lifetime, a Catholic journey and a faith-filled journey. I have been blessed to have been able to go on such a magnificent pilgrimage. Thank you and God bless you all!

Margaret Walsh

Editor, *The Remnant*: Our family would like to thank the Remnant pilgrims for all the prayers offered for us on their journey, especially the prayers of the young gentleman whom we sponsored.

We received a thank you letter from him the Thursday before the pilgrimage with remarks that he would be imploring the intercession of his late little sister, Monica Anne, on our behalf. The thought of this little one in heaven praying for us touched our hearts, and while the pilgrims may never know all the graces obtained for others through their hardships and sufferings, we wish to let them know of how their prayers helped at least a few souls:

On the eve of Pentecost, I went into labor with our sixth child. I'm sure it was the prayers of so many pilgrims that allowed this worry-prone mama to have a calm labor and uncomplicated birth, and welcome a healthy baby girl into the world. So thank you pilgrims and little St. Monica Anne! We are looking forward to reading about the pilgrimage, as we do every year.

Longtime Remnant Subscribers
Pennsylvania

In a Papal “Diarchy” Which Half Is Infallible?

R. Siscoe/Continued from Page 1

but the *executio* is twofold: there is the governmental aspect which is exercised *agendo et loquendo* (working and teaching); but there is also the spiritual aspect, no less important, which is exercised *orando et patendo* (praying and suffering). It is that which would be behind Benedict XVI’s words: “I do not return to private life [...] I no longer bear the power of office for the governance of the Church, but in the service of prayer I remain, so to speak, in the enclosure of Saint Peter. “Enclosure” here would not be meant only in the sense of a geographical place, where one lives, but also a theological “place.”

A little further on, Messori cites the following from Professor Violi’s study:

Benedict XVI divested himself of all the power of government and command inherent in his office, without however, abandoning his service to the Church: this continues through the exercise of the spiritual dimension of the *pontifical munus* entrusted to him. This he did not intend renouncing. *He renounced not his duties, which are, irrevocable, but the concrete execution of them.*

If Professor Violi is correct, Pope Benedict did not intend to fully renounce the Papal office, but only a portion of the exercise thereof (working and teaching). This novel act of Pope Benedict would explain why he has retained the papal coat of arms, continues to wear the white cassock, and, rather than returning to his pre-papal name Cardinal Ratzinger, has chosen the title “His Holiness Benedict XVI, Pope Emeritus”. The Italian journalist Antonio Socci, who has been writing about the questionable resignation of Pope Benedict for a number of months, quoted Pope Benedict’s trusted secretary, Archbishop Georg Ganswein, who explained why Benedict retained his papal name. In an interview with the Italian newspaper *Avenire*, the Archbishop said the reason Benedict retained the Papal name is because “he considers that this title corresponds to reality”. Socci then adds: “Anyone can understand that this statement is of exceptional importance: it means that Ratzinger dresses like a Pope because ‘he is’ Pope.” In his article in *Corriera della Sera*, Messori asks the question, “would the Church then for the first time, truly have two Popes, one reigning and one emeritus?”, and then replies:

It appears that this was the will of Joseph Ratzinger himself, with the renunciation of active service *only* and that it was “a solemn act of his magisterium” to cite the canon lawyer [Professor Violi].

Who Is Infallible?

This novel act, which appears to be an attempt to change the *nature* of



the divinely instituted Papacy has no theological or canonical foundation, and therefore raises a number of crucial questions. For one, since the charism of Papal Infallibility cannot be split between two men, which one of the two is infallible? The one who retains the spiritual dimension of the *pontifical munus*, or the one charged with the active exercise of the office? It should be noted that a pope can certainly delegate authority, but when he does so he does not delegate his infallibility, since papal infallibility is itself a personal prerogative that cannot be transferred to another. In his manual of dogmatic theology, Msgr. G. Van Noort explains:

[T]he pope himself personally enjoys infallibility; not other people to whom he may delegate some share in his *teaching authority*. For example, even though the Roman congregations are *organs of the papacy*, they are not the pope himself. The reason for the restriction is this: the pope cannot cause the divine assistance, promised to himself personally, to come to the aid of other people. It should be clear, then, what is meant by saying that infallibility is a *personal prerogative*. It is personal insofar as it belongs to each individual pope and cannot be delegated to other people; ...” (1)

If Pope Benedict merely intended to resign from the “teaching and working” aspect of the Papal office, while retaining the *munus petrinus* (the *Petrine ministry*), would the effect of the intended resignation, and the consequent election of a new Pope, be similar to the delegation of authority to teach, in such a way that the newly elected “Pope” is not Pope ontologically, but instead an organ of the Papacy? If so, does that mean Pope Benedict still retains the charism of infallibility? It would seem so. Moreover, since there can only be one Pope at a time, if Pope Benedict attempted to do what cannot be done (splitting the Papacy in two by retaining the office, while renouncing the active ministry thereof), what does that say about his resignation, and the election of Jorge Bergoglio?

While this situation raises a number of questions, it also may provide the answer to one that has been on the mind of many Tradition-minded Catholics:

How could God have permitted the canonization John XXIII and John Paul II (whose public sins against the First Commandment are too many to list) when so many theologians have held that the canonization of saints is protected by infallibility? If Professor Violi is correct we may have the answer, since the charism of infallibility may not reside with Francis, but instead be retained by *His Holiness* Benedict XVI, Pope Emeritus. Furthermore, if Pope Benedict’s resignation was an attempt to change the *nature* of the Papacy by splitting it in two (which is not within the power of man to do), the Church may one day determine the Papal events of February and March of 2013 were not what they appeared to be, and that “the Bishop in white” seen in the Vision of Fatima, is not Pope Benedict after all, but Jorge Mario Bergoglio, who, coincidentally, doesn’t use the name Pope, but prefers the title “Bishop of Rome”.

Prophecy of St. Francis of Assisi

With this in mind, we will end with a prophecy of St. Francis of Assisi, who predicted a time of tribulation in the Church, during which a man, non-canonically elected, is raised to the Pontificate, and who, by his cunning, endeavors to lead many into error. St. Francis explains that, during this time of trial, those who hold to the faith and refuse to compromise will be persecuted and labelled as schismatics and rebels. All this they will endure because they refuse to consent to falsehood and perfidy.

The following prophecy is taken from the book *Works of the Seraphic Father St. Francis Of Assisi*, published in the year 1882.

The time is fast approaching in which there will be great trials and afflictions; perplexities and dissensions, both spiritual and temporal, will abound; the charity of many will grow cold, and the malice of the wicked will increase. The devils will have unusual power, the immaculate purity of our Order, and of others, will be so much obscured that there will be very few Christians who will obey the true Sovereign Pontiff and the Roman Church with

loyal hearts and perfect charity. *At the time of this tribulation a man, not canonically elected, will be raised to the Pontificate, who, by his cunning, will endeavour to draw many into error and death.* Then scandals will be multiplied, our Order will be divided, and many others will be entirely destroyed, *because they will consent to error instead of opposing it.* There will be such diversity of opinions and schisms among the people, the religious and the clergy, that, except those days were shortened, according to the words of the Gospel, even the elect would be led into error, were they not specially guided, amid such great confusion, by the immense mercy of God. Then our Rule and manner of life will be violently opposed by some, and terrible trials will come upon us. *Those who are found faithful will receive the crown of life; but woe to those who, trusting solely in their Order, shall fall into tepidity, for they will not be able to support the temptations permitted for the proving of the elect. Those who preserve their fervour and adhere to virtue with love and zeal for the truth, will suffer injuries and persecutions as rebels and schismatics; for their persecutors, urged on by the evil spirits, will say they are rendering a great service to God by destroying such pestilent men from the face of the earth. But the Lord will be the refuge of the afflicted, and will save all who trust in Him.* And in order to be like their Head, these, the elect, will act with confidence, and by their death will purchase for themselves eternal life; **choosing to obey God rather than man, they will fear nothing, and they will prefer to perish rather than consent to falsehood and perfidy.** *Some preachers will keep silence about the truth, and others will trample it under foot and deny it.* Sanctity of life will be held in derision even by those who outwardly profess it, **for in those days Our Lord Jesus Christ will send them not a true Pastor, but a destroyer.” (2)**

The fruits of the current Pontificate are indeed destruction, as the actions against the Franciscan Friars of the Immaculate (and now their sisters) clearly demonstrate.

The Church will sort out this confusion when the time appointed by God arrives. Until then, let us continue to stand fast and hold to Tradition (2 Thess 2:14), which, as St. Vincent of Lerins said, “can never be led astray by any lying novelty”. ■

Footnotes:

1. *Christ’s Church*, Van Noort (Newman Press, Westminster, Maryland, 1961), Pg 291
2. *Works of the Seraphic Father St. Francis Of Assisi*, (R. Washbourne, Paternoster Row, London, 1882) pg. 248-250

Lives of the Saints...

On the 100th Anniversary of the Death of the Greatest Pope of the 20th Century

By Remnant Staff

The urgent need of a saintly and courageous Pope to govern and guide the Church in the early years of the ill-fated 20th century is evident from the description of the sad condition of the times that was given by Pope St. Pius X himself in his first Encyclical, *E supreme apostolatus Cathedra*, in which he wrote that on ascending the Chair of Peter (1903) he was “terrified beyond all else by the disastrous state of human society today.” “Who can fail to see,” he asked, “that at the present time society is suffering more than in any past age from a terrible and radical malady which, while developing every day and gnawing into its very being, is dragging it to destruction. You understand, Venerable Brethren, that this disease is apostasy from God.”

“Truly,” he concluded, “nothing is more allied with ruin, according to the saying of the Prophet (King David): For, behold, they that go away from Thee shall perish (Ps. 72.27).”

The future “saintly and courageous” Pope, whom God was to set up to direct His Church amidst the “disastrous state of human society” and to deliver souls from the ruin of “apostasy from God”, was born on June 2, 1835, in the tiny rural village of Riese in Upper Italy, not far from the Austrian border, though actually under Austrian domination in those days. The name of God’s chosen one was Giuseppe Sarto, whose name in colloquial English would be “Joe Taylor”, for Giuseppe means “Joseph” and the family name of Sarto means “tailor”.

This saint’s father was Giovanni Battista Sarto, a shoemaker, and shoe-repair man, janitor at the parish church, and village postmaster. He died in 1852, when Giuseppe was 17. The Saint’s mother was Margarita Sarto, who lived for 42 years after her husband’s death and died in 1894, after she had seen her son (one of 10 children) become the Cardinal-Archbishop and Patriarch of Venice. The widowed mother eked out an existence for her large family by her work as a seamstress and by the products of the little family farm, which possessed one whole cow.

While Giuseppe’s father was janitor of the parish church, Giuseppe himself learned to serve Holy Mass at an early age, thus being drawn close to God Whom he was destined to serve later on in the highest position in the Church. And he who would one day urge early First Communion for children did not himself receive his First Communion until the age of 12. At the Seminary of Padua he was an outstanding student, not only in intellectual ability, but above all in virtue and sanctity.

Giuseppe Sarto was ordained a priest of God on September 18, 1858, the year



of our Lady of Lourdes. As an assistant parish priest in the town of Tombolo, he showed complete detachment of heart from material things by living like a poor man and using what money he had for the poor. His complete trust in God made him say, “Divine Providence will always find a way”, and once he quipped that “everybody wants to live on my meager income.” After only nine years as a priest, Fr. Sarto became pastor in Salzano, where he was noted for his devotion to his priestly duties.

When rumors began flying (about 1879) that he was to become a bishop, Fr. Sarto was repelled by the idea, for he greatly feared the dangers of an insatiable ambition. In the meantime, he was raised to the dignity of a cathedral canon and chancellor of the diocese of Treviso. Then, in 1884, Pope Leo XIII appointed him – his own future successor – the Bishop of Mantua, a large city (over 50,000 population) in Upper Italy. The diocese of Mantua was in a deplorable spiritual condition, with many of the faithful having fallen away from the Church, due largely to a neglected and negligent clergy. But Bishop Sarto undertook the task of a genuine spiritual renewal with burning zeal. In his first pastoral letter, he said: “I shall spare myself neither care nor labor nor vigils for the salvation of souls. My hope is in Christ, Who strengthens the weakest with His divine help... For the salvation of others, I must bear weariness, face dangers, suffer offences, confront storms, and fight evil. God is my hope.”

Knowing that he needed above all else a devoted and zealous clergy, Bishop Sarto revived the almost dead diocesan seminary, and for a time he personally taught dogmatic and moral theology, until he had properly trained professors to do the work. Correct and complete Catholic doctrine was all-important and he insisted that his priests preach

good, solid sermons based on such doctrine. He himself gave the example, not only in teaching at the seminary, but also in preaching, hearing confessions, distributing Holy Communion, as well as in performing all the duties of a bishop.

In 1893, Pope Leo XIII created Bishop Sarto a Cardinal and appointed him Archbishop and Patriarch of Venice. During his nine years in Venice, zeal for the Faith and for the salvation of souls grew ever greater, and he continued to give top priority to proper priestly training. After twenty-five years on the Chair of Peter, Pope Leo XIII died in July of 1903. Cardinal Sarto came to Rome with a round-trip ticket bought with borrowed money. When he was jokingly told by Cardinal Matthieu, Archbishop of Paris, that he would never become Pope because he did not know French, Cardinal Sarto replied: “Deo gratias! I shall never become Pope.” Both were wrong. To his own great dismay, Cardinal Sarto was elected on the fifth ballot on August 4, 1903, and, after much resistance, accepted the honor only “as a cross”. He took the name of Pius X.

The great theme of the pontificate of Pope Pius X was “To restore all things in Christ”. To achieve this goal, the Saint insisted on proper instruction in the Faith for all Catholics, beginning especially with the children, who were to know their catechism thoroughly. His zeal for the Faith led him to condemn the monstrous heresy of Modernism – so deadly a menace to souls today – which he described as “the synthesis of all heresies, because it did not attack just one or a few of the Dogmas of the Faith, but attacked the very foundation of the entire Catholic Faith. The Martyrology for August 20 rightly calls him the “unconquerable defender of the integrity of the Faith and of the liberty of the Church, and distinguished by his zeal for the spread of the Faith.” The Prophecy

of St. Malachy (12th century bishop in Ireland) gives him the very appropriate title of “Burning Flame”.

Pope Pius X decreed that children should be allowed to receive First Communion when reaching the age of reason, provided they understand at least the principal Mysteries of the Faith and can distinguish between ordinary bread and the Bread of the Eucharist. In May of 1914, the year of his death, the Holy Father had the joy of seeing 12,000 boys and girls from all the parishes of Rome receive their First Communion. But the Saint urged frequent, even daily, Communion for all the faithful, provided they were in the state of grace and received Our Lord with the right intention, while he also explained to them that Holy Communion must not be considered merely as a reward for virtue, but especially as a remedy for human weakness.

To enhance Divine Worship, as well as to abolish abuses, Pius X instituted much needed liturgical reforms, promoted Gregorian Chant, and urged suitable active participation of the faithful in the Holy Mass. He also fostered devotion to Our Lady, in whose honor he issued a special encyclical (*Ad Diem Illum*) on the 50th anniversary (1904) of the proclamation of the Dogma of the Immaculate Conception, telling of her role as Mediatrix of all graces and as Co-Redemptrix – a title that he officially endorsed, though he did not proclaim it a dogma. In 1908, the Golden Jubilee Year of the Apparitions of Our Lady of Lourdes – and also his own Golden Jubilee as a priest of God – he sent a special personal delegate to Lourdes for the Jubilee celebration and he extended the Feast of Our Lady of Lourdes to the whole Catholic world.

Pope St. Pius X died on August 20, 1914 – after the beginning of World War I, which he had predicted – more of a broken heart than from physical illness, because he saw men and nations continuing to drift away from God and His law, despite all of his efforts in their behalf. He was canonized by Pope Pius XII in 1954 and his feast was assigned to September 3. The new Roman calendar gives him a so-called “memorial” on August 21. ■

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When Traditional Catholic Resistance Saved the Church

C. Jackson/Continued from Page 1

Fr. O'Daniel continues...

At first there were only vague, disquieting rumors, but by the end of 1331 the theological world was rent by the certainty that the Head of the Church was really preaching against a Catholic teaching which had long been considered as practically of faith divine, the denial of which was tantamount to heresy. On November 1, of that year, John preached before the assembled cardinals, prelates and theologians resident at the Papal Court, and numbers of the faithful, taking as his text: "Memento operum partum vestrorum quae fecerunt in generationibus suis." During the course of his sermon, touching upon his favorite topic of the beatific vision, he gave a thinly veiled expression of his personal opinion by declaring that the souls of the just, before the general judgment, are under the altar of God, that is to say, under the protection of the glorified humanity of Christ, and enjoying the happiness of its presence. After the day of judgment, they will be placed on the altar of God, or will be admitted to the presence of His divinity, and that of the Blessed Trinity in whose direct vision man's full and complete happiness consists.

At this point, the Neo-Catholic media would launch into full damage control mode. One can already see the headline "Did the Pope Really Preach that Souls Don't See Beatific Vision Until General Judgment? 10 Things to Know and Share!"

After the obligatory "faulty translation" excuses (though the quote above even gave the original Latin), our Neo-Catholic apologist friends would set about reinterpreting or "fixing" poor Pope John's unfortunate sermon for him. They would tell us that the quote above deliberately fails to employ the hermeneutic of continuity and that we must reinterpret Pope John's analogy in the most orthodox way possible.

Thus, when John XXII says that after death, but before the general judgment, souls of the just are "under the altar of God," our apologist friends would tell us that Pope John is simply using a metaphor. What the pope is *really* saying is that the souls of the just are indeed in Heaven right after death, but that the rest of the world is, in a certain sense, hidden from knowing where they are.

Then they would tell us that the phrase "on the altar of God" means that once the soul and body of the just are reunited at the general judgment, all of the world will then know that the just are in Heaven. Thus, the fact that the justified are seeing the Beatific Vision will no longer be hidden to the world "under the altar of God" but shown to all "on the altar of God!"

See Rad-Trads? Nothing to see here. Pope John is merely reiterating Traditional doctrine in a most ingenious, beautiful,

and metaphoric way. At this point Neo-Catholic publishers would start selling books to help "unpack" the wisdom of Pope John's new insight. Copies of "On the Altar of God: The Genius of Pope John" would then be sold for the medieval equivalent of \$19.95 with a signed forward by Sir Scott Hahn.

Fr. O'Daniel continues...

Growing bolder, it would seem, and determined plainly to speak out his mind on the subject, he preached again two weeks later, November 15, before the same distinguished audience. This time he took as his text: "*Gaudete in Domino semper*"; and laying aside all cover of metaphor and veil of mysticism, he declared himself openly in favor of the delay of the beatific vision. His words are: "I say that the souls of the faithful departed do not enjoy that perfect or face to face vision of in which, according to St. Augustine (in Psalm xc, sermon II, No. 13), consists their full reward of justice; nor will they have that happiness until after the general judgment. When, and only when, the soul will be re-united to the body, will this perfect bliss come to man, coming to the whole man composed of body and soul, and perfecting his entire being... in [sermons], preached at a later date, he touches on the subject obiter, always manifesting a continuance of his belief in the doctrine he had taught in them. And, in 1333, he wrote a treatise in its defence: "*Queritur utrum anime sanctorum ab omnibus peccatis purgate videant divinam essentiam.*"

At this point, it would finally become clear even to the most stubborn Neo-Catholic apologist that Pope John is teaching something novel. What would be their response? Embrace it, of course! One can already imagine the Neo-Catholic apologists shifting their argument as they churn out articles stating that Pope John has just put forward an amazing new "development of doctrine."

As for the "Rad-Trad" claim that Tradition teaches the souls of the just enjoy the Beatific Vision after the particular judgment, the Neo-Catholic apologist would remind us that we are citing Tradition as it stood in 1331. They would then kindly explain that we must understand the concept of "living Tradition!" After all, who gets to decide what Tradition is? You? Me? Surely not!

They would tell us that no one other than the Pope himself gets to authoritatively decide what authentic Tradition is. Thus, they would say that if Pope John XXII, Christ's own vicar, says that the souls of the just don't see the Beatific Vision until the General Judgment, we must now understand that this view is authentically Traditional.

Thus, even though the Church taught and Catholics everywhere believed that just souls see the Beatific Vision after the Particular Judgment for 1330 years, Pope John XXII would have gloriously

revealed to us that this is not the case anymore.

Our Neo-Catholic apologists would tell us that we must humbly submit our intellect and wills to the mind of the Most Holy Roman Pontiff, Vicar of Christ on Earth. We should especially not dare to contradict the Holy Father on such a matter of Faith publicly; for to do so would be to spread scandal to a great many Catholics who might be in danger of losing their fragile Faith as a result.

How Did Catholics in the 1330's Respond?

If the Neo-Catholic apologists are correct about the concept of "living Tradition", then we should always expect to see faithful Catholics throughout history responding to every teaching of the pope with extreme docility and submission. After all, only disobedient schismatics and heretics would publicly oppose the pope, correct?

Did Catholics in the 1330's act as our Neo-Catholic apologist friends would expect?

Let's take a look:

The news of such a doctrinal lapse on the part of the Church's Supreme Head, beginning at Avignon, rapidly spread over Christendom, everywhere causing consternation and arousing great indignation. The Catholic world was profoundly stirred. Controversies waxed strong and vehement. Quite naturally, in Avignon, where the Papal Court resided, these were of a much less pronounced character. There, indeed, the new doctrine, possibly because of hopes of preferment, found a number of ardent supporters. On the other hand, fear of incurring papal disfavor caused its opponents to be less emphatic in their denunciations. Yet, even at the very foot of the pontifical throne, there was not wanting the strong voice of protest; for there also the old traditional doctrine, sanctified by the acceptance of ages, found able and courageous defenders. Among these the theologians of the Order of St. Dominic took decidedly a leading part.

Thus, just like in our own time, a pope espousing a novel teaching caused wide spread confusion, chaos, and frustration among Catholics. A few different camps began to develop. A few individuals supported the new doctrine for hopes of personal gain. Others were personally opposed, but very measured in their criticism out of fear of the pope. And still other opponents lead a strong and more vocal protest. This latter group included the Dominicans, who earlier in John's papacy were his staunchest allies and defenders.

Papal Reaction

Once ignited, this crisis in the Church only began to spread like wildfire. So how did Pope John XXII react?

It was not long before vigorous protests and rumors of angry excitement began

to pour in upon the Pope from the four quarters of the globe. Alarmed at the storm he had stirred up, John XXII sought refuge behind the Scriptures and the Fathers, particularly St. Augustine. He maintained that he had not advanced the teaching advocated in his sermons as of his own making, but had taken it from the great Doctors of the Church, and from the Sacred Text itself...

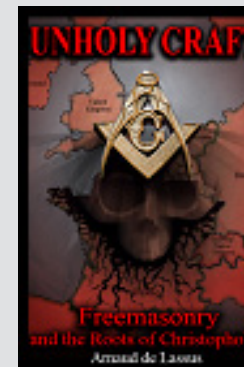
Does this sound familiar? When confronted with the exact same criticism, proponents of the "New Theology" at Vatican II delivered a very similar response. Although their theological opinions were indeed novel, they appealed to the often cherry-picked writings of certain Church Fathers to show that these were not their own ideas. They even developed a French word for this tactic called "resourcement."

The Vatican II innovators, as well as John XXII, knew that in the early days of Christianity, the Deposit of Faith was complete but existed in a more general form. As time passed different novel doctrines were espoused that needed to be condemned. As a result, the true doctrine was clarified and made more precise to specifically exclude these false interpretations. Thus Catholic doctrine always "develops" (in the true sense of the word) in one direction: towards more precision and clarity, not towards more ambiguity.

Continued Next Page

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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When Traditional Catholic Resistance Saved the Church

C. Jackson/*Continued from Page 7*

Indeed, the Catholic doctrine on the Beatific Vision had already “developed” for 1330 years under the Holy Ghost before John XXII entered the picture and this development was decidedly against his own position. Thus, Pope John leapt over the past 1,000 years of Church Tradition and instead appealed to Scripture and the Early Church Fathers in order to justify his novel teaching as “traditional.” Since Scripture and the Early Church fathers dealt with the Beatific Vision in more general terms and imagery, these were ripe for “reinterpretation.”

Fr. O’Daniel continues:

[Pope John maintained] that he had preached simply as a private theologian, not as Head of the Church, defining a doctrine to be accepted as of faith; that, consequently, his opinion, being given as that of a private doctor, was subject to the judgment and decision of the Church to be approved or condemned, as it may be found true or false; that, furthermore, the question was open to discussion, and every theologian was free to accept and to advocate whichever side of the controversy he should judge to be the true one. He did not, therefore, give any *ex cathedra decision* binding the consciences of the faithful...

This should also sound familiar. When pressed, even the most ardent conservative apologist will admit that neither Vatican II nor any post-conciliar pope has issued any *ex cathedra* decision. Second, although the Vatican has insisted on the acceptance of “Vatican II” without defining what precisely that means, it, at least in word, admits Catholics and groups like the Fraternity of St. Peter to hold to a Traditional view of doctrine as long as they do not condemn the predominate post-Conciliar view or those who hold to it as wrong or in error.

However, as we have learned well in our time, what is stated as official policy on paper is often far different than the factual reality of the time. For instance, someone in the future will look back on our own day and see that *Summorum Pontificum* recognized the right of every priest to celebrate the Traditional Mass. In practice, however, many priests are still denied that right and punished for exercising it. A similar divergence existed between law and practice in the 1330’s. Fr. O’Daniel explains:

The Pontiff, however, was far from being as unbiased in his judgment and impartial in his actions as he fancied. Despite these declarations, as is shown by the difference of treatment accorded its supporters and adversaries, he continued to entertain a strong predilection for the opinion he had advanced. On the one hand, as a contemporary informs us, to support it was a sure passport



Philip VI, King of France

to honors and preferment; while, on the other, to oppose it, whether by word of mouth or in writing, meant papal disfavor, or even punishment. For one it meant imprisonment. Despite, too, the vehement protests that poured into Avignon, and the general dissatisfaction excited by his sermons, particularly those of November 15, 1331, and Jan. 5, 1332, he sought, for a time at least, to defend and to disseminate the doctrine they contained. At his command numerous copies of his second sermon were made, and a copy given to whosoever desired to see the Pope’s side of the controversy.

Thus, according to the words of Pope John XXII, one was very free to publicly disagree with his novel doctrine and advocate against it. Doing so, however, might mean the end of one’s career or even prison. This calls to mind the present-day case of Fr. Manelli, the co-founder of the Franciscan Friars of the Immaculate. On paper, Fr. Manelli was free to encourage the use of the Traditional Mass and Traditional doctrine in his order. In practice, however, he finds his order taken away and himself under house arrest as a result.

The Reaction of King Phillip

Vatican II ensured the demise of the Catholic State. It is practically non-existent in our own day. Thus there is currently no Catholic head of state who can provide pressure on an erring Pontiff to change his ways. Not so in the 1330’s.

Fr. O’Daniel explains how the French King, Phillip VI, reacted to the new doctrine of John XXII:

The reports of the strong opposition to the new doctrine on the part of Phillip VI of France, the Christian ruler most favourably disposed to John XXII, and the faculty of the University of Paris seem to have been the cause of no little uneasiness to the Pontiff. Letters still in existence show a considerable correspondence on the subject between Avignon and the King. In the latter part of 1333, Gerard Odonis or Eudes,

minister general of the Minorites, and Arnold of Saint Michael, a papal penitentiary and one of the few Dominicans who stood with John in this matter possibly influenced by the many favours he had received at the hands of that Pope, left Avignon on a mission of restoring harmony between England and Scotland, and on their way stopped in Paris to consult with Philip. While there the Franciscan general, availing himself of the opportunity, made an attempt to gain over the French monarch to the Pope’s cause and to win adherents among the professors of the University. The attempt proved a complete failure. The Dominican, frightened by the tumult and scandal caused by Eudes’ sermon, sought to appease the anger aroused by it and to excuse the Pontiff by showing the scriptural and patristic authorities on which he had based his opinion. So intense, however, was the feeling against the Minorite general, largely due, it would seem, to an impression that he and his companion had been sent to Paris for the express purpose of making propagandism for John XXII, and that the mission to England was only a pretence to justify their coming to Paris, that Philip declared he considered him a heretic, and that, unless he retracted his scandalous assertions, he would have him burned at the stake. He is also said to have made threats against John himself.

Two things can be said about Phillip VI on this issue. First, he knew Pope John XXII was wrong. Second, he wasn’t afraid to tell him so. As for the Neo-Catholic apologist’s admonition that the pope’s teaching must be submitted to with docility, let’s just say that if Phillip VI lived today, he would be permanently banned from Catholic Answers’ Forum.

Pope John, seeing that Phillip VI was obviously a self-absorbed, promethean, neo-pelagian, did not take very kindly to the rebuke:

Feeling keenly the action of Philip and the University, John wrote the former, November 18, 1333, censuring him for his inordinate zeal before the question as to whether the beatific vision is granted to worthy souls immediately on their death, or is delayed until after the final judgment, should be decided by the Church. He also declared he had only advanced the opinion attributed to him as probable and supported by authorities both scriptural and patristic; admonished the King that the question is still, and must be, open to free discussion; informed him that Peter Roger, Archbishop of Rouen, had been commissioned, subject to the royal approval, to present his (John’s) case and authorities before the theological faculty of the University; and requested that they be allowed full liberty of discussion.

Here we see Pope John nearly 700 years ago, demonstrating the same

apparent contradiction recent popes have demonstrated between what is said and what is done. In practice, Pope John vigorously defends his own doctrine as correct, even writing a treatise to that end and distributing it. He also sends emissaries to Phillip VI and the University of Paris, one of whom preaches a sermon espousing the doctrine and the other of which defends it to Phillip using Scripture and the Fathers. In addition John favors those who accept his doctrine and punishes those who do not. Do these sound like the actions of a man who is humbly positing his own opinion, open to correction and disagreement?

But yet, when his actions in promoting his doctrinal error are challenged, he seems to retreat back to his official position of only wanting “free discussion.” Even so, one can see the authority John XXII ascribes to his own view apparently growing. Whereas before his own doctrine and the Traditional doctrine were presented as equal options, Pope John now refers to his doctrine “as probable.”

**The Dominicans of the 1330’s:
A Model for Our Time**

To Be Concluded Next Issue

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The Darwinist Takeover of the Catholic Religion

By Peter Wilders

St. Pius X wrote in 1906:

Still it must be confessed that the number of the enemies of the cross of Christ has in these last days increased exceedingly, who are striving, by arts, entirely new and full of subtlety, to destroy the vital energy of the Church, and, if they can, to overthrow utterly Christ's kingdom itself (*Pascendi*).

...their system means the destruction not of the Catholic religion alone but of all religion.

This happened in Russia in 1917 and in the People's Republic of China in 1948 and, inevitably, in their respective satellite territories. It was achieved by atheist authorities making the Catholic religion illegal. It was not done just by changing the law; the people had to be conditioned. Schools were used to teach that it was naïve to believe that life came from supernatural causes whereas natural science could prove it originated naturally. Charles Darwin's **The Origin of the Species** became the Communist Bible on the subject. It was compulsory reading. It provided a naturalistic rationale for the origin of living things within the framework of the same materialistic philosophy that gave rise to Lyellian geology and Big Bang cosmology. It successfully removed the concept of God from intellectual reasoning. When the People's Army of Liberation swept through China and overran Bishop Cuthbert O'Gara's mission diocese, a system was immediately set up, not to teach Marxism but evolutionism. Reflecting on this in a Chinese Communist prison cell, Bishop O'Gara saw why the Communists began with evolution. It evacuates the mind of the supernatural. (cf **Darwinism negates God, the human soul, the afterlife (Scopes II – The Great Debate**, Keith, Huntington House Inc. 1982).

The Soviet precedent was there. Modernists were not slow to recognize the effectiveness of Darwinism in combatting the Catholic religion. They were provided with the perfect model for obtaining their ends which, contrary to Communist brutal methods, need only appeal to the intellect of academia. It was almost too easy. No revolution, no bloodshed, just education.

In 1989, when seeking an explanation to the current crisis of faith Cardinal Ratzinger told the assembled Presidents of the European doctrinal commissions that creation theology and with it metaphysics had been dropped from the teaching manuals. Amazingly, there was no reaction. Presumably it was no news to them: they already knew – and this was already thirty-five years ago! If the cream of the theological world were seemingly aware, how long had it been going on? How many generations of priests had not had the necessary knowledge to resist evolution teaching? When did it start? Who was responsible? The dogma

refuting evolution theory, Lateran IV, had not been taught them! They were sitting ducks for the modernists. It was a complete walkover. Is it surprising that Darwinism has been the reigning scientific and theological paradigm in **all** Catholic places of education for generations? The fact that the switch took place before any living theologian was born raises an almost insoluble problem. How can it be addressed?

Attempts by modernists' to keep scientists and theologians apart, has led to the two acting in parallel but never together: each side in its own camp. Mention theology to a natural scientist and the standard response is that religion and natural science do not mix. Theologians use the same argument. Hostility normally arises if the point is pushed. If the massive empirical scientific proof against evolution were known to theologians, logically speaking they would start asking questions about the so-called certainty of their own position. It is because of this hermetically sealed separation of one from the other that the facts remain concealed. In consequence the oft-stated fallacious claim that evolution is an established fact has never been seriously taken to task. Truth was thus swept from the forum. Unless the norms for objective discussion are restored, the Catholic Phoenix will never rise from the ashes. These norms mean resurrecting traditional theology and metaphysics on the one hand, and empirical science on the other. **Ex nihilo** Creation, the traditional Catholic position for the beginning of the world is dismissed as an untenable premise. This implies that the atheist belief that there was no beginning cannot be put in doubt. Catholics for the first time ever are asked to trade Revelation for a godless speculation. They have done so! When Moses descended the Mount after having spoken to God he found the Chosen People had traded the Creator for a metal idol.

The alleged "fact" of evolution has already been exploded. The theory of Evolution depends upon sedimentary rocks having taken millions of years to form. Published peer-reviewed reports of experimental research demonstrate that sedimentary rocks form rapidly – not in thousands of years; let alone millions! (www.sedimentology.fr). This data in itself invalidates biological evolution theory in its entirety. It is only by denying the facts that modernist science can continue to mislead the Catholic Church and humanity.

On the theological front the situation for evolution is even worse. A study of the conciliar teaching of the Church on creation shows that **ex nihilo** Creation was dogmatically pronounced by the **firmiter** of the Fourth Lateran Council under Pope Innocent III in 1215. (www.catholicorigins.com). It was this sort of fundamental knowledge that has been withheld from the clergy by purging seminary text books of traditional Creation theology and metaphysics. It

required diabolic manipulation, but was wildly successful! Where in the Church can solace be sought? Is it possible to bring into focus the magnitude of being governed by a Curia trained to dispute its Founder's teaching? All in authority in the Church are taught to believe in evolution irrespective of their rank or position. This has been happening for generations. Creation is no more than the folk-lore of the religion to which they profess to adhere. If this were true, why did God begin the Holy Bible with a full account of fiat creation? Presumably for Him, it was the most important thing for His people to know.

Step back and imagine a replay of the nineteenth and twentieth century with today's knowledge then available. First, Darwin's theory of evolution would have been rejected by the proof that rocks form rapidly, and the notion that they take eons of time to form would be laughable. Second, the theory would have been recognized as precluded by magisterial teaching. Amongst the consequences would have been the destruction of the foundations of the atheistic ideologies, thereby preventing the persecution and the deaths of millions of Catholics. Marxism without Darwinism could never have gained credibility. Hitlerism would never have got off the ground. Its atheism nourished by evolution theory would have been automatically extinguished. The holocaust would have been avoided. The growth in Christianity interrupted by the advent of Darwinism would have continued.

The weapon of prayer would have been strengthened through the increased number of convents, monasteries and Catholic schools. Its power would have the dual effect of diminishing alternative religions and increasing security from any remaining opposing forces. The effect upon morality would be to radically reduce materialism and generally favour the quality of compassion in society. Modernism would have been confronted by immutable Church teaching. Cultural changes would have been monitored by divine wisdom. In such a situation the manipulation of Sacred Scripture to allow deviations in clerical discipline would have been radically reduced.

Of course the fact that evolution was banned by the teaching of Lateran IV should have sufficed for Catholics. The dogmatic decree of a Council is God's personal teaching to his people. As has so often happened in Biblical history, however, the Chosen People preferred secular teaching to that of their Creator. The term He used for the Hebrews under Moses was "hard headed," one which perfectly describes the attitude of most Catholic theologians over many recent generations on the question of evolution theory.

How can an appeal be made to examine the situation objectively, when all those in authority are subjected to the same evolutionary indoctrination? Evolution

is actively taught in their dioceses by catechists and in schools by teachers qualified in its various facets. Exposed to its effects from cradle to grave people are virtually unaware they have developed immunity to it. Once belief in Original Sin, the root of all Catholic dogma, was undermined by belief in evolution, the entire edifice of Church teaching collapsed. Nothing is sacred. Catholicism represented the only universal guarantee of truth: as such, it was the key to salvation. Countless Catholics have accepted martyrdom rather than compromise on one of its teachings. Modernism conditions people to accept just the opposite. By convoluting the meaning of love it argues for greater charity to the faithful by a less strict application of God's commands – opening all dogmatic teaching to modernist interpretation. In these conditions traditional teaching loses all credibility.

As a consequence, the reliance once placed upon the Catholic Church as defender of the Faith no longer exists. The persecution of Catholics in Syria and Nigeria and other parts of the Moslem world witnesses the impotence of Rome before its enemies. In the former Christian communities in the Near and Middle East out of the former 150 monasteries six survive today. (Vincent Chiarello – **The Remnant** March 24, 2014). Christianity is no longer a force either against rapidly expanding Islam or elsewhere in the world.

The greatest tragedy recorded in human history in terms of suffering and lives lost, apart from the Great Flood, could have been prevented by application of the Church's teaching. It was the responsibility of its hard-headed timorous leaders for preferring scientific theories to accepting Christ as King of Creation. As this article and earlier ones show, the principal actors were the Nazis, and the Russian and Chinese Communists whose atheist ideologies were tied to evolution by natural selection and survival of the fittest. The unbelievable aftermath is the godless cultural and social decadence of society now enacted into law and disseminated to all sectors of civil and social life by an only too willing public media.

The closest equivalent to the current situation is the 4th/5th century Arian crisis. The great patristics expert Fr. Juergens estimates that only three per cent of the Catholic bishops during the Arian crisis refused to have communion with the Arians. St. Jerome wrote of that time that "the whole world groaned and found itself Arian." If he were walking the earth today, he would surely say, "the whole world groaned and found itself evolutionist"! However, just as, when all seemed lost, St. Athanasius and a faithful remnant among the Bishops and faithful restored the true doctrine of the divinity of Christ in the fourth century, so the restoration of the traditional Catholic doctrine of Creation can save the Church in the twenty-first century. ■

Philosophy for the Autodidact

By Adrian Calderone

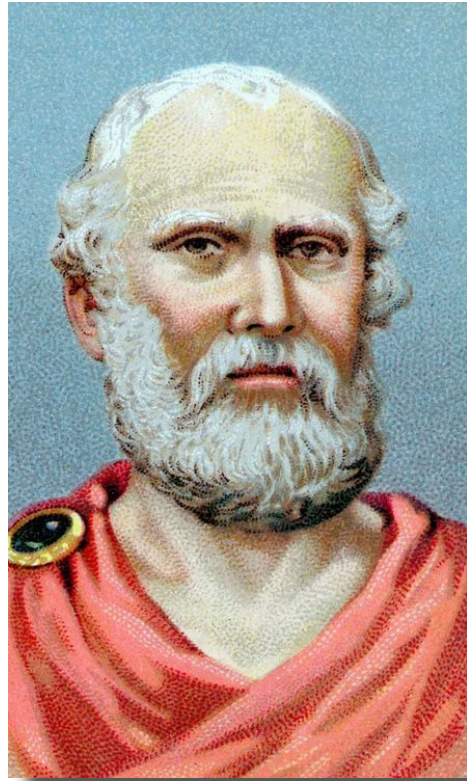
I am a philosophical autodidact. My formal schooling in philosophy is limited to Philosophy 101 of college days several decades ago, as one of those liberal arts courses engineering students were obliged to take to be 'well rounded' graduates. Of college courses in philosophy I have more to say below. But let it suffice for now to say that my interest in philosophy was not erased by college. To the contrary, philosophy has never been more important than it is today.

Modernity surrounds us as a collective miasmatic madness. It penetrates every aspect of human society including our language and thoughts. It is the product of a 'perfect storm' of influences over the past few centuries including religion, politics, social developments, art, technology and philosophy. It is beyond the scope of this essay to delve into these areas in any detail. However, it's become evident that one of the features of modernity is the utter desertion of the search for truth through philosophy. Metaphysics and the first principles of reason are abandoned.

We are surrounded by a fog of errors and outright lies propagated through the media. How is the average person to protect his most precious intellect from manipulation by government, public relations agencies, major media, public schools and other sources of dissimulation? The first step would be to unplug oneself from these wellsprings of manipulation. But then what? Do we all have to become philosophy majors in order to have a reasonable chance of intellectually defending oneself? Is the study of philosophy closed off to all but the professional academics? My answer is: no.

I am offering here a modest guide to the layperson also willing to travel in the realm of ideas in a search for truth. It is a guide based upon my own personal experience, which may or may not be applicable to others. Long time students of philosophy may find this guide to be somewhat primitive. But my goal is to save the prospective truth seeker lost time and effort. I will offer my comments on schooling in philosophy, resources for the layperson, some impediments to philosophy, and at the end a test one can take to see if he or she is meant to devote substantial time and effort in this endeavor.

The labyrinthine pathways of ideas is a challenge to even the greatest of minds. There are pitfalls which Plato recognized.¹ Indeed, philosophizing can be a hazardous profession with dangers not only to the philosopher, but also to everyone whom he influences. Ideas have consequences. Bad ideas destroy a society. Bad ideas kill people. But the beginner should not lose heart. It is, in fact, a necessary human endeavor to engage philosophy. This does not mean that every single person should study philosophy. We are not saved by philosophy but by the grace of God. The simple soul without even a smattering of knowledge about philosophical systems may very well be closer to God than the most erudite of scholars. Faith, hope, charity and humility are what please



Plato

God. Knowledge, if misused, will be worthy of greater condemnation before the throne of God. Nevertheless, all other things being equal, it is better to have understanding than not to have it.

But if an individual does not know philosophy he must rely on those worthy persons who do. The project of the Church from the earliest times has been that of faith seeking understanding. Faith and reason are necessary companions in a spiritual journey. Eliminate philosophy and the doctrines of the Faith fall to pieces. Without doctrines there is no safe intellectual house for the spiritual yearnings of a person to inhabit. He is therefore likely to wander into dangerous territory such as New Age, esotericism and occultism. In serious error are those who think one can dispense with doctrines and rely upon only the promptings of the spirit.

Such a situation is what we see today. We have fallen into a moral abyss. Part of the problem is intellectual: a repudiation of metaphysics and an utter failure to recognize the most basic principles of philosophy. But society worldwide is also infested with dark spirits. These spirits vitiate the intellect as well as corrupt the will. To do this they spread false ideas by means of deception. These ideas are pathways of influence along which the spirits travel. In the spiritual realm we use the weapons of prayer and sacraments. But countering deception is an intellectual task which requires an uncompromising adherence to the truth. Let me digress with an illustration.

If you were to tell the average person that the most profound philosophical insight in the past twenty five centuries is that a thing is what it is, he would probably question your sanity, not because the insight is wrong, but because it is so perfectly evident as to be obvious even to a four year old. Is common sense so lacking in this society that we need to explicitly emphasize this fundamental principle? Unfortunately, the answer is yes, because it is implicitly rejected, especially by the so-called intellectual elite. But let us go back to

the basics to see how and why the world has wilfully avoided basic reason.

That principle mentioned above is a fundamental principle of philosophy: the principle of identity. A thing is what it is and is not what it is not. It is identical to itself. This principle has two corollaries. It can be formulated as the principle of non-contradiction (sometimes called the principle of contradiction), which states that a thing cannot be and not be at the same time and in the same respect. The third way of saying essentially the same thing is the principle of the excluded middle: a thing either is or it is not. There is no halfway between being and nonbeing. A thing cannot partially exist.²

To reject these principles is to reject the existence of an objective reality and rationality itself. Yet the implicit, if not always explicit, rejection of these principles is rather commonplace. For example, we have all heard the assertion, especially emanating from academia and those brainwashed in its hallowed halls, that everything is relative. What is true for you is not necessarily true for me. Indeed, there is no such thing as an objective truth, something which is true everywhere for all people and for all time.

However, the academically lobotomized misfortunates who utter this gem of inanity never seem to realize that "There is no such thing as objective truth" is a self contradiction. It is presented as being true. And yet if it is true it is also false at the same time. Thus, the proponent of relativism asserts that "no truth" is "true." A thing is what it is not. Being is nonbeing. And common sense is not so common after all. This demonstrates the rule that there is nothing so foolish that it cannot be taught to students in higher education.³

If it were limited to that environment it would be only the object of an amused contempt. But its consequences have included the most evil of policies: the destruction of the innocent. The blood of over 50 million babies is on the soul of America. What exactly is a fetus? If the mother wants it, it is her child, a living individual human being entitled to the rights of a person under the law. If she doesn't want it, it is merely a growth in her body which she can destroy with impunity. Much more can be said about the spiritual and political aspects of this great evil. However, let us be content here just to point out that the idea behind it is based on a willing self-deception. The proper study of philosophy rips off its mask. It is also why those in power wish to kill off the philosophers right after they kill off the prophets.

Let us return to the topic of the person who contemplates the study of philosophy. Should he or she opt for formal studies within a university? Let us enumerate the advantages and disadvantages of pursuing the matriculated study of philosophy in a college or university.

There is no equivalent substitute for studying philosophy in a school with a competent teacher. A skilled teacher not only knows the topic, but also knows

the students and how to explain difficult points which can be very abstract. There is also the benefit of the give and take of discussions both in and out of class with teachers and fellow students. Formal schooling in an accredited program has a great benefit: an academic degree. If one wishes to make philosophy one's profession, for example as a teacher, formal university training is a necessity. And there are skills like reading and writing at a higher level and the ability to make fine distinctions which transfer to intellectual tasks in many other fields.

But one must also be aware of the disadvantages and pitfalls. As with any other course of studies at the college or university level tuition and other costs can be very expensive. All too many students have gone deeply into debt to finance their studies only to discover that their degree does not guarantee them employment. Moreover, student debt cannot be discharged in bankruptcy and will follow a person for the rest of his life until paid. It is the modern equivalent of debtor's prison.

Apart from that, the prospective student needs to perform a due diligence study of the school and the philosophy program. Academia can be more politicized than government. Who are the teachers? What are their specialties? What have they written? Consider the courses offered. Keep in mind that not all courses in a philosophy curriculum are philosophy. Survey courses which go from the ancients to modern times are not philosophy but the history of philosophical thought. They are important parts of a philosophy curriculum but have weaknesses which should be kept in mind. Also, in an attempt to be fair to the philosopher who cannot be there to defend his own writings, teachers try to present the philosopher's theory in the best possible light and let the student come to a critical analysis. But the problem is that philosophical thought is, as I indicated above, a labyrinth, with philosophers presenting compelling arguments which contradict other philosophers. The task of figuring out who is right and who is wrong is also complicated by the fact that philosophers use similar words but with different meanings. Sometimes a philosopher will use a word with different senses within the same discourse, and it may not be easy to follow the bouncing meaning. Unless a student has the analytical tools to find his way, the intellectual equivalent of Ariadne's golden thread, he is liable to graduate without a clue as to what is the truth. And here we need to define what the study of philosophy is about. We must begin with the acknowledgment that there is such a thing as objective truth and that it can be found. You are not doing philosophy until you know that something is true and why it cannot be anything other than true. To do that you need to refer back to the first principles. Sadly, in many colleges and universities, such principles of metaphysics are avoided. So the student of philosophy in college or university must himself become an autodidact. And this little guide will, I hope, be useful to him as well.

Continued Next Page

Continued...

Where does one go if he is on his own? I will discuss the resources I have used. Once started on the path one will discover other resources.

For starters one might try courses on CD. I have spent a lot of time commuting to and from work. To put a traffic jam to good use I often listen to courses on CD. For several years I have used courses from the Teaching Company, which offers some good survey type courses in philosophy. But to get into the nitty-gritty of philosophy I have found courses from the Aquinas institute in Lewiston NY to be of great help, particularly the courses in metaphysics and philosophical psychology. The courses were taught by Dr. Raphael Waters for lay people. Extensive notes come with the courses. These courses are relatively inexpensive and worth every penny.

As for textbooks, I started with *An Elementary Christian Metaphysics* by Fr. Joseph Owens. The paperback book is inexpensive and very detailed. It is extremely demanding, especially if one is doing it on his own. It is anything but elementary and includes metaphysics, philosophical psychology and natural theology. Without having first gone through the CD courses by Dr. Waters I would have gotten too bogged down. But anyone interested in philosophy is well advised to have this book among his resources. As an addition I would recommend the series of philosophy texts used by the seminarians of the Priestly Fraternity of St. Peter from which they can be purchased at the modest cost of about \$25.00 each. Each text is devoted to a specific aspect of philosophy: the philosophy of nature, philosophical psychology, metaphysics, epistemology, ethics and natural theology. They should be taken up in order with the philosophy of nature first and natural theology towards the end. Other useful books are those by Etienne Gilson and Garrigou Lagrange. For the history of philosophy the set of volumes by Fr. Copleston is a must. And yes, Plato, Aristotle, Augustine and Aquinas should have a prominent place on the philosopher's bookshelf. Starting with these resources as a background the tyro can expand his library for many years of profitable and enjoyable study.⁴

I mentioned above that the study of philosophy has its dangers. These dangers can come about because the human intellect is not perfect and the subject matter can be very complex. Even great philosophers like Aquinas, Duns Scotus and Bonaventure have had their differences. Charity requires us to admit that honest men of good will can have different view points. But there are some pitfalls that result from character flaws within the philosopher.

The first is pride. Intellectual pride is the occupational hazard of the student of philosophy. He can become complacent. He can ignore wisdom from seemingly unlikely sources such as people with lesser schooling but with life experience. He can be dismissive of others who have theories opposed to his own. He can be too involved with ideas and abstractions with little thought of what's actually happening in the world. Also, no matter

what academic degrees one has, one is always a student of philosophy. There is no end to knowledge. The fun is in the journey.

More serious, though, are moral failings. The human being has an immortal soul with the powers of intellect and will. The intellect by nature is oriented to the truth and the will is by nature oriented to what is good. Both of these powers work together. By seeking the truth the intellect informs the will as to the direction it should take. But the will also influences the intellect. And a will corrupted by sin will also corrupt the intellect which then misleads the will. For example, sin leads to rationalization of an immoral act, and the intellect then anesthetizes the will so that it chooses sin rather than virtue. The more intelligent a person is, the more clever the rationalization. When the person is in a position to influence others immense

damage can be done. It is bad enough that we can make honest mistakes. But when we are in a state of sin we can fool both ourselves and others – the very opposite of the philosophical mission. It is imperative that the philosopher be in a state of grace.

Herein lies an important principle. Although we have been dealing here with the natural reasoning ability of the human being, the truth cannot be found without the assistance of supernatural grace. The pursuit of wisdom necessarily includes the pursuit of God. Prayer and study travel together.

The word *philosophy* comes from the Greek *philo* and *sophia*, which mean love of wisdom. So, the first requisite for studying philosophy is a passion for truth. Socrates called the philosopher *erotic*, meaning that he sought after wisdom as a lover seeks his beloved.

So, here is a little test to see if one is ready to take the plunge. As a warm up read Ecclesiasticus 4:12-22 (Sirach 4:11-19). Then get a copy of *The Consolation of Philosophy* by Boethius. This is a short work which is readily available as an inexpensive paperback. Boethius was a Roman of noble birth who was condemned to death for a crime he did not commit. *The Consolation of Philosophy* was written while he was in prison awaiting execution and consists of a dialogue he has with Lady Wisdom about Providence, happiness, the impermanence of fortune, God, fate, chance and freedom, necessity, eternity, and other fundamental questions of philosophy. It was written with the passion of a man who was staring into the face of death. If this is what lights your fire consider that you may very well have a calling to the intellectual life and your own companionship with Lady Wisdom. ■

More Evidence of the “Growing Vitality” of the Catholic Church in South America

Committee of the Archdiocese of São Paulo defends “gay pride”

The text was published just a few days before the 18th Lesbians, Gays, Bisexuals, Travesties and Transsexual Pride Parade, which took place some months ago

SÃO PAULO – The Justice and Peace Committee of the Archdiocese of São Paulo published a release in “defense of the dignity of citizenship and safety of homosexual people. The text was published just a few days before the 18th Lesbians, Gays, Bisexuals, Travesties and Transsexual Pride Parade of São Paulo, which shall take place next Sunday, (4th), at Avenida Paulista.

“We cannot be silent in view of the reality experienced by such population, which is a target of prejudice and victim of systematic violation to their fundamental rights such as health, education, work, living, and culture, among others”, stated the Catholic Church related entity in a press release. The committee says also that the LGBTs “endure unbearable oral and physical violence on a daily basis, culminating in murders, which are true hatred crimes”.

The entity invites “people of good will and, particularly, all Christians to reflect upon such deeply unfair reality faced by LGBT people, in order to actively use their best efforts to overcome it, guided by the supreme principle of human dignity”.

Still according to the press release, the entity's stand, “faithful to its mission of announcing and defending the evangelic and civilizational values of human rights, grounded on the Pastoral Constitution *Gaudium et Spes*, approved by the Second Vatican Council: “The joys and



Bishop Paulo Evaristo Ars

the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ”, says the document.

To give voice. The director of the Justice and Peace Committee of the archdiocese, Geraldo Magela Tardelli, stated that this is the first time the committee “formally” writes in behalf of homosexual people.” The committee has a mission, according to Bishop Paulo Evaristo Ars: ‘we have to give voice to those who are voiceless’. At this time, we are noticing that there is a growth of violence against homosexual people, so

we cannot be silent in relation to such violation to human rights”, stated the director. According to him, the holding of the Gay Parade has determined the disclosure of the press release. “We think that this was the right time to disclose this release. We from the Church are engaged in defending the human rights and do not agree with any kind of violence, irrespective of color and sexual orientation of people”, says Tardelli. ■

Source: <http://www.estadao.com.br/noticias/cidades,comissao-da-arquidiocese-de-sp-defende-dignidade-dos-gays,1160738,0.htm>

Translation into English: Fratres in Unum

Preconciliar Catholic Heroes

Father Vincent R. Capodanno

Naval/Marine Chaplain (1929-1967)

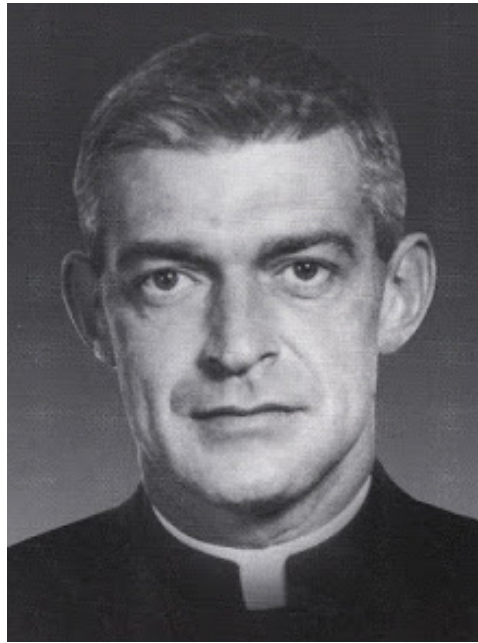
By **Connie Bagnoli**

There is a simple tombstone in St. Peter's Cemetery in West Brighton, Staten Island, New York. It does not stand apart in a specially designated area, nor is it adorned in any way to distinguish this gravesite from the countless others in that consecrated ground. The humble headstone is engraved with the family name Capodanno. Along with his beloved mother and father, this is the final resting place of the mortal remains of a faithful Servant of God who had the valiant, sacrificial heart of a priest, truly another Christ. His name is Father Vincent Robert Capodanno. The inspiring story of Father Capodanno speaks louder than any grand or splendid monument.

The Capodanno Family

Like millions of courageous immigrants before him, Vincent Capodanno, Sr., of Gaeta, Italy, left the security and comfort of his family and homeland in 1901 at the age of sixteen in hopeful anticipation of the American dream. Through perseverance, hard work and faith in God, Vincent established himself in the New World, working as a ship caulker at New York Harbor. At the age of 22, he married Rachel Basile, a second generation American with roots in Sorrento, Italy. In 1908, the young couple moved from Brooklyn to Staten Island, where they ran a small vegetable store as a second income to help support their growing and active family. Vincent and Rachel had ten children, one of whom died shortly after birth. Their last child was born on February 13, 1929. They named him Vincent Robert Capodanno, Jr.

The Capodanno children grew up in a warm, loving family, cherishing their Catholic faith. Attendance at Holy Mass was at the core of the profoundly religious atmosphere in this Italian-American home. Along with his older brothers and sisters, Vincent followed the English translation of the Mass in his Missal, while surrounded by the mysticism of the



Fr. V. Capodanno

Tridentine Latin Rite.

The joy and peacefulness of this bustling, happy family ended on young Vincent's tenth birthday. Only 53 years old, Vincent Sr., beloved husband and father, suffered a cerebral hemorrhage while working on a barge on the Hudson River. With no opportunity for loving good-byes, he died that same day at St. Vincent's Hospital in New York City. The year was 1939, the world was on the brink of war, and the stunned and grieving young widow was left with the daunting task of providing material, emotional and spiritual care for her heartbroken children. Fortified by their Catholic faith, Rachel and the children helped one another survive this unexpected and tragic loss.

Answering the Call

By outward appearances, Vincent's adolescent years may not have seemed very different from the average teenager growing up in this era. There was, however, definitely something special in the heart and mind of this young man. While he attended the local public schools and participated in athletic and social activities, a regular part of his day was to attend daily Mass and receive Holy Communion. Because these were the days of fasting from midnight, Vincent often carried with him something to eat as a simple breakfast.



The 'Grunt Padre'

It was in the spring of 1949, while making a retreat at a parish Church, that Vincent confided to his friend, William Richter, that he believed he had a vocation to the priesthood. This announcement stunned William, who became even more startled when Vincent said he thought his friend also had a vocation. In later years, Father Richter admitted that this was his defining moment which led him to enter the Maryknoll seminary.

The decision to enter the Maryknoll seminary was not as easy for Mrs. Capodanno as it was for Vincent. However, the normal cares and concerns for her son were put aside when she recognized his ardent zeal and desire for the Holy Priesthood. Vincent clearly understood the sacrifices required as a missionary priest in a foreign land while being separated from his family and friends at home. This was reflected on his application for the seminary: "My efforts will be devoted for the people I am serving. Their lives, both troubles and joys, will be my life. Any personal sacrifice I may have to make will be compensated for by the fact that I am serving God." Throughout his priesthood, these profound words were engraved on his heart.

Alter Christus—Another Christ

Through the Sacrament of Holy Orders, Christ gives the power of the priesthood and the grace needed to fulfill the awesome responsibilities of the consecrated life. The Sacrament imprints on the soul an indelible mark, called a "character", that can never be lost or taken away. A man who has been ordained to the Holy Priesthood is united in a special way to the "High Priest", Christ Himself. A duly ordained priest is, in fact, Alter Christus, another Christ.

On Saturday, June 14, 1958, along with 48 others, Vincent Capodanno received this indelible mark from Francis Cardinal Spellman, Archbishop of New York, at the Maryknoll Seminary's Mary, Queen of the Apostles Chapel in Ossining, New York. After nine years of vigorous study and formation, the entire Capodanno family, overwhelmed by joy and gratitude, tearfully witnessed the beautiful and moving rite of ordination. By the laying on of hands and the power of the Holy Ghost, this devout and determined young man was now Father Vincent Robert Capodanno, a Maryknoll priest, destined to be "Alter Christus" in foreign lands. Wherever this destiny leads, his cherished family will always be in his thoughts and prayers as he raises the silver chalice inscribed with "From Mom, in Memory of Pop".

The Field Afar

The history of Maryknoll dates back to the turn of the century when two dedicated priests, Father Thomas Frederick Price and Father James Anthony Walsh, dreamed of founding an American missionary seminary. To achieve this end, Father Walsh hoped to generate interest and support by editing a publication "The Field Afar".

On June 18, 1911, after going through

proper channels, Fathers Price and Walsh were given full approval to establish Maryknoll by Pope Pius X, a future canonized saint, who believed the Church must never abandon Her mission to evangelize *the one, true Church, founded by Christ on the Rock of Peter*. Two holy priests, with contrasting personalities, sharing one passion accomplished their goal to obey Our Lord's command to "teach all nations."

Only a few months after his ordination, Father Capodanno and five other Maryknoll priests set out for "the field afar"—a fourteen-day journey from Los Angeles to the Orient, where he would begin his first assignment in Taiwan, an assignment which would last six years. The challenges of the missionary priest are many, including adapting to new languages, cultures, customs, and unfamiliar environments.

It is a hard and difficult life with the reward of knowing you are working in the vineyard of the Lord. Father's greatest sacrifice and sorrow during this time was learning of the death of his dear mother. Unable to leave Taiwan in obedience to his superiors, he consoled his family with these words: "For us, we have the many beautiful memories of Mom to sustain us until that time when we all, Mom and Pop and all of us, are united permanently in Heaven."

The Grunt Padre Who Radiated Christ

On August 13, 1965, after various assignments in the Orient, Father Capodanno received permission from the Bishop to enlist in the Navy with the intention of serving as Chaplain in the US Marine Corps in Vietnam. Only a few days later, Father arrived in Honolulu to begin the process of receiving his commission.

On December 28, 1965, he was sworn in as Lieutenant Capodanno. During Holy Week of April 1966, after proper training and due process, he stepped onto the soil of Vietnam, a brutalized and war-torn country. This was his new missionary field, administering the sacraments to his fellow Marines, providing spiritual and emotional comfort to all in his regiment regardless of race or creed. Father Capodanno, fondly named "The Grunt Padre", took upon himself the sufferings and sorrows of the 7th Marine Regiment, south of Da Nang.

The Grunt Marines were primarily enlisted young men, many just out of high school, who believed in the anti-Communist cause of freedom and were willing to fight and die for it. Father Vincent, their pastor, confessor, father and friend, chose to bunk with them, hike with them, eat what they ate, sleep where they slept and follow them unarmed into fierce battles and heavy gunfire to administer medical aid to the wounded, Extreme Unction to the dying and a final blessing to those who gave all.

Regardless of his rank and position, he was truly "one of them" in every sense. Just knowing he was there gave his fellow "grunts" moral support, comfort

Continued Next Page

Continued...



that they had gazed into the eyes of Christ?

It is the Catholic chaplain in this and every war which brings to the men and women in the armed forces the greatest gift this side of Heaven—the Holy Sacrifice of the Mass. Whether Holy Mass is celebrated on a rudely constructed table or the hood of a jeep in the midst of a battlefield, the altar of sacrifice is respectfully and piously prepared as it would in any grand cathedral. Is there a more overwhelming sight than battle-weary soldiers, far from home and family, kneeling with bowed heads in reverence and gratitude as they prepare to receive the Body, Blood, Soul and Divinity of Christ from the consecrated hands of their beloved Chaplain?

No Greater Love

Father Capodanno's service as Chaplain in Vietnam continued with only temporary respites for short visits back home and a brief retreat in Manila. During these times, it was apparent that Father's heart and mind never left his comrades facing horror and death in the

and consolation. Father would often walk among his men handing out St. Christopher medals with reassuring words: "God is with us all day, soldier." Is it any wonder that so many, regardless of rank, position, faith or creed, who looked into the eyes of this humble priest, walked away with the profound feeling

fields of Vietnam. In spite of repeated requests for an extension of duty, Father was due to arrive in the states by early December, 1967. He was willing to forego a 30-day leave so that he could be with his troops during Christmas. In August, 1967, Father was transferred to the 3rd Battalion 5th Marines, but he never missed an opportunity to board a helicopter to check on his men in other units.

Only a few months before his scheduled departure, the 3rd Battalion Marines were engaged in very heavy ground warfare. The horrific sounds of war could be heard from Father's post which afforded relative safety, but a good shepherd does not flee when his flock is in danger. Heartfelt testimonies of witnesses on this bloody battlefield gave tearful accounts of their beloved Chaplain ministering to the wounded, administering Last Rites, giving assistance in any way, sometimes only with words of faith and encouragement. Ignoring his own severe wounds, Father Capodanno, unarmed and disregarding his own safety, ran to the aid of a mortally wounded corpsman when he was struck down by a burst of machine

gun fire. On September 4, 1967, at age 38, the mission of The Grunt Padre had been accomplished. His bullet-riddled body was laid to rest where his sorrowful family could gaze, reflect and pray. While various inspiring monuments have been erected, memorials dedicated, and profound tributes given to Father Vincent Robert Capodanno, it is this humble gravesite in St. Peter's Cemetery which is the final resting place of a faithful Servant of God with the heart of a priest and eyes that radiated the love of Christ.

Lieutenant Father Vincent Robert Capodanno was posthumously awarded the Congressional Medal of Honor, the Purple Heart and the Bronze Star.

The Roman Catholic Church has officially declared Father Capodanno "Servant of God" and the Cause for Canonization was opened on May 19, 2002. Father Daniel Mode is Postulator for this Cause

Father Vincent Capodanno, Pray for us

God Bless and Protect the Men and Women of the Armed Forces, Our Veterans, and Our Chaplains

A Useful Jewish Squelch

By *Kenneth M. Weinig*

In 1960s New York, I used to listen to all-night talk radio, particularly the *The Long John Nebel Show* on WNBC. One night he caught my attention by having as guests three rabbis, each representing a different branch of the Jewish faith. I didn't know then, being new to New York, that there even were different divisions among Jews. The first to speak was a Conservative rabbi, who started to explain how his sect differed from that of the Orthodox: "...we allow women to be ordained, and we don't always require Kosher foods, and we're pretty lenient about inter-marriages, and we don't have a strict dress code for religious services..." and so on.

Next to speak was the rabbi representing the Reform Movement, who began to explain how his sect was even more liberal than of the previous speaker: "...we now have all the ceremonies for women that other branches of Judaism only have for men, such as Bat Mitvahs [instead of just Bar Mitvahs, restricted to males], we don't have any dietary restrictions, we're not all that hung up about attending Friday night services every week, we don't require learning Hebrew," etc.

The Orthodox rabbi remained silent during all the expositions of his two colleagues, and Nebel began to become a little nervous, so he prompted him: "Rabbi [I've long since forgotten his name], you haven't said anything about the statements made by the Conservative or Reform rabbis; how do you react to them?" And the dialogue went something like this:

Orthodox rabbi: "I have no problem with any of their statements."

Nebel: "You don't?"

Orthodox rabbi: "No, but I only have one request for them."

Nebel: "What's that?"

Orthodox rabbi: "...that they don't call what they say 'Judaism!'"

I can't now remember anything that was then said by the other two rabbis, or by Nebel, probably because I was applauding too loudly. I even remember thinking that if Christ hadn't come to earth when He did, I probably would have been an Orthodox Jew...and probably would have had little use for those who departed from my faith.

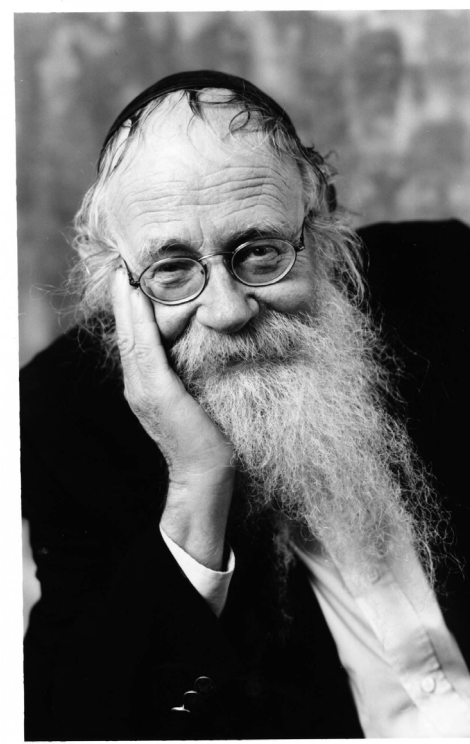
One of my favorite quotations is translated from the writings of the Renaissance philosopher Pico della Mirandola: "Philosophy *seeks* truth, theology *finds* it, but religion *possesses* it." Just so! A religion must essentially be a set of eternal *absolutes*—doctrines, moral rules, and traditions that are eternal. Conservative Judaism is to Orthodox Judaism what Protestantism is to Catholicism, and when one studies the teachings of Reform Judaism, this branch almost seems oxymoronic. I once spoke to a rabbi even more to the left, representing "Reconstructivist Judaism." He admitted to me that he didn't even believe in a personal god, and that his "Jewish" celebrations were just that, a nice set of purely historical things. Sad.

When do rule changes within any organization render this organization unworthy of its original name? An

interesting philosophical point, perhaps, but probably one with an inexact answer.

As a kid I remember once going to a friend's house for the first time to play Monopoly. I was taken aback when someone in the game landed on the luxury tax space but didn't pay the \$75 to the bank, instead placing the money in the center of the board. When I asked what was going on, the others explained to me that they did this for all the negative Chance and Community Chest cards, too, and that the "pot" just grew until someone won it by either landing on a designated space or rolling something special on the dice (I've forgotten now just how they decided who won this accumulated money). Now few people would fail to still call this small variation of the game "Monopoly." But what of the other famous variations that changed the street names from the original Atlantic City ones to those of other cities? I've seen advertised "Chicagopoly," "Bronxopoly," and many other altered-streets games that probably were still sanctioned by the Monopoly owners, Parker Brothers, but few would say, "This is no longer Monopoly," unless, of course, there were more significant rule changes. What if you replaced the dice with darts? What if you only had to pay the rents if you were rich? What if everyone got \$1000 instead of \$200 for passing "Go"? What if you were allowed only one "monopoly," i.e., properties with hotels? At some point, of course, you would no longer be playing "Monopoly."

Now I have read many essays attacking dissenters supposedly still within the Catholic Church, and these authors rightfully have said that this or that dissenter "wasn't really Catholic."



But this charge is very serious and should be reserved for blatant heretics, those close to or actually in excommunication. I admit to telling my wife on occasion, after having had to attend a Novus Ordo Mass, that the ceremony seemed more Protestant than Catholic. But I never yet have had my dream opportunity, which is to be at a heterodox gathering and listen to supposed Catholics say such things as, "I don't think we really have to go to Mass every week," "I think we should have women priests," "I think the Church should approve homosexual marriages," and "I think artificial birth control is fine." Then someone would turn to me and say, "What do you think, Ken?"

And I would instantly borrow the riposte of that old rabbi by saying, "I have no problem with anything anyone else has said here; I just ask that they don't call these statements, 'Catholicism!'" ■

First, Last and Always

(On the Exile of Christ the King from the Modern World)

■ There exists today even among the ever-more-denatured and faithless “ordinary folk” a growing number that recognizes that something is very seriously wrong in its respective secular and civil societies, something akin to a cancer that is eating them alive from within. When will they demand the return of their exiled King?

by Timothy J Cullen

Though one would be hard pressed to find many to agree with the simple, direct and eminently sensible premise that civil societies would be far more civil and sensible societies in which to live if they were to incorporate the principle that said societies would benefit greatly from changing their political-social-economic structures to one that recognized Christ and His Teachings as King and subordinated policies to the dictates of Catholic Social Teaching per the 1925 encyclical *Qua Primas* (“In the First”), the fact is that the secular options that have been tried and found wanting should now be increasingly evident even to the irreligious. Why, one asks, was this policy that was in large measure the basis for building European culture and civilization ever set aside in favor of social engineering experiments that have proven to be (and not merely figuratively) the “devil’s work”? A rhetorical question, perhaps, because the answer is latent in the question: it is the devil who inspired the destruction of functional social order, in the process violating one of the principal rules of common sense: “If it ain’t broke, don’t ‘fix’ it”!

The nations of Europe (the idea that the fictional and abstract concept of “Europe” exists in *reality* is on its face preposterous outside of what was once the common Faith) evolved from barbarism thanks to the *transcendentally* unifying influence of the Catholic Faith, a *fact* that really admits of no dispute. The individual nations of the land-mass commonly denominated “Europe” have distinctly different characteristics, a simple *fact* that anyone who prefers common sense to idealized abstraction would freely admit. The “nations” of Europe are at present experiencing something of a decentralizing current: Scotland may separate from the “United Kingdom”, Cataluña may separate from Spain, the Corsicans express dissatisfaction with being part of France, etc. What united them was the *Faith*, not the linguistic, cultural, economic differences that now appear to be setting the peoples of these ever-smaller societal units at odds with their neighbors. When Christ was King, these differences were largely *subordinated* to the deeply held *article of faith* that what is of true import to humankind is not our varying secular circumstances but the promise of life everlasting that by definition transcends the daily round of human life. The rejection of this commonly held belief



goes back to Original Sin: “Ye shall be as gods”; ye shall *not*, as is glaringly obvious to even the most jaded; ignore this *primordial* principle at your peril.

It *has* been ignored, however, and the peril is plain to see. Barbarism is tragically resurgent, bringing secular grief in its train and (far worse) condemning many well-intentioned-but-tragically-ignorant souls not simply to grief but to the risk of eternal damnation. The arrogantly preached “earthly paradises” have been revealed as consumerist utopias that benefit few while steadily eroding even the secular “promise” of ever-increasing “prosperity”, a *fact* that even the more gormless have begun to “grok”, to use a neologism coined by the late dystopian novelist Kurt Vonnegut (1922-2007). There now exists even among the ever-more-denatured and faithless “ordinary folk” a growing number that recognizes that something is very seriously wrong in its respective secular and civil societies, something akin to a cancer that is eating them alive from within. This is no news to traditional Catholics, who have been proclaiming this ever-more-obvious *fact* for more than fifty years now; but it *is* “news” for the misguided, and the time has come for guidance to be provided.

Look no further than the sermon offered to this year’s pilgrims to Chartres: the new President of Notre-Dame de Chretiente stated it plainly: “In front of two bishops and 15,000 pilgrims he stressed the importance of using *Qua Primas* as our marching orders for the reconquest of Christendom.”¹ There we have guidance, guidance that simply and solidly states the step required of secular societies gone wrong. What is not understood or misunderstood by those who are not Christians is that the secular societies (once quite agreeable) as built on the principles of the Church are far superior to those which have preferred to experiment with the basely-alluring and certainly seductive tunes of the pied-piper of comfort, convenience and concupiscence offered up by the shrewdest but ungodly masters of said societies, those who view their fellow-man as chattel, relying on intellectual superiority to seduce them into serfdom or perhaps eventually little more than slavery; this intent is nothing less than diabolical. “Diabolical” is a word that should have greater common currency

¹ Matt, Michael, personal communication.

because unfortunately it is a human trait ever-more-common since secular societies presumed to abandon the Teaching of Christ and His Church, a Church herself gone astray in a desperate attempt to be “relevant” to a denatured and apostate agglomeration of secular societies that have lost their way even in the simplest aspects of what constitutes a civil and “secular” society: barbarism reigns in these lost and foundering secular societies that once had a simple, sensible and clear directive by which they would be governed: accept Christ as King and operate according to His Teachings.

Those who “would not serve” God devised a strategy and tactics to seduce the simple folk who once were content to endure possible material privation because they believed—*knew*—that a far better state of *being* awaited them after their passage through this vale of tears that in great measure is our earthly passage. Somewhere along the way, the Church that guaranteed this transcendence went astray, and it is not difficult to identify the defining, watershed moment: it is known as Vatican II, the event that led even the Religious to be seduced by false promises. The consequences of this falling by the wayside will continue to redound until the Church returns to the “strait way” and the faithful insist that she does.

The above-cited encyclical, penned by Pius XI with the assistance of the late French philosopher and theologian Fr. Édouard Hugon (1867-1929)². The first paragraph of this seminal document lays out the blueprint both for the means of destruction of civil societies and the reconstruction thereof:

In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the Bishops of the universal Church, We referred to the chief causes of the difficulties under which mankind was laboring. And We remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics: and we said further, that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in

the Kingdom of Christ; and that We promised to do as far as lay in Our power. In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord. We were led in the meantime to indulge the hope of a brighter future at the sight of a more widespread and keener interest evinced in Christ and his Church, the one Source of Salvation, a sign that men who had formerly spurned the rule of our Redeemer and had exiled themselves from his kingdom were preparing, and even hastening, to return to the duty of obedience.”³

Quite straightforward, no? One would imagine that Pope Francis, concerned as he is with inclusion and social justice, would be the first to embrace such wisdom; one hopes that he decides to do so and make his decision widely known. One professes to be a Catholic. One refers to dogma and magisterial teachings for guidance. *Qua Primas* qualifies. Nevertheless, Pope Pius XI’s indulged “hope of a brighter future” has been dashed. The “hastening to return to the duty of obedience” has been discarded along with the lion’s share of what older folk would define as Catholicism, having known it in its millennial form now apparently deemed to be inadequate to meet the religious needs of persons abandoned to paganism whose religious needs are now overweening if they are to avoid damnation.

This writer lives in the homeland of Francis, a nation beset by increasingly serious economic distress and senseless violence brought about by the reduction of what was once its national confession of faith to a little more than a superstitious adherence to customs related to a faith once held in the mind, the heart and the soul and now the near-equivalent of a custom such as that of the gaucho parade commemorating a quaint past now relegated to nostalgia but without living meaning.

The Church in the homeland of Francis has been eviscerated. Those raised in the “Faith” will faithfully bless themselves when passing a church, perhaps unaware that the Presence that once inhabited that church has been deported by the very Church that proclaims to adore It. Why would one bless oneself when passing an uninhabited building? The most common answer to this unsettling question is: “Because”. Think about it: one roots for one’s national team in the World Cup, no? Well, Jesus is kind of like Lionel Messi, Argentina’s star soccer (aka “fútbol”) player, albeit that less attention is paid to Him or to what He had to say: “We’re on the same team”. Are we, really? Well, kind of: if we were to examine that closely, we might reach a different conclusion, but be assured that no one is overly busy in close examination of what might be revealed as a rather shameful neglect.

Christ is a King in exile, exiled from the very nations His Teachings built from their barbarous beginnings. Kings and queens, however, have been relegated

³ www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas_en.html

² http://en.wikipedia.org/wiki/Quas_primis

Continued...

to romance magazines and the gossip columns, more celebrities than any sort of serious potentate, save in the Islamic world, one more attuned to its ancient traditions than is the case in the post-Christian “West”. Modern-day “monarchs” are “democratically” elected autocrats who ultimately answer to the international financiers who have an agenda that closely conforms to the timeless agenda of the “Prince of This World”, who never tires of attempts to usurp the throne from its rightful Bearer, attempts that grow ever-closer to achieving their aim, an aim which is nothing less than the damnation of *all* God’s creatures, great, small and middling: you and yours, your neighbors, co-religionists and compatriots are all in his sights.

One might think that H.H. Pope Francis, riding high on a wave of secular popularity, might find the present moment an opportune moment to remind the world of the truths contained in *Quas Primas*, given the exalted office (both secular and religious) he occupies, but as of this writing, one would be forced to conclude that it is best to think again. Moral of the story: think for yourself within the confines of the Faith as handed down over the millennia rather than be swayed by proclamations that deviate from time-honored Truth. Need reassurance that *Quas Primas* computes rather than clashes with logic? Take a look around you and gaze with wonderment upon what the secular and utopian anti-Catholics have wrought since Christ was driven into exile: like what

you see? A rhetorical question, that.

One wonders if Pope Francis likes what he sees. One wonders if all the Church hierarchy and Religious whose vocation is to tend to souls like what they see in a Christendom steadily reverting to technologically-enhanced barbarism. One wonders what they consider doing about it. One wonders if public proclamation of *Quas Primas* per the new President of Notre-Dame de Chretiente might be deemed to be in order along with public denunciation of the dilution of the encyclical’s unambiguous message, essentially a restatement of Catholic teaching throughout the history of Western civilization as it emerged from barbarism, brought to the Light by the Church.



First things first: “When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony.”⁴

First, last and always. ■

⁴http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas_en.html HYPERLINK, 19.

The Last Word...

When Black Becomes White

By Father Celatus

Since ancient times, philosophers and Sathists have debated the so called *Omnipotence Paradox*. The *Omnipotence Paradox* argument goes along these lines: *If a being can perform any action, then it should be able to create a task which this being is unable to perform; hence, this being cannot perform all actions. Yet on the other hand, if this being cannot create a task that it is unable to perform, then there exists something it cannot do. Therefore there is no omnipotent being.*

There are a number of examples that proponents of the *Omnipotence Paradox* propose to make their fallacious case against the Almighty. The medieval form of this argument was that if God is omnipotent, he should be able to create a rock so heavy that even God himself could not lift it. To this classic example we can add all sorts of seeming paradoxes. If God is omnipotent, he should be able to make a square to be a circle, while still remaining a square. Taken to the level of utter absurdity, one might argue that if God can do absolutely anything, he should be able to take himself out of existence.

Readers of *The Remnant* are not fooled by this sleight of hand fallacy. As any true logician will attest, the Aristotelian principle of non-contradiction precludes the possibility that something can both be and not be, at the same time and in the same respect. And so a square cannot be both a square and not a square. As Saint Thomas Aquinas noted on this issue, divine omnipotence has nothing to do with inherent contradictions and logical impossibilities. According to C.S. Lewis:

I know very well that if it is self-contradictory it is absolutely impossible...His Omnipotence means power to do all that is intrinsically possible, not to do the intrinsically impossible. You may attribute miracles to Him but not nonsense...It remains

true that all things are possible with God: the intrinsic impossibilities are not things but nonentities... nonsense remains nonsense even when we talk about it with regard to God. (The Problem of Pain, 18).

Yet it appears that what God Almighty is unable to do by divine omnipotence, the Bishop of Rome can do by papal fiat. As reported by a credible traditional online source, in a meeting between the Bishop of Rome and members of the Franciscans Friars of the Immaculate, Francis allegedly made the incredible statement that if the Pope says that black is white then we should believe that it is white. Was this a papal tweak of a Spiritual Exercise of Ignatius? The Saint wrote:

If we wish to proceed securely in all things, we must hold fast to the following principle: What seems to me white, I will believe black if the hierarchical Church so defines. For I must be convinced that in Christ Our Lord, the Bridegroom, and His Spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls. For it is by the same Spirit and Lord who gave the Ten Commandments that our Holy Mother Church is ruled and governed.

Far more than a tweak of a principle, this was an outright twist of the truth. Words do have meaning, after all. Consider how Martin Luther was able to change radically the true meaning of the apostolic teaching of Saint Paul with the single addition of one word—“alone” (*allein*)—to support his heresy that we are saved *by faith alone*. So much for the grace of sanctification and good works! So what changes did Bishop of Rome Francis make to the Spiritual Exercise of Ignatius?

First note his shift from the *hierarchical Church* as the authority, for which reason the faithful should assent to something, to *the Pope* as the authority. But of even greater significance is the huge

distinction between use of the qualifying words *so defines* and the lack of any such specification in the statement of Francis. Given the context in which the Bishop of Rome allegedly said this—in the wake of a Vatican approved heavy handed treatment of the Friars—one can only assume that he intends no limitations whatsoever to omnipotent papal power. When the Pope says *anything*, it must be believed!

In reality when this Bishop of Rome speaks or acts, receptivity varies tremendously from one interest group or audience to the next. Secularists and Modernists cherry pick the pope, selecting whatever suits their causes from among his steady stream of sound bites and spontaneous comments and ignoring the rest. Traditionalists, on the other hand, have learned to vet carefully everything that Francis says and does through the lenses of Sacred Scripture, Sacred Tradition, right reason and common sense. Will someone please market an app or a blocker or a firewall against all these awful *Francis Effects*!

And then there are the Neo-Catholics, who neither cherry pick nor carefully vet anything at all that is said or done by the Bishop of Rome. This is the gullible group from among the faithful

that Francis no doubt regards as models of docility to his papal whims. Wash the feet of women and infidels: that’s alright because black is white; no obsessing about abortion and gay marriage: no problem, because black is white; angels are beneath men: of course they are, because black is white.

In fact, the faithful have been misled for many decades by the *Black is White Syndrome*, which Bishop of Rome Francis invoked but did not create. Proponents of the *Springtime Council*, aka Vatican II, have insisted for fifty years that the conciliar texts in their entirety are binding upon the faithful, admitting no exceptions and few distinctions. Never mind that it was a purely *pastoral* council that declared no new teachings but only new novelties, with disastrous consequences. Moslems worship the God of Christians: black is white; Man has an inherent right to religious pluralism: black is white.

Traditional Catholics certainly do not dispute the *power of the keys* entrusted to Saint Peter and his papal successors but they take umbrage at the manner in which this power has been misused. But if black is truly white simply because the Bishop of Rome has declared it so, then he is more omnipotent than God Himself. But that, of course, is utter absurdity. ■



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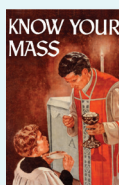
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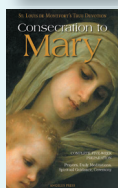
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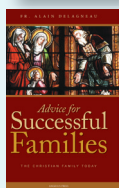
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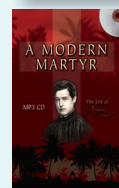
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