

The Remnant

(Est. in 1967)

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



A National Catholic Bi-Weekly based in St. Paul, Minnesota USA

September 20, AD 2014
Volume 47, Number 15

The Selective Limits to Ecumenical Outreach: Bishop David Zubik and the SSPX

By Michael J. Matt

Bishop David Zubik is a good man, reportedly one of the better bishops in the country in fact. He has been an outspoken opponent of homosexual “marriage”; he has prayed the rosary in front of abortion clinics; he’s even gone on the record opposing Common Core.

Because he’s a good man we’re confident he must be concerned when members of the Catholic faithful become confused and scandalized by something his chancery office has done.

A bit of background: Some weeks ago we reported that Bishop Zubik of the Diocese of Pittsburgh encouraged the Catholic faithful of Pittsburgh to join him in joining hands with Billy Graham’s son, Franklin, for the recent 3-day praise and song festival in Pittsburgh—the Three Rivers Festival of Hope at which “altar calls” and “forgiveness of sins” by Protestant ministers were reportedly part of the program.

We posted video of the Bishop in attendance at the gathering and in fact praying with the Protestant attendees (though electing not to make the Sign

~ See Editor's Desk/ Page 2

The Exaltation of the Holy Cross and the Traditional Latin Mass

by Fr. Ladis J. Cizik

Editor's Note: The following sermon was delivered by Father Cizik at the Catholic Identity Conference in Weirton, WV on September 13, 2014. **MJM**

In Nomine Patris, et Filii, Et Spiritus Sancti. Amen.

I have with me today, a piece of the True Cross of Christ. The Feast of the Exaltation of the Cross commemorates the recovery of a portion of the True Cross of Christ from the Persians by the Byzantine Emperor, Heraclius, in 628AD. It was then returned to the Church of the Holy Sepulcher, in Jerusalem, from where it had been stolen. The Holy Cross was returned to its rightful place, where it continues to be exalted.

It was Saint Helena who discovered the Holy Cross on a pilgrimage to Jerusalem in the year 326. Led by locals, she excavated a site at Golgotha, where the Romans had buried it. There, her workers unearthed three crosses. But which was the Holy Cross of Christ?

The body of a dead man was brought in and placed on each cross. Nothing happened with the first two crosses, those of the thieves that died with Our Blessed Lord. But, when the cadaver was placed on the True Cross of Christ, the man came to life! The True Cross of Christ was recognized by this miracle, which symbolized that it was upon His Holy Cross that the Son of God brought new life into the world!

Saint Helena was sent to Jerusalem to find the places and objects related to Jesus, by her son, the Roman Emperor,



The Discovery of the True Cross, by Johann Georg Rudolphi

Constantine, who was converted to Christianity as a result of the Battle of the Milvian Bridge in the year 312. At the Milvian Bridge, as Constantine prepared for battle against a formidable army, it is said that he had a vision of a Cross in the sky along with the Latin words, “*in hoc signo vinces*,” translated as: “In this sign, you will conquer.” Constantine then exalted the Cross by having it placed upon the banners and shields of his army, which then won a decisive victory. The following year, the Emperor Constantine issued the Edict of Milan, which officially recognized Christianity within the Roman Empire and ended the persecution of those who adhered to the Holy Catholic Faith.

Today, we also celebrate the 7th Anniversary of something similar to the Edit of Milan, in that on September 14, 2007, the *Moto Proprio*, “*Summorum Pontificum*,” issued by His Holiness Pope Benedict XVI, took effect – significantly, on the Feast of the Exaltation of the Holy Cross. This modern-day Edict was Rome’s official recognition that the Traditional Latin Mass was never abrogated or repealed by the One Holy Roman Catholic Church!

Now, officially known as the “Extraordinary Form,” the Traditional Latin Mass is nothing less than the “Exaltation of the Cross.” In the

~ See True Cross/Page 5

Traditional Catholic Answers...

Why the Mass is said in Latin

by Rev. John Francis Sullivan

Introduction by Chris Jackson

By now, we have all heard the arguments from liberals and Neo-Catholics alike as to why saying Mass in Latin is a preposterous and antiquated idea. They tell us that nobody understands Latin anymore, that it is a dead language, and that there is absolutely no merit in keeping it in the liturgy. In the following text from 1919 the Rev. John Francis answers these exact same arguments, except in his day the arguments were coming from those *outside* the Church.

Yes, it is true that Fr. Sullivan wrote the following explanations to equip Catholics with ready answers to give their *non-Catholic* friends. My, how times have changed! I now give you the Rev. John Francis....**CJ**

The official language of our Church is Latin. It is used in her services in the greater part of the world. It is employed in nearly all the business correspondence of the Holy See. Encyclicals and briefs of Popes, decrees of General Councils, decisions of the Roman Congregations,

acts of national and provincials councils, synodal regulations of dioceses – all these are expressed in the ancient tongue of Rome. The works of many of the great Fathers of the Church after the first three centuries and the countless tomes that treat of theology, Scripture, Church law and liturgy, all use the same majestic language.

Why Latin is used. “Why does the Catholic Church use Latin? Why does she not conduct her services in a language which can be understood by all

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From the Editor's Desk...

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of the Cross onstage), asking God to bless them but saying nothing about any need for them to convert to the Catholic Church.

We also reported that a few days later Bishop Zubik's office released a strongly worded letter of warning against any association on the part of Pittsburgh's faithful with the Society of St. Pius X, which had recently purchased an old Catholic church in downtown Pittsburgh with the intention of restoring it and reopening it for use by Catholics rather than Muslims (for a change).

Bishop Zubik let it be known that he was not happy that the old church had been spared the wrecking ball or worse in this manner, and instead determined to admonish the faithful to stay away from the SSPX and their recently acquired building because the Society is "separated from the Catholic Church."

Conspicuous by their absence from the diocesan letter of warning, however, were any expressions of love, hoped for reconciliation, willingness to dialogue, or words of kindness or solidarity with the souls attached to the SSPX. Nothing! Just: "SSPX, BAD! Stay away!"

And this is part of a bizarre pattern on the part of the Diocese of Pittsburgh. In an earlier "official statement" (which mysteriously disappeared from the diocesan website after our report was posted on RemnantNewspaper.com) regarding the status of the SSPX's Our Lady of Fatima Chapel in Collier Township, the faithful were informed

that the SSPX Masses do not fulfill Sunday obligation (a contention that contradicts several statements from the Vatican, including not a few issued by the Vatican's Ecclesia Dei Commission), that participation at Our Lady of Fatima Chapel implies "separation from the Catholic Church" and results in "excommunication from the Catholic Church" and the "subsequent denial of Christian burial from the Catholic Church."

Now, isn't this the intolerant attitude of the dreaded Spanish Inquisition (at least the Inquisition about which the revisionists like to tell their lies) for which the modern Catholic Church never ceases to apologize? How peculiar, then, that at a time when "getting along" and "understanding differences" and celebrating "diversity" mean everything, Pittsburgh's bishop does not think to reach out to members of his flock in the SSPX in a more sensitive and caring manner. Where is the compassion? Could it possibly be that the only group not worthy of compassion and ecumenical outreach in Pittsburgh are traditional Catholics who have questioned not one jot or tittle of Catholic dogma but who still find themselves suffering under a temporary interdict for holding fast to tradition and the Latin liturgy?

Even if the SSPX is wrong to do what it is doing—proceeding without the proper paperwork, as it were—are the priests and faithful really less deserving of Catholic outreach and compassion than Protestants, Muslims and Jews? After all, even non-Catholics and those who've committed suicide are offered Christian burial in the modern Catholic Church these days.... But not the folks in the SSPX? No Christian burial for them, even though they are all baptized Catholics, accept the pontificate of Pope Francis and question not a single dogma of the Catholic Faith? This seems a bit over the top, no?

As an outside observer—I'm neither from Pittsburgh nor affiliated with the SSPX in any way—I fail to understand how Catholics with a temporary irregular canonical status (an in-house dispute that "does not rise to the level of schism and will be resolved in good time" according to, among others, Castrillon Cardinal Hoyos, who admitted this to me in person at a press conference and with cameras rolling) can pose a more clear and present danger to the mainstream faithful than folks who reject out of hand the Church's teaching on the theology of the papacy while thumbing their noses at the priesthood, doctrines and even several sacraments of the Church—i.e., the folks gathered at the Franklin Graham event, for example.

Actual, formal heretics and admitted schismatics are A-Okay, and we Catholics can associate, assemble and even pray with them, but the Society of St. Pius X is to be avoided like the plague? Regardless of your position vis-à-vis the SSPX doesn't this seem a little off-kilter? Are Catholic traditionalists the only "schismatics" left in the world today? Is everybody saved except those who do not question a single article of

the Catholic Faith, prefer the old Latin Mass and are concerned about the "spirit of Vatican II" running roughshod over the faith of their children? (A concern shared by Pope Benedict XVI, by the way).

Really!?

I don't enjoy questioning princes of the Church, but neither do I consider it an "attack" to quote them or post video of their public appearances that leave Catholics asking questions and even scandalized. I am not attacking Bishop Zubik, but I am asking why the event depicted in Photo 1 (see below) is acceptable for even a bishop to take part in, but if I were to join in on the event depicted in Photo 2 I would be ostracized by the Pittsburgh Diocese and even refused a Mass of Christian burial.

Surely the non-Catholics in Photo 1 recognize no need whatsoever to convert to the Catholic Faith. Even the Bishop in Photo 1 makes no mention of any need for them to do so. Anyone following the Bishop's interaction with this group as they travelled to Rome and Israel together would naturally conclude that it is not necessary to be a Catholic in order to be saved, that ecumenism trumps dogma.

The folks in Photo 2, on the other hand, are already Catholic, have never been even accused of heresy and reject the charge of schism out of hand. (According to the Code of Canon Law even that rejection of the charge of schism is adequate to render the charge supremely suspect at best, the argument being that one has to willfully determine to be in schism and can't just sort of fall into it.)

Is there not at the very least some gray area where the SSPX "schism" is concerned? After all, Pope Benedict

lifted the excommunications of the SSPX leadership; they pray for the Pope at every Mass; they question not a single dogma of the Faith; one of their priests offered Mass in St. Peter's Basilica in Rome last month (with permission); and this month the Superior General of the SSPX was invited to visit the head of the CDF in Rome to discuss the doctrinal issues that form the bone of contention between the SSPX and the Vatican. Bishop Fellay accepted the invitation without hesitation. Say what you will about the SSPX but if this is "schism" it's the weirdest one in history.

One would think, given all these facts about the SSPX, that the Diocese of Pittsburgh might see the prudence of curbing its enthusiasm when it comes to issuing melodramatic condemnations worthy of Tomas de Torquemada. One need not be a partisan of the SSPX to recognize how bizarre it is that the only religious group in Pittsburgh still deserving of the *anathema sit* (discarded for use with everyone else back in 1983) are Roman Catholics who recite the Nicene Creed every Sunday morning and mean every word of it.

At the end of the day, treating our own in this manner, even if and when they are misguided or mistaken, seems eminently counterproductive. There must be a way for the Pittsburgh Diocese to reach out to the SSPX without coming off like ecclesial bullies with an axe to grind. Besides, if this is the way we publicly treat our own is it any wonder the Orthodox seem less than enthusiastic about rebuilding the eastern bridge over the Tiber?

A bridge-building church leader such as Bishop Zubik can do better than this, and we're asking him to re-evaluate the Diocese of Pittsburgh's intolerant position against Catholics associated with the Society of St. Pius X. ■

The Remnant

Est. in 1967

A Catholic Fortnightly
Published 22 times per year

Editor/Publisher

Michael J. Matt

The Remnant (ISSN # 0274-9726. U.S.P.S.# 606840) is published semi-monthly (monthly in January and July) 22 times per year by The Remnant, Inc. Periodicals Postage paid at Forest Lake, MN and additional entry offices. POSTMASTER: Please send address changes to The Remnant at P.O. Box 1117, Forest Lake, MN 55025. (Telephone: 651-433-5425)

Subscription Pricing

Standard U.S.: **Print \$35**

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Single Copy Price: **\$1.50**

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Photo 1



Bishop David Zubik and Rabbi Aaron Bisno pray together in Jerusalem during a pilgrimage.

Photo 2



Start of the Procession: Bishop Bernard Fellay leads the SSPX Pilgrimage to Rome in 2000

The Remnant Speaks

Letters to the Editor: The Remnant Speaks P.O. Box 1117, Forest Lake, MN 55025, Editor@RemnantNewspaper.com

Letters from the Catacombs

Editor, *The Remnant*: I'm so excited to have seen this (The Remnant Underground). Thank you! I love the Remnant's YouTube channel! www.youtube.com/user/TheRemnantvideo Yesterday I sent a letter to the Nuncio and Cardinal Dolan. This is what I sent: I had thought I'd made up the label "Catacomb Catholic"!

Dear Archbishop Vigano,

Please consider that in this day and age, the only sanctuary for faithful souls like me is our Catholic faith. Cardinal Dolan's widely reported agreement to march in the St. Patrick's Day parade is very distressing and disheartening to Catholics. It sends the clear message that he is of this world and does not concern himself with the destruction of family values in his public support of the homosexual lifestyle. You cannot be for the truth and against it at the same time.

Please stop him, if you will. Personally, I know that I will not donate to mainstream Catholic institutions until this situation is remediated, and I suspect that others have similar intentions. Before all is said and done, I might live long enough to be a catacomb Catholic, which is where this logically concludes when money from the faithful dries up. This is very distressing. Thank you for your help.

Respectfully yours,
Joan Chakonas

Editor, *The Remnant*: In his most recent Remnant Underground video, Michael Matt, editor and host, commented that in light of the rampage happening just this past week in the Catholic Church, the catacomb was a good place to be. I quickly emailed Mike asking if he had room for me down there, too. He is working on the accommodations as we speak.

This past week has been brutal to the Catholic Church as Pope Frank revs up the modernist speedboat. First we see one of the most orthodox Bishops in Cardinal Raymond Burke being demoted to some honorary figurehead position. Next the installation of a Francis, "who am I to judge" clone in the person of Blasé Cupich to the Archdiocese of Chicago. His tendency to follow in the footsteps of Francis is duly noted, Cupich comes from the Diocese of Spokane where a total of one Motto Proprio mass is allowed. Good luck, Traditional Latin Mass Catholics in the Archdiocese of Chicago!

Now the icing on the cake, the Society of St. Hugh of Cluny blog reports rumors from inside that the Vatican is getting ready to sever relations with the SSPX completely. We may be going back to pre-Benedict times. The blog stated:

Instead, all kinds of prognosis and opinions are circulating in Rome, that agree in this: that a rapprochement in whatever form remains extremely

unlikely. Some observers expect that the state of suspended animation that has existed since the termination of negotiations in 2013 will be continued for an indeterminate period. Others, however, claim to have learned that Mueller has been commissioned to make a clean break and, given the expected refusal to "accept the Council without reservations" and to subject themselves to a papal commissar, to once more excommunicate the bishops of the Fraternity and possibly also its priests. Moreover, sanctions against the faithful who attend exclusively the services of the FSSPX are being discussed.

A few questions arise from all of this: First, will certain neo-con Catholics who while freely condemning bishops but never the Bishop of Rome, finally smell the coffee or will they continue to be pawns in the new Vatican vision?

Second, does Pope Francis really think he is helping the Church by forcing faithful Catholics, kicking and screaming, into some sort of de facto schism from the establishment Church? It almost seems like he wants a schism! His whole pontificate has been all about "who am I to judge" and holding hands with Islamics and Protestants, while recommending banishment for those still devoted to the traditional Catholic faith.

Third, how will this affect the FSSP or the Institute of Christ the King? My advice to them is: *Watch your back, guys! The Vatican jackboot came down on the Franciscan Friars of the Immaculate and it may come down on you next.*

I attend Mass at an Institute of Christ the King church. After our canon returned from his chapter meetings in Italy he made a cryptic remark to the effect that "the glacier is starting to move". I suppose I can read too much into this, but I wonder if the Institute will also figure in the "new vision" for the Catholic Church. The Institute was given special status by Pope Benedict, who essentially gave them carte blanche where the Latin Mass is concerned. However, with the Institute's U.S. headquarters and Cupich now in the same Diocese anything can happen. After all, Cardinal Burke has done the ordinations for the Institute on many occasions, and look what happened to him. Finally, thank God for *The*

Remnant and the way you keep the pilot light of traditional Catholicism lit. I suggest as the modernist carnage continues, however, that you too watch your back. History repeats itself, as Pius XII reminded us – "The day the Church abandons her universal tongue (Latin) is the day before she returns to the catacombs" – Contact the Remnant for reservations, bookings going fast.

Al Schroeder Jr.
www.tridentinecatholic.com

Black and Gay "Masses"

Editor, *The Remnant*: I hope things are well for you and your family. With all this talk about the sodomite-loving Cardinal in New York, I wonder why no one has called him out on the fact that there isn't a pro-life group marching in this "oh so important" parade that, quite frankly, has meant nothing positive for the Catholic Church for years. I understand the historical importance of the parade and certainly don't want to downplay it, but I also believe the focus should be on what has been happening around the country with these so-called "Gay masses", which Dolan has even in his own archdiocese on occasion.

I don't see any difference between "gay masses" and "black masses". Correct me if I'm wrong, but sacrilege is sacrilege. Right? These cowards need to step up to the pulpit and talk about what really is evil, instead of making national news by co-signing with it.

In the business that I work (prison guard) I talk with desperate guys all the time, in the hopes of changing them through ways which Christ showed us. I certainly don't support their immoral decisions and terrible choices. So what the heck is going on with our bishops? Help me out, here. This insanity with our shepherds is why I have chosen to drive over to NE Mpls (1-hour roundtrip) to sit where it is quiet and to learn more than I have in my entire life from traditional priests (FSSP) who offer Mass there. May God help us all.

Blessings,
Joe

In Reparation for the Black Mass

Editor, *The Remnant*: Offer your prayers,



Holy Hours and sacrifices as reparation to Our Lord and to console Him in the Blessed Sacrament in response to the Oklahoma City Satanic black mass that took place Sunday, September 21 at 7:00 p.m. Let us unite with humble and obedient hearts, and ardently appeal to the Immaculate Heart of Mary for her intercession in crushing the head of the serpent that seeks to destroy souls for eternity.

Most Holy Trinity, Father, Son and Holy Spirit, I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners.

Kamela Gleason
Wisconsin

Salza's Response to Father Harrison

Editor, *The Remnant*: In his latest Letters to the Editor (July 31, 2014)

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Letters to the Editor Cont...

concerning my June 15, 2014 article on the canonizations, Fr. Harrison once again claims that I do not understand *Dignitatis Humanae*, that I do not understand his interpretation of the document, and that John Paul II's objectively heretical statements about non-Catholic sects are perfectly orthodox, but that he doesn't have the time or writing space to prove his claims.

After five years of debating this issue, aren't we beyond accusations of not understanding what DH actually says? In all our exchanges, I quote DH and Fr. Harrison, verbatim. I also quote the pre-conciliar Magisterium, verbatim. Words have meaning, and because they do, there is a contradiction between DH and the doctrine of the Church. I will simply refer the readers to my prior exchanges with Fr. Harrison on these issues (at www.johnsalza.com, Catholic Tradition tab) when he did have the time and space to articulate his position, and let the reader decide, based on those exchanges, who really understands the conciliar document in light of the perennial doctrine of the Church.

Also telling is Fr. Harrison's avoidance of my main challenge to him, namely, his defense of the right to religious liberty taught by Vatican II, and his condemnation of the right to *exercise* religious liberty at Assisi. This position is entirely duplicitous. John Paul II made a clear connection between the unity and religious liberty of the human race as taught by the council and its practical implementation at Assisi. Common sense alone dictates that you cannot defend the religious liberty of Vatican II while condemning the exercise of that same religious liberty at Assisi.

Finally, Fr. Harrison claims that he is consistent in holding the position that John Paul II did not exhibit all the heroic virtues (e.g., faith) while at the same time accepting the validity of his canonization. However, according to the constant teaching of the Church, a most critical purpose of a canonization is to propose for the faithful a model of heroic virtue and fidelity to God. In fact, John Paul II's own catechism says: "By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors." Para. 828. Thus, if a valid canonization solemnly proposes one as a model of heroic virtue for the Church, but John Paul II did not exhibit heroic virtue (e.g., faith, prudence), then either the canonization is invalid or Francis (who canonized John Paul II) is not the Pope.

John Salza
Milwaukee, Wisconsin

Diabolic Disorientation?

Editor: *The Remnant*: It drives me nuts

when I look around at what is passing for conservative Catholic news reporting these days. Yes, I'm familiar with the phrase "diabolic disorientation". So, what? It's not a legitimate excuse. Get off the pity-party wagon and climb out of the denial sickbed. Man, there is a war going on and your eternal soul lies in the balance. Got it?

The Vatican has been invaded by heretics and Judeo-Masonic propaganda perps and an Opus Dei PR man paid to sell you garbage instead of doctrine. Stop and think about it and don't go on about giving the Pope the benefit of the doubt; I'm too old and tired to fall for that cheap weak driveling escape claptrap.

Already some Catholic traditionalist pundits are calling for the heads of heretic Bishops and Cardinals such as Dolan, Mahony, McCarrick, Kasper and O'Malley, for starters. It's not enough; not nearly. Don't you guys get it; they take their orders from Rome, specifically Pope Francis and it's time to call out the main protagonist on his arrogant disregard for traditional doctrine. Pope Francis is an embarrassment and the longer you tag along on his blah-blah psychobabble spacecraft of anti-doctrinal looney-tune theology the more foolish you become. Just because he is the Pope does not give him the right to insult the integrity of Our Lady and ridicule the Traditional Latin Mass and those who are devoted to the Catholic Church in its pristine state, prior to the revolutionary Second pseudo-Vatican Council.

Take the Second Vatican Council and all its documents, the Novus Ordo and its Catechism, and shove all of it into the nearest fire pit and move on. Get real, it can't be fixed; it's poison to the soul and the Church is suffering spiritual and financial losses at an alarming rate as a result of this lethal petulance. Fifty years is long enough for anyone with an ounce of common sense to get the real picture and pull the plug on this nonsense. Pope Francis may be the Pope but I don't think he should get a free pass when he is obviously not doing his job.

Viva Cristo Rey!
James Cunningham

Civitas is making a Difference

Editor, *The Remnant*: I just listened to your Remnant TV video, Episode 20: Christ or Chaos, and wanted to let you know about a group in France called Civitas. Perhaps you have heard of them? They are a traditionalist movement in France that is loyal to the magisterium of the Catholic Church. In the media they are labelled as "radicals" and "religious extremists".

They have been very active protesting homosexual anti-Catholic activism in recent months. I know people who are involved in the movement, and my son participated in a march (manifestation), last year, in support of the traditional family.

They marched on September, 20, 2014 in protest of the New World Order, proclaiming the only remedy is the traditional Catholic Church. The NWO is not something we hear about much from our church leaders, so I thought you might be interested in what is going on in France.

The Webpage for Civitas is <http://www.civitas-institut.com/> Thank you and God Bless,

Amanda Gagnon
France

Neumann Classical School

Editor, *The Remnant*: I am a Remnant reader. Thank you for all you do to promote the true Catholic faith! I'd like to bring your attention to this Catholic education initiative - founded by my wife, Rachael - in the New York archdiocese.

Neumann Classical School, a faithfully Catholic, independent, classical curriculum primary school for students from pre-K through grade 8, will open in September, 2015. The school is blessed with a distinguished board and advisory board. Here is our new video appealing for help and prayers:

<https://www.youtube.com/watch?v=5p51xWz2eO0>

St. Casimir's, the parish that will be home to the school, is starting a weekly 9am Sunday Traditional Latin Mass for Neumann families. The first TLM at St. Casimir's since the introduction of the novus ordo will be offered on October 7, 2014, for the Feast of the Most Holy Rosary. The parish is served by faithful young priests of the Order of St. Paul the First Hermit (Paulini Fathers). Neumann is already working with the parish to reach out to new communities through its religious education programs for parents and children.

We would be most grateful if you could let your readers know of our existence by providing a link to the video. Many thanks for your interest and prayers. Please feel free to contact me for more information.

Yours in JMJ,
Kevin Collins
kevincollins1@me.com

SSPX and the Vatican

Editor, *The Remnant*: Like advanced obits for aging celebs written and filed away against their actual demise you might as well prepare one announcing the Vatican declaration of the state of schism of the SSPX following the upcoming meeting called by Cardinal Muller, ecclesiastical thug and hit man. Whether for refractory American nuns as wannabee Mass celebrants, Franciscans of the Immaculate or the SSPX, they are all protruding nails to be hammered, and he is ready and even more willing than most. And in this case Pope Francis' name will not be prevalent so as to preserve it from historical linkage with Rome's suppression of the order, a

pope well aware of a similar historical precedent. If it is even announced, it will be passed off as "no big deal".

The timing with the approaching heretical synod is obvious - the "apparatus" will be completely free, at last, to "move on" and get on with the business of living Vatican II.

They have to. They have to stop the SSPX before its growing success makes their apostasy even more evident, even to "the people of God", and even to the media. If formerly in their historical millennial perspective they were waiting for the SSPX bishops to pass on, the pace of the growth of the SSPX would not allow continued waiting, and the coming propitiousness of the launch of the new Vatican II is too important to pass up.

I personally don't have the luxury of access, under at least 120 miles, to an untainted TLM. There is one about 65 miles away where the Mass is "celebrated" sandwiched between the old altar and the Ordo table with the celebrants and servers barely visible and with the Latin mumbled and mostly inaudible from both. There is no guarantee that all claims of having the TLM result in the *sensus catholicus*. Although my devotions at home are the best I can make them, they of course lack the Eucharist. The knowledge that the SSPX, the only reliable and faithful order that I can follow for guidance being officially silenced by my Holy Church would devastate me, regardless of continued belief and support of it.

Philippe Cavanagh

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:

Admin@RemnantNewspaper.com

The Exaltation of the Holy Cross and the Traditional Latin Mass

Fr. Cizik/Continued from Page 1

Immemorial Traditional Latin Mass, referred to by Father Faber as: "The Most Beautiful Thing this side of Heaven," the Sign of the Cross is made, more than fifty times (57 by one count) – a true Exaltation of the Cross. Indeed, the Traditional Latin Mass IS extraordinary in its form and substance.

The Traditional Latin Mass vestments and altar appointments all feature the symbol of the Holy Cross – over and over. In that sign, the Sign of the Cross, we know that we will win victory over the enemies of our One, Holy, Catholic and Apostolic Faith, that has been handed on to us from the Apostles. By the many Signs of the Cross, in the Traditional Latin Mass, we will overcome the outrages, sacrileges and indifferences so lamented at Fatima.

Like the Holy Cross, that was returned to its rightful place by the Emperor Heraclius, we pray that the Holy Sacrifice of the Mass, the Traditional Latin Mass, may one day be returned to its rightful place at High Altars in every Catholic Church around the world.

Like Saint Helena, placing the dead body on the life-giving Holy Cross of Christ, we pray that the Traditional Latin Mass will serve to restore the Catholic Identity of those in the Church who seem to be brain-dead in these dark and troubled times of religious indifferentism and Modernism.

A relic of Saint Padre Pio is on this



Altar. Saint Padre Pio, you who bore the wounds of Christ on your hands, feet and side, a "Living Crucifix," intercede for us attached to the Traditional Holy Sacrifice of the Mass; the Mass that you offered so very well throughout your life on earth; where the Sacrifice of the Suffering Christ on the Holy Cross at Calvary is clearly re-presented to us in an unbloody manner!

Saint Pius X, whose relic is also on this Altar, help us to overcome the heresy

of Modernism and restore exaltation of the Holy Cross to its rightful place in the Church's liturgy. Over fifty Signs of the Cross in the Traditional Latin Mass have been replaced by less than five, in what is often referred to today as the "Eucharistic Banquet." Note that "the fifty" do not even include the numerous Signs of the Cross made by the priest when distributing Holy Communion!

Also, on the Altar is a relic of my Patron Saint, Saint King Ladislaus of

Hungary, who is most often depicted in Sacred Art as a noble knight. As Chaplain of the Knights of Columbus Woodlawn Council 2161 Traditional Latin Mass Guild, who are assisting with this Catholic Identity Conference, I also invoke the intercession of Saint Ladislaus to help us all to fight courageously, as knights and dames of the Church Militant, to re-establish authentic Catholic Identity far and wide.

As we prepare to celebrate the Feast of the "Seven Sorrows of the Blessed Virgin Mary" tomorrow, let us turn to Our Lady of Sorrows, who appeared at Fatima. We implore Her to intercede for us that the Dogma of the Faith may, once again, soon be exalted, along with the Holy Cross, by all of the members of the One True Church founded by Christ!

Finally, on this Altar, during the Holy Sacrifice of the Mass, will be this relic of the True Cross. May our Catholic Identity, symbolized and effected by the Holy Cross of Christ, bring us peace of heart and soul in this life, and one day happiness forever in the life of the world to come.

Appropriately, this sermon ends with the Sign of the Cross... as I bless you with the True Cross: *In Nomine Patris, et Fili, Et Spiritus Santi. Amen.* ■

This Too Shall Pass... All In God's Good Time

(Reprinted from Walter Matt's 'This and That' Column, Dec. 17, 1981)

As for the heavy curtain of gloom and foreboding that hangs over the Church in our time, let us never fear nor lose courage. As the late Msgr. Robert Hugh Benson observed so appropriately in his book, *The Mystical Body and Its Head*

That the church has always failed is perfectly evident to every student of history: she has failed in a degree in which no human society has ever failed without extinction. She has passed through, again and again, in country after country, at the hands of heretics, persecution, critics, philosophers, and worldly powers and energies of every description, every phase of failure and condemnation which it is possible to imagine. She has not succeeded in satisfying perfectly any single human instinct; she has always broken down under (as her enemies would say). Or transcended (as her friends say), every demand made upon her. No one except her own prejudiced friends is satisfied with her, it seems; no one finds in

her that degree of humanity which he desires. She is always echoing the cry of the world – "I thirst", with the same cry on her own lips; she is always discredited, always found out, always dying, always forsaken by God and man, even down to death itself; she is always being

buried; she is always vanishing under stone and seal, always being classed by the world with every other form and system of belief that has passed or is passing into the grave.

And yet she lives!

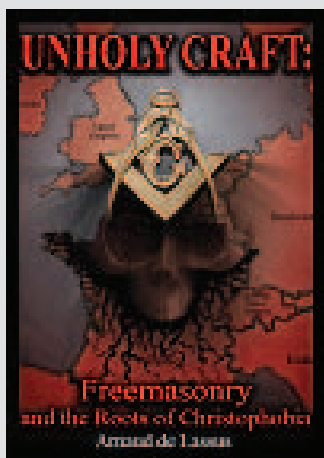


Irish family celebrates an "illegal" Mass during the Penal Laws

Unholy Craft Freemasonry and the Roots of Christophobia

By Arnaud de Lassus

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Why the Mass is said in Latin

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those who are present at them?" These are sensible questions, frequently asked; and every Catholic should be able to give a satisfactory answer.

The Church makes Latin the language of her liturgy because it was the official language of the Roman Empire, and was generally understood and spoken throughout a considerable part of the civilized world, at the time when Christianity was established. St. Peter fixed the centre of the Christian faith in Rome, the capital city of the Empire, and the Church gradually adopted the language of the Romans, and finally used it in many parts of the world over which she extended her dominion.

Latin, however, was far from being the sole language of the Roman Empire. At the time of Christ and for two or three centuries afterwards many other tongues were spoken extensively in various provinces, and Latin, as a vernacular, was confined more or less to central Italy. In northern Italy, Gaul and Spain there was a kind of Celtic; in Germany, Teutonic; but the widest spread language was Greek. It was spoken in Greece, Thessaly, Macedonia and Asia Minor, in Marseilles and the adjacent territories, in southern Italy and Sicily, and in parts of Africa.

Moreover, Greek was everywhere the language of culture, and every educated Roman was supposed to know it. Latin remained the language of worship, of the law, the army and the government; but Greek became the great medium of communication among the various parts of the mighty Empire. The fact that it had become common among the Jews, both in Palestine and elsewhere, led to the making of the Septuagint version of the Old Testament and the writing of nearly all the New Testament in Greek – for even the Epistle to the Romans was written in that language, although one would think that Romans would better understand Latin. The first Fathers of the Church all wrote in Greek – even those who were addressing Roman readers or the Roman Emperor; and the Popes of the first two centuries used the same language when they wrote at all.

The Official Language of Rome. All this goes to show that, contrary to the opinion usually advanced, Latin was not spoken generally throughout the Empire at the time of the establishment of Christianity, and it was not adopted by the Church because “she wished to worship in the language of the people.” But, as said above, it was the language of worship, of government and of law; and the Church, which had fixed her seat of government in the imperial city, took it as her official tongue for the same purposes.

How did this come about? Because any other course would have been impracticable, and perhaps impossible.

The great centre of missionary enterprise in the west of Europe was Rome, and the priests who went to preach the Gospel were accustomed to say Mass in Latin. When they began their work in any country they had to learn the language;



and when they had succeeded in doing so, they often found it too crude, too wanting in words, for the purpose of religious service. Therefore it was necessary to employ the Latin tongue for the public ceremonies of the Church, and the local language or dialect was used only for the instruction of the people.

The Language of Medieval Literature.

In course of time Latin became the literary language of western Christendom, because it was familiar to the clergy, who were the educated class and the writers of books; because it was the only stable language in a time of chaos; because it was equally useful in any part of the world, no matter what was the native tongue of the people; and because it was a convenient means of communication between the bishops and the See of Rome.

And so everybody was content to use it, and the people of every nation in western Europe worshipped in Latin, until in the sixteenth century the so-called Reformers began their destructive work – and the people of Germany, of England and of the northern nations were led away from the old faith and were formed into national churches, each holding its services in the language of the country.

Why not have Mass in English?

“But would it not be better for the Catholic Church to conduct its worship in a language understood by the worshippers?” Yes, and no. The advantages of so doing are plausible in theory; the disadvantages render the idea difficult and even totally impracticable.

We do not intend to deny that, in the abstract, a service in the language of the country would be very useful – possibly preferable to a service in an unknown tongue; but the difficulties in the way of such action are so great that the Catholic Church has wisely persevered in offering her public worship in one language over the greater part of the world. Any other tongue than Latin is used only in certain Eastern rites – in communities which were never in close contact with Rome, and which have used Greek or Syriac or Arabic from the beginning of their history. Even in these the language employed in divine worship is not the

spoken language of to-day, but an older form which is as unintelligible to the worshippers as Latin is to the average layman of our parishes.

“But why cannot the Catholic Church use English in England and French in France?” etc. Because she is a universal Church. A small sect or a “national church” can use the language of the country in its worship. But the Catholic Church is not a national church. She has been appointed to “teach all nations.” She is not the church of the Italian, or the Englishman, or the Spaniard. She could, of course, translate her liturgy into any tongue, but a Mass in the language of any one nationality would be unintelligible to all the rest.

At present a priest can say Mass, privately or publicly, in almost any church in the whole world. If Mass was to be said in the language of the country only, he could celebrate only in private, and he would be forced to bring his own Mass-Book and server. Such a system (or lack of system) would be unworkable in the Catholic Church – because she is Catholic.

Although in the course of centuries the Latin of Gaul was gradually modified into French, that of Italy into Italian, and that of Iberia into Spanish and Portuguese, the Church did not attempt to follow these changes in her language of worship. Nor has she tried to translate her liturgy into the myriad tongues of the nations and tribes that have come into her fold. She has deemed it wise to retain the use of Latin in her worship and her legislation.

Unity of Speech and of Faith. How

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well, in the Catholic Church, her oneness of speech seems to typify her unity of faith. More than that – it not only typifies but helps to preserve it. We can readily understand that it is of the utmost importance that the dogmas of religion should be defined with great exactness, in a language that always conveys the same ideas. Latin is now what we call a “dead language” — that is, not being in daily use as a spoken tongue, it does not vary in meaning.

It is very convenient for the Church to have Latin as her official language, as a means of communication between her members and her Head. To legislate for the Church’s good it is necessary from time to time to hold a General Council, at which the bishops of the entire world assemble. They all understand Latin; no interpreter is required. Every bishop writes often to Rome and goes at intervals to visit the Holy Father; and if there were no common language used in the Church, the Vicar of Christ would need to be familiar with more than the tongues of Pentecost if he would understand the German, the Spaniard, the Slav, the Japanese, or the countless others of many races to whom he would be obliged to listen.

“But do not the people suffer by this method?” No; they are instructed in religion in their own native tongue, whatever it may be – and we venture to say that, on the average, taking them as they are all over the world, our Catholic people know their religion at least as well as the Anglican or the Baptist. But the ceremonial of the Church is carried out in the grand old language of imperial Rome, where the Prince of the Apostles established the central government of Christ’s kingdom upon earth – a government which has endured while other kingdoms have risen and decayed and died – from which the light of God’s truth has shone farther and farther, century after century, into the dark places of the earth. ■

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We Need a New Holy Day of Obligation

By Kenneth M. Weinig

One day in my college freshman English course (1961) the professor began the class with a very open-ended question: “What is the most important day in the history of the world?”

We eliminated the Creation, not wanting to get into an evolution debate, but then hands shot up and answers flew:

“Noah’s post-flood landing?” [No, perhaps just a regional event]

“The Crossing of the Red Sea?” [For the Jews, perhaps]

“The Mosaic Covenant?” [same as above]

Then answers shifted from the Old Testament to more secular suggestions:

“How about the Founding of Rome?”

“The Fall of Rome?” “The First Crusade?” “The Reformation?”

“Lepanto?” “The French Revolution?”

“The end of World War II?” “Hiroshima?”

All nominations resulted in a shake of the teacher’s head, but he hinted, “You were closer when you were in the spiritual realm.”

Said one student, “Oh! It’s got to do with Christianity!” then proffered, “The Resurrection of Jesus Christ!”

The teacher gave another hint by telling the student that he was getting closer, prompting the boy next to him to exclaim, “How about Pentecost, the birthday of the Church?” That response was met with some disdain: “How could Christ found His Church if he had not risen from the dead? It’s got to be The Resurrection!”

Finally, one of the wiser among us said, “...and how could Jesus have even been crucified if he had not been born? It’s got to be the Birth of Christ; Christmas!”

Nearly all of us nodded or mumbled our approval, some even expressing surprise that no one had suggested that before. But the professor only said, “You’re very close.”

This remark surprised us, and one said, “...but that’s when Christ came into this world—”, resulting in this mid-sentence interruption from our leader:

“No, Christ didn’t come into this world on Christmas; He just left Mary’s body then. Here are some more hints: Why do you think we all genuflect twice during the Mass, the first time during the Creed at the words,

‘Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est’

and then again during the Last Gospel at the words, ‘ET VERBUM CARO FACTUM EST’?”

Even then some of us were still a little slow, but gradually we came to realize the professor’s assertion that the Incarnation, traditionally celebrated at the Feast of the Annunciation, March 25, nine months before Christmas, was actually the true earthly arrival date of Jesus Christ. He did mention that St. Thomas Aquinas and other medieval theologians argued about

when ensoulment actually occurred after conception, but the science then was not quite up to 20th-century levels. We knew then and certainly know now that human life begins at the unity of the sperm and egg.

Years later, I thought of this class exercise and wondered why The Incarnation was not given more importance in the liturgical calendar. We celebrated as holy days of obligation Mary’s own Immaculate Conception, Jesus’ Circumcision, and—instituted just seven years earlier than this class by the Pope [Pius XII]—the method of Mary’s entering Heaven, her Assumption. As important as these feasts were, did they trump the actual arrival of Christ on earth?

So...my proposal is that the Church establish, as a new Holy Day of Obligation, the Feast of the Incarnation!

The merits of my suggestion are clearly explained above, but I have two other

reasons that justify this consideration.

First, I have felt that, since Vatican II, the bishops have shown weakness by too much bowing to worldly time schedules. We witnessed during the 1960s the advent of the Saturday evening Mass, then the Saturday afternoon Mass, both conventions established seemingly to keep Sundays—and Saturday nights—free for social matters.

Then we saw gradual eliminations of certain Holy Day requirements if the feasts were close to Sundays, again seemingly to spare parishioners the inconvenience of having to go to Mass twice in a three-day period.

Then even these relaxations became more bizarre when they varied by diocese: You were in mortal sin if you missed Ascension Thursday Mass in Philadelphia, but still in the state of grace if you lived across the river in Camden, where this Holy Day Mass was celebrated the following Sunday.

All of these concessions, of course, put further fissures in the perceptions of the Faith. I think if all the bishops declared the Incarnation an obligatory feast, even if it occurred on a Saturday or Monday, this proclamation would certainly get the attention of faithful Catholics and maybe of some of the less-so-faithful.

A second reason for my proposal is that it would give tremendous credibility to the pro-life movement and would get the attention of those Catholics and non-Catholics who believe that horrific practices like partial-birth abortions are permissible. Imagine if St. Joseph had urged Mary to “terminate her pregnancy” for economic reasons!

For Catholics to turn out for Mass on the Feast of the Incarnation would scream to the world that Jesus Christ—God made man—came to us at conception, fully nine months before His birth, and that this day, is, arguably, the most important day in the history of creation! ■



THE RISE OF BERGOGLIANISM



By Christopher A. Ferrara

Caution to the reader: What follows is a very harsh assessment of the current pontificate. I felt compelled to write it, but no one is compelled to read it. I am nothing and nobody in the great scheme of things, although I am privileged to contribute to the record of a venerable traditional Catholic journal that will surely have its place in the history of these times. I have no illusions that my little lamentations will have any effect on the Pope, for whom I pray each day, or on events in the Church. But at least I, at least The Remnant, at least traditionalists in general will be able say to one day, concerning what was done to the Bride of Christ, “Not us. Not us.”

§

Here is an inescapable truth that ought to trouble every Catholic: Francis is the first Pope in the history of the Church to be universally lauded by “the rulers of the world of this darkness... the spirits of wickedness in the high places.” (Eph. 6:12) Even Barack Obama, a veritable forerunner of the Antichrist, is “hugely impressed” by Francis. There is no need to demonstrate yet again the copious outpouring of the world’s unprecedented praise for a Roman Pontiff. The world’s love affair with Francis has woven itself into the very Zeitgeist, as any Internet search for the terms “Pope Francis” and “revolution” will reveal. “Woe unto you when all men shall speak well of you! for in the same manner did their fathers to the false prophets.”

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One can only laugh at the neo-Catholics’ frantic attempts to attribute this apocalyptic development to a massive misunderstanding of a really very tradition-minded Pope. In his *The Devastated Vineyard* (1973), the late great Dietrich von Hildebrand warned that “[t]he poison of our epoch is slowly seeping into the Church herself, and many have failed to recognize the apocalyptic decline of our time.” Concerning von Hildebrand, the future Pope Benedict XVI wrote: “I am personally convinced that, when, at some time in the future, the intellectual history of the Catholic Church in the twentieth century is written, the name Dietrich von Hildebrand will be most prominent among the figures of our time.” (*Soul of a Lion*, p. 12). Compare von Hildebrand’s intellectual honesty with the propaganda of today’s neo-Catholic commentators: confronted with what is by now a vast perfusion of the poison of our epoch in the Church, they resolutely administer the anodyne of false optimism to their gullible public; and when even their own public begins to awaken to the reality of our situation, they block the comment boxes of their virtual realm in the blogosphere, lest reality intrude and make a shambles of their kingdom of illusion.

Here in the real world, this is what we know: At the conclave in 2013, a liberal South American Jesuit succeeded Pope Benedict following Benedict’s mysterious, curiously qualified and absolutely unprecedented “renunciation” of the “active ministry” of the papacy. Despite his now endlessly vaunted “pastoral style,” the former Archbishop Bergoglio presided over the continuing decomposition of the Catholic faith in the Archdiocese of Buenos Aires from 1998-2013, when the number of diocesan priests, religious priests, and men and women religious all declined steadily. We have learned of Archbishop Bergoglio’s “Pinocchio Mass” and his “Tango Mass,” his lighting of Menorahs in synagogues while wearing a kippah, the lending of his Cathedral “to Protestants, Muslims, Jews, and even to partisan groups in the name of an impossible and unnecessary

interreligious dialogue,” and his celebration in the same Cathedral of the tenth anniversary of the UN-backed, syncretistic United Religions Initiative, funded by George Soros and Bill Gates—a movement which, like Francis himself, condemns “proselytism.” We have learned as well of Bergoglio’s “meetings with protestants in the Luna Park arena where, together with preacher of the Pontifical House, Raniero Cantalamessa, he was ‘blessed’ by Protestant ministers, in a common act of worship in which he, in practice, accepted the validity of the ‘powers’ of the TV-pastors.”

Yet this same prelate, emerging from a Protestantized Church in Latin America that is losing millions of souls to the sects whose ministers do Protestantism better—and whom he calls “brothers” he has “no desire to convert”—now expounds, as Pope Francis, what he seems to think is a bold new ecclesial vision that he, unlike any of his predecessors, is equipped to realize. In the process, Francis has spent the past eighteen months belittling almost daily virtually every aspect of the Church’s apostolic and ecclesiastical traditions. He has consistently displayed his contempt for the Church’s infallible definitions of irreformable doctrine (disparaged as “fixed formulations learned by heart or by specific words which express an absolutely invariable content”), her perennial disciplinary rules for the safeguard of doctrine (ridiculed as “little rules of behavior,” “small things... small-minded rules”), her discipline of systematic theology (“starved Christians, too polite, who speak of theology calmly over tea”), her immemorial Latin liturgy (dismissