

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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From the Editor's Desk...

By Michael J. Matt

A Soldier of Christ Takes Up His Sword for the Last Time



Anthony Fraser, RIP

We are devastated by the news of the sudden passing of our old friend and ally, Anthony S. Fraser, who died yesterday morning, August 28 (Feast of St. Augustine), of apparent heart failure.

Readers of *The Remnant* will immediately recognize the name Anthony Fraser as the indefatigable editor of *Apropos*—the UK's premier traditional Catholic magazine. Of course, Tony is also the son of the late, great Hamish Fraser—an early pioneer of the traditional Catholic movement as well as a close friend and collaborator of the founder of *The Remnant*, Walter L. Matt (RIP). His *Approaches* magazine
~ See Editor's Desk/ Page 2

Islam, the Pope, and the End of Christianity in the Middle East

By Vincent Chiarello

When they were asked by (visiting) Christians whereof they give to their deities these diversified forms, they answered that their fathers did so before them. “Those who preceded us left them such, and such shall we transmit them to our posterity.” (This discussion centered around the natives' custom of cannibalism... *The Travels of Marco Polo in Zipangu* – current day Japan) It is not often that video clips viewed on the Internet will call attention to the presence of evil, but on three recent occasions I have viewed videos that have turned my stomach. Both the moral philosophers and Church Fathers knew man is capable of evil, but also believed that a strong and important religious life would reduce and/or eliminate those tendencies for most people, for they recognized that God is the final judge of our actions.

But what if that sense of a strong religious conviction was a primary cause of those diabolical actions, as in the case of then residents of Zipangu? In his *Provincial Letters*, Blaise Pascal noted, “Men never do evil so completely and cheerfully as when they do it from religious conviction.”

Could it possibly be true that in the 21st century one's religious fervor is the major factor responsible for the murders of untold numbers, including children, whose only crime was that they were faithful to another religion? Might that explain why the summary execution of about a dozen Syrians, the burying alive of an Iraqi man, or the slitting of a throat of an Iraqi woman all of whom refused to abandon their Christian



The Trappist Nuns of Azeir, Syria 2013

beliefs, and all of which can be viewed, is currently acceptable in dealing with religious differences? But if one vehemently denies the legitimacy of that question, one is, once again, reduced to ask the foundational question: then why is this done in so barbaric a manner in the name of a religion?

Full disclosure: for more than two years, I have written about the attempts by jihadi Muslims who wage “holy war against the infidel,” in both Syria and Iraq, and who seek to destroy completely the remnants of the remaining Christian culture in those two countries. Recall that in Syria areas of remaining Christians still speak Aramaic, the language spoken by Christ, but they can no longer openly worship, and they are not alone.

In the past two years or longer, the U.N. and other world bodies have stood idly by and done next to nothing to aid these people who are currently the targets of genocidal ragtag armies whose strength has increased over the past several years primarily due to the combination of indifference by the West, and strong financial support by other Muslim countries, such as Saudi Arabia and Qatar.

Christianity has not been so endangered as it is today in the Middle East since the time of the Crusades. But if the U.S., the U.N., and other world bodies appear reluctant to aid the embattled Christians, what can be said of the Vatican's efforts? The answer to that question is both perplexing and disturbing at the same

~ See Islam/Page 6

Comfortably Numb: Addressing Our Aesthetic Blind Spot

By Nicholas Rao

This is not how I am. I have become comfortably numb. – Pink Floyd

Editor's Note: I am nothing less than thrilled to introduce our newest Remnant columnist. The eldest son of longtime Remnant columnist, Dr. John Rao, it gives me great pleasure to welcome Mr. Nicholas Rao, whom I first met when he was still holding court from his baby carrier nearly 20 years ago. (Sorry about that, Nicky!) Nicholas is a fully committed traditional Catholic, who has attended the old Mass all of his life and is every bit as committed to the

war against Godless pop culture as we are. A student at Catholic University of America, Nicholas' outspoken commitment to the Cause his father has been defending for over forty years is a real encouragement to all of us old soldiers who, let's face it, are beginning to feel as though we're seeing the world through, as Hamish Fraser put it, “chinks in our coffins.” Welcome to the front, Nicholas. Happy to have you with us! **MJM**

I was anything but on guard against culture shock as I entered my sophomore year of high school and my first experience of studying alongside fellow Traditionalists in a classroom setting. Granted, they were virtual classrooms where I communicated online with my teachers and peers, but most of us enjoyed a lively rapport, the limitations of the medium notwithstanding. It was a great experience overall, yet from the first I was disturbed by the artistic, and especially the musical, inclinations of my classmates. I distinctly remember one exchange in the context of which a classmate sent me a link to a song she liked. I don't remember the name either of the song or the band, and Gmail searches for that link have, alas,

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From the Editor's Desk...

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is generally considered Europe's traditionalist magazine of record during the turbulent years following Vatican II.

Hamish's biography, *Fatal Star*, published by Neumann Press, tells the story of the former communist turned Catholic warrior for Christ the King and ardent devotee to the Sacred Heart of Jesus. Along with Michael Davies, Archbishop Lefebvre, Arnaud de Lassus, John Senior and Walter Matt, Hamish was with the first Catholic traditionalists to make the famous stand against the new orientation of the Catholic Church spawned by the infamous 'spirit of Vatican II'.

When it comes to Tony the apple didn't fall far from the tree. When Hamish died quite suddenly in 1986 Tony not only picked up his father's standard but would make it his own and carry it into battle for Christ the King for the next 30 years.

His characteristic humility induced Tony to wince at the thought of placing himself at the same level as his revered father, and so he changed the name of the family magazine to *Apropos* and carried on from then until now in the spirit of his father's *Approaches*.

Like Hamish, Tony was a loyal son of the Church with a proper Scottish refusal to abandon Catholic Tradition and the Social Rights of Our Lord Jesus Christ the King under the regime of novelty. Instead, he became a champion of Tradition and the Social Teaching of

the Catholic Church promulgated by the great popes of the latter half of the 19th and early half of the 20th centuries.

Tony wrote only occasionally for *The Remnant* but was always an enthusiastic promoter of *The Remnant*, regularly publishing unsolicited ads for us in his magazine. Quite recently, in fact, he simply gave us the rights to our book on *Freemasonry by Arnaud de Lassus* (most of which had originated in *Apropos*). But that's the way he was. It was the cause, the truth, that mattered most to Tony. I was honored to walk the pilgrimage to Chartres with Tony and his sons, Simon and Seamus, several times years ago and will never forget the camaraderie, the brilliant sense of humor and the unflappable *sensus Catholicus* of the Fraser clan.

Tony was realistic but I never found him to be pessimistic, and his sense of humor maintained a balance that always provided welcome relief when the chips were really down. And so a few months after Francis was elected Pope, for example, Tony quipped to me in an email: "We can only hope and pray that Francis is the Pope we Catholics did not deserve rather than the one we do. But

as my dad used to say it is Ecclesiam Suam and He knows best – perhaps as Fr Thwaites observed – we have a bit of winnowing to suffer yet."

Perhaps there is something apropos in the fact that the very last message I received from Tony, in an email dated August 9, 2014, included the following bit of lighthearted encouragement:

"As my Dad said – Keep punching!
Yours aye in Christo Rege, Tony"

In other words, never give up the fight for the old Faith. Indeed, Tony never did.

There is so much more to say about Anthony Fraser, but it will have to wait until the next issue of *The Remnant*. Still reeling from the shock of his passing, let it suffice to say that Tony was the quiet but formidable soldier of Christ we are proud to boast of as 'one of ours'. Tony, son of Hamish, was an ally and brother to those of us privileged to call him friend. We will miss him more than we can say, and we extend our sincere condolences to his wife, Janice, and the entire Fraser family.

Requiescat in Pace.

A Grand Catholic Lady Needs Our Prayers

Since the 1980s *The Remnant* has been proud to publish the powerful insights and commentary of the incomparable Solange Hertz. A close friend of *Remnant* founder Walter L. Matt (RIP) for many years, she was with the *Remnant* almost from the beginning. In her own right, Mrs. Hertz came to be regarded as the matriarch of traditional Catholicism in the English-speaking world (although her writings appeared not infrequently in French, as well).

She was so far ahead of the curve in exposing the fundamental errors afflicting the modern Church and State that newcomers to the traditionalist movement sometimes fail to realize that it was Mrs. Hertz who pioneered the early and in-depth exposés of feminism, democracy gone awry, Americanism, Natural Family Planning, and the myriad attacks on Sacred Scripture by the forces of scientism. (In fact, if you're interested in the questions of biblical inerrancy, for example, or the Galileo case, evolution and geocentrism, it is largely because Mrs. Hertz was tackling such 900-pound gorillas long before it became fashionable to do so.)

The writings of Mrs. Hertz (her *Big Rock* papers back in the 1960s, her articles in *Triumph* magazine, her *Remnant* column and her many books) fearlessly defend the traditional family, the traditional Catholic Mass and non-revisionist history of Christendom, while at all times remaining wholly centered on the spiritual life and the absolute necessity of prayer in the face of evil, especially the Rosary. She is thus the quintessential Catholic writer, and remains one of the most revered authors of her generation.

It is with a heavy heart, therefore, that



Solange Hertz

I pass along the sad news that at this hour our old friend and ally is facing her last battle. Her family tell us it is very unlikely the 94-year-old Solange ("Nellie") Hertz will be with us much longer, her fragile health having taken an ominous turn for the worse. After all that Mrs. Hertz has done for us over the long years of revolution in the Church, we are eager to beg prayers on her behalf during her struggle with heart failure and stage 4 cancer.

She is in hospice to reduce severe respiratory distress and pain. According to her daughter Tina Hertz Evans, even despite her suffering the one thing that is "still firmly intact is the sense of humor", which for those privileged to know and love Mrs. Hertz comes as absolutely no surprise.

Please pray for this great Catholic champion of the old Faith, who never gave up the fight and who exemplified what it means to live a truly Catholic life even in the midst of turmoil and revolution in the Church. She is a true Catholic counterrevolutionary in that she never attempted to "do it her way" by advocating anyone start his own

Church, elect his own pope, or bash away at wayward hierarchs at will, but instead chose to watch and pray with the Crucified at the foot of the Cross, fearlessly defending His Church all the while.

We are still publishing and republishing reprints of the words of wisdom, hope and warning penned by the oftentimes prophetic Mrs. Hertz, and we will continue to do so for as long as *The Remnant* continues going to press every two weeks. We will never forget the debt of gratitude owed to our old and beloved friend.

Please, in your charity, pray for Mrs. Hertz and her family during this time of suffering and need.

The Remnant: An Update

Heartfelt thanks to so many readers who answered our call for help in the last issue. Thanks to your generosity, we were able to keep *The Remnant* on life support over one of the worst two-month periods in our history. We're not out of the woods yet, obviously, which is why this issue of *The Remnant* is not only delayed but also a double issue. There was no August 15th issue.

One of the proposals for keeping *The Remnant* afloat that we'd mentioned was to go to a monthly rather than a bi-weekly publishing schedule. Were we to go that route, the current issue provides an idea of what *The Remnant* would look and feel like as a monthly. However, the majority of respondents to our request for input on this have voted against going to a monthly. Most readers like the short, more frequent model, and, quite frankly, we do too.

A suggested compromise was to raise the price of an annual subscription. This is something I hesitate to do. Everyone is struggling just now, and if there is any way to not further burden supporters of this apostolate I hope to find it. So, for the time being, things will remain the same, with an occasional double issue, and the cost of a subscription will not go up. But please do continue to keep *The Remnant* Foundation in mind. If we can get *The Remnant* back up on solid ground I'm convinced that the high numbers of subscribers and supporters we currently have, proves this to be anything but a dying venture. With your help I'm convinced we can make it over the hump. Please consider ordering a gift subscription for a friend or family member at (651) 433-5425. And, again, tax-deductible donations can be sent to:

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Donations can also be made through our website:

www.RemnantNewspaper.com

Please help *The Remnant* remain on the battlefield for the old Catholic religion and the proclamation of the Kingship of Jesus Christ to a world that hates Him now more than ever. ■

The Remnant

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The Remnant Speaks

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Not Only Russia Will Be Converted

Editor, *The Remnant*: Iain Colquhoun's excellent article in the June 30th Remnant has but one fault and that is how he sees the conclusion. Perhaps in his haste to end the article he omits Our Lady's clear, concise words: "...Russia will be converted and the world will be granted a period of peace". While Our Lady doesn't explicitly say it, not only Russia's conversion to the holy Catholic Church but also all who are in Russia's sphere of influence, which is immeasurable. Thus will the enemies of Christ who are outside the Church be brought in and at the same time His enemies *inside* the Church will also be converted. The period of peace comes before the Anti-Christ will make his appearance since after his ultimate defeat, which will of course include Satan's defeat, the Anti-Christ's master, there can be no period of peace after this for then comes the end, the general judgment.

What God holds back from our knowledge, for even the Son of Man doesn't know, is the length of that period of peace that will come before the Anti-Christ, but it will be a real period of peace, the only real peace the world has ever known. Will it be before or after the chastisement; we don't know that either. All we can do now is pray that it is before.

Alan E. Fricke
Medford, NY

Creationism and Evolution

Editor, *The Remnant*: My "conversion" to the Creation model of origins was affected by a former Catholic in the workplace in June 1979. For that reason, it's been a blessing to have my long-time acquaintance, Peter Wilders, published several times in past issues of *The Remnant*.

My "conversion" to the geocentric model of cosmology occurred later (c. 1986) as a result of exposure to the writings of Catholic apologist, creationist and geocentrist, Paula Haigh, an occasional correspondent.

The essay by Dr. Bruce W. Walters (*The Remnant*, June 30, 2014) was a double treat since he correctly linked the heliocentrism/evolutionism duality. The accolades to Dr. Robert Sungenis, one of my heroes, and the plug for his film, "The Principle," was most appreciated. Any reader who is interested in the debate on the geocentric/heliocentrism issue can view talks at the following locations:

<http://www.youtube.com/watch?v=U49IzLeEo4> and <http://www.youtube.com/watch?v=EMr8lb2tYvo>.

It's a distinct privilege to be part of the remnant where my Faith can be reinforced by subscription to *The*

Remnant. My daily Rosary dedication includes the continued success of this newspaper. May the Holy Ghost continue to bless *The Remnant* apostolate.

Bill Crofut

Pope Francis and the United Way

Editor, *The Remnant*: I understand Pope Francis has recently updated the mission statement of the Holy Roman Catholic Church and stated that "Poverty is at the center of the Gospel," citing Biblical passages about the need to help the poor, the sick and the needy.

Oh yes, and an amendment is needed: "Fear not; for behold, I bring you good tidings of great joy,....For, this day, is brought to you the United Way.

Philippe Cavanagh

The Remnant's E-edition

Editor, *The Remnant*: I have recently been persuaded that Traditional Catholicism is right, and came across *The Remnant* a few weeks ago. Yesterday I subscribed to your E-Edition of *The Remnant* and downloaded all of the issues available via the web (back to 04/30/2014). I am about half way finished with the 04/30/2014 issue and thoroughly enjoyed the article on U.S. Supreme Court Justice Antonin Scalia. But I am saddened by all the great articles that I have missed. Is there any way for me to get access to older issues, maybe you are considering selling a CD or a download service? I would be interested in such a CD/service.

Regardless of getting access to past golden nuggets of *The Remnant*, I want to thank you for putting out such a fine newspaper. I am currently wrestling through deciding on a church that offers the Tridentine Mass and your articles on SSPX have been invaluable.

Jim B.
Franklin, NC

Editor's Note: Thank you very much for your kind words and welcome to

The Remnant. Our website is still very much a work in progress. Eventually, we hope to have the entire Remnant archive online. When? God only knows. But that's the plan. **MJM**

Bracing for the Synod on the Family

Editor, *The Remnant*: I would just like to say how thankful I am for your ministry (*Remnant Newspaper/TV*) and everyone involved in providing such a vital resource. I cannot agree with you more on the situation in the church and devastation it is causing throughout the Catholic faithful/world.

I have just watched your latest YouTube episode "Bracing for the Synod on the Family" with Christopher Ferrara, and I am terrified as you are about the up-coming Synod and the so called "Solution" for the divorced and remarried on receiving the Eucharist. As the Church has always taught via Natural/Moral Law, and Scripture and the Catechism clearly states, that Catholics in this situation are in a "state of mortal sin/adultery" and it is impossible for them to receive Holy Communion, unless of course they were to repent and live in a way Christopher Ferrara mentioned when quoting St. Pope John Paul II.

My question to you is, what if they were to approve this, that divorced and remarried are able to receive Holy Communion? Would this mean that Pope Francis went against the Natural and Moral Law, the teaching of Scripture and the Catholic Church and thus also the teaching of "Infallibility"? What do we do, if it is then conceived that Pope Francis is not the true pope? What would be the situation of the church, what would we make of it and who would we follow – is there reason/some significance Pope emeritus Benedict XVI Benedict kept/choose this title? Your thoughts if this was to come to fruition and what we would need to do if we want to be forever faithful to the teachings of Jesus Christ and His One Holy and Catholic Church? Thank you so much for taking the time to read my email. God Bless you.

John Stallogj



Editor's Note: Many thanks for your letter. We're all asking the same questions about the Synod, and, in a few weeks we'll know. But my hunch is that the Vatican will officially change nothing, but instead leave certain "pastoral challenges" up to the individual bishops to work out on a case-by-case basis. God help us if that happens. From now until then we can only hope and pray for divine intervention. **MJM**

Nineteen Eighty-Four

Editor, *The Remnant*; George Orwell's classic novel *Nineteen Eighty-Four*

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Letters to the Editor Cont.....

features the "Ministry of Truth", an enormous bureaucratic apparatus that is constantly rewriting history to suit whoever is in power at the moment. It is obvious that his vision has finally come to life, in the Catholic Church (re: your article St. Pius X misunderstood, June, 30)!

Yours sincerely,
Ferdinand Hellers,
Stockholm

"Honestly, I find it disconcerting beyond words to see our Holy Father behaving like this..."

Editor, *The Remnant*: Thanks for all your commentary on the Church's decline. Frankly, I don't find the Pope's behavior the least bit disconcerting. I've been watching Bishops, priests and deacons behave like this for nearly 50 years. So I'm used to it. They have to get it from someone above. I'm just waiting for whatever is going to happen as a way of chastisement. That's going to be disconcerting.

David Bertrand

Natural Family Planning

Editor, *The Remnant*: I am pleased to see you recently addressing the issue of Natural Family Planning and some of its abuses on Remnant TV and the Fetzen Fliegen blog. More and more often, I encounter the opinion among Catholics that rejecting contraception entails embracing the practice of NFP. As you point out, some go so far as to profess that charting one's fertility and scheduling the marital act accordingly is necessary for a good Catholic marriage (notably, Gregory Popcak and his devotees). My grandparents happily accepted nine children from God during the 1950s, and my husband's grandparents had fourteen of their own. They seem to have missed that memo.

I thoroughly enjoy every issue of the Remnant, and always look forward to its arrival in the mail. Thanks for all your hard work!

Christine Smith

Remnant TV

Editor, *The Remnant*: Just watched another one of the remnant videos with Mr. Matt and Mr. Ferrara and just love to watch and listen to them in dialogue. They touch on so many critical issues that I have felt alone in thinking, about Holy Church. Mr. Ferrara's humor, so many times during each session, makes me laugh out loud, and that is hard to do. The two together are a real pleasure to listen to and are helping to increase the knowledge of the apostasy in the Church since VII, so that God's people are less apt to perish - thank you so much. Deo Gratias.

God forbid that I ever attend another NO.

A New SSPX Seminary

Editor, *The Remnant*: I would like to point out to Remnant readers that the SSPX is currently building a new seminary in Buckingham, VA. If one sees the layouts of it one is amazed at the beauty of the future seminary. It brings great hope for the restoration of Christ as King in this thoroughly atheistic and secular world.

Does one see today in the Novus Ordo a construction project of a seminary that mirrors this one? No, instead one sees shuttered schools and seminaries, ridiculous liturgies, heresy promoted by bishops, etc. It is no wonder that Michael Matt lamented that the world no longer considers the Catholic Church relevant. (Cf. I'm with Jimmy Fallon on this One February 20, 2014 Remnant). Now we are faced with the dreaded prospect of a serious weakening of the indissolubility of marriage at the upcoming Synod in October.

Pope Francis thinks we traditionalists are backward and misguided people for supporting Tradition. Tradition is the future of the Church. The current SSPX project is a testament to the importance of Tradition to the Church. It is with Tradition that the hope for the restoration of a solid Catholic culture can come about.

Jim Jones,
Hoboken, NJ

To Go Monthly or Not

Editor, *The Remnant*: I just got the July 31 issue of *The Remnant* and made a donation. If changing the publication frequency to monthly will save you money and keep you going I certainly would be in favor of that. We need to keep the Remnant going to keep us informed and on God's straight path. What a great crisis we find God's Church in! It is almost unbelievable and so very difficult to understand. God help us.

God Bless
John & Lou Thoren

Siscoe and Celatus

Editor, *The Remnant*: I wish to congratulate you on the very fine articles you have been printing lately. I found

the July article about a papal diarchy written by Robert Siscoe especially fascinating. Your latest issue does not disappoint either. What you penned re: Francis and all this false humility is the exact way I feel about him...God have mercy on us! I am in favor of going to a monthly format if it will keep you afloat. I still prefer to have a hard copy in my hands so please don't give up the print edition!

Just keep the informative updates concerning Francis coming, those brilliant exposés by Chris Ferrara, a wonderful writer, and I loved Robert Siscoe's current piece on the Mass as well. I also very much enjoy Fr. Celatus! God bless you for your sacrifices and your efforts.

Very sincerely,
Laura Smiley

Prayers Needed

Editor, *The Remnant*: We need so much prayer to overcome the apparent attempts of the present Pope—sorry—Bishop of Rome to change the underlying nature of the One Holy Roman Catholic Church.

In Domino
Ernie Todd

Will Francis Abdicate?

Editor, *The Remnant*: By following Benedict's lead in paying homage publicly to pope Celestine V, by his reference to his retirement villa in Argentina and his stated willingness to end his pontificate in this way, we can take it that Francis is already planning his abdication.

He might also know that this event is imminent, because he seems to be providing himself with the pretext for it by publicly backing the Kasperite faction, knowing it to be doomed, in advance of the Synod, with 85% of Cardinals planning to run the Modernist juggernaut off the road.

A resurgent conservative bloc could then gratefully get on with the job of electing Pope Pius XIII. Maybe a bit fanciful, but.....?

Richard Delaney

Thanks to The Remnant, I'm A Trad

Editor, *The Remnant*: I want to express my heartfelt thanks for the magnificent work you have done and continue to do through your witness and brilliant journalism. I have been profoundly affected for the better and learned so much through your articles and apostolate over the past few years in particular. Thanks to *The Remnant* I now regularly attend the traditional Mass and have deepened my understanding of so many aspects of Catholicism.

I am from Scotland and currently am on holiday in Poland. But I intend when I return home this weekend to take out a year's subscription to the Remnant and make a small contribution financially as a token of my appreciation for your great service to the Church and Catholic tradition.

I have been the beneficiary of that and I am so grateful to have new eyes and see clearly the reality of the crisis we face through the well-written and researched informative and educational articles of the Remnant.

Thank you from the bottom of my heart. You are appreciated indeed. God bless you and all you continue to do for Christ the King. You are in my prayers.

Sincerely in Christ,
Tommy Canning
Scotland

When Traditional Catholic Resistance Saved the Church

Editor, *The Remnant*: Just wanted to say that this was an outstanding topic and well written!

Dan Habshi

Michael J. Matt's Upcoming Speaking Schedule



September 12-14, 2014:
Catholic Identity Conference,
Weirton, WV

October 4, 2014: Michael
Davies Commemoration
Conference, London, England

October 10-12, 2014: Angelus
Press Conference, Kansas
City, MO

To inquire about the possibility of having Mr. Matt speak for your group or conference, please email:

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Comfortably Numb

N. Rao/Continued from Page 1

proven futile, so I'll have to rely on my memory...

On an outdoor stage, surrounded by the requisite dozen screens, three or more shaggy-haired males on electric guitars cranked out your standard rock, their voices forced and groaning, on their faces that grimace of agony now the fashionable indication of the mysterious existential sorrows of the artist. The music itself was monotonous and repetitive, structurally unengaging, lacking direction. The audience squirmed and screamed in a state of near-diabolical enthusiasm. The subject of the song was, I believe, death.

A native of Manhattan, NYC, I have hardly passed what could, by any standards, be described as a sheltered youth. I encounter this sort of music all the time. It's unavoidable. What was genuinely shocking to me was the fact that a fellow Catholic, with whom I had so much in common, could be attracted to this hideous spectacle. But I could cite a hundred similar exchanges. Lady Gaga, Coldplay, One Direction, Madonna, Guns N' Roses – pieces ranging from the demonically hideous to the mind-numbingly insipid – spring to mind as examples of musicians and music that can claim an alarmingly large number of traditionalist Catholics in their fan base. Why is this? Why do doctrinally and liturgically well-informed, practicing Catholics allow their aesthetic sense to be determined by the mainstream culture?

One answer to this question is social in character. We cannot always be surrounded by individuals, much less by Catholics, of like mind. Most of us must connect and form friendships within circles that are indifferent or hostile to the Faith. To develop such relationships one must begin by establishing common ground. We know we'll clash head-on with most people on questions of lifestyle, morality, history and politics. So how about a Madonna fan club?

There is, however, a larger problem here, of which poor aesthetic judgment is just a manifestation, and that is the subconscious assumption on the part of many Catholics in the U.S. that Catholicism is merely a parasite to secular culture – that, insofar as there is a Catholic culture, it is what might be called a "culture of subtraction". In other words, Catholicism does not furnish its own culture. Rather, what we might refer to as a Catholic culture is merely the result of applying moral bans to the mainstream, secular one. It's what's left when we filter out the objectionable stuff. There are many problems with this outlook. To begin with, it's utterly impractical, because the more we conscientiously discard what is immoral in American culture, the less we have at our disposal that can satisfy the very real aesthetic needs of the individual. But this outlook is more fundamentally wrong. Catholicism is far more than The Cautious Man's guide to Mainstream Culture. It is a whole way of life, a philosophy, a mentality, a religion and a culture. American Catholics are in the unfortunate position of having to grasp this point on a largely abstract level. Unlike most Europeans, the American

cannot look around him and recognize the products – or at least the vestiges – of Catholic culture.

Is there a solution? I believe that there not only is, but also that it is simply expressed and easily executed. Don't pick and choose, produce. For American Catholics, being fully counter-cultural means more than being abstemious. It means altogether replacing the secular culture with a far richer, Catholic one. With respect to art specifically, this means developing and teaching the skills necessary to produce your own art. I know many, though not enough, Catholic families who have given their children instruction in violin, cello, piano, flute and other traditional instruments, and they all seem to have at least one thing in



Mortification--an Australian Christian Extreme Metal Band

Question: Who's converting whom here?

common. They've never presented their kids with guidelines for determining whether or not a contemporary musical hit is "appropriate". Why? Because the subject never arises. And, counter-culturalism aside, why should it? Clearly the bulk of modern music is, by design, impossible to replicate, being defined as much by the persona of its creator as by its strictly musical attributes. Why should anyone capable of performing a timeless repertoire prefer pieces that suffer from a built-in obsolescence? I will revisit this point in a minute. Of course, a musical education alone won't render anyone immune to ugliness. It must be preceded by a Catholic understanding of the purpose of art, viz. its role in human salvation.

What then is Catholic art? St. Justin Martyr famously said that "whatever things were rightly said among all men, are the property of us Christians". That is, because Christianity is the fullness of truth, any true statement may be called Christian. The observation can as easily apply to beauty. Anything that is beautiful is Christian.

Many ancient and medieval philosophers, including Aristotle, Pseudo-Dionysius, Plotinus and St. Thomas, furnished helpful insights into the nature of beauty. However, I am not interested in presenting a truly philosophical definition of beauty here; rather, I will attempt to formulate a less technical definition of beautiful art that may prove of practical use to the reader. Beautiful art is art that both directs the intellect to order and engages the emotions in a manner that directs

the will to virtue. When the intellect is directed to order and the will to virtue, the whole person is oriented towards God and disposed to the reception of grace.

Aristotle argues that "to be beautiful, a living creature, and every whole made up of parts, must ... present a certain order in its arrangement of parts". "Order," according to the ancient Roman architect Vitruvius, "is the balanced adjustment of the details of the work separately, and as to the whole, the arrangement of the proportion with a view to a symmetrical result." However, in terms of the creative arts, particularly music, order is not everything. A work of art may be well arranged, yet not effective. For example, a disposition

to the reception of grace is the final cause, or purpose, of sacred art. That cause can only be accomplished if the work itself is engaging. An uninspiring painting will hardly possess the spiritual efficacy of a Giotto fresco. While the supreme effect of any beautiful work of art is the attraction of the intellect to order and the will to virtue, this cannot be accomplished if the emotions are not engaged. Emotional appeal is then essential to artistic beauty – though, depending on the art form and work, it will assume varying degrees of importance.

Finally, the emotions must be directed to a suitable object. Refusal to acknowledge this often leads to the most easily identifiable problem in much of contemporary music, namely, its highly sensuous character. That being said, Catholics frequently err to the opposite extreme, instinctively embracing much that, while not sensuous in character, is poor structurally and otherwise. Christian rock exemplifies this perfectly. Although lyrically religious, and not necessarily erotic (much of it is, in fact, centered on the sensuous mannerisms of its artists), it offers little to engage the intellect. It also suffers from one essential defect common to all rock, i.e. the presentation of the artist as the emotional object. Since the advent of Jazz, the persona of the singer-songwriter in popular music has become inextricably intertwined with the song itself, to such a degree that a "musical" experience is now as much a celebration of the artist as it is properly musical.

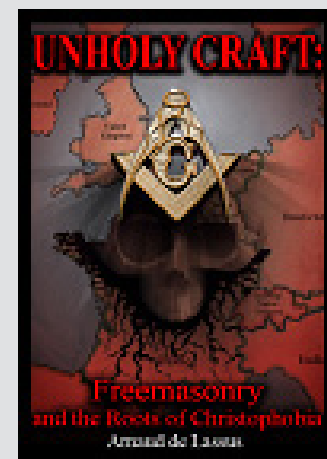
My answer to the challenge of

identifying and contributing to a truly Catholic culture is then two-fold. We must seriously incorporate the development of technical artistic skill into our education and, led by a Catholic understanding of beauty, create. This will not only render irrelevant the whole question of what can and cannot be accepted from the mainstream culture; it will also be of immense social benefit. If there's one thing I've learned as a classical musician in New York City, it is that Catholicism is by no means the only positive counter-cultural influence. There are a great number of secular movements unconsciously championing the traditional Catholic meaning of beauty. As a member of the New York Youth Symphony orchestra and chamber music programs, I have experienced the efforts of non-Catholics to keep live, classical music widely available. At hospitals and nursing homes I have participated in concerts organized by individuals who, knowing next to nothing of the Faith, nevertheless recognize the transcendence and spiritual value of beauty.

This past year I performed as a volunteer for a small opera company newly-created by the mother (again, not Catholic – not anything) of a musical acquaintance. An orchestra and choral ensemble composed entirely of friends and volunteers, we presented an act of a Wagner opera. This January the company will perform all of Giuseppe Verdi's Nabucco. Where are the Catholics doing this? It is our job not only to find and participate in such projects, but, as heirs to the fullness of truth and beauty, also to initiate them. Others are doing our work. Unguarded by truth, however, the cause of beauty is doomed. We Catholics must lead the charge. ■

Unholy Craft Freemasonry and the Roots of Christophobia

By Arnaud de Lassus
Foreword by Anthony Fraser



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The End of Christianity in the Middle East

V.Chiarello/Continued from Page 1

time, for much of the information about the Christians' horrific plight has been noted on the Vatican website, Fides.

More than two years ago, a Greek Melchite Archimandrite (a prior of a monastery), Rev. Philip Tournyol Clos, described the perilous situation for Christians in Syria who, fearing for their lives, were fleeing to Lebanon. In June of 2012, Mother Agnes Miriam de la Croix, Mother Superior of the Carmelite Convent in Homs, Syria, provided additional details at a talk at a church in Rome. Part of her (recorded) talk included this: "I've lived in Syria since 1994 under the regime of Assad, in which there was an enviable security (for Christians), but also a social fabric in which there was a form of peace among the groups." It should be added that Mother Superior spoke in a Methodist church in Rome, *for not one Catholic parish would receive her!* (Emphasis mine) The Melkite priest and Mother Superior's descriptions were confirmed by the American journalist, Michael Carl, and Martin Janssen, a Dutch journalist and human rights analyst.

In 2005, a group of nuns from the Cistercian Monastery of Valserena in Tuscany moved to Aleppo, Syria, to found a new monastic community there. The nuns were inspired to take up the work and legacy of seven monks who were martyred in 1997 in Algeria, and wanted to follow the example set by these men who had totally dedicated their lives to God and to their Algerian neighbors, both Christian and Muslim, something the nuns sought to achieve in Syria.

In an effort to raise international awareness of the plight of Syrian Christians, the nuns sent a letter to President Obama last year, in which they wrote: "All has been destroyed: a nation destroyed, generations of young people exterminated, children growing up wielding weapons, women winding up alone and targeted by various types of violence... families, traditions, homes, religious buildings, monuments that tell and preserve history and therefore the roots of a people... all destroyed. They are trying to kill hope, but we must hold on to it with all our might. To those who truly have a heart for Syria (for mankind, for truth...) we ask for prayer... abounding, heartfelt, courageous prayer."

The nuns did not receive a response.

On August 10, 2014 during the traditional Angelus prayer, Pope Francis finally asked for prayers for the suffering populations in the Middle East. He spoke of the news reports describing the carnage and barbarism now being seen in these two countries. He concluded with this: *Hatred is not to be carried in the name of God! War is not to be waged in the name of God!*, although I'm not sure that Pope Pius V would have expressed it that way. That message was taken up by the Vatican's Permanent Observer at the U.N., Archbishop Silvio Tomasi, but he added this caveat: "It is difficult to convince the Western powers to take a strong stance in the defense of the Christians."



Iraqi Christians fleeing the violence in the Iraqi city of Mosul, pray at the Mar Afram church at the town of Qaraqush in the province of Nineveh, July 19, 2014. REUTERS/Stringer

Anyone familiar with the plight of these souls knows of the hellish conditions they now live under, and may for the foreseeable future, for it is apparent that there is an unwillingness by the major Western powers to do anything significant to address the situation. Note, however, that Archbishop Tomasi spoke only of "Western powers," for he has, intentionally or not, failed to mention Russian involvement. And therein lies a tale.

In late October of last year, President Putin of Russia addressed the situation of Syria's Orthodox by promising to grant Russian citizenship to these beleaguered Christians if that would resolve the problem. A month earlier, Russia also did something else: on the anniversary of the attacks on the Twin Towers in New York, September 11, the spiritual leader of the Russian Orthodox Church, Patriarch Kiril, sent President Obama a letter imploring the president to listen to the cries of all religious leaders who "unanimously" opposed military intervention against the Assad regime; otherwise, there was "the threat of mass extermination or exile" for Syria's remaining Christians, a prediction that has come true with a vengeance. What this indicates is that current Russian foreign policy now includes the possibility of a Russian "Protectorate" in Syria, and a return to a Czarist foreign policy in the area, which may unnerve Western military strategists, but like it or not, it is Putin's Russia that now is considered the savior of Christianity in the region.

But there is another aspect of this catastrophe that will not go away: why did it take the Vatican two years to begin its campaign to alert the world of the dangers to Christians in the Middle East, when the death and destruction were

clearly visible? Surely, the Vatican's Nuncios in the region were reporting the targeted massacres of Christians, including children, and what can only be described as "religious cleansing." Granted, much of Vatican diplomacy is carried out *sotto voce*, and their diplomats may have been exhorting world leaders to recognize their responsibilities in salvaging Christianity, but I cannot help but believe there is another element to the delay.

At times during my assignment to the US Embassy to The Holy See, within the Vatican I'd notice a Catholic priest walking arm in arm with a mullah or imam. At Assisi in 1986 and a decade later, at the behest of Pope John Paul II, whose "Outreach" to Muslims was in full swing, an imam, along with other religious leaders, stood at the altar, and in one famous moment photographed for posterity the pope kissed the Koran, an action that astounded traditional Catholics. In May, 2001 Pope John Paul II became the first pope to visit a mosque – this one in Damascus, Syria – a visit which may confirm what Mother Superior de la Croix maintained: Syrian Christians were far better treated there than in other Moslem countries.

Although Pope Benedict carried on the policy of ecumenical outreach, on the basis of one sentence in his speech at Regensburg (2006) in which he cited Byzantine Emperor Manuel II Palaiologos's condemnation of Islam: *Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached...* set off alarms inside the Vatican resulting in the issuance of a "clarification," otherwise, the much still sought after rapprochement with Islam would be

irreparably and irretrievably set back, as shown when Morocco withdrew its ambassador over the remarks, and Yemen threatened to do so.

In the intervening 8 years, however, the ecumenical landscape has changed dramatically, and an aggressively deadly and dangerous Islam now has become the *modus operandi* of large sections of the Middle East, exposing the Copts of Egypt, the Chaldeans of Iraq, and the Melchite Catholics and Orthodox of Syria to the threat of annihilation.

Despite all of the evidence, Pope Francis seeks to continue the illusion that today's Islamic jihadi can be influenced and/or controlled by dealing with its more pacific parts and personalities, although the contradictory reality surrounds the pontiff. The Vatican's steadfast unwillingness to connect the dots that clearly lead to Islam's ultimate goal, at least by those who currently control it, which is nothing more – or less – than the elimination of all Christians in the Middle East, is a recipe for disaster for Christians both Orthodox and Catholic in that region. Like the natives of Zipangu, that goal they learned from their forefathers. ■

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The Power of Prayer, Especially the Rosary

A Letter from James Foley

Editor's Note: This article was written by Marquette University alumnus, James Foley, RIP (October 18, 1973 – August 19, 2014). Foley was an American freelance journalist of the Syrian Civil War. He was abducted on November 22, 2012 in northwestern Syria and on August 19th became the first American citizen to be killed by the Islamic State of Iraq and the Levant (ISIS). This letter appeared in the fall 2011 issue of Marquette Magazine www.marquette.edu following Foley's first capture earlier that year. Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. MJM



James Foley

Marquette University has always been a friend to me. The kind who challenges you to do more and be better and ultimately shapes who you become.

With Marquette, I went on some volunteer trips to South Dakota and Mississippi and learned I was a sheltered kid and the world had real problems. I came to know young people who wanted to give their hearts for others. Later I volunteered in a Milwaukee junior high school up the street from the university and was inspired to become an inner-city teacher. But Marquette was perhaps never a bigger friend to me than when I was imprisoned as a journalist.

Myself and two colleagues had been captured and were being held in a military detention center in Tripoli. Each day brought increasing worry that our moms would begin to panic. My colleague, Clare, was supposed to call her mom on her birthday, which was the day after we were captured. I had still not fully admitted to myself that my mom knew what had happened. But I kept telling Clare my mom had a strong faith.

I prayed she'd know I was OK. I prayed I could communicate through some cosmic reach of the universe to her.

I began to pray the rosary. It was what my mother and grandmother would have prayed. I said 10 Hail Marys between each Our Father. It took a long time, almost an hour to count 100 Hail Marys off on my knuckles. And it helped to keep my mind focused.

Clare and I prayed together out loud. It felt energizing to speak our weaknesses and hopes together, as if in a conversation with God, rather than silently and alone.

Later we were taken to another prison where the regime kept hundreds of political prisoners. I was quickly welcomed by the other prisoners and treated well.

One night, 18 days into our captivity, some guards brought me out of the cell. In the hall I saw Manu, another colleague, for the first time in a week. We were haggard but overjoyed to see each other. Upstairs in the warden's office, a distinguished man in a suit stood and said, "We felt you might want to call your families."

I said a final prayer and dialed the number. My mom answered the phone. "Mom, Mom, it's me, Jim."

"Jimmy, where are you?"

"I'm still in Libya, Mom. I'm sorry about this. So sorry."

"Don't be sorry, Jim," she pleaded. "Oh, Daddy just left. Oh ... He so wants to talk to you. How are you, Jim?" I told her I was being fed, that I was getting the best bed and being treated like a guest.

"Are they making you say these things, Jim?"

"No, the Libyans are beautiful people," I told her. "I've been praying for you to know that I'm OK," I said. "Haven't you felt my prayers?"

"Oh, Jimmy, so many people are praying for you. All your friends, Donnie, Michael Joyce, Dan Hanrahan, Suree, Tom Durkin, Sarah Fang have been calling. Your brother Michael loves you so much." She started to cry. "The Turkish embassy is trying to see you and also Human Rights Watch. Did you see them?" I said I hadn't.

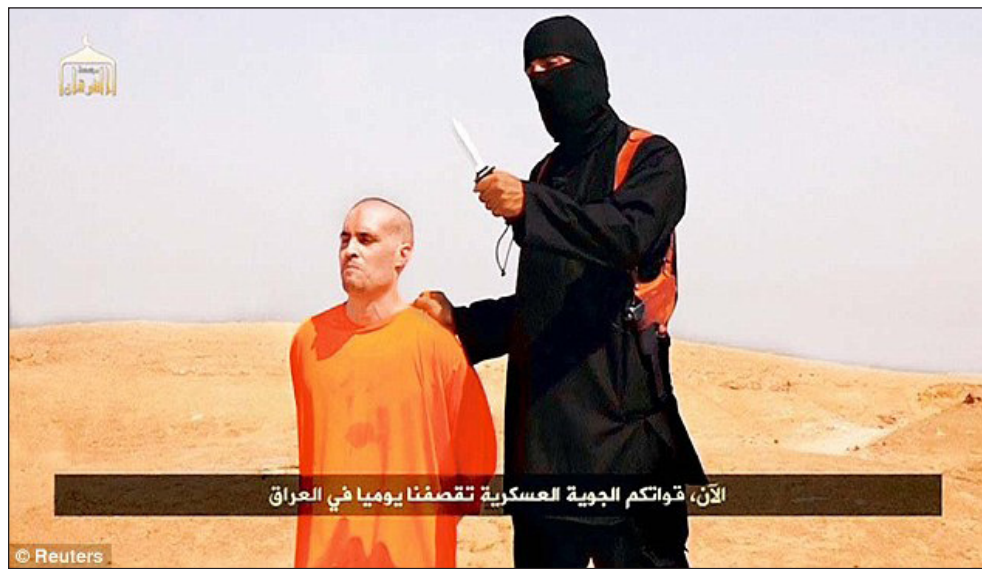
"They're having a prayer vigil for you at Marquette. Don't you feel our prayers?" she asked.

"I do, Mom, I feel them," and I thought about this for a second. Maybe it was others' prayers strengthening me, keeping me afloat.

The official made a motion. I started to say goodbye. Mom started to cry. "Mom, I'm strong. I'm OK. I should be home by Katie's graduation," which was a month away. "We love you, Jim!" she said. Then I hung up.

I replayed that call hundreds of times in my head—my mother's voice, the names of my friends, her knowledge of our situation, her absolute belief in the power of prayer. She told me my friends had gathered to do anything they could to help. I knew I wasn't alone.

My last night in Tripoli, I had my first



A Religion of Peace? James Foley, moments before he was murdered. Obviously, he is praying his rosary. (Let us all pray a rosary for him tonight.)

Internet connection in 44 days and was able to listen to a speech Tom Durkin gave for me at the Marquette vigil. To a church full of friends, alums, priests, students and faculty, I watched the best speech a brother could give for another. It felt like a best man speech and a eulogy in one. It showed tremendous heart and was

just a glimpse of the efforts and prayers people were pouring forth. If nothing else, prayer was the glue that enabled my freedom, an inner freedom first and later the miracle of being released during a war in which the regime had no real incentive to free us. It didn't make sense, but faith did. ■

Yes, but don't Muslims worship the same God as Christians?

By Chris Jackson

Conservative and Traditional Catholic Apologists have spilled a lot of ink over the years explaining how Catholics and Muslims either do or do not worship the same God. Conducting a web search on the topic results in a cavalcade of apologetic websites promising to explain, often in painstaking detail, one or the other side of the issue. Why? Because, of course, a few lines from two documents of Vatican II which refer to Muslims seem to indicate that Catholics and Muslims worship the same God. If you'll indulge me, I'm going to attempt to cut through the morass created by the repeated attempt to "explain" these few lines by apologists on both sides and simplify this issue to its essentials.

First the "Dogmatic Constitution" (which teaches no new dogma) *Lumen Gentium* (LG) paragraph sixteen offers the following words regarding the Muslims:

But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind.

Before we even analyze the text, my first thought is, why is a "Dogmatic Constitution on the Church" speaking about Muslims, or any non-Catholics for that matter? Isn't a Dogmatic Constitution on the Church supposed to talk about the Church? Isn't it in effect saying to the faithful, "here is what you need to know about the make-up, role, and nature of the Church?" If so, what are we to think

when this Constitution, almost as a side-tangent, starts making factual statements about beliefs of those outside the Church? Isn't this beyond the clear purpose and scope of the document?

Further, are embedded commentaries about what non-Catholics believe or don't believe supposed to carry the same authority as portions of the Constitution which actually discuss the Church Herself? If not, do these statements have any binding authority whatsoever? After all, did Christ give His Church authority to opine as to what non-Christians do or do not believe? Or rather to clarify and teach what Catholics believe?

In any case, on to the text. The difficulty many Traditionalists have with the above quoted words is that they say too much. In my opinion, the problem is that they don't really say much at all. Let me explain.

Typically both Traditionalists and Conservatives assume the same initial premise from the above LG quote and then argue, *ad infinitum*, as to what conclusion should follow from that premise. The premise they assume is that the quotation is saying Catholics and Muslims worship the "same God."

Conservative apologists then say, yes we do worship the "same God" and list all the similarities of Catholic and Muslim belief in God: i.e. that He is one person, He is judge, He is omnipotent, He is merciful, He is creator of the universe, He spoke to Abraham and the Old Testament prophets, etc. This is enough to show, in the Conservative's opinion, that Muslims and Catholics are talking about the "same

Continued Next Page

Yes, but don't Muslims worship the same God as Christians?

C. Jackson/*Continued from Page 7*

God", though Conservatives fully admit the Muslims get many other things wrong in their understanding of Him.

Traditionalists will argue that Catholics and Muslims most certainly do not worship the "same God." After all, the Muslim god has no Son as Muslims deny the divinity of Christ. Also Muslims attribute all sorts of words, motivations, and decrees to their god through the teachings of the Koran that are wholly incompatible and inconsistent with the Catholic notion of God.

Thus, the discussion typically comes to an impasse. There is no way to really resolve the conflict because both sides are looking at the issue through the subjective viewpoint of the individual Catholic vs. the individual Muslim. Thus one endlessly analyses the evidence in order to conclude either that the Catholic and Muslim views on God are close enough to be two different understandings of the same concept, or that they are two understandings of two completely different concepts.

In my opinion, this premise traps both sides in a never ending subjective and semantic argument where neither can fully declare victory. Why? Because, in order to settle any dispute you have to have a standard to apply the facts to. What standard are we using to decide whether two sets of beliefs in a deity refer to the "same" deity?

Each person in the dispute usually comes up with his own standard of "sameness" and then argues that the evidence either meets or doesn't meet that standard. The discussion then becomes absolutely semantic, arbitrary, and pointless which is, by the way, another fruit of Vatican II: semantic, arbitrary, and pointless arguing over poorly worded and never clarified side tangents contained in a dogmatic Constitution that proclaimed no dogma. But I digress....

In my opinion, the solution here is understanding that the Council, far from making some revolutionary statement on a changed nature of God, or proclaiming that Muslims are saved, was simply trying to cozy up to the press and be ecumenical by saying a few "good things" about the Muslims. This is more evident when one looks at the additional comments on Muslims in paragraph 3 of *Nostra Aetate*; a document which, by the way, Cardinal Walter Brandmüller (Emeritus of the Pontifical Committee for Historical Sciences) says is non-binding:

The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself, merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they

do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their desserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting.

If you do some research you will find that *Nostra Aetate* did not even intend to address the Muslims. It was instead supposed to discuss only the Church's relations with the Jewish people. However, near the last hour, some of the Eastern bishops became upset at the notion that the document would not also address Muslims in whose nations these bishops functioned. Thus, the few words regarding Muslims in *Nostra Aetate* were more or less injected into the document as an afterthought shortly before the final version was signed.

The Council, caught up in being only positive at all costs, felt compelled to say something positive about Muslims, as well as all other religions. So it almost exclusively focused on elements of belief Catholicism and Islam have in common. But in addition to this, one also has to understand the broader framework and perspective Vatican II was operating under to put the statements regarding the Muslims in context.

If you read *Nostra Aetate* or Chapter two of *Lumen Gentium* it becomes clear that the Council recognizes there is objectively only one God up there in the Heavens and is of the opinion that most if not all people who worship a Creator in any way shape or form, are, whether they know it or not, worshipping the only God there is.

If one looks at the much ballyhooed few and sparse lines about the Muslims in Vatican II with this in mind, one is forced to admit that the lines really don't say much of anything important. Why? Because not only is Vatican II saying the Muslims worship God, it is basically saying that everyone who worships a Creating deity worships God. Thus, far from including Muslims in a special club with Christians and Jews who worship the "true God," these texts go far beyond that to say that everyone who worships (unless perhaps they worship created idols), in actuality, worships the one true God.

Evidence you ask? Well, the first piece of evidence is sitting hidden right in *Nostra Aetate*. In paragraph two it states, in relevant part:

Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound

meditation or a flight to God with love and trust.

"...a flight to God with love and trust?" Thus, from the viewpoint of Vatican II even Hindus are contemplating the "divine mystery" (the one God), though they express it through myths and philosophical inquiry. Plus to escape the human condition they fly to this same true God with love and trust.

Still not convinced? How about the words of St. John Paul II? In a 1985 address to the Leaders and Representatives of the Islamic and Hindu Communities in Kenya he stated:

The close bonds linking our respective religions - our worship of God and the spiritual values we hold in esteem - motivate us to become fraternal allies in service to the human family...

...We are all children of the same God, members of the great family of man. And our religions have a special role to fulfil in curbing these evils and in forging bonds of trust and fellowship. God's will is that those who worship him, even if not united in the same worship, would nevertheless be united in brotherhood and in common service for the good of all.

Thus one "close bond" linking Catholicism and Hinduism is our worship of the one and only (big G) God. In addition, St. John Paul II refers to "all those who worship him [God]", obviously including Hindus as he is addressing the Hindus who are sitting right in front of him.

With this in mind, isn't it curious that the notion of Catholics and Muslims worshipping "the same God" has produced countless apologetics tracts while the notion of Hindus and Catholics worshipping the same God has received almost no attention from either Conservatives or Traditionalists?

Thus, I propose the entire framework and understanding through which the Catholic/Muslim "same God" issue has been debated *ad nauseum* is absolutely and positively pointless. This issue was created, yet again, by the pastoral, ambiguous, and novel method of communication the Council chose to employ, on top of its attempt to use politi-speak and selective praise to build an impression of unity with false religions Catholicism can have no real union with.

Once all of the nice words, commonalities, and praise and respect for individual non-Catholics are removed, the Council, in the above quoted statements really says nothing more interesting than the following: There is only one God who is Creator. Therefore everyone who worships the Creator, is really worshipping the one God, whether they know it or not. So what does this mean for their salvation?

Didn't *Lumen Gentium* say that, "the plan of salvation also includes those who acknowledge the Creator?" Yes it did. And a little further it cites the Scripture passage where Christ wills that all men be saved. The rub is what is not stated.

All Catholics agree that the plan of salvation includes those who acknowledge the Creator because God's "plan" for salvation includes *everybody*. But the plan and the reality are two different things. The reality is that the only plan of salvation God has revealed involves Faith in Jesus Christ and Baptism into His Church. Thus God's "plan" for non-Christians is salvation through conversion in Jesus Christ, not being saved through remaining in a false religion.

Sadly, paragraph sixteen of *Lumen Gentium*, crafted with the Council's characteristic lack of clarity, opens the door for Muslims to claim the Catholic Church recognizes Islam as salvific, while *Nostra Aetate* can easily give Hindus and Buddhists the impression that they are on the right track, with little need to convert to Christianity.

No, the problem is not that Vatican II said too much with these statements, and it's not even that it said too little. It's that it didn't really say much of anything we didn't already know, but gave the appearance that it did. The fact that there is only one God is hardly new and the fact that many non-Christians believe in some sort of Creator is hardly new. But in presenting what it did say the way it did, in the ecumenical climate it did, with only positive statements and little no counter-balancing condemnations, it, along with the actions of many post-Conciliar prelates, has led many inside and outside the Church to believe that non-Catholic religions are sufficient for salvation, gutting in practice, if not in principle, the only true incentive of the missionary.

The Pre-Conciliar Church, focusing on salvation of non-Catholics in her role as guardian of souls, once rightly pointed out the fatal deficiencies in false religion and the need for the conversion of non-Christians for salvation. The Council documents, in contrast, shifted perspective from a concerned Mother warning non-Christian souls of danger, to the perspective of an observer who praises non-Christians for the elements of truth they get correct.

This latter approach is similar to a doctor praising a patient for eating a good diet, having good blood pressure, and maintaining low cholesterol while neglecting to tell him he has cancer. Indeed, what good does it do one to worship a Creator, yet reject Christ and the Church He established for salvation?

As St. Paul said, "Salvation is found in no one else, for there is no other name under Heaven given to men by which we must be saved." ■

Papal Positivism:

The Wanderer Surrenders to Teilhard de Chardin?

by Father X

Your lead story in the July 20 issue of *The Remnant* (“When Traditional Catholic Resistance Saved the Church”, by Chris Jackson) tells the story of Pope John XXII’s repeated public propagation of the false doctrine that the saints will not enjoy the beatific vision until after the final resurrection on Judgment Day. It also tells how the best theologians of that day did not kowtow to the Holy Father or try put an acceptable ‘spin’ on his heterodox opinions, but bravely reasserted the traditional doctrine, openly “resisting Peter to his face” as St. Paul had done 1300 years earlier.

Mr. Jackson then speculates as to how today’s champions of Neo-Catholicism would be handling this situation if it had occurred in our own time. As long as the Pope’s novel opinion was expressed obscurely or ambiguously, he suggests, they’d call it “traditional” by giving it a “hermeneutic-of-continuity” reading; and then, when the Pontiff eventually doubled down and proclaimed his novelty with crystal clarity, why, they would welcome it as a new “development of doctrine”!

Going by this approach, what was black yesterday must be accepted as white today, because Authority has declared it to be so. The idea that anything is true and good simply because Competent Authority decrees it to be so – and indeed, that it is precisely that decree which *makes* it true and good – is known in philosophy as *positivism*. And when some Catholics insist that the supposed duty of assenting to whatever the current Pontiff says takes precedence even over the fundamental philosophical Law of Non-Contradiction, we can appropriately call that Papal Positivism.

Unfortunately, Mr. Jackson’s speculations are not just speculative. They are proving to be prophetic! Less than two weeks after the first installment of his article appeared in *The Remnant*, Papal Positivism has begun to unfold before our eyes in the pages of *The Wanderer*. In this case the central figure is the late Fr. Pierre Teilhard de Chardin, S.J., whose bizarre, quasi-pantheistic opinions about the cosmos and evolution, the object of stern papal censure just half a century ago, now enjoy increasing papal approval. Accordingly, *Wanderer* columnist James K. Fitzpatrick, in his article, “Teilhard De Chardin: Dangerous or Orthodox?” (7/31/14, pp. 4A-5A), is dutifully stepping up to gently walk us through our soon-to-be-required re-education process. Until very recently all *Wanderer* subscribers would have faithfully checked the “Dangerous” box beside Teilhard’s name; now they are being softened up for a contradictory kind of “faithfulness” – one that may soon require them to check the “Orthodox” box. For, as Mr. Fitzpatrick warns them, “there are reports that Pope Francis is likely to make favorable comments about Teilhard in an encyclical on the environment that he is currently writing”.

And that is not the only straw in the wind that now wafts the *Wanderer* like a

weathervane. Sad to say, Francis is not the first pope with Teilhardian sympathies. To give a little more background on this issue, let me quote the following paragraph from my own *Remnant* article of two years ago, entitled, “Do Dogmas Retain Their True Meaning in Today’s Vatican?” (*The Remnant*, August 15, 2012):

Catholics have always understood the dogma of Christ’s Second Coming to mean a totally supernatural and cataclysmic event: the present world will end on a particular date in the future, known only to God, on which Christ will be seen by every eye as he comes in glory to judge the living and the dead. The angels made this as clear as daylight in their words to the awestruck Apostles right after the Ascension: “This Jesus who has been taken up from you into heaven will return *in the same way as you have seen him going into heaven*” (Acts 1: 11). But the “diabolic disorientation” in the Church that Sister Lucy warned against has now reached the point where [Pope Benedict XVI himself] can give us a radically demythologized, evolutionary, and explicitly Teilhardian ‘reinterpretation’ of this dogma – one which is light years away from the meaning handed down in Scripture and Tradition. We are told that the Second Coming is now to be explained in terms of history’s “advance toward an ‘omega’ point” in a “process of ‘complexification’ of material being through spirit”. So, thanks in part to what “we have learned from Teilhard” [says Benedict], our article of faith in Christ’s return is now to be understood as “faith in the final unification of reality by spirit or mind”. And that’s not just something he wrote as the young and more liberal Fr. Ratzinger forty years or so ago. The above citations are from his commentary on the Creed, first published in German in 2006, a year after his election as Pope, and then in English, by Ignatius Press in 2009, as *Credo for Today* (cf. pp. 112-114).

But, someone will ask, is there anything terribly *wrong* with reinterpreting Catholic dogmas in such a way, provided we don’t actually deny them? There certainly is! Retaining the words of a dogma while changing their meaning is a classical modernist ploy – a thinly disguised way of repudiating the substance of the dogma itself. It has been infallibly condemned by Vatican Council I, which declared, “If anyone shall have said that, in accordance with scientific progress, it can happen that dogmas proposed by the Church are to be given a different sense from that which the Church has always understood, let him be anathema” (Denzinger 1818).

Papal Positivists such as Mr. Fitzpatrick, however, seem more impressed by 21st-century Vatican statements. “There was a time”, he tells us, “when Rome was highly suspicious” of what Teilhard meant when he said that “creation is still evolving and that mankind is changing with it, . . . advancing in an interactive ‘noosphere’ of human thought that leads inexorably toward and Omega Point – Jesus Christ – that is pulling all the cosmos to itself”. The *Wanderer* columnist acknowledges that “in 1962,



the Vatican issued a formal warning about the ‘ dangers presented by the works of Fr. Teilhard de Chardin and his followers’ . . . However, he continues, “That was then”.

Ah yes. That was *then*. But never fear! All is now well with Teilhard! How so? Well, says Mr. Fitzpatrick, a future Pope, no less, the “young theologian Joseph Ratzinger”, notwithstanding the ‘formal warning’ then in force, “praised Teilhard’s ‘great vision’ of the cosmos as a ‘living host’”. Papal Positivism therefore requires us now to join in that chorus of praise for this outlandish, unheard-of idea of a ‘Second Coming’ that will supposedly consist in the whole material universe becoming changed into Christ himself – a gigantic “living host”. And what possible cause could there be *now* for any foot-and-knuckle-dragging traditionalist ideologue to keep balking at the idea of cheerfully check-marking that “Orthodox” box beside Teilhard’s name? After all, as our *Wanderer* columnist points out, it is no longer just a *future* Pope who endorses him. After Ratzinger’s election to the See of Peter, we read, one of his spokesmen assured the world not only that the French Jesuit still enjoys the Benedict XVI stamp of approval, but that, “By now, no one would dream of saying that [Teilhard] is a heterodox author who shouldn’t be studied”.

Well, then, that clinches it, right? If “no one” today would even “dream” that Cardinal Ottaviani’s Holy Office might have been correct in its evaluation and censure of Teilhard’s thought, how may any devout Papal Positivist still dare to

abide by that benighted and outdated 1962 decision? For what Competent Authority declares false yesterday it can declare true today – and still (we are told) command our reverent obedience to its *ipse dixit* at all times.

Mr. Fitzpatrick of *The Wanderer* perhaps still feels a twinge or two of discomfort at having to toe a Vatican party line that is now doing a U-turn under his very feet. He does his best to give a hermeneutic-of-continuity reading to Teilhard by quoting a few of his more orthodox-sounding statements and telling us that this approach – and not a heterodox “New Age spirituality” – is surely the sense in which Popes Benedict and Francis understand and approve his teachings. But Fitzpatrick’s apologia comes across as a little half-hearted – as well it might. For the radical novelty of Benedict’s own praise of Teilhard, cited above from *Credo For Today*, is plain for all to see.

For those who wish to “dream the impossible dream” that Cardinal Ottaviani actually got it right, i.e., that Teilhard is indeed a seriously unorthodox thinker, the brilliant critical analyses of his thought by Wolfgang Smith, a Harvard-trained Catholic mathematician, physicist and philosopher of science, will be required reading. His main works are *Teilhardism and the New Religion* (1991) and *Theistic Evolution: The Teilhardian Heresy* (2012), both readily available at Amazon.com. ■

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When Traditional Catholic Resistance Saved the Church

By Chris Jackson

To want to draw our Catholic brethren away from what passes for liturgy in most of their churches and back towards their own blessed patrimony is not an act of disobedience, but rather an act of love.

(Continued from Last Issue)

The Holy Ghost Intervenes

Fr. O'Daniel describes Pope John's reaction:

In the light of the events that immediately followed, this joint letter, we think, clearly exerted a salutary influence on the Pontiff; for may we not refer to it John's subsequent steps as here related? On January 3, the very next day after it was forwarded to him, John held a consistory in which he showed himself more than ordinarily tolerant towards those who had opposed him, and declared anew that he had never intended dogmatically to settle the question, but had only sought, as he was still seeking, to have all possible light thrown on it, with a view to having it set at rest for all time.

Seven days later, January 10, he wrote Philip VI, declaring absolutely false the report that he had sent the Minorite, Gerard Eudes, and the Dominican, Arnold of Saint-Michael, to Paris for the purpose of winning favor or making proselytes to the doctrine he had preached; he positively asserted that such an idea had never entered his head. Again, on March 12, he wrote and admonished Peter Roger, Archbishop of Paris, of the order given at the late consistory, requiring cardinals, bishops and others to make a careful study of the question of the beatific vision and then to make known to the Pope the conclusion to which they should come relatively to the merits of the two debated theories on the subject. And finally, on March 20, he informed Philip VI by letter that Father Thomas Walleys had been transferred from the prison of the Inquisition to a room in his own Papal Palace, and gave assurance that there he would be well treated. Here the English Dominican remained a prisoner until after the election of Benedict XII, John's successor.

Feeling that he was at death's door, John XXII called to his bedside the cardinals and bishop's resident at Avignon, together with the notaries public, and in their presence made a retraction of whatever he had himself preached or said, or caused others to preach or teach, on the beatific vision that was not in perfect conformity with Catholic belief. He also declared that

he held with the Catholic Church that the just souls departed enjoy the vision of God immediately that they are free from all stain and debt of sin. This was on the third day of December, 1334; and on the day following he died with sentiments of the deepest piety.

A more beautiful ending to this story could not be written. To his eternal credit, Pope John XXII finally admitted on his death bed what he was too proud to admit for the previous four years. Namely that the doctrine he preached and caused others to preach was not the doctrine of the Catholic Church. With the grace of the Holy Ghost, he repented and saw fit, as he fast approached his own day of judgment, to assent completely to the perennial Catholic teaching on the matter, which he knew in his heart to be true.

After the Catholic world had breathed a sigh of relief upon John XXII's retraction and death, his successor, Benedict XII wasted no time in settling the matter once and for all. On January 29, 1336 he published his Constitution, *Benedictua Deus* defining the resistance's Profession of Faith as Catholic dogma.

Fr. O'Daniel ends his piece by confirming that the dogma of papal infallibility was never invoked by Pope John XXII to bind his own teaching upon the faithful. Fr. O'Daniel's words stand as a refresher for all of us, especially in the age of Pope Francis:

...were it undeniable that, in his capacity of private theologian, John firmly believed and taught such an erroneous doctrine, it would in no way militate against the Catholic dogma of papal infallibility. For while we like to consider the public acts of the Head of the Church as providential and history often proves them to have been such, no well-instructed Catholic holds that the Sovereign Pontiff is infallible in his private views, though made public, or that they must be accepted on faith divine. The influx of the Holy Ghost, which alone renders his judgment unerring in matters of faith and morals, is vouchsafed him only, when, acting precisely in his capacity as Vicar of Christ and teacher of the faithful, he speaks *ex cathedra*, proclaiming a truth to be believed under pain of anathema...

...though the records of ecclesiastical history are soiled by no such blot [infallible declaration of error]-a fact which, we think, is due to a special care of Divine Providence, -it has never been thought an impossibility that the Head of the Church as an individual, or a private theologian, should fall into formal heresy. No such an accusation can be laid at the door of John XXII. In no sense of the term can he be said to have been a formal heretic; for the doctrine of the immediate bestowal of the beatific vision upon the departed just soul, once it is free from all trace and stain

of sin, though generally believed, had not then been made a dogma of Catholic faith.

History Repeats Itself

The crisis of the 1330's bears many similarities with our current crisis. Most likely due to the same "special care of Divine Providence" referred to by Fr. O'Daniel, the post-Conciliar popes have treated infallible declarations as if they were the plague. To the Conciliar popes, the Traditional doctrine of infallibility is an impediment to both collegiality and ecumenism. Therefore it must be downplayed and never utilized. Thus, like John XXII, they have not declared any infallible dogmas.

In addition, the post-Conciliar popes, like John XXII, have convinced themselves that their own preaching and teaching is in accordance and reconcilable with Catholic Tradition, even though in many cases it is not. The reason? The post-Conciliar popes have an erroneous notion of a "living Tradition" that can change. Like John XXII they believe that their teachings are consistent with Scripture and the Early Church Fathers. Like John XXII, they believe that if they get enough of a consensus from Cardinals and theologians, that they can change Traditional Church doctrine established in the years between the Early Church and their own time. They believe that since the Pope interprets Tradition, any resulting official teaching from themselves would be just as Catholic and Traditional as any other.

If anyone doubts this, just take a look at Francis' statements regarding the upcoming Synod on the Family. The perennial Catholic teaching on Communion for the divorced and remarried is firmly settled, though it has never been the subject of any extraordinary dogmatic definition. This is because the teaching has never been seriously questioned in Church history. This is analogous to the Traditional teaching on the Beatific Vision in the 1330's.

Like John XXII, Francis is acting as if there are two legitimate Catholic views on the Communion for the divorced and remarried issue, which the faithful are free to accept. Also, like Pope John XXII Francis is beginning to make it clear which view he prefers. He has already called Cardinal Kasper's proposal to allow Communion for the divorced and remarried, "a beautiful and profound presentation." In addition, a woman married to a divorced and remarried man has publicly claimed the Pope told her she could receive Communion. To date there has been no denial by the Vatican.

The Death of Catholic Outrage

A few lines of Fr. O'Daniel's article struck me deeply. I will repeat them here. Describing the Catholic world in the 1330's, Fr. O'Daniel states:

The atmosphere was literally palpitant with the scandal and unrest that had been caused by the Avignon sermons. The minds of theologians were stirred and their hearts aflame. The people were as a unit on the side of the defenders of the universal belief of the Church. It was, further, an age of outspoken, blunt language; an age when the faith was defended with all the energetic sincerity of a deep, living *credo*.

This is a beautiful description of what, in theological terms, is called the *sensus fidelium* (sense of the faithful). It is a sort of innate sense that the Catholic faithful through the ages have imbibed from Tradition. Even though the vast majority of faithful in the 1330's were simple people with no formal training in theology, they knew counterfeit theology when they heard it.

That these simple medieval faithful, almost without exception, rose up in protest against this new teaching, even though it came straight from the pope, is remarkable when compared to our time. It tells us something has changed in the minds of the faithful regarding the relationship between the pope and Faith.

We need to truly ponder this as Catholics. We need to consider that the *sensus fidei* of even the Dominicans of the 1330's, the staunchest defenders and allies of the papacy and Pope John XXII in particular, not only permitted, but compelled them to publicly and steadfastly resist his error, no matter what personal hardship, condemnations, or imprisonment that entailed.

Where are such faithful Catholics in our own day? For the most part, today's Catholics are in de facto apostasy. The majority of them do not attend weekly Mass and deny at least one, if not more, Catholic dogmas. Of those Catholics who do accept Catholic dogma and are active in their Faith, the great majority are what is known as conservatives. These conservative faithful, by and large, do have the *sensus fidei*.

We Traditional Catholics know this because the vast majority of us were conservatives in the past. Our sense of Faith told us something was wrong in the Conciliar Church. Conservatives experience this every time they see the Blessed Sacrament treated with irreverence or they hear a priest preaching Modernism from the pulpit. Conservative faithful are potentially the Church's secret weapon in resolving this crisis.

The problem? Conservative Catholics are continually prevented from acting upon their *sensus fidei* by the mainstream Catholic media/ apologetics institutions they get their news from. The information they are receiving shapes their views and opinions and influences

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their reaction to the crisis we see going on around us.

In the 1330's there was no media filter. The faithful got their information by word of mouth and their Faith from their priests. There was no third party middle man they were dependent on to get their carefully filtered and spun news from. Nor was there a parallel media magisterium made up of laymen, telling them to squash their Catholic sense and be silent as their Church crumbles around them.

On the theological level, the difference between 1330 and 2014 can be summed up by the prescient words of Fr. Henri Le Floch. Fr. Le Floch was the rector of the French Seminary in Rome in the 1920's. In 1926 he predicted:

The heresy which is now being born will become the most dangerous of all; the exaggeration of the respect due to the pope and the illegitimate extension of his infallibility.

The "heresy" Fr. Le Floch described is now considered dogma to most Catholic apologists of our day. As I pointed out several times in this article, the approach that the conservative apologists and media tell us is "Catholic" would not have been recognizably Catholic to any Catholic in 1330. In fact, the conservative apologists would have been on the wrong side of history at every single turn during the crisis caused by Pope John regarding the Beatific Vision.

The Way Forward

So what have we learned by looking back at the crisis in Pope John XXII's time? Where do we go from here? Let's look at what the Catholic resistance of that time did.

- 1.) Religious orders, theologians, and Catholic faithful united in resistance to the novel doctrine being promoted by pope and united in defending the Traditional doctrine. They spoke out publicly and vociferously against the pope's novel doctrine, knowing it was their duty to do so.
- 2.) The resistance was consistent and unrelenting. Even in the face of banishment, theological condemnations, imprisonment, and vigorous defenses of the novel doctrine by the pope and those close to him. Even in the face of the pope rewarding and promoting those favoring his new doctrine and demoting and punishing those opposing his new doctrine. In fact, the more the pope stepped up his persecution of the resistance, the more strengthened the resistance became.
- 3.) An influential Catholic head of state and important figures in the Church supported the resistance, eventually organizing a sizeable group of notable theologians and Cardinals to sign a Profession of Faith that the pope could not ignore. This coupled with the growing pressure of the resistance from all sides provided one clear path whereby the pope could both save face and save the Church.
- 4.) The resistance, though not

mentioned in the article, certainly offered unrelenting prayers for the pope to change course, retract his novel erroneous doctrine and to restore order in the Church.

This path that our Catholic forebears laid out, along with the intercession of the Holy Ghost, is the only path that will lead us out of our current crisis. The first step for us is to wake up our conservative brothers and sisters. They are the sleeping giant we will need to fight the enemy. It is only by joining forces en masse that a resistance can build enough pressure to start to influence bishops, Cardinals, and eventually a pope.

How do we do this? We must first get around the "Matrix-like" false reality presented to these faithful Catholics by the Neo-Catholic apologetics and media complex. We must work to get news to the faithful that the mainstream outlets refuse to report through alternative media like the internet, podcasts, video clips, etc. We must start radio and TV networks. But beyond this, we need more outreach and education at the grass roots level. Organizing local talks, speeches, and debates. Organizing Tradition based clubs and organizations at parishes. Talking with our conservative friends one on one about these issues in a spirit of fraternal charity.

We must also get true Catholic doctrine and thinking out to the faithful by presenting them with historical examples like the one in this article. Some of our biggest weapons are relatable stories from Church history. These help our conservative friends see in a very real way that we are not presenting them with anything new. This is not our own novel doctrine, like the doctrine of John XXII or the doctrine of the "New Theology." We are presenting anew only what the Church has always taught.

Most importantly, historical examples like these will show we are not resisting certain erroneous teachings of the pope simply because we are disobedient or do not like his person. We are resisting these errors because this is our Catholic obligation to do so. The pope is not above the Faith, he is bound to it. Historical examples like the one in this article help to drive this point home. Our conservative friends can see for themselves that the faithful in 1330 were Catholic to the core and they resisted their pope when he proposed a teaching against Tradition. This is not just a new rationalization we have invented in order to justify a position of resistance. It is a Catholic moral teaching espoused by saints and popes that says we have not only the moral right, but the moral obligation to resist error no matter what the source.

Tradition is just as much the treasure and the birth right of our conservative Catholic friends as it is ours. We must help them to see it for the valuable thing it is and help them claim it. To want to draw our Catholic brethren away from what passes for liturgy in most of their churches and back towards their own blessed patrimony is not an act of disobedience, but rather an act of love.

Conclusion

One important thought I want to leave you with is to think about the amount of work and suffering it took those faithful Catholics in the 1330's over a small period of just four years in order to help save the Church from disaster. They rallied and fought constantly, suffered persecution and setbacks, organized a mass resistance, and then launched their last best effort. Until that point all seemed lost.

It was then and only then that the Holy Ghost stepped in and converted John XXII. Our Lord wanted the Catholic faithful to utilize the Catholic sense He Himself put in their heart and to utilize the Catholic moral theology which fully allows and compels our defense of the Faith and resistance to error.

I firmly believe that it was because these faithful Catholics of the 1330's proved their love for Christ by fighting for His Holy Tradition even against their own beloved pope and no matter what the cost, that the Holy Ghost ended their crisis in four short years. How long might the crisis of the 1330's have lasted if hardly any Catholic faithful had risen to the challenge?

Regardless, what an indictment the example of our Catholic brothers and sisters of the 1330 makes of our generation. The Catholic faithful of our day, besides being far more educated and having far more resources have, besides small pockets of resistance, really offered little organized fight in nearly fifty years. Only now, it seems, are some broader signs of resistance beginning to coalesce.

For the last fifty years innovators in the Church have tried to change our Faith. They took away our Mass. They took away our churches. They've preached heresy in our pulpits. They've brought rock bands into the sanctuary. They've distributed Our Blessed Lord's Body into unconsecrated hands with particles falling to the floor to be trampled.

Our popes have prayed with pagans in forests, kissed the Koran, asked St. John

the Baptist to "protect Islam", kissed the hands of pro-homosexual priests, and allowed, even if by acts of omission, the sexual abuse of countless Catholic children by shuffling the offending priests around from diocese to diocese.

And what do the vast majority of us Catholics do? We do nothing. We act as if there is no crisis and the Church is the same as it always was.

I firmly believe that God is testing us. Until we do *something*, until we as a unified Catholic faithful start to act like our Faith and our Church and our God means as much to us as it did to Barnabas of Vercelli, Durandus of Saint-Porcain, and Thomas Walleis, I think Our Lord is content to see just how bad it has to get before we react. For the age old admonition is true: God helps those who help themselves.

And woe to those who live in this current crisis and do not react. For as Dante says, "The darkest places in hell are reserved for those who maintain their neutrality in times of great moral crisis."

Indeed there is no time in Catholic history that is more in need of every single believing Catholic rising up in holy defense of Tradition to end this crisis. I believe God's message to each of us in this crisis can best be best understood through a poem about how God chooses to act through each of us in this life. It is widely attributed to St. Therese of Avila. I will end with it.

Christ Has No Body

Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world,
Yours are the feet with which he walks to
do good,
Yours are the hands, with which he blesses
all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world.
Christ has no body now on earth but yours.



San Pietro d'Alcantara comunica Santa Teresa d'Avila, by Livio Mehus

Who's to blame?

■ Darwin's theory, as modified by Haeckel, Chamberlain and others, contributed to the death of over nine million people in concentration camps, and about 40 million other humans in a war that cost about six trillion dollars. The primary reason that Nazism reached to the *extent* of the holocaust was the widespread acceptance of Social Darwinism by the scientific and academic community

By Peter Wilders

Had the Roman Curia taught the Religion it preached; had the Church's Magisterium been faithfully transmitted from the nineteenth century onwards in its entirety as it had from the previous centuries, the current crisis in the Church could not have occurred. If you would see the proof of this statement, look around you.

The Catholic world today is full of hitherto churchgoers. Some families still remember when their relatives were practicing Catholics. Of course, there are a few that still go to church. Analyses of what the latter believe, however, show that few hold fully to the Church's teaching Magisterium – in particular regarding Creation. A large number, for instance, doubt the Real Presence. The vast majority of the others have become non-believers. All this is well known.

What is not known is that the "survivors" have been sold down the river. They have been taught at school and in church to embrace the lie of evolution theory. The lie that justified the Jewish holocaust; that led to the systematic starvation of millions of Ukrainian citizens for national "disobedience"; the suppression of equally massive numbers of Christians in Russia, China and antitheist regimes under Communist control—not to mention the liquidation of ethnic minorities, the handicapped and the aged.

Evolution theory was the crude instrument used by the atheist ideologues beginning with the Marxist-Leninist Soviet Union government, having first removed the democratic right to protest from their respective one party constitution. It is the theory that life originated by natural means: a chance combination of things produced from nothing. A first supernatural cause of matter was dismissed as unscientific. The illogical conjecture that something came from nothing, akin to a fairy story, was preferred to a cause attributed to an "intelligence." By suppressing belief in supernatural causality, ethnic cleansing on a monstrous scale of those concerned, became the order of the day.



Sacred Scripture, as understood by all of the Fathers, Doctors, Popes and Councils in their authoritative teaching, taught that God had created all of the different kinds of creatures by fiat. This was defined dogmatically by the Fourth Lateran Council and by Vatican I. St. Pius X warned that the consequences of evolutionist thinking spelled the death of theism. (Remnant Newspaper *Modernist Takeover of the Catholic Religion* July 2014). Of course, Pius X and his predecessors knew that belief of the world starting by chance was in conflict with apostolic teaching. Darwin's theory, however, was so persuasive that the post-Pius X Curia allowed itself not to reject evolution entirely but to adopt a compromise position. The forbidden fruit of theistic evolution was thus rapidly made available throughout Christendom.

Much in the way that Original Sin was inherited by the descendants of Adam and Eve, theistic "evolution" became the legacy of believing Catholics. The numbers involved were astronomical. Compare the believers in *ex nihilo* Creation at the time of Pius X which were virtually absolute to those today: the antipodes is the case. The unbelievable has happened. Unproven secular scientific belief has trumped God's Word. Rather than follow the unpopular line of Tradition and impose revealed truth, ministers of the Church Curia took the line of least resistance and sided with secular science. In so doing they left the flock to the mercy of the modernist wolves that wasted no time in taking control.

Once the Roman Curia had failed to transmit the Faith in its entirety to the faithful, the way was open, as St. Pius X foresaw, for the enemy to seize power. All the modernists had to do was explain to people with any misgivings that the Church was not opposed to Darwinism. They explained that the flock could maintain its belief in the Catholic faith and accept evolution at the same time. The dichotomy with Catholic teaching was propagated through the Catholic educational system. From the beginning of the twentieth century onwards seminaries, convents, schools

and universities taught theistic evolution – God and Darwinistic evolution were compatible. Ne'er a whisper from the Catholic hierarchy that the theory was dogmatically excluded by the Council teaching of Lateran IV and Vatican I.

The Church's enemies were free to press home their victory. They simply removed God from the theistic evolution equation and maintained the secular teaching that evolution produced all things from nothing. Those that disagreed had no redress. The new secular (atheist) oligarchy argued that evolution *had not been rejected by the Catholic hierarchy* because it was believed to be scientific fact. On the other hand they said that belief in God was none other than "faith"—which was not scientific. There was no escape. To capture the mind of the masses, God was replaced by the State. Believers in God became enemy number one. The persecution could begin.

The Soviets began their massacre. Christians, priests, men, women and children were prime targets. No one was spared. Hitlerism entered the scene with the same atheistic ideology unimpeded by the vastly superior number of Catholics whose sole unassailable weapon was God's truth which their leaders had failed to impose. The known and unknown terrors followed in rapid succession. They continue. Tragically, the protection God had given his people to avoid all these horrors was withheld by a Church hierarchy open to the siren call of modernism.

The principal perpetrators of the horrors, Stalin, Hitler and Mao Tse-tung, the terrible trio, were products of a society bent on freeing itself from religious restraints. They saw the Church as an obstacle to liberty and their power-seeking ambitions.

The 18 and 19th century rationalist philosophers were limited in their atheistic aims by not being able to profit from the growing number of non-believing scientists. Understandably, the latter were more interested in natural science than philosophy. This blockage was changed when Darwin entered the

arena with his theory of evolution. He claimed it was based on science (biology and geology) and was justified by a scientific mechanism of natural selection and survival of the fittest. The scientific community was interested and allied itself to his theory. Eventually the former adopted it as its paradigm. As a result, the ranks of the atheistic minority grew rapidly.

In terms of theology nothing had changed, creation was still dogmatically defined as *ex nihilo*: all things produced instantly at the same time. For some time there was an uneasy *status quo* between natural scientists and theologians, each realizing the problem of incompatibility. Then the unbelievable happened. The theologians capitulated to evolution: accepting the compromise position that evolution was God's way of "creating" the world! With a stroke of the pen, the death warrant for millions of Catholics and many others was signed.

The terrible trio were dangerous, not only because they were adamant evolutionists, but because they had **no effective opposition** from Rome. This opened the gates to their unscrupulous terror tactics that allowed the persecution and deaths to happen. A stern call to order from the head of the Church would have provided the lead for clergy and faithful alike. Instead, not even a tepid reminder of Church teaching was forthcoming from anywhere—parishes, dioceses or Rome. After all they had the strongest weapon available in this world—the infallible Word of Almighty God.

Darwin taught that evolutionary progress occurs as a result of the elimination of the weak in the struggle for survival. This anti-Catholic principle was not effectively questioned by Rome, yet it provided the rationale of the Communist eclipse of the Catholic Church. For the Communists the choice was clear. If things were produced by evolution—a process not denied by Rome, although not mentioned in the Bible—there was no need to attribute it to the supernatural.

Given that the theory was invalidated by conciliar teaching centuries before it left Darwin's pen, the mystery is why it reached the debating forum. The fact that it did is explained in the study *Creation and Time* (www.catholicorigins.com). It shows that from the 13th century onwards, Creation from nothing (*ex nihilo*) was *de fide* teaching. Having been proclaimed by two Ecumenical Councils (Lateran IV and Vatican I), it formed part of the extraordinary Magisterium. In the eyes of the Church it was infallible. However, as Pope St. Pius X pointed out in his encyclical *Pascendi*, the unchanging meanings of the dogmas of the faith were corrupted by enemies inside and outside of the Church whom he called "modernists". His encyclical *Pascendi* states:

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

Continued Next Page

Continued. . .

overthrow utterly Christ's kingdom itself. . . their system means **the destruction not of the Catholic religion alone** but of all religion.

The growing number of enemies continued and increased after the Pope's death. His successor Benedict XV was faced with the outbreak of World War I and the question of modernism lost its position of priority. This in turn enabled its advocates to further their aim of destroying the Catholic religion, often by devious means, amongst which was manipulating Darwinism to infiltrate Catholic academia. When the Church hierarchy failed to use Magisterial teaching to condemn evolutionary ideas and movements in Germany, Hitler's Darwinian principles provided the touch paper that led to WW2.

In his 1999 essay "Darwinism and the Nazi Race Holocaust" geneticist Jerry Bergman wrote:

Expunging of the Judeo-Christian doctrine of the divine origin of humans from mainline German (liberal) theology and its schools, and replacing it with Darwinism, openly contributed to the acceptance of Social Darwinism that culminated in the tragedy of the holocaust.¹ Darwin's theory, as modified by Haeckel,^{2,3,4,5,6} Chamberlain⁷ and others, clearly contributed to the death of over nine million people in concentration camps, and about 40 million other humans in a war that cost about six trillion dollars. Furthermore, the primary reason that Nazism reached to the *extent* of the holocaust was the widespread acceptance of Social Darwinism by the scientific and academic community.^{1,8,9,10}

The consequence of the Roman Curia's capitulation to Darwinism has *inter alia* stripped the Church of its power to intervene effectively in world affairs. In its diminished state, it has been overtaken numerically by Islam. Its power to defend itself in the persecution of Catholics in Syria and Nigeria and other parts of the Moslem world witnesses the impotence of Rome before its enemies. The forced exodus of Catholics from Mosul in Iraq points to the future prospects for Christians in the area.

Yet, never has the Church been better equipped to counter the evolutionist argument whether theological or secular. The counter-attack comes under two distinct headings.

The first is theological. The single conciliar teaching of the Fourth Lateran Council, repeated by Vatican I, precluded any form of evolution. Biological evolution postulates a slow transformation of life from a single-celled to a complex multi-cellular organism by a process of mutation. The definition of Creation in the *firmiter* of Lateran IV specifies exactly the opposite. All things were created instantly from nothing (*ex nihilo*) by God's omnipotent power together (*simul*) at the beginning of time.

The second lethal weapon against evolution is a new body of scientific research in the field of sedimentology. Darwin's biological conjectures were based on his unconditional belief in the long ages of Lyellian geology. Now cutting-edge experimental research in the field of sedimentology has utterly refuted the Lyellian geological time scale and proven that the time required for large sedimentary rock formations to form is not the millions of years demanded by evolution theory but a maximum of 0.05% of the time attributed to them by the geological time-scale. The age of the fossils in the rocks can be no more than the age of the rock in which it was found. The multi-million year geological time-scale and associated theories are thereby invalidated – for details see www.sedimentology.fr.

It is difficult to dispute that Pope St. Pius X's fears that the Catholic religion would be destroyed by modernism have been vindicated. Providentially, it is also clear that Rome has the means to restore the Faith to its original vibrant glory. ■

Black Legends and the Light of the World

The War of Words with the Incarnate Word

by John Rao

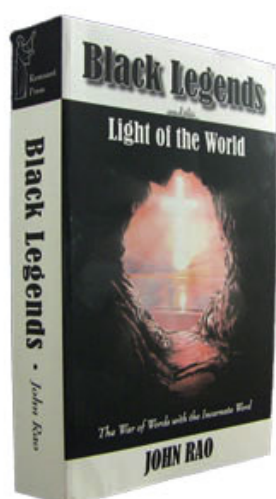
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Neo-Catholic Watch...

Karl Keating and the Lawyer's Chisel

by Christopher A. Ferrara

Karl Keating is alarmed. "That way madness lies," shouts the title of one of his recent Facebook posts in a borrowing from King Lear.

What madness does Keating have in view? Could it be the madness at work in the "destruction of the Roman Rite" (Monsignor Gamber) or the "continuing of process of decay" (Cardinal Ratzinger) that has afflicted the Church since Vatican II? Could it be the madness at work in Cardinal Kasper's insane proposal, praised by Pope Francis, to admit divorced and "remarried" Catholics to Holy Communion in defiance of the constant teaching of the Church, affirmed by John Paul II, that couples in such adulterous unions must commit to continence? Or could it be the madness that has swept the Church at large over the past fifty years, breeding homosexual predators in the priesthood, the "collapse of the liturgy" (Cardinal Ratzinger), "silent apostasy" (John Paul II) and "diabolical disorientation" (Sister Lucia of Fatima) among the hierarchy.

No, it is none of these things. Keating has something much more alarming in view—indeed, an immediate threat that "will lead many readers into confusion and may lead some right out of the Church." What could this menace to the faithful be that Keating would focus upon it in the midst of what would appear to be the greatest general crisis of faith and discipline in the Church since the time of the Arian heresy.

Hear ye! Hear ye! I will tell you: It is an article in *The Remnant* by Robert Siscoe, speculating on the theological implications of a study by the canonist Stefano Violi, "who argues that Pope Benedict did not intend to renounce the whole papal office but only its administrative aspects. Benedict's intent 'was essentially to split the papacy in two, thereby transforming the papal monarchy into a papal diarchy.'"

What? Siscoe has dared to speculate on Violi's speculations about what the Italian press, led by Vito Messeri, now refers to matter-of-factly as the quite unprecedented "two Popes scenario"? No wonder Keating is so alarmed! Some might think that Siscoe's piece is a rather ironic take on the latest novelty in the Church. No, no, no! This threat must be taken literally! For what could be a clearer and more present danger to the



"Really, Karl?"

Faith than an article of this sort in *The Remnant*? Alright, Karl. Really? You once referred to yourself as a "recovering lawyer," but it seems you never really recovered. A cunning lawyer, confronted with an opposing position that appears to be rock solid, will look for any little chink in which to drive his lawyer's wedge in the hope of producing a crack and then an opening to victory. Keating has no serious argument against the Remnant's ongoing coverage of the unfolding Bergoglian disaster, which even many of his neo-Catholic associates find appalling and frightening, but here he thinks he has found his little chink.

And so tap, tap, tap goes Keating with his little chisel, while the Church continues on its path of auto-demolition under a Pope who condemns proselytism, calls Protestant televangelist sheep-stealers his brothers, assures atheists that they can be saved by doing good, tells us that the Virgin Mary might have felt tricked by God and that Christ only pretended to be angry with his disciples, and telephones a woman in Argentina to advise her, speaking as "Father Bergoglio," that she can receive Holy Communion even though she is living in adultery with a divorced man she "married" in a civil ceremony.

By the way, Keating's loud alarm was featured by Mark Shea on his bloviating blogsite, where this overgrown child engages in high-school-level taunting of traditionalists, mocking them as "the greatest Catholics of all time." Such is the caliber of the neo-Catholic polemic today, whose desperation increases with the rising level of awareness among serious, thinking Catholics that, as Dietrich von Hildebrand said in 1978: "The poison of our epoch is slowly seeping into the Church herself, and many have failed to see the apocalyptic decline of our time." ■

From St. Louis to Ferguson: *What Happened?*

By Timothy Wichmer

Ferguson, Mo., it's on everybody's mind in St. Louis. Elsewhere, too, maybe, but it's different when these things happen in neighborhoods you know, to people you know. The coverage locally has ranged from horrific propaganda to high quality old-school reporting. The Post-Dispatch's coverage at the scene has been terrific; its overall coverage in print and online is dimmed by its predictable, Stalin-era editorial template.

One really insightful item was printed today: a letter to the editor that really put its finger right on an issue I have been groping to figure out for days. I read it just after reading my brother's text to me wondering why St. Louis was chosen to be the scene of this shooting/riot/war zone/libertarian movement/Big Brother/budding race war media-driven agitprop.

I texted back, not really thinking about it: because it's Catholic. But, as the following letter states so well, it's actually because it's not:

Catholic Church had role in keeping away '60s riots, but not today

As a child growing up in St. Louis, I watched the news of LA, Chicago and New York City burning during the riots of the late 1960s. I remember being afraid that St. Louis would be next, but the riots did not come. Thank you for Tim O'Neil's article reminding us of this time ("St. Louis area largely spared by civil rights-era rioting that hit other cities," online Aug. 11).

I wonder if the role and influence of St. Louis Roman Catholics had some impact on those who might have been inclined to riot. I am not suggesting



Looters tear apart their own town after the fatal shooting of a black teenager by a white police officer

that Catholics were devoid of racism (I know firsthand we weren't) but St. Louis had a rich history of Catholics standing up publicly and forcefully for racial equality.

One of the first acts of Archbishop Joseph Ritter when he was appointed to St. Louis was to desegregate the Catholic schools in 1947 and later Catholic hospitals. He urged priests, brothers, sisters and rank-and-file Catholics in the Archdiocese to support the civil rights movement in the early '60s.

And, what kind of influence did our Catholic sisters in St. Louis have on keeping us from riots? Notre Dame, Josephite, Charity, Loretto sisters and others took very visible and strong positions in supporting civil rights, but most important they were in our schools and neighborhoods serving both black and white people and advocating social justice and equality.

We had a strong church in those days, which took unwavering and visible stands for equality and justice, unlike today with Catholic leaders who content themselves with protecting pedophiles and fighting basic civil rights protections for some of the most vulnerable in society. We had a church that was deeply involved in the inner city, unlike today a church that has

largely abandoned it. We had a church that encouraged our sisters to speak up for social justice, unlike today when we have church leaders criticizing and castigating our sisters for doing just that. Maybe that is a small reason why we did not have the riots other places did in the '60s and we are a tinderbox today.

The writer gets it half right. And makes the same mistake all those well-meaning 'reformers' made, and still make. He divorces the Catholic action from its essential Catholic Faith. It was no accident that those fed with the faith acted as Catholics, and that those who are not so fed do not so act.

He doesn't get it. What could have happened? St. Louis: the Rome of the West. This description of our city is old and venerable. This city, named after a Catholic saint who knew how to govern, this city of so many beautiful Churches, is still with a superficial Catholic veneer. There is still a Catholic Culture of a sort. But it doesn't compare with that of the era the writer describes.

Let's see, in the 1960s, Catholics were located in these local neighborhoods. There were parishes, schools, priests and nuns—remember? How ironic that the names of the religious orders the writer lists above are dead, either by aging out or embracing heresy, or both. And how few are the ranks of our priests.

In the 1960s, all Roman Rite Catholics assisted at the Traditional Mass. It calls for right conduct because it places an undeniable claim on the conscience of the believer. It fits the faith we profess, it explains that faith, it informs it and is informed by it. The personal holiness called for by it, and which holiness is increased by it, inevitably translated into Catholic action in a way that no worldly accommodation and compromise ever

did. The "living waters" from inside the grace-filled believer well-up and spill over.

In the 1960s there were lots of Catholics, and lots of practicing Catholics, and lots of Catholics with a long and proud history of standing firm against injustice and persecution.

I keep trying to figure out what could have happened since those days to make Catholics so few, so milquetoast, and so without leadership. One thing for sure, we are told, is that it couldn't possibly be Vatican II. The priests and nuns are gone. The Mass was nearly gone, and is just beginning to come back. Faith is no longer loved. Parishes in these troubled neighborhoods (and many other places) are closed. Lay Catholics act just like everybody else. And even of those who self-identify as Catholics, so few practice any part of their faith.

There is no meaningful organization of Catholics to provide a moral backbone for our poorer communities. They aren't there to check violence. They aren't there to speak out against criminal injustice on either side of the police barricades. You're looking for the Loretto sisters, are you? Those still ambulatory are at the 'gay pride' parade, or deploring pollution. If 100 of them—or a hundred of us—were to kneel in front of the Blessed Sacrament it would do more good than all the letters to the editor ever written.

It ain't happening, but don't blame Vatican II and the suppression of the old Mass. Can't be that! Just can't be! Must not be! Will not be!

Keep thinking, though, because I'd really like to know. What we have with a Church that has ceded the public moral sphere is this: Power and self-indulgence, with death all around. ■



St. Frances Catholic Girls School, Normandy, MO, 1946

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Traditional Latin Mass Watch...

Our Lady Help of Christians Traditional Latin Mass Parish

A New Catholic Parish Within the Diocese of Birmingham, Alabama

By Jen Mackintosh

After Pope Emeritus Benedict XVI issued his *Motu Proprio, Summorum Pontificum*, on July 7, 2007, establishing that every priest could offer the Traditional Latin Mass, a group of faithful from Huntsville, Alabama and surrounding areas expressed a great desire for the Traditional Latin Mass. In 2008, in response to the faithful desiring the Traditional Latin Mass, Bishop Robert Baker (Birmingham, Alabama) established an apostolate in Huntsville, Alabama in order to make this Mass available. Father Alan C. Mackey was appointed chaplain of the newly formed Latin Mass community in Huntsville with the assignment of offering the Holy Sacrifice of the Mass and making the Sacraments available according to the 1962 liturgical books. The newly formed Latin Mass Community was granted permission to use the facilities of an existing parish, St. Mary of the Visitation in Huntsville, for Sunday Mass.

The community steadily increased in support and number, and a building fund was established and maintained with the goal of purchasing property for the establishment of a personal parish. Five years after first expressing a desire for the Traditional Latin Mass, the vision of Father Mackey and the community of faithful came to fruition with the purchase of an Anglican Church in the Five Points district of Huntsville. Providentially, the first Mass in the new building was offered on January 31, 2013, the Feast of St. John Bosco, who had a special devotion to Our Lady under the title, *Help of Christians*.

On the 4th Sunday of Lent, March 10, 2013, after years of prayer and hard work by many faithful, along with generous donations, the newly formed Catholic Church was officially dedicated as a personal parish within the Diocese of Birmingham. Bishop Robert Baker, using the 1962 *Dedication of a Church Rite*, dedicated the building at 1201 Kingsbury Avenue, Huntsville, Alabama, and established *Our Lady, Help of Christians* in Huntsville, Alabama as a diocesan Traditional Latin Mass parish. Immediately following the Dedication, Father Mackey, whom Bishop Baker appointed pastor to *Our Lady, Help of Christians*, offered a High Mass.

Due to the Virgin Mary's constant intercession and maternal protection, the parish chose the name: *Our Lady, Help of Christians*, a title given to Our Lady by Pope St. Pius V after the Christians' naval victory over the Muslim fleet at the Battle of Lepanto on October 7, 1571.

The Traditional Latin Mass, offered according to the 1962 books, is now



Father Alan Mackey Offers TLM at Our Lady Help of Christians

available regularly to those in the Huntsville and surrounding areas. Every Sunday there are two Mass options: Low Mass at 7:00 am, and a High Mass at 12:00 pm (preceded by the recitation of the Rosary.) Mass is offered on all Holy Days of Obligation, and regular weekday Mass is offered on Mondays, Wednesdays, Fridays and Saturdays (with First Saturday Devotions led by Father Mackey.) With great devotion to the Most Blessed Sacrament, the parish spends one day each month in Adoration of the Most Blessed Sacrament. The parish enjoys the rich blessings offered through the 1962 calendar such as

parish processions, rich Sacramental celebrations, and traditional observation of the liturgical calendar on Ember days and beautiful Feasts of the church.

Father Alan Mackey observes, "A majority of the parishioners were born after the Second Vatican Council, thus they do not attend the Traditional Latin Mass for nostalgic reasons nor to make a political statement." He continued, "This has been a canard frequently aimed at those who attend the Traditional Latin Mass. Most seek solace in the transcendence and silence that emanates from the Mass."

“What is traditional Catholicism anyway?”

By Patrick Brennan

Perhaps my principal difficulty in contributing to this blog “dedicated to the development of Catholic legal theory” is the endless plasticity that now molests the denotation -- to say nothing of the connotation -- of the capital-C adjective “Catholic” in so many minds. Most, though by *no* means all, of the disputes among contributors to this blog can -- and *should* -- be traced to their origins in different understandings of what it means to think as a Catholic.

The Second Vatican Council changed no doctrine of the Faith, as it was exactly a “pastoral” Council. The oft-asserted spirit of “Vatican II,” however, did, with the help of its enablers, introduce what Chris Ferrara has aptly termed “the regime of novelty” into the life of the Church (see Ferrara and Woods, *The Great Facade: Vatican II and the Regime of Novelty in the Roman Catholic Church* (2002)). Consider that, these

days, the closing of countless parishes on account of the auto-demolition of the Church is couched in terms of “Making All Things New.” Hah! Even Rex Mottram would see through the shams that have become the way of diocesan business in so much of the Church in the United States. Here in the Archdiocese of Philadelphia, the much-touted “new springtime” in the Church has resulted in a fire sale (to pick just one among countless possible examples: nursing homes sold) that will spare precious little of what those who held the Faith built brick by brick in a spirit of sacrifice and appropriate Christian triumph of the Church Militant

The point is, nothing Catholic – neither doctrine nor discipline – prevents Catholics from faithfully holding and practicing the Faith as it was held and practiced before the Second Vatican Council. If that Council contributed

In the year since the dedication of the parish, membership has grown steadily. Parish life has also grown with a focal point of renewing Catholic Culture in and through the parish. There are occasional festivals and receptions anchored to beautiful Feasts of the Church. Classes for adults are offered as well as classes for children preparing to receive Sacraments. A parish Altar and Rosary society has formed and through the work of generous volunteers maintains the beautiful interior of the Church. The church maintains a St. Vincent de Paul outreach to the local community, and is involved in vibrant Pro-life work.

Our Lady, Help of Christians parish, in looking to the future and under the leadership of Father Alan Mackey, continues to identify and pursue a number of building projects to improve the interior and exterior church grounds.

Father Mackey concludes, “In a world that is increasingly hostile to our Catholic faith, the Traditional Latin Mass is a rock of stability. For at least fifteen centuries, the (Traditional Latin) Mass has directed the mind, heart and soul of man toward the transcendent majesty of God.”

Our Lady, Help of Christians Traditional Latin Mass parish maintains a website with pertinent and up to date information: ourladyhelpofchristians-al.org. ■

prudential solutions to today's problems, that prudence has yet to be demonstrated, in my judgment. Rod Dreher asks with characteristic insight “what is traditional Christianity anyway?” The term “Traditional Catholicism” is a piece of pleonasm made necessary by the regime of novelty, but Catholicism will outlive the partisans of novelty, as Cardinal Newman taught us. The true Church is Christ-continued-in-the-world, and the faithful live by the promise made in Matthew 16:18 . ■

(For more Patrick Brennan see mirrorofjustice.blogspot.com)



Benedictus Abdicatus

By Ken Jones

Low moon betrays the bishop white
The lupa howls, aquila peers
Beyond the hills and scorns his flight
Grave Benedictus grieves the years
That brought him to this star-stripped
night.
Escape from paralyzing fears
Seek haven in the shadow.

Unblemished dove beset by crow
Quick lightning strikes the dome petrine
Dire day of wrath and dread and woe
Appears to bear the frightful sign
Of beast assaulting earth below
To rob the fields of all benign,
Grin gadarene and legion.

His battle brief not lost or won
The final charge he did evade
Recoiled from sound of rattling gun
Abandoned thus his dear brigade
With consummation quite undone.
By exiting he sought to fade
Into Elysian redoubt.

But hoped revival ends in rout.
New Frankish sovereignty subdues
Calm order, tranquil and devout.
Humility a simple ruse
That spreads disquiet, sin and doubt.
Fair temporal favor soon accrues
To enervate, diminish.

Emeritus repents his wish
Of hastening on the true renewal,
A task his strength can scarce finish.
And so he quits the city cruel
Stiletos sharp, aspects wolfish.
Then hears he in the evening cool,
“Quo vadis, Benedicte?”

Accused, his visage does display
Regret profound and sorrow deep.
Bemoaning those who went astray
Abandoning his footling sheep.
With eyes downcast, thoughts far away,
The cock crows once, he starts to weep.
The great refusal fells him.

“Arise, be brave, ye vicar grim.”
The hand of Celestine extends
A pallium with mournful hymn.
Revived, old Benedict ascends,
Royal vestment draped from limb to limb.
“Accompany me, crozier defends
Us as we launch our journey.”

From bonds of earth are they set free
Twain rise to Peter’s parapet.
Redeemer Lord, His life both see,
The agony, the bloody sweat.
“Thus suffered He for me and thee,
“But we His torment did forget,
“And fled our racking office.”

Yet now they muse on mankind’s bliss
When God descended incarnate
Silenced the evil serpent’s hiss
Transformed the fruit that Adam ate
Into divine redeeming kiss
His blackened soul did recreate,
Annulled his mortal sentence.

The monk his tale now does commence:
Announced by angel to the maid,



She held the world in rapt suspense.
Her answer seemed to be delayed
While pondering this gift immense,
This burden light, this grace unpaid.
Fiat mihi, as you said.

Augustan edict soon is read,
Compels her, heavy, to arise.
The Virgin queen by Joseph led
O’er jolty roads, ‘neath scowling skies.
They hurry to the House of Bread.
No room herein, the town replies.
Rude cave and creatures beckon.

Pure womb buds forth her first-born Son.
Now lies he on his manger throne.
Creation sleeps while victory’s won
By love unbound and joy unknown.
The stars savor the song begun
By choirs of cherubs who intone,
“Gloria in excelsis.”

Sore frightened shepherds find their
peace
Midst ox and ass and tongue-loosed
brute.
Soon orient kings on star’s increase
Arrive to give their grand salute
And take His love which shall not cease,
Departing though by secret route
Confounding savage Herod.

Sweet child presented unto God
His mother cleansed yet without stain
The ancient man, by Spirit prod
To raise the babe, proclaims his reign
O’er Israel near, Gentile abroad.
Maternal soul pierced through with pain.
“To heaven, Lord, now send me.”

First martyrs made by king’s decree
As Ramah turns into their tomb.
The angel sends the Holy Three
To land of Pharaoh’s lotus bloom
So Joseph does to Joseph flee
Until the exodus resume.
“I called my son from Egypt.”

Concealed in Nazorean crypt
He grew in strength and wisdom sure
Til time was full and then he slipped
Into the Baptist’s waters pure
And once by John in Jordan dipped
He left behind his life obscure
To preach the coming kingdom.

He calls his princes lowborn from
Meek boats on Galilean shore.

They drop their nets when he says,
“Come,
Now follow me and fish for more
Auspicious catch than creature dumb.
Ensnare the treasure I adore,
Unloose the chains of Satan.”

Upon the mount he gave to man
The eight-fold blessings, true delight.
In spirit poor, in mourning wan
His sheep would find their comfort quite.
Yea, persecution was the plan
For those who loved with heart contrite,
Or ruled the flock so burdened.

Aged pontifex now does descend
Upon his knees with spirit crushed
Recalls the lambs he should defend
But rather from the field he rushed.
“I must my baneful sin amend,”
Says he in doleful tone and hushed.
The two onward continue.

They watch him nature’s laws subdue
The blind now see, the deaf now hear
Gnarled lame man moves his limbs anew
Dumb tongue sings out in phrases clear
And nothing can this feat outdo –
Talitha’s breath doth reappear.
All are fearful and amazed.

And then on Tabor he is raised.
With King, the Law and Prophet speak
Apparel, face adazzle, blazed
The Sons of Thunder fall down weak
While Peter mutters nonsense, dazed
He strengthens them for day turned
bleak.
“Behold my beloved, listen.”

Jerusalem entered again
Hailed son of David by the crowd
Who soon become condemning men
But now can only pay him laud
Hosanna in the heights, amen
They raise the palm and cry aloud
On ass and colt exalted.

On Passover he blessed the bread
Its substance changed to life undreamed
Foretold betrayal dark ahead
Bewildered friends whom he esteemed
Asked, Is it I, with shameful dread.
Iscariot’s treason unredeemed.
He departs. And it was night.

And Simon too will Satan smite
He laughs and sifts them all like wheat.

Despite a pledge to fend and fight
Proud Peter falls to vain conceit
The rooster mocks the errant knight
Reviles him in seeming defeat,
While Judas buys potter’s field.

The soldiers seize the king concealed.
Accused by priests the lamb is led
To feel the stripes by which we’re healed
Sharp crown of thorns upon his head.
A craven Pilate forced to yield
Barabbas loosed while Savior bled.
“Behold the man.” God the prey.

The road of sorrow is his way
A tree upon his shoulder laid
He falls onto the bloody clay
True image on the cloth is made
Old women weep at the display
Cyrenian gives stouthearted aid
He rises, the Skull in view.

In hands and feet the nails run through
He hangs down from the saving bough
Upon the hill between the two.
His grace the people disavow.
He thirsts and tastes the bitter brew.
In agony forsaken now.
Thus he gives up his spirit.

The temple veil in two is split
And land covered by darkened gloom
The corpus Christi is transmit
To Joseph’s virgin granite tomb
The body in clean linen fit
As boulder seals the holy room.
His mother starts her vigil.

Creation silent now and still
He rescues Adam from the grave
Our true Redeemer’s death doth kill
The bonds that made us Satan’s slave.
Dead temple now rebuilt will thrill
Good souls whom empty tomb did save.
The Lord is risen indeed!

To Magdalen did he concede
First glimpse of body glorified.
While John and Peter rush and speed
To see the boulder rolled aside.
But Thomas doubting won’t accede
Until he touches wounds and side.
My Lord God, to thee I bend.

His public life now at an end,
Eleven all on Olivet
Upon a cloud does he ascend.
Dumbstruck they gape and wonder, yet
Two angels chide them and extend
The promise they will not forget.
“He’ll return in manner same.”

Now twelve they gather in his name,
Their house is rocked by wind severe.
The spirit comes as tongues aflame
Alights on each, dispels their fear.
Thus strengthened they boldly proclaim
The Pantocrator’s gospel clear.
Alpha Omega rulest.

And Benedict strikes at his breast
As Celestine closes his tale.
The Church now born, they start their
quest,
Relive the triumph and travail,
To tend’s Christ’s body, glad, distressed.
His saints succor it, foes assail.
Full of grace and truth. Amen. ■

God Bless Cardinal Müller

By Christopher A. Ferrara

While Francis perplexes faithful Catholics and delights the world almost daily by saying and doing whatever occurs to him as a good idea, a surprising voice in defense of sound orthodoxy has emerged in the midst of the vast confusion this Pope is causing: Cardinal Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith.

In a book-length interview just published in Spain, Italy, and the United States, Müller has resoundingly reaffirmed his opposition to Cardinal Kasper's evil proposal to admit a supposedly small number of divorced and "remarried" Catholics to Holy Communion without any commitment to end their adulterous relations. Recall that this blatant attack on the indissolubility of marriage was part of Kasper's address to the "Extraordinary Consistory on the Family" back in February, and that Francis praised the address as "beautiful and profound." Recall also that Kasper, with no objection from Francis, is now being identified as "the Pope's theologian." Indeed, Francis made it a point to praise Kasper as "a talented theologian, a good theologian" on no less an occasion than his [first Angelus address](#) as Pope.

To read [the pertinent excerpts](#) of the Müller interview is to be reminded of a time when Rome spoke with absolute certitude about truth and error, right and wrong—meaning throughout her history until the disaster some still dare to call "the renewal of Vatican II" descended upon the Church like a plague of locusts.

With demagogic calls for a false "mercy" toward the divorced and "remarried" now dinning in our ears, one can only rejoice to read these truly "profound and beautiful" words of Müller's on what mercy really means:

A simple "adaptation" of the reality of marriage to the expectations of the world does not bear any fruit, but rather turns out to be counterproductive: the Church cannot respond to the challenges of the modern world with a pragmatic adaptation. In opposing an easy pragmatic adaptation, we are called to choose the prophetic audacity of martyrdom. With this we can bear witness to the Gospel of the holiness of marriage. A lukewarm prophet, through an adjustment to the spirit of the time, would be seeking his own salvation, not the salvation that only God can give.

And consider this ringing defense of Tradition against innovation, which could have been written by Marcel Lefebvre himself:

Not even an ecumenical council can change the doctrine of the



Church, because its founder, Jesus Christ, has entrusted the faithful custody of his teachings and his doctrine to the apostles and their successors. We have a well-developed and structured doctrine on marriage, based on the word of Jesus, *which must be offered in its integrity*. The absolute indissolubility of a valid marriage is not a mere doctrine, but rather a divine dogma that has been defined by the Church. In the face of the de facto rupture of a valid marriage, another civil "marriage" is not admissible.

Müller even appeared to take aim at Pope's Francis's [stupefying pronouncement](#) regarding Holy Matrimony in the context of his earlier praise for Kasper's presentation at the Consistory only days before: "when this love fails—because *many times it fails*—we have to feel the pain of the failure, [we must] accompany those people who have had this failure in their love. Do not condemn. Walk with them—and don't practice casuistry on their situation." Consider the following question and answer from the Müller interview:

Q: There is talk of the possibility of allowing spouses to "start life over again." It has also been said that love between Christian spouses can "die." Can a Christian really use this formula? Is it possible for the love between two persons united by the sacrament of marriage to die?

A: *These theories are radically mistaken*. One cannot declare a marriage to be extinct on the pretext that the love between the spouses is "dead." *The indissolubility of marriage does not depend on human sentiments, whether permanent or transitory*. This property of marriage is intended by God himself. The Lord is involved in marriage between man and woman, which is why the bond exists and has its origin in God. This is the difference.

Müller also demolished the phony patristic scholarship of Kasper's "beautiful and profound" attempt to subvert marriage and the Church herself:

A: In patristics as a whole one can certainly find different interpretations or adaptations to concrete life, nonetheless *there is no testimony of the Fathers oriented toward peacefully accepting a second marriage when the first spouse is still alive*.

Of course, in the Christian East a certain confusion took place between the civil legislation of the emperor and the laws of the Church, which produced a different practice that in certain cases amounted to the admission of divorce. *But under the leadership of the pope the Catholic Church over the centuries developed another tradition, incorporated into the current code of canon law and into the rest of ecclesiastical regulation, that is clearly contrary to any attempt to secularize marriage*. The same thing happened in various Christian communities in the East.

I have sometimes noticed how certain precise citations of the Fathers are isolated and taken out of context in order to support the possibility of divorce and remarriage. I do not believe that it is correct from the methodological point of view to isolate a text, take it out of context, turn it into an isolated citation, detach it from the overall picture of the tradition. The whole theological and magisterial tradition must be interpreted in the light of the Gospel, and in reference to marriage we find some absolutely clear words from Jesus himself. *I do not believe that it is possible to give an interpretation different from the one that has been presented by the tradition and magisterium of the Church without being unfaithful to the revealed Word*.

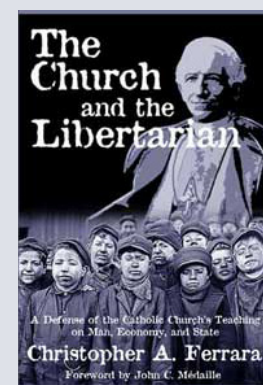
Coming as they do from a German cardinal who had a reputation for extreme theological liberalism, Cardinal Müller's courageous declarations remind us that we are not losing our minds, that "the Francis effect" is a mere devilish distraction from the unchanging truths of our religion, revealed to us by a God who can neither deceive nor be deceived, and that, when all is said and done, the Church is preserved from defection by the Holy Ghost in keeping with the promises of Christ. Not even an off-the-cuff papacy can make void those promises.

May God bless Cardinal Müller. And may the Pope be guided by his sound teaching, despite [reported efforts to limit Müller's participation](#) in the upcoming Extraordinary Synod on the Family—a completely unnecessary affair that, like the completely unnecessary Second Vatican Council, threatens to become the epicenter of a neo-Modernist earthquake. ■

The Church and the Libertarian

by Christopher Ferrara

Foreword by John Medaille



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Exodus

By Timothy J Cullen

*"We know where we're going.
We know where we're from.
We're leaving Babylon..."*
(Bob Marley)

Pope Francis I, the "Bishop of Rome" and Pontiff of the Roman Catholic Church has stated that "division in a Christian community, be it in a parish or in an association, is a grave sin because it is the work of the devil". He added that "the Church is holy because it is founded upon Jesus Christ... but at the same time, however, it is holy because it is made up of sinners, all of us, sinners, who experience every day their fragility and their distress"¹.

One wonders just exactly what the Holy Father means by this, but clarification is not long in coming: "Sins against unity are not only heresies or schisms, but rather the 'weeds' that most often sprout in our communities: envy, jealousy, antipathy. This is human, but not Christian."²

One wonders what prompts this at this time, but with this pope, one has begun to wonder what prompts nearly anything he says or does. This pope comes from a country that is on the verge of economic collapse due to politics grounded in precisely what he views as weeds sprouting in Christian communities: envy, jealousy, antipathy, also known as resentment, the politics of ochlocracy—mob rule—in which a near-illiterate "democratic" majority manipulated by a corrupt and soulless bureaucratic oligarchy trained in the methods of the totally anti-Christian Frankfurt School has succeeded in imposing upon a once-Catholic country a "progressive" agenda that has set the nation on a course toward economic ruin and a degree of division that calls to mind that of Spain in 1936. Nevertheless, one doubts that his most recent statement is an admonition to the secular government of the nation from which he comes.

Francis has his hand on the helm of the Barque of Peter and has as his pole star the Second Vatican Council, a false north if ever there was one. He speaks of divisions in Christianity and Catholicism—by which was once meant exclusively the latter—, reminding his listeners that "throughout history, Christians have been divided many times," reminding them that "We are divided now as well, and we have even made war among ourselves over theological divisions, but that is not Christian"³.

The pope also announced in his message to the Spanish-speaking faithful that an image of Nuestra Señora de Caridad de

Cobre, the Patroness of Cuba, would be placed in the Vatican Gardens, passing along his best regards to the bishops of Castro's island dictatorship who had traveled to Rome for the occasion, expressing his closeness with and blessings upon all the Cuban faithful,⁴ words that no doubt provided great solace to those living under a political system as repressive as can be found anywhere outside of North Korea but is infecting other once-Catholic countries like Venezuela and Argentina with its secular materialist social engineering nonsense aimed at the "great unwashed" whom the "progressive" (read neo-Trotskyite) bureaucratic elites dumb down with incessant indoctrination masquerading as public education and incessant media bombardment on state-controlled media outlets, extolling policies of "inclusion" that has as its purpose the reduction of societies to the lowest possible populist denominator, a program with which Francis seems strangely sympathetic.

It is ironic to provide as counterpoint a quote from Simon Bolivar, the populists supposed role model: "So long as our compatriots fail to acquire the political talents and virtues that distinguish our brothers to the north, I greatly fear that our entirely populist systems, far from being favorable to us, will come to be our ruination. We are dominated by the vices contracted during the rule of a nation such as the Spanish, in which stood out only ferocity, ambition, vengeance and envy..."⁵

Whatever may the contemporary talents and virtues or lack thereof in contemporary northern hemisphere politics, the populist opéra bouffe of politics in the south is farcical but far from funny, given the damage division is causing. Polarization is not confined to politics, however, as recent and not-so-recent events within the Church demonstrate. Consensus is failing and the very real danger of schism grows ever greater. The question, however, seems to this writer to be precisely which group—Traditionalists or Modernists—will be perceived by future generations as the genuine schismatics? This question gathers ever-greater weight as an ever-greater number question whether or not the Church as led by Francis is in fact the Church as she existed during nearly all of her history. Is an "exodus" forthcoming, be it at first by individuals and with time by ever-larger groups? The answer to the question appears to this writer to be one of greater and greater gravity.

The epigraph to this essay deliberately elided the final line of the verse of the song cited: "We're goin' to our Father's land". It would appear that some are going and some are not, assuming of course that the exact location of the metaphorical "Father's land" can be identified. The Church teaches that

outside her, there is no salvation, but one finds oneself asking just exactly where is "inside" and where is "outside" given that the Church has for fifty some years now ventured

into doctrinal territory that seems far from what was clearly demarcated for centuries. The Barque of Peter seems to have meandered into uncharted waters, the sort that were once marked on maps with the legend "*Hic Sunt Dragones*" ("Here be dragons") in bold letters. This writer is reminded of a slogan of China's "Great Cultural Revolution", a deviation from the Middle Kingdom's millennial traditions, a slogan that stated: "Charting a course depends upon the skill of the helmsman; making revolution depends upon the thought of Chairman Mao".

As any student of history knows, Mao's "revolution" went upon the rocks and the insane social engineering it promulgated has largely been left in the dust by those who survived its societal psychotic episode.

The Church as Mystical Body may be indefectible, but ample historical evidence exists to demonstrate that the human institution is most decidedly not, a consideration that contemporary Catholics should carefully consider. There have been anti-popes, bad popes, indifferent popes throughout the history of the Church and there is no logical reason to believe that that history has come to a close. The history of the Arian heresy is well known, and it is not a gross exaggeration to claim that the crisis faced by the contemporary faithful is of an order not so terribly grave, given that the Church of Rome is now barely recognizable as the Roman Catholic Church of a scant sixty years ago, as this writer presumes to bear living witness.

If one believes in eternal damnation (still a Roman Catholic dogma) and the



pains of Hell, then one will be concerned that the shepherd of today's flock is leading the lambs to the slaughter rather than guiding them on the strait way to salvation. One thinks of a part of the sixteenth century masterpiece "The Triumph of Death" by Pieter Bruegel the Elder (1525-1569) in which (See below, just beneath right-center) the doomed and damned are being herded into what appears to be a chapel or church but in fact is Hell's holding pen for the unwary and imprudent who have been led astray.

Another of Bruegel's paintings comes to mind with respect to the shepherd and his flock in this year of Our Lord 2014 (See Next Page): "The Blind Leading the Blind" ("And if the blind lead the blind, both fall into the pit"; Matt. 15:14).

Depictions of Hell in times gone by were quite graphic and quite violent, much like present-day film and television depictions of post-apocalyptic zombified societies in which children with gobbets of flesh dangling from their teeth are blasted into blood-misted, shredded pink slime by those unfortunate enough to still inhabit an earth tuned into a charnel house that God appears to have decided to leave to its own devices. God's Church appears to have chosen to leave such grim depictions of what awaits fallen souls to the secular materialist creators of horror in an imaginary here-and-now that brings Hell into the living room rather than postponing it until a Final Judgment that no longer need be left to the imagination in an era when the most perverse imaginings of

Continued Next Page



¹ <http://www.lanacion.com.ar/1722164-papa-francisco-la-division-en-una-comunidad-cristiana-es-un-pecado-gravisimo> (my translation).

² *Ibid.*, (my translation).

³ *Ibid.*, (my translation).

⁴ *Ibid.*, (my translation).

⁵ *Ibid.*, citing an 1815 quotation.



“The Blind Leading the Blind”

Continued...

humankind have become the stuff of home entertainment.

One who continues to choose to deny that “we live in Babylon” must have a very-high-magnification pair of rose colored glasses to look upon what surrounds us and declare—like Voltaire’s fictional Dr. Pangloss in the 1759 novel *Candide*—that “we live in the best of all possible worlds”; we don’t, a simple fact that the Roman Catholic Church preached loudly and clearly for nearly all of her history but now seems to have forgotten, assuming of course that one believes that the present “Church of Rome” is still the Roman Catholic Church, an assumption that one would prefer not to question but finds it difficult not to.

The decadence and degeneration that was born like a bacterial bad seed some fifty years ago has sprouted and flourished in old Christendom like some satanic soremouth infection⁶ upon the sheep of the once-carefully-tended flock of Catholic believers, yet the Church has stood idly by while the contagion worsens. One scandal after another has driven many of the sheep into the pen of heretical sects that save no souls while those who hold fast to the Faith have been declared persona non grata by those whose claim to be the true shepherds appears to be ever-more-spurious to those who hold fast to the Faith that was. One is therefore compelled to ask oneself precisely what is the position one must take in order to remain true to the tenets of the Faith while remaining within the embrace of Holy Mother Church, assuming one can identify her present-day embodiment while remaining true to said tenets of Faith; the question is one that is increasingly difficult to answer.

It is indeed difficult to question that we now live in a metaphorical Babylon with respect to the secular societies that make up old Christendom, the values and traditions of which can clearly be seen to have been largely discarded into the dustbin of history. What is particularly disturbing is that the institutional Church seems determined to do the same with what can and should be considered

⁶ <https://www.extension.purdue.edu/extmedia/AS/AS-595-commonDiseases.pdf>

authentic Catholicism as promulgated over the millennia. This dilemma has led an increasing number of the Faithful—religious and laity both—to withdraw from participation in the Novus Order Church, an exodus that the pope may decry but has made no apparent effort to address in a conciliatory fashion,

preferring instead to hint that the exodus is based more on rebellion than revulsion and thus presenting the traditional Faithful with a sort of Hobson’s Choice⁷ that points toward a growing exodus by default for those who believe what has proven to be a futile and harmful “modernization” of a Church that needed none if she were to remain faithful to her founding principles.

It may be a daring presumption on the part of a layman to claim that the “modernization” had less to do with a theologically considered interpretation of the magisterium and more to do with an attempt to placate hostile secular materialist opinion and stave off a gradual defection of cradle Catholics seduced by scientism and a growing desire to abandon her stricter disciplines, but such an assumption is not without evidence to support it. The, too, there are

⁷ http://en.wikipedia.org/wiki/Hobson%27s_choice

those who believe the “modernization” was a planned subversion meant to ultimately destroy the Church as a viable human institution representing not just Faith but morality, ethics and common decency capable of fending off an implacable assault by her secular materialist enemies, those who would plunge the world into chaos to achieve satanic ends.

“Babylon” has become the global village and those within the confines of Vatican City apparently unaware that there is a Trojan Horse advancing toward the Plaza of St. Peter, never mind calling for a crusade to halt the encroachment. Where, then, for those who wish to leave Babylon is “our Father’s land” to be found? What possible “destination” exists for those who suspect that the time for an exodus is at hand?

Would that one had the answers. ■

Lives of the Saints...

Blessed Louis IV, Landgrave of Thuringia

(Husband of St. Elisabeth of Hungary)

Ludwig IV or Louis IV (28 October 1200– 11 September 1227) was the Landgrave of Thuringia from 1217 to 1227.

Ludwig was born in Creuzburg to Hermann I, Landgrave of Thuringia, and Duchess Sophia, daughter of Otto of Wittelsbach, Duke of Bavaria. Upon his father’s death in 1216, Ludwig ascended the Thuringian throne at the age of sixteen. On the Feast of St. Kilian in 1218 at age eighteen, he was armed as a knight in the Church of St. George in Eisenach.

At Wartburg Castle in 1220 at age twenty, Ludwig married 14-year-old Elisabeth of Hungary, with whom he had three children: Hermann II, Landgrave of Thuringia, Sophie of Thuringia, and Gertrud, later abbess at Altenberg. He set up court in Eisenach.

In 1226, Ludwig was called to the Diet in Cremona, where he promised Frederick II, Holy Roman Emperor, to take up the cross and accompany him to the Holy Land.

He embarked for the Sixth Crusade in 1227, partly inspired also by the tales of his uncle, who had been to the Levant with the Holy Roman Emperor. Fellow-travelers were five counts, Louis von Wartburg, Gunther von Kefernberg, Meinrad von Malberg, Heinrich von Stolberg, and Burkhard von Brandenburg; Ludwig left his pregnant wife behind, who had a premonition that they would never meet again.

In August 1227 Ludwig traversed the mountains between Thuringia and Upper Franconia, through Swabia and Bavaria, crossing the Tyrolean Alps. He fell ill



of a fever after reaching Brindisi and Otranto. He received Extreme Unction from the Patriarch of Jerusalem and the Bishop of Santa Croce. He died in Otranto, Italy in 1227. A few days after his death, his daughter Gertrud was born. Ludwig’s remains were buried in Reinhardsbrunn in 1228.

Ludwig’s wife Elisabeth died young only a few years later, at the age of 24, after spending the remainder of her life dedicated to a life of penance and serving the poor. She was officially proclaimed a saint only four years after her death. While Ludwig was never formally canonized, he became known among the German people as Ludwig the saint (German: Ludwig der Heilige). He is known elsewhere as Blessed Louis of Thuringia. ■

Not content with receiving daily numbers of poor in her palace, and relieving all in distress, St. Elisabeth of Hungary built several hospitals, where she served the sick, dressing the most repulsive sores with her own hands. Once as she was carrying in the folds of her mantle some provisions for the poor, she met her husband returning from the chase. Astonished to see her bending under the weight of her burden he opened the mantle which she kept pressed against her, and found in it nothing but beautiful red and white roses, although it was not the season for flowers. Bidding her pursue her way, he took one of the marvellous roses, and kept it all his life.

29 Years in Laogai: The Father Koo Story

By Theresa Marie Moreau

(Continued from Last Issue)

In the cramped and stench-filled cattle car, Matthew leaned against his only worldly possessions in a filthy bundle. Countless hours crept by. Days, indistinguishable from nights. Finally, the train rolled to a stop before entering He Kou Station, the last depot on the yet-to-be-completed rail line, in the western province of Chinghai (old form of Qinghai, pronounced CHING-hi).

From the train, prisoners boarded waiting transportation trucks that hauled Matthew and the others to Wangshike Prison Farm. Circumstances, brutal and barbaric. His cell, a roughly hewn cave. His bed, the bare earth. His toilet, a hole in the field.

As the muddy spring of 1958 washed away into the summer fields, Mao launched the Great Leap Forward, his fantasy campaign to transform China from the impoverished agricultural land of peasants into a golden industrialized nation of workers. Forced to take part in the movement's steel production, peasants and prisoners were pulled from the fields and compelled into the steelmaking process.

Transferred from Wangshike to Machine Tool Works Prison Factory, in Hsi-Ning (old form of Xining, pronounced SHE-ning), the capital city of Chinghai, Matthew joined in the Great Leap Forward.

Four days after his arrival to the prison-labor factory, he was sent by his group leader to the tool department to retrieve a piece of equipment needed for the job. On his way there, the lights dimmed, then blacked out, plunging the factory into darkness. Because of the nation's primitive utilities, power failures were not uncommon.

Unfamiliar with the layout of the prison, he remained standing in place. Minutes passed, and when he had failed to return immediately, the group leader reported him missing. When the lights flickered back on, shining upon the prison again, Matthew retrieved the needed tool, then rushed back to his group, happy to have accomplished his task.

One of the cadres approached him.

"Why do you want to flee from the prison?" the cadre demanded.

Matthew was stunned at the accusation.



Not waiting for an answer, the cadre led him to a remote and isolated area, dotted with several small, cement structures that looked like traditional, Chinese, single-person tombs, giving the appearance of a small graveyard. He stopped abruptly at one of the tombs.

"Inside," he ordered.

No bigger than a doghouse, with the door no higher than his knees, Matthew bent down to the ground and crawled inside the blackened box. His hands brushed atop a bed of straw that covered the floor. When he sat up, his head bumped against the top. The walls were so close together that he could only stretch out one arm at a time.

For eight days, he remained in the dark cement tomb. Twice a day, the small wooden door suddenly opened, and a spoonful of slop and two small pieces of bread were shoved through the hole. Then just as quickly, the small door slammed shut.

On the ninth day, the cadre opened the door and ordered Matthew out. On his knees, he crawled through the opening. With difficulty, he stood, nearly falling. In the dark for so long, he was unable to open his eyes.

To return to the rock piles was almost a relief. With a ball-peen hammer, he labored 16-hour days, breaking fist-sized rocks into thumb-sized rocks, all to be used for smelting.

An older man hammering away at another pile of rocks caught his attention. Keeping his head down, he looked at the old man and recognized the former rector of his seminary, Father Chung-Liang (old form of Zhongliang) "Joseph" Fan (1918-2014, Society of Jesus).

The two had been arrested the

same night, September 8, 1955.

Because the regime relied on interrogation tactics that pitted friend against friend, it was not safe to acknowledge friendships. So the two Catholics never fully communicated to each other. But, occasionally and with few words, Matthew helped the old priest wash his threadbare clothing at the prison's water pipe, on their one day off every two weeks.

Then one morning, in the cold winter of March 1959, a guard ordered, "Gather your belongings."

With his arms wrapped around his few possessions, Matthew climbed into the back of one of the trucks in a long caravan that groaned up and around the mountain roads. Gazing from his seat, he noticed the gentle slope of the hills rising on one side. But on the other side, only inches from the truck's tires, steep cliffs dropped into chasms below. Terrified, he clung to his seat and prayed to Mary.

When the line of trucks reached Xinzhe Prison Farm, atop the Tibetan Plateau, in each direction of the compass he looked, he saw nothing but waves of grass bending in the breeze. Not a tree in the horizon.

For prisoners, tents were temporarily erected for dormitories. Labor began immediately. From morning to night, Matthew stabbed the earth with his shovel, piercing the virgin fields.

Dig one, step one. Dig the earth, make it soft, then step forward. *Dig one, step one.*

After turning the soil, the prisoners planted seeds, one by

one, row by row, field by field, impregnating the earth with chingker, a highland barley suited for the short growing season on the plateau. But food had yet to be harvested.

With paltry servings spooned out each meal, prisoners never received enough food to calm the emptiness that gnawed at their stomachs. Then after the dismal autumnal harvest of 1959, only one year into Mao's Second Five-Year Plan, portions shrank even more. Limited to starvation rations, Matthew began losing weight and strength. One meal, he looked into his bowl: only 16 green beans.

Mao's great fiasco, the Great Leap Forward, had disintegrated into the Great Chinese Famine, already affecting other parts of China.

With too many mouths and too little food, Xinzhe Prison Farm had to shed some of its prisoners. In May 1960, one of those ordered to pack up, Matthew, again, rolled up his rags and his mug into his quilt, which he placed into a wooden wagon pulled by a horse. He fell into formation, and the straggly line of starving, filthy prisoners trudged up the long slope from Xinzhe to Wayuxiangka Prison Farm. Without trees on the plateau, everything in the prison had been made from mud. Rough bricks from dried clay formed their dormitories, their small rooms and even their communal beds, which were covered with straw.

During the following chingker sowing and growing seasons, Matthew continued the backbreaking fieldwork, with minimal rations. By mid-summer, his body began to collapse. At 5 feet, 9 inches tall, his usual adult weight hovered at 140 pounds. But with less food and the same amount of work, his weight plummeted to 81 pounds.

One afternoon back from the field, he sat down but couldn't stand back up. Unable to lift his legs and without any help from others, he dragged himself on the ground all the way to the prison doctor's clinic. With needle in hand, the doctor prepared to give Matthew an injection, but stopped, unable to, for he was only a living skeleton of flesh loosely stretched over bones.

Unable to stand, he was removed

Continued Next Page

Continued...

from fieldwork and relocated to the Convalescence Team. In the morning, he crawled to the enclosure wall, against which he leaned and watched the sun rise. In the evening, he watched the sun set, then crawled back to his dormitory.

Between the risings and the settings, he watched a morbid procession. A steady stream of ambulatory prisoners carried the corpses of fellow prisoners, famine victims, wrapped only in their bed quilts, which became their burial shrouds for their eternal rest.

In his dormitory, Matthew wakened during the night, haunted by the starving wolves, howling to one another atop the plateau, as they unearthed and devoured corpses interred in the shallow mass graves.

The wolves would never eat my body, because there is nothing to eat, he thought.

After a year of recovery, Matthew was finally able to perform light labor, and he reported to Cadre Chang.

“You are a waste,” Cadre Chang said, disgusted with Matthew for failing to perform hard labor in the fields.

Assigned to the gristmill, Matthew gripped and pushed a wooden bar in front of him as he walked in circles around the millstones, 12 hours a day, along with three other men, propelling the top runner stone to slide over the stationary bed stone. A fifth prisoner stood on top and poured a steady stream of whole chingker into the hopper, from which the grain flowed between the stones to be ground into barley flour for their main food: momo, a Tibetan dietary staple.

Over the next year, Matthew worked at the millstones, until his strength returned. Then he resumed the long days of heavy labor in the fields, turning sod, planting seeds, watering plants, harvesting grain, cutting stalks, clearing fields, fertilizing earth.

But at Wayuxiangka, the famine continued to claim lives until after the harvest of some potatoes in the summer of 1963.

Nationwide, an incalculable number of Chinese had died as a result of the Party’s failed campaign to rapidly industrialize China. Death estimates have

ranged from a minimum of 15 million to more than 45 million. Directly blamed on Mao’s Great Leap Forward, which focused on the increased mass production of steel, food-producing peasants nationwide were removed from farm work and placed in steel-making capacities, leaving crops to rot in the fields.

But Matthew, somehow, survived and continued to labor in the fields until one afternoon. It was September 7, 1965.

“Pack your belongings,” his group leader told him.

Back in the dormitory, Matthew stood at the wall-to-wall kang bed that he shared with the other prisoners. He gathered up his patched clothing, his mug, his few other small items and wrapped everything in his quilt, which he tied up with his closely guarded and highly valued piece of rope.

“Koo will get out of prison!” his teammates cheered.

Into a two-wheeled cart he placed his bundle, happy that his 10-year sentence was about to end and that he would have a future outside prison. As his teammates looked on, Matthew walked away, pushing the cart, headed for the New Life Team, temporary quarters for those transitioning from the life of a prisoner to that of a post-prisoner. Matthew never looked back at Wayuxiangka Prison Farm.

To prepare the prisoners for their future, the cadres in charge of the New Life Team arranged for Matthew and the other men to undergo daily brainwashing in small-group sessions. Primarily, the men studied the government’s current policy, the Socialist Education Movement (1963-65), also known as the Four Cleanups Movement, to clean reactionary elements from politics, economy, organization and ideology.

After a few days, Matthew was ordered to attend intense, one-on-one meetings with Cadre Chan, from the Big Team Headquarters, where Wayuxiangka’s top cadres had their offices. Authorities needed to know Matthew’s political ideological thinking, so for 18 days straight, Cadre Chan probed into his thoughts.

“Are you Chinese?” Cadre Chan asked.

“Yes, of course,” Matthew answered. “Chinese must obey Chinese law.”

“Yes, of course.”

“Chinese law says that the Legion of Mary is a counter-revolutionary organization.”

“The Legion of Mary is a religious organization.”

“Why do you reject the government? Because you were fooled by the bishop and the priests? You are a fool. You follow them. You never listen to the People’s Government. If you love China, you must love Communism. The bishops and priests caused you to suffer. The government wants to save you. Come to the government, and you will be a free man. The government came to save you.”

They came to save me, but they punish me, Matthew thought.

As the end neared for the month-long brainwashing session, Cadre Chan ordered Matthew to write his “confession,” in which he would admit his counterrevolutionary “crimes”

against the State.

Alone, Matthew prayed. He sobbed. He prayed some more. Conflict tore at his heart. If he did not write his confession, he would not pass through the gate, he would not pass from prison to freedom.

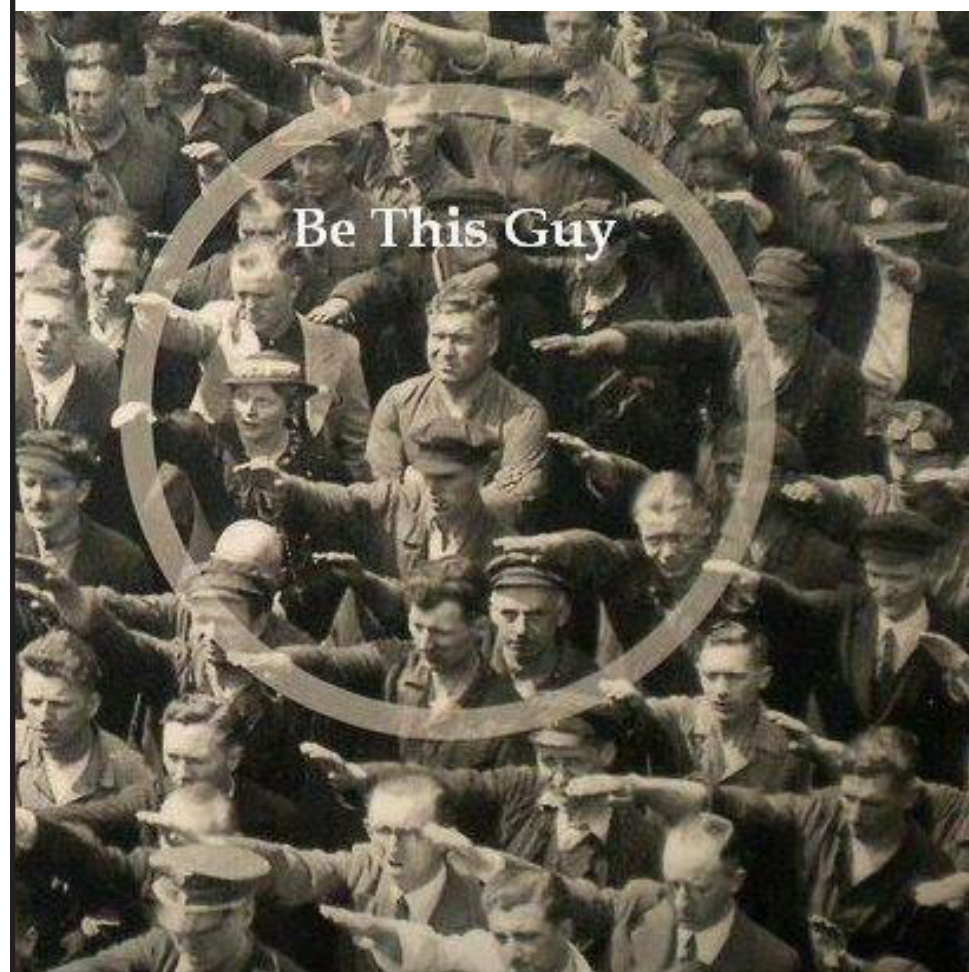
The following morning, with sorrow and trepidation, he sat and stared at the paper. He picked up the pen. He began to write.

With the focus on semantics, he phrased everything very carefully, making certain that he never renounced his faith or his allegiance to the Pope. His narration simply described how he had been influenced by Western culture and how the People’s Government viewed the Legion of Mary as counterrevolutionary.

Matthew passed the gate.

To Be Continued...

When it comes to the Neo-Catholic Regime of Novelty...



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Who is a Member of the Church?

by John F. Salza, J.D.

Part I

On June 25, 2014, Pope Francis spoke to his last general audience before the July break concerning Christ and the Church. In his talk, the Pope warned against those who “think they can have a personal, direct, immediate relationship with Jesus Christ outside of the communion and the mediation of the Church... Our Christian identity is belonging! We are Christians because we belong to the Church. It is like a surname. If the name is ‘I am a Christian,’ the surname is ‘I belong to the Church.’”¹

Because Catholics have been so embarrassed and bewildered by the many heterodox statements of this Pope, it is understandable how some could actually be pleased with these recent comments. Sad, but true. Nevertheless, the Pope’s comments about who belongs to the Church are in dire need of clarification, especially because the Pope does not once mention “baptism” or the “Catholic Church” in his speech. Does the Pope mean that all who profess Christianity are, somehow, members of the Church? What Church? And what does it mean to “belong to the Church”? The Pope’s statements present an opportunity to clarify what all Catholics should know, but what many (even some traditional

¹ www.asianews.it, June 25, 2014.

Catholics) do not know.

In order to be a member of the Roman Catholic Church – outside of which there is no salvation – one must be baptized into that visible communion of men in which all (1) profess the same divine faith, (2) share the same seven sacraments, and (3) are subject to the Roman Pontiff. These are the external bonds of unity of the true Church of Christ, which is necessarily visible, and whose members are known. Hence, only those who are united to the Church through these three visible, external bonds of unity belong to the true Church (just as Noah and his family could be saved only within the visible confines of the ark, a type of the Church). The doctrine of the visibility of the Catholic Church is in contradistinction to the heretical beliefs that the Church is only invisible, or is composed of two *ecclesiae* (visible and invisible, like the body and the soul), or that a man can be an invisible member of the visible Catholic Church.

In his treatise *De ecclesia militante*, St. Robert Bellarmine explains how membership in the true Church is defined by her visible and external bonds of unity. He says: “From this definition it is easy to infer which men belong to the Church and which do not belong to it. There are three parts of this definition: the profession of the true faith, the communion of the sacraments, and the subjection to the

Roman Pontiff, the legitimate pastor.”² In describing membership in the Church, Pope Pius XII affirms the doctrine of Bellarmine: “Actually only those are to be numbered among the members of the Church who have received the laver of regeneration and profess the true faith.”³ Thus, those who “belong” to the true Church, in addition to their communion with the sacraments and the Pope, profess “the true faith.”

What does it mean to profess “the true faith”? As we learned in our traditional Catechism, faith is the assent of the intellect and will to the truths of the Catholic Faith, revealed by God through Scripture and Tradition, as taught by the Catholic Church. Thus, in order for a person to have divine or supernatural faith and thus belong to the true Church, he must believe in all the teachings of the Catholic Church, which is the infallible rule of faith. St. Paul says “Faith then cometh by hearing” (Rom 10:17), and Christ tells us to “hear the church” (Mt 18:17). St. Thomas Aquinas explains:

“Now the formal object of faith is the First Truth, as manifested in Holy Writ and the teaching of the Church, which proceeds from the First Truth. Consequently, whoever does not adhere, as to an infallible and Divine rule, to the teaching of the Church, which proceeds from the First Truth

² *De ecclesia militante*, c.2.

³ *Mystici Corporis*, No. 22, June 29, 1943.

manifested in Holy Writ, has not the habit of faith, but holds that which is of faith otherwise than by faith.”⁴

This means that heretics – whether formal or material – are not members of the true Church because they do not adhere to the Church as “the infallible and Divine rule” of faith. Let me say that again: All heretics, even material and occult heretics, are outside the Church and in a state of damnation because they do not have divine faith.⁵ Hence, Protestants, no matter how sincere they are, can never be members of the true Church, even “invisibly.”⁶ Rather than submitting their will to the infallible rule of the Church, they adhere to their own will and opinions. St. Thomas says:

“Now it is manifest that he who adheres to the teaching of the Church, as to an infallible rule, assents to whatever the Church teaches; otherwise, if, of the things taught by the Church, he holds what he chooses to hold, and rejects what he chooses to reject, he no longer adheres to the teachings of the Church as to an infallible rule, but to his own will.”⁷

In other words, the Catholic believes the truths revealed by God because the Catholic Church teaches them. The Catholic submits his will to the infallible rule of the Church. He obeys Christ and “hears the Church.” The Protestant, on the other hand, believes in truths revealed by God because he chooses to believe them, and not because the Catholic Church teaches them. The Protestant does not submit his will to Christ or the Church, but exercises his own private judgment. There is an infinite difference between the two. The Catholic believes as a matter of faith. The Protestant believes as a matter of opinion and, as St. Thomas says, “has no faith whatever.”

In our next installment, we will examine the difference between heresy and ignorance, and how a Protestant who was validly baptized as an infant but raised in heresy severs himself from the Church by either a positive act of heresy or a negative act of failing to elicit divine faith through neglect.

To Be Continued Next Issue

⁴ *Summa Theologica (ST)*, II-II, Q 5, Art 3. If a Catholic denies or doubts even a single dogma of the Faith, he is no longer Catholic and thus outside the Church. See, for example, Pope Leo XIII, *Satis Cognitum*, No. 9, June 29, 1896.

⁵ This author disagrees with those theologians who maintain that occult heretics remain members of the visible Body of the Church, because their external profession of faith does not correspond to the reality of their true belief (a doubt or denial of Church dogma) and thus is a lie. Just as the internal assent to the true faith can join one to both the Body and “soul” of the Church through desire (*in voto*), the lack of such divine faith, correspondingly, precludes both his external and internal bond of unity with the Church, notwithstanding his public lie to the contrary. Pope Leo XIII affirms that “the connection and union of both elements [Body and “soul”] is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature.” *Satis Cognitum*, No. 3, June 29, 1896. More on this issue in our later installments.

⁶ In fact, the only “connection” Protestants have to the true Church is being anathematized, accursed, and cut off from her.

⁷ *Ibid.* As we will see in the next installment, this means a Catholic cannot be a material heretic, even if he holds a materially heretical belief through ignorance, because he has divine faith by submitting his will to the infallible rule of the Church. Because he knows the Church teaches infallibly, any conscious dissent (denial or doubt) from her teachings on faith or morals renders him a formal heretic. Otherwise, his materially heretical belief simply makes him an ignorant Catholic. Thus, while Protestants can be either formal or material heretics, Catholics can only be formal heretics.

This week at Fetzen Fliegen--The Remnant's Blog...

Are you kidding me?

By Chris Ferrara

No, this is not an Onion parody of the post-Vatican II “Church of dialogue,” whose absurdities are almost incapable of parodic enlargement. This is an actual news story: Pope Francis is arranging a “soccer match for peace” in the Middle East.

Fox News *Latino* reports [the ridiculous news](#): “Combining his love of world peace with his love of soccer, Pope Francis plans to host a celebrity soccer match this September to promote a diplomatic resolution to the ongoing crisis in the Gaza Strip.” The exhibition match will be held in Rome’s Olympic Stadium, the same venue where babbling “charismatics” “prayed over the Pope” as he humbly knelt before them (although [he will not humbly genuflect](#) before the God he himself has just made present on the altar during Mass, even though his Master of Ceremonies and all the altar servers do so).

The match will feature F.C. Barcelona’s Lionel Messi “and the legendary – and contentious – Diego Maradona...” The Pope “*personally called his two fellow countrymen to invite them to the event ‘to play for the peace between Israel and Palestine.’*” So, Francis is even helping to

put together the teams in a sort of papal turn at Fantasy Soccer.

With the world exploding in violence and Christians being imprisoned and butchered in Iraq by Muslim fanatics—whose existence the Pope refuses to mention—Francis offers the world another publicity stunt, probably with the assistance of his “PR wizard,” Greg Burke.

After the “prayer for peace” publicity stunt in the Vatican gardens, war immediately erupted in the Middle East. What will happen after the “soccer match for peace”? The Italian traditionalist Alessandro Gnocchi offers [an appropriately bitter ironic comment](#) on this latest nonsense (translation mine):

[T]he new super-religion does not spare anything or anyone. I had no more doubts about the state of the Catholic Church, but I never imagined that they would have launched a program for the destruction of football, one of the few serious activities left in our world.

But Pope Bergoglio has arrived even there. And not by chance. The new super-religion of which he is the standard-bearer does not have a ritual.... [H]ence the stroke of genius to use football, with its rules, language and universal gestures. One could not find a more effective vehicle....

On the road of the auto-demolition of the Church, this match will be worth more



than all the interreligious encounters and ecumenical chatter. It is a tactic that has always worked, especially when one is instrumentalizing the concept and the desire for peace.

What can one say? In the midst of this new intensification of the post-conciliar crisis in the Church we are witnessing her humiliation by something entirely new, even in the midst of a sea of ruinous novelties: the heresy of banality.

The “Church of dialogue” is in the process of rendering itself utterly irrelevant in the world—and this without a single change in the true Church’s official doctrine. Never has the Catholic Church witnessed such a mystery of iniquity, before which even the Arian heresy that once threatened to destroy her pales in comparison.

Remnants of the Past....

From the “People of God”, Libera Nos, Domine!

“Any attempt to make the ‘Church learning’ (*discens*) and the ‘Church teaching’ (*docens*) collaborate in such a way that it only remains for the Church *docens* to sanction the opinions of the Church *discens* is categorically reprobated and condemned.” ...Pope St. Pius X

Introduction by Michael J. Matt

Near the end of his pontificate Pope John Paul II famously decried the massive “silent apostasy on the part of people who live as if God does not exist.” It was one of the late Pontiff’s more prescient observations, coupled as it was with poignant warnings against what he called “widespread and growing religious agnosticism” and the “profound moral and legal relativism” of the “culture of death”. But apostasy does not exist in a vacuum. People, not things, are apostates. More specifically, *Catholics* are apostates for only they can renounce the Catholic Faith. Only they can abandon the Catholic religion and thus become, by definition, apostates. John Paul was thus lamenting the horrific reality that millions of Catholics have become apostates.

Ironically, it is those same ubiquitous apostates that the Vatican now reverentially refers to as the “People of God” to whom the Church must listen carefully if she is ever to convey the “Gospel message” in a “meaningful way”. Personally, I’ve grown weary of the “People of God” posing as Catholics and thus perverting the very meaning of the word. I long for the day when Mother Church will tell the “People of God” to either grow up or go the hell, presumably still the ultimate destination for apostates.

Perhaps then the Church could get back to doing what Christ founded her to do: Inform the peoples of the world what we must do to save our immortal souls, convert all nations, baptizing them in the name of the Holy Trinity. But, alas, this is evidently too much to expect from a “progressive” Catholic Church.

For “progressives” the “People of God”, not God Himself, have the answers. The “People of God” are coddled, praised and asked for input via Vatican surveys so that they might inform the witless Catholic Church what she must do in order to become relevant to the apostates. (Is there anything left in this brave new world of ours that is NOT demonically inverted, reversed and upside-down?)

The “People of God”, not unlike the “American People” where U.S. politicians are concerned, provide ground cover for Vatican politicians to do whatever they want. After all, the ‘People of God’ have spoken and the post-conciliar



Vatican seems hell-bent on a democratic makeover for the Catholic Church.

So now we’re all bracing for the Synod on the Family next month, cringing as the Vatican solemnly informs us that under Pope Francis’ guidance, a survey of the “People of God” has aided in finding “new ways” for the Church to address the “pastoral challenges” of the day—like what to do with all those pesky divorced and remarried “People of God” who demand to live in adultery but also want to commit a little sacrilege come Sunday morning. As Chris Ferrara observed recently on Remnant TV, “addressing pastoral challenges” is Modernist doublespeak for: “How can we get around doctrine?”

In any case, the whole pre-Synod “survey” of the “People of God” is like something straight out of the funny papers. Even the preparatory document itself, *Instrumentum Laboris*, admits that the survey reveals that the “People of God” have essentially departed from the Church of God, rejecting the moral authority of the Church, not even bothering with Vatican II anymore (Vatican what?), and in general telling the Church exactly where she can go.

And whose fault is that? Well, surely not the guys currently conducting the stupid survey. After all, they’re addressing the crisis at hand; they’re even attempting to estimate the extent of the devastation their own failed policies caused in the first place. So, obviously, they’re part of the solution. What’s needed, even more obviously, is “even more of the same,” and the Vatican is preparing to bring it on.

We need still more Vatican III!

You were under the impression that VVII Day (Victory of Vatican II) had already been declared some five decades ago. Right? You thought we were already living in the “new springtime” of Vatican II. Correct? Well, apparently not. According to *Instrumentum Laboris*, the “People of God” never actually got that memo, and so what’s needed now is even more of the same ecclesiastical Silly Putty on which the “People of God” have

been gagging for the past half century-- thus the “silent” apostasy.

Abundantly obvious to everyone except the ageing ecclesiastical hippies currently running the Vatican, the “People of God” have been put into a spiritual coma, with the vast majority now incapable of assenting to the Church’s most basic moral teachings, much less her hard doctrine. But, never fear—the Vatican has a plan. It’s time for a survey. *We exterminated their faith, bulldozed their churches, wrecked their families and even sodomized lots of their kids. The least we can do is ask them how we can do more.*

We’re from the Vatican and we’re here to help!

Instrumentum Laboris (or is it *Laborious*) is chock full of references to “the responses” from the “People of God” that Pope Francis and his team are threatening to address next month at the Synod on the Family:

“Some responses note the importance of identifying elements from local cultures which can be of assistance in understanding Gospel values...”

“A vast majority of responses highlight the growing conflict between the values on marriage and the family as proposed by the Church and the globally diversified social and cultural situations.”

“The responses are also in agreement on the underlying reasons for the difficulty in accepting Church teaching, namely, the pervasive and invasive new technologies; the influence of the mass media...”

“Many responses voiced a need to find new ways to communicate the Church’s teachings on marriage and family, which depends greatly on the vitality of the particular Church, its traditions and the

effective resources at its disposal.”

“Above all, some recognize the need of forming pastoral workers to communicate the Christian message in a culturally appropriate manner.”

Blah, blah, blah! God help us. Here’s a thought: The Vatican could simply re-issue the old Syllabuses both by Pius IX and St. Pius X, and then proclaim to the “People of God” that anyone refusing to abide by these is no longer Catholic and thus faces everlasting damnation. Period. Have a nice day!

My father was asking for this in the pages of *The Remnant* forty years ago, and we’re still asking for it today. That is the point of our [Stop the Synod petition](#), in fact, which, humanly speaking, is obviously a hopeless proposition. As we see it, however, someone, somewhere must make public provocations like this if for no other reason than to set the historical record straight—that not every Catholic in the post-Vatican II era was a card carrying member of the Silent Apostasy.

By the way, Pope St. Pius X agrees that any attempt to make the “Church learning” (*discens*) and the “Church teaching” (*docens*) “collaborate in such a way that it only remains for the Church *docens* to sanction the opinions of the Church *discens*” “is likewise categorically reprobated and condemned. My father pointed this out back in 1972. Nobody was listening then and nobody is listening now, but that doesn’t change the truth of the matter, nor does it mitigate the sheer insanity of the new orientation of the Catholic Church in the modern world.

From more “meaningful ways” to address the “pastoral challenges” effecting the “People of God”, *libera nos Domine!*
MJM

On This and That

By Walter L. Matt, RIP

Reprinted from *The Remnant*, July 15, 1972

Taking measured and consistent issue with modern-day “ecumenists”, inter-faith “equalizers” and “democratizers” generally, is, in my opinion, the duty of all Catholics concerned with the preservation of the Faith as we have always known it and practiced it.

The “*ecclesia docens*” (or official TEACHING CHURCH) on the one hand, and the “*ecclesia discens*” (or ordinary body of the Faithful who are obliged to accept and submit to the infallible teaching of the Magisterium), is a point which is being increasingly ignored or brushed aside as no longer relevant or even valid for the supposedly “more matured” “People of God” in this mad

era of the “evolution of dogma” and the canceling out of sacred Tradition.

For the Modernists and assorted “progressivists” in our midst, what matters now is that the “people of God” – i.e., both the teaching Church as well as the rank-and-file Faithful – should be amalgamated, so to speak, into “a kind of common mind”, as Pius X so aptly expressed it, to which “the ecclesiastical magisterium must be subordinate – and therefore take democratic forms.” (*Encyc.*, *Pascendi*, Pius X Sept. 8, 1907)

This, in fact, is what we have come to, as Pius X feared we might. With the ongoing trend towards “democratization” and “equalization” within the Church of Jesus Christ, the Authority not only of Peter

Continued Next Page

On This and That

Continued from Page 23

but of Christ Himself has been drastically reduced, if not dethroned. And yet, the self-same destructive revolt and upheaval, chiefly unleashed by “theologians” and other supposedly responsible leaders within the Church itself, not only continues unabated, but is all too universally encouraged and allowed to continue even today!

How can this be, the people wonder. Why do so many of our Bishops remain silent in the face of such dread betrayal, in the face of spiraling efforts to reconcile the Church and her most precious traditions and teachings with the world, the flesh, and the devil?

The truth is, as Fr. Battista Mondin warned in the *L'Osservatore della Domenica* only a few weeks ago, that the Church in America is destined for extinction in the very near future if the present liberalist-modernist trend continues. In his words, it will be “torn apart from top to bottom by a tremendous earthquake” of desertion and disaffection unless the “people of God” wake up.

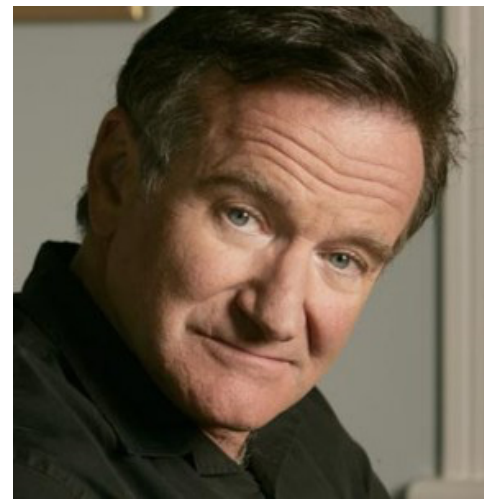
The truth is, as was emphatically proclaimed by Pope St. Pius X on July 3, 1907, that any attempt to reconcile the Church with so-called modern “science” and “civilization” by “transforming it into a non-dogmatic Christianity” or “a broad and liberal Protestantism”, is categorically reprobated and condemned. The truth is, moreover, that any attempt to make the “Church learning” (*discens*) and the “Church teaching” (*docens*) “collaborate in such a way that it only remains for the Church *docens* to sanction the opinions of the Church *discens*” “is likewise categorically reprobated and condemned. (See *Syllabus Condemning the Errors of the Modernists*,” Pius X, July 3, 1907)

And yet, the self-same attempts to “democratize” the Church continue today as before, as does the kindred endeavors (in Pius X’s words) to transform the Church into a non-dogmatic Christianity or “a broad and liberal Protestantism.”

In the circumstances, it appears to me that Fr. Paul Crane is quite right when he declares: “What false charity is this that allows these wretched little men and women first to wreck from within, as a prelude to stalking arrogantly and the final snubbing out of the priesthood or religious life, or, indeed, the Church itself? Why are they left around so long, unrebuked, to infect the Faithful with their errors?”

Fr. Crane pleads for Pope and bishops to guard the faith and condemn error fearlessly, rebuking those guilty of it, and, if necessary, excommunicating them, putting them outside the body of the Faithful so that they should no longer continue to scandalize and infect the members with their heresy and double-talk.

I second his earnest plea. And if it be true, as Cardinal Wright recently put it, that a new “Syllabus of Errors” would be impractical, inasmuch as this might require a veritable “Encyclopedia Britannica,” I’m all for the Holy See simply re-issuing the old Syllabuses both by Pius IX and St. Pius X, and then proclaiming to the Faithful that anyone refusing to abide by these and honoring these is out and is no longer to be regarded as a faithful Catholic. Period! ■



By Michael J. Matt

As the whole world now knows, Robin Williams is dead. The comic actor allegedly took his own life after years of suffering from substance abuse and depression. The Vatican newspaper, *L'Osservatore Romano*, published a brief Aug. 12 article on the death of Robin Williams, calling the comedian/actor an “unforgettable clown with a heart of gold.” (I assume that was intended as a compliment)

I’ve never been a fan of the late Robin Williams. If I wanted Jonathan Winters I’d watch Jonathan Winters. That is not his fault, of course—I just never got his humor. In fact, I remember feeling sorry for him the few times I saw him interviewed on TV. To me he seemed paralyzingly insecure, as though he suffered from a debilitating need to be accepted by everyone at every moment because he lived in constant fear that, for him, acceptance was always temporary. The incessant conversational jokes, harmless little cries for help, always to be met with howls of laughter, made me feel sad for him. Maybe that’s what depression looks like. I don’t know. Poor man!

It’s a tragedy all around whenever anyone takes his own life, or at least it used to be. In this case Williams left behind his own corpse for his wife to find and a beautiful 25-year-old daughter to fend for herself. His friends theorize that he suffered from “survivor’s guilt” because his close friends Belushi, Kaufman and Christopher Reeve had died young. But I don’t quite understand how, if that’s true, Williams’ way of dealing with it would be to leave everyone who would survive him (and who loved him) anguishing for the rest of their lives over the fact that they’d failed to save him. Talk about survivor’s guilt! On one level it’s comforting to think of him as mentally ill, for surely the alternative is monstrous.

Even though I didn’t watch his movies, my heart goes out to Robin Williams and his family. After all, superstardom is

Robin Williams: An American Tragedy

no way to live. Being worshipped like a god when you know you’re a sinner and a bum like everyone else must indeed be impossible to live with. News reports claim that he was very depressed because his TV series was cancelled, his last film ‘The Angriest Man in Brooklyn’ hardly opened and “he was in a funk.” Life for a fallen superstar is a black hole, dark and pointless—thus the tragedy.

Pretty much shockproof like everyone else is these days, it is no surprise to this writer that Robin Williams’ suicide presents no obstacles to his being declared a national hero and role model. When I was a kid it was different. People whispered about those who’d “committed” suicide. A Catholic didn’t necessarily even get a Requiem Mass if he killed himself, such was the moral stigma attached to the mortal sin of suicide. It used to be against the law in every state in the union, too—probably still is, at least technically.

Not so anymore. If killing an unwanted baby is okay for Mom, why shouldn’t Dad get to kill himself when the chips are down! Isn’t that the way it is in this God-free Utopia of ours?

Still, I’m just old-fashioned enough to wonder if maybe the anonymous blogger below might not be raising a valid point about Robin Williams’ tragic suicide:

“Suicide is not OK. In the last 24 hours, even I, accustomed as I am to the boundless energy of the idiots and morlocks inhabiting Internet Space, have been shocked at the speed with which we have gone from lionizing Robin Williams to blanket condemnations of anyone who might be tempted to say that suicide is a bad thing to do. How dedicated and vigilant the Death Peddlers are who took up his death as a rallying point can be seen in the lightning-fast typing fingers of Dean Burnett who wags those fingers in our faces and warns us that saying suicide is so much as “selfish” is mean, nasty and “stigmatizing the mentally ill.”

“We are, apparently, displaying, ‘a staggering ignorance of mental health problems.’

“There is a rush all over the internet to be the first and loudest to call for greater “awareness” of the agony of mental illness, drug abuse and alcoholism and their potentially devastating effect on the mind. Nearly all of them are predicated with some declaration that Robin Williams, because he was depressed, must be absolutely innocent of any wrongdoing in his decision to take his own life. I have been informed all day that “depression kills” in exactly the same tone of dire

warning as those old seat belt ads from the 70s. The internet is awash today in lachrymose warnings against “blaming” those tempted by depressive illness to commit suicide.

“Do you think we rather enjoy feeling good about ourselves for being angry at people who say he did wrong? It feeds our egos to be angry at injustice. Isn’t there just the tiniest voice under the anger that whispers, barely audible, “What a good chap I am, how forgiving of Robin! How commendable it is to be angry with such unpleasant people!”

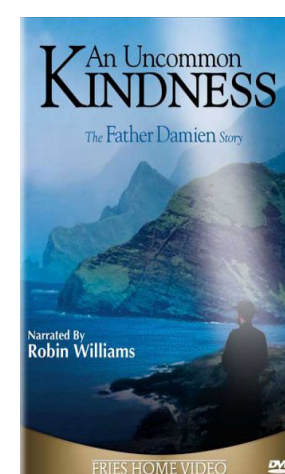
“I’ve spent most of the day today reading all the tidal wave of apologetics for suicide that this has sponsored. Even in the feeds of people, pro-life activists, who should decidedly know better. I’m more than ready to give Robin the benefit of the doubt. The guy was clearly troubled, and it’s not up to me to decide who’s in hell. But Catholics need to understand that they also don’t get to decide who isn’t.”

Indeed. One of our confreres posted on Facebook a clip of some Robin Williams’ film that featured every other sentence heavily laden down with the F-word. The poster said it was the most powerful scene in movie history or some such thing, and that we needed to drop everything and watch it. He claims to be a big Latin Mass guy, too.

I’m no prude, or at least I didn’t used to be, but this sort of surprised me, not because Robin Williams accepted roles whose characters used that sort of language but rather because a conservative Catholic thought nothing of posting it in front of God and everybody on Facebook. I guess I just don’t quite get it anymore.

Well, God help Robin Williams—the latest in a long line of tragic lives cut short that prove money and fame are to happiness what water is to fire.

On a more positive note, here’s a little-remembered thing Robin Williams did that provides a ray of hope. It is a wonderful documentary about St. Damien of Molikai that was



beautifully and emotionally narrated by Robin Williams. May God have mercy on his soul and on a society whose heroes are so fatally flawed. May he rest in peace. ■

The Pope, the Lavender Mafia and the Jewish Priest

By Vincent Chiarello

At a meeting of the Confederation of Latin American and Caribbean Religious Men and Women (CLAR) in early June of 2013 in the Vatican, responding to a question about the Roman Curia and the need to review and revise its functions, Pope Francis is recorded to have said this: *In the Curia, there are also holy people, really, there are holy people. But there also is a stream of corruption there as well, it is true... The gay lobby is mentioned, and it is true, it is there... We need to see what we can do...* (Emphasis mine.)

Most American Catholics with even the slightest awareness of the reported depraved actions of priests over the past 30-40 years know that the pontiff's statement only confirmed what many others have known for decades: in dioceses throughout the U.S., the explosion of priestly sexual abuse cases, especially over the past several decades, has bankrupted not only parishes, but dioceses. It is estimated that the Los Angeles Diocese alone has paid more than 600 million dollars to settle such cases. What is also abundantly clear is that there exists a serious problem of homosexual priests amongst the Catholic clergy; yet, the on-going effort to label their sinful acts as the work of "pedophile" priests is misleading Catholics, for the overwhelming number of sexual abuse cases were committed by homosexual priests, and that cover-up only indicates how potent the "Lavender Lobby" is.

In June of 2002, the United States Conference of Catholic Bishops met in Dallas, Texas, and promulgated the **Charter for the Protection of Children and Young People**. The 2004 report correctly known as, *The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States*, commonly referred to as the *John Jay Report*, determined that, "...during the period from 1950 to 2002, (the beginning and end of the study) a total of 10,667 individuals had made allegations of child sexual abuse. Of these, the dioceses were able to substantiate 6,700 accusations against 4,392 priests in the USA, about 4% of all 109,694 priests who served during the time covered by the study. However, of these 4392 accused, only 252 were convicted. (Many had died in the interim.) The number of alleged abuses increased in the 1960s, peaked in the 1970s, declined in the 1980s, and by the 1990s had returned to the levels of the 1950s.

So begins the most exhaustive study on the subject of sexual abuse ever undertaken by the Church. No sentient pope of the past thirty or forty years could be ignorant of the aberrant behavior amongst far too many members of the clergy; yet, precious little has been done to eliminate homosexuals from admission into the seminaries and the subsequent damage, both spiritual and financial, wreaked by their inclusion on

the Church after their ordination. Key to the data provided by the staff of the John Jay report was this finding: *"The majority of alleged victims were post-pubescent" (emphasis mine), with only a small percentage of priests receiving allegations of abusing young children.*

Knowing this, before he "retired" Pope Benedict proposed a more comprehensive effort to screen potential homosexual priests from entering the seminaries. The proposal never was put into effect. While serving at the US Embassy to the Holy See in the early 1990s, I'd also heard of a similar plan proposed by Pope John Paul II, but nothing came of that effort either, which may further indicate that these proposals have been deliberately dumped down a memory hole. The question that remains is "why?"

Oddly enough, one of the most vociferous voices calling for open disclosures of the presence of the "homosexual lobby" in the Church is that of an Italian convert from Judaism, a priest: Rev. Ariel Stefano Levi di Gualdo, or "Don Ariel," as he is known. For his efforts, Fr. Levi has been duly chastised by Vatican officials, including being removed from one of his priestly posts. In summarizing the damage and danger presented by the Vatican's Lavender Mafia, Fr. Levi is very specific: *"...from the 1970s onwards, there has been the insertion of homosexual ecclesiastics in which the numbers, by co-optation, have increased considerably over the years. Today these priests constitute a veritable lobby - mafia-style - powerful and ready to destroy whoever stands in its way. They have gone as far as transforming sound doctrine into heterodoxy when one of these ecclesiastics is denounced to the authorities... and in many cases, the innocent is punished and marginalized while the culprits of grave moral conduct are protected. When it was seen opportune to expel someone from the Roman Curia, they were welcomed and protected by bishops in those dioceses where circles of influence have been installed, surrounded prevalently by homosexuals. Once again, corrupt as this system is, it is not possible to act in any other way, since if one culprit is punished, he would vindicate himself by dragging down all of the other members of this mafia: it is necessary, therefore, to protect him despite the costs."*

If Pope Francis is seriously committed to deal with this "stream of corruption" that infects the Roman Church, how will he go about the task of using a new broom to sweep clean the moral rot of the past 40 years? Whose counsel will the pontiff seek in doing what is necessary to rid the Church of the stain of immorality from within its priesthood? Perhaps the counsel of "Don Ariel," who has fought so tirelessly to alert the Vatican hierarchy and ordinary Catholics of the dangers of the Lavender Mafia may be sought, for he has written extensively on this matter, but more to the point: who is this priest?

One description of him states: *"He is young and combative, his life was a struggle between Judaism and*



Pope meets CLAR Presiding Board, June 2013

*Christianity, and he decided for Jesus Christ, and became a Catholic priest in his early 40s...Ariel Stefano Levi di Gualdo was born in 1963, and while pursuing his priestly preparation became a student of the Jesuit Peter Gumpel. After his ordination, he was incardinated in the Diocese of Rome, where he still displays the internal fire of a convert. He is the author of several books and editor of the theological journal series, **Fides Quarerens Intellectum**. (Faith through Reason)* Another observer describes this priest by saying that, in matters of theology and dogmatics, "a tepid middle ground does not exist."

A noteworthy aspect of this priest's formation is that he was a student of Rev. Peter Gumpel, S.J., a traditionally-minded Jesuit of "the old school." Rev. Gumpel served as the "postulator," or clerical advocate, for the canonization of Pope Pius XII, and has spoken and written about how that pontiff's strident anti-communism led the Kremlin to seek to undermine the pope's authority and reputation by falsely accusing him "of not doing enough" to save the Jews from the Holocaust, a charge that Rev. Gumpel answers by stating that anyone who makes such an absurd statement has no idea of the brutal nature of the Nazi regime. If you suspect that Rev. Gumpel's admiration for Pope Pius XII's traditional religious outlook rubbed off on his student, you would not be wrong: in an interview with a French (Traditional) Catholic magazine, Fr. Levi states that in the Novus Ordo Church, "...the contents of the Encyclical, *Pascendi Dominici Gregis* of St. Pope Pius X condemning modernism as a synthesis of all heresies, would not be valid today." And of Vatican II, Don Ariel says that, "it was deformed by the post-conciliar theology into an egomaniacal Council."

In 2011, Fr. Levi published (in Italian) **Satana si Fece Triuno** (Satan was Made Triune), a strong condemnation of how relativism, disobedience, and individualism now operate freely within the Church. In a section of the book more relevant to this column, he describes "...the psychological homosexualization" of the Church. Repeating the charge that the Holy See's insistence that priestly candidates with open or latent

homosexual tendencies not be admitted to seminaries was discarded, Don Ariel claims that failure created "religious brotherhoods" formed during the 70s and 80s, members of which are today's bishops, "...and they have to be surrounded with like-minded subjects who systematically are placed in all key posts in the diocese, including seminaries, where they mutually protect each other..."

Critics, including current members of the Vatican's hierarchy, point out that Don Ariel provided no specific evidence, to which the cleric replied: "Rather than give names and statistics, I did a study of a method of operating...that is the more important point to me." For the names and direct evidence of the homosexual influence in the Church, perhaps Randy Engle's **The Rite of Sodomy**, will convince some of these critics; after all, it is more than 1300 pages long and has over 3000 notes. Others might wish to review and/or examine the list of the victims not only in the Los Angeles Diocese but in scores of others in which ordained priests committed what the Church, and the Old Testament, have taught since time immemorial was a "sin against Nature." Evidence, indeed!

For all of his combativeness, Don Ariel's effort to call attention to an issue that bedevils the Church is tinged with sadness, for he is aware of the forces aligned against him and those who are like-minded. It was in that frame of mind that he added, "...when I wrote my book, I saw that we are at war. On the one side, a powerful evil. On the other, a very weak good. We need a warrior pope, a pope of tremendous energy and courage." Is Pope Francis listening? ■

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Political Possibilities of the 21st Century, or, It's the End of the World as We Know It, and I Feel Fine

■ It is not the ballot box that will change things, neither on the political level nor any other level. But growing your own food is a blow against globalized factory farms; educating your own children defeats the power of the state; making your own music and entertaining your neighbors defeats the whole wicked world. We are not going to build a culture with a great revolution, but with a million small ones.

By John Médaille

It is the privilege of old men, such as myself—there, I've said it! I have finally gotten over the idea that I am simply prematurely gray. It is the privilege of old men to point out that the world is going to hell in a handcart. But at the same time, it is the duty of young men to ignore them and just get on with the business of getting on with things: things like establishing families, starting businesses, planting crops, getting jobs. And it nearly always turns out that the young men are right and the graybeards are wrong: we usually find a way to muddle through to the next generation, to adapt to difficult situations, and to pass on something of value to our children. But occasionally, and thank the Lord it is only occasionally, the old men are right: we indeed find ourselves passengers on a very particular handcart and headed for a very particular hell: there are times when things cannot continue as they have, when systems that seem to be solid and unshakeable shake themselves apart. I believe that we are in one of those moments, a moment when all the contradictions of the system, indeed of a variety of systems, come together to produce a collapse. And if I am correct, as I hope I am not, it behooves us all, young and old, to look at the mechanics of collapse, and the possibilities of a recovery.

As a writer on these subjects, I am frequently asked, "What should we do?" and my answer always disappoints. For when people ask that question, what they generally mean is, "For whom should we vote?" "What party should we support, what platform should we advance?" And my answer is always, "Abandon all hope, ye who enter the voting booth." Politics in the narrow sense is generally very good for making for small changes in otherwise functioning systems, but it is useless for making fundamental changes in sick systems. So when we speak of the political possibilities before us, we must first exclude politics, at least in the narrow sense. My advice is to ignore partisan politics completely; they are a



waste of time, a diversion from our real problem. And indeed, diversion is what they are meant to do: involve you in arguments that have no end and distract from things that need to be done. Voting, win or lose, merely grants legitimacy to the system; the best vote is to stay home or cast a blank ballot. In any case, it is all about to disappear, and all your efforts will have been in vain. The real issues will be decided by other means.

Before I start on the subject, let me deal with two of the more obvious objections to the whole topic. In the first place, some might argue that I am merely proposing a kind of political quietism which can only have the effect of removing Christians from the political realm. But I am certainly not proposing that Christians stay quiet—quite the opposite—but that they refuse to give legitimacy to a system that has already delegitimized them, or worse, has converted Christianity into a servant of ideologies which hold it in contempt.

The second objection is the sheer implausibility of collapse; if ever a system seemed solid, global capitalism and liberal democracy would have to be regarded as more solid than most. Against this objection, there really is no answer. But there is a cautionary tale. Consider the position of a Soviet bureaucrat in the early 1980's. He certainly had reason to feel pride in his nation's position in the world. It had fought, through surrogates, its only real adversary to a standstill in Korea and to outright defeat and humiliation in Vietnam, and was even then moving through Afghanistan towards the Indian Ocean. Sure, there were some problems, there are always problems; Marx's ideals had not been perfectly realized. But it would have seemed foolish to predict its collapse, and even the CIA, charged with doing its best to collapse the Soviet Union, did not predict its imminent collapse. Yet in less than 10 years, it would all be gone.

There is at least one lesson we can take from the fall of the Soviet Union and which applies to all collapses: they always happen slowly, slowly, slowly, and then all at once. By the time you notice them, it is already too late to do much about it. The task of those theorizing

about a political and social collapse is to identify problems that either cannot be solved or are unlikely to be solved within the confines of the current system. But even prior to that task, one must have a theory of social collapse.

There are any number of theorists on this topic at present; indeed, the premonition of collapse seems to have spawned a literary and academic genre. But the most influential book right now is Joseph Tainter's *The Collapse of Complex Societies*. The title more or less gives away the conclusion: collapse is connected with complexity and with size. This complexity leads to rigidity, which leads to fragility, which leads to collapse. In the end, Tainter provides a purely economic explanation: at some point, the complex society overextends itself, at which time the marginal costs exceed the marginal benefits and the society cannot pay its bills and hence collapses. The system cannot deliver what it promise and people cease to take it seriously; they neither obey its commands or pay its taxes.

There's a certain plausibility to this theory, but it really functions more as a description of collapse rather than an explanation. What causes the over-reach seems to reach beyond the theory; either it "just happens" or it happens as a mere function of size. The former is not a theory at all and the later has too many exceptions to be useful.

In examining theories of collapse, Tainter rejects out of hand any moral theories, theories that connect political collapse with moral failure. In his taxonomy of theories, he groups moral considerations with racist theories under the general heading of "mystical" theories. I, however, would like to assert against Tainter that the moral world is neither racist nor "mystical" but palpable, and indeed supplies the only rational explanation for over-reach. Indeed, moral collapse leads directly to social and economic collapse; While it is true that individuals go bankrupt for any numbers of reasons—sickness, layoffs, accidents, misfortune, etc.—nations go financially bankrupt only because they first go morally bankrupt. Rome didn't fall because it was conquered by

the barbarians; it was conquered by the barbarians because it had fallen; it fell because it had become a corrupt and degenerate slave society largely incapable of defending itself; it over-extended itself because it refused to accept reasonable limits.

This failure of the moral order provides that missing element in Tainter's theory, for the over-reach that he notes is precisely the failure to accept limits, and limits on human action are precisely what the moral order is all about; the virtues direct and limit human actions so that they do not destroy themselves. Temperance limits the appetites so that they do not become jaded and the world remains pleasurable; Justice limits our avarice so that we do not profit at the expense of what is due to others; prudence limits our choices to the good, even when other choices appear more attractive; and fortitude limits our actions to what we ought to do, even when we would rather do something else. It is only *after* understanding limits as a moral requirement can we get to technical issues like marginal costs and marginal benefits.

We can easily see this connection between the moral and the material in the case of financial collapses. These happen all the time and yet they remain mysterious to most people. We see, for example, the stock market fall, but we do not understand why that should cause the economy to collapse. After all, there are still the same number of factories and farms, fisheries and mines; the same number of consumers and producers. So why should they cease to function? What is it about finance that gives it power?

Well, the truth about human production is that it is a process in time. There is always a gap in time between the planting and the harvest, between the product idea and the product line, between the coal in the ground and the coal on the surface. And this gap must be financed. Finance then is the servant and prerequisite of production, and every economy, from the simplest village to the most complex industry, must have a method of financing itself. And for whatever method a society uses, it must be constantly replenishing its capital, its stock of things that can be used to finance production, to tide people over the gap between planting and harvest.

But finance can overstep its limits to become not the servant of production, but its master. And the means for doing so is always and everywhere the same: usury. Usury represents the refusal of finance to stay within its limits, to claim no more than what is necessary to replenish capital and fairly compensate the financier. Now we normally speak of usury in terms of interest, but I would like to give it a more general definition: usury occurs whenever financial instruments grow faster than the physical assets they are supposed to represent. This is what interest does—grows money faster than the things money can buy—but it is not the only way to do that.

All financial assets are a claim on exchangeable things, goods and services. But when the claims on these things multiply faster than the things themselves,

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The Last Word...

Bishop of Rome in the Vortex of Contradiction

By Father Celatus

What do Michael Voris of *The Vortex* and Bishop Francis of Rome have in common? They have both said that we should take our grievances to the bishops. In a recent address to priests, Francis warned them against gossip and told them that if they have a concern regarding their bishop, they should “Say it to his face. You’re a man, so if you have something against your bishop, go and tell him. There may be consequences, but pick up your cross, be a man!”

In a recent *Vortex* episode, Michael told the faithful “...a bishop holds all the cards. And that’s why it is not the Pope who [*sic*] Catholics need to level their criticism at...but the bishops, who at the end of the day, have their safety in numbers and distance from Rome.”

Let’s start with *The Vortex* in our analysis of the *take it to the bishops* theme. Michael has made it abundantly clear that he will never criticize the Pope. In announcing this policy months ago, it would have been better if he had simply stated this as his practice and left it at that. Instead, *The Vortex* chose to warn the faithful against certain Catholic authors by name:

It is our judgment that most Catholics should not read articles and essays such as those above by Christopher A. Ferrara and John Vennari, nor similarly themed articles and essays available elsewhere. We also believe that such articles and essays should not be published anywhere for public consumption but, rather, reserved for those capable of reading such without risk of damaging their faith in the Church and the Vicar of Christ. *We make these recommendations for the same reasons that we discourage people from visiting sedevacantist and pornography web sites: they are potential occasions of sin...*

One is reminded of the words spoken by the first Pope, Saint Peter, in response to Jesus’ prophetic warning to the Apostles that “All you shall be scandalized in me this night.” Peter said to the Lord, “Although all shall be scandalized in thee, I will never be scandalized.” In his commentary on this biblical text, Saint Augustine noted that Saint Peter sinned in a threefold manner: he contradicted the Lord, he relied on his own strength and he set himself above all others. Michael, please drop this obsession with setting yourself above traditional Catholics, who share your love for Holy Mother Church.

But now back to the matter of taking grievances to the bishops rather than the pope. Michael makes the following claim:

So as the Pope Wars in the Church continue between more traditional and tradition minded Catholics, not much effect is being had in Rome—quite obviously. Particular Catholics can



continue to couch their papal criticisms as loyal opposition aimed at bringing the Pope to heel—but clearly that ain’t happening. And therein is their whole reason for their non-stop stream of criticisms about the Pope, that if he hears it enough, he will change and become a more Catholic pope or whatever.

Speaking from personal experience as a regular writer for *The Remnant* I can say with certainty that “bringing the Pope to heel” is neither my whole reason for criticisms about Francis nor is it any longer a primary reason. Not even the pope-handlers in the Vatican are able to reign in this Bishop of Rome. But even if criticisms are absolutely without effect it does not follow that criticisms should cease. Consider the example set by God in his dealings with the Pharaoh of Egypt. Repeatedly he sent messages to Pharaoh and plagues as well, knowing infallibly that he would not listen or comply. Quite the contrary, the Lord hardened the heart of Pharaoh such that he would not listen, meaning that God withdrew his grace.

So why do traditional Catholics continue to criticize the words and actions of Bishop of Rome Francis? For a number of reasons, first among which would be for the good of the faithful, lest they become discouraged or misled. Another good reason regards unbelievers who may yet be drawn to true religion, lest they misapprehend the Faith. Yet another reason is to combat the unredeemed world, which readily seizes upon words and actions of Francis in support of its own ungodly causes. Finally, public criticism continues simply because justice demands it, for the sake of insisting upon truth. There is a well-known proverb that evil will triumph if good men do nothing; well, Modernism triumphs when New-Catholics are complicit and if traditional Catholics do nothing. So let’s follow the advice and *take it to the bishops, including* Francis!

Speaking of Francis, let’s shift now to his own admonition to priests who have something against their bishops. Does

anyone else surmise that something may be wrong with bishops in general, when priests are warned to “pick up your cross, be a man” if they approach their bishops with grievances? What sort of paternal solicitude is that on the part of the bishops? Honestly, many priests operate more under servile fear than filial affection when it comes to their own bishops. This is particularly true for conservative and traditional priests, who are the most likely to be bullied by bishops, often unjustly. Most priests I know seek to stay off the radar of their bishops and remain as far from the chanceries as possible. But since Francis said to *take it to the bishops* and in light of the fact that he identifies himself as the Bishop of Rome, then I will take my grievance to him, here and now:

Dear Bishop of Rome Francis,

With all due respect, I beg you to cease and desist from the modernist course upon which you are navigating the Church. Too many of your words and actions are incredibly reckless and terribly damaging to the Faith, regardless of your intention. I never quote you from the pulpit and I encourage privately discouraged Catholics to ignore your words and deeds. While I am not a Sede Vacantist *de jure* your pontificate makes it seem that the Church currently has an Empty Chair *de facto*, viewed in the light of tradition. If you wish to crucify me I am willing to man up and carry my cross. You may contact me through the editor of *The Remnant*. ■



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Continued...

they generally do so for a small group of people, who can then claim an ever-larger share of the output. Or to put it more simply, usury concentrates wealth, and does so without the wealthy having to do any actual work or produce any actual products. It is wealth without work. And when there is wealth without work in one part of the system, there must be work without wealth in the rest of the system.

The last crash gives us a perfect example of this higher order form of usury. Without going into the technical details, we can note that based on a single asset, a home mortgage, layers and layers of new “assets” were created out of thin air, with exotic names like SIVs, MBSs, CDOs, and CDSs (don’t worry about what the names mean because they don’t mean a damn thing; they are just arbitrary names for imaginary assets) so that in the end, the one mortgage appeared to be 30 mortgages, and some rather minor losses in a rather minor market—the subprime market was only worth \$1.2 trillion in total—\$30 trillion dollars of paper wealth was wiped out. This is usury on a grand scale, plunder that would have embarrassed the most avaricious pirate. The profits were privatized, but the losses were socialized, placed on the public accounts. This pattern of usury has been the cause of every financial collapse from the Tulip Bubble to the crash of 2008.

The next problem is production and exchange, which in our case is the capitalist economic system. And here, we must admit, we have been on a 250-year roll. Our ability to produce things in high volumes at low costs has expanded exponentially and it is without doubt that even the poor hold treasures that would have been beyond the imagination of the richest king in former ages. And what is the cause of this amazing growth in productivity and wealth? One story is that it was simply the advent of capitalism which unleashed the creative power of the entrepreneur and the intellectual genius of the scientist. This is a plausible story. It is certainly the preferred explanation, and if it is true, then there is no reason it can’t continue forever, *per Omnia secula seculorum*.

But maybe there is another story, one that begins with a historical puzzle. Why is it that the industrial revolution began in England rather than on the continent or in America? Was it the case that the English are just smarter than the Germans or the Italians, more industrious than the French or the Greeks? Well, perhaps; I certainly won’t enter that debate. But what we can say is that in England, labor was relatively expensive and coal was relatively cheap. England had seams of coal very near the surface and very easy to mine. Under such circumstances, it made sense to substitute capital for labor, machines for people. And wherever we look in the industrial revolution we see the same thing: cheap energy, first coal and then oil, fueling a rapid expansion. To put the matter bluntly, it was not English cleverness or American inventiveness which created the modern world, but cheap oil. And oil has been very cheap indeed. But not anymore.

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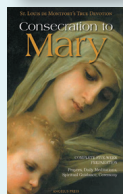
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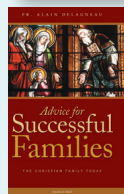
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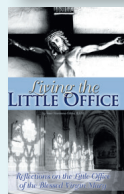
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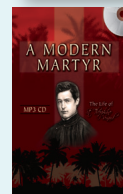
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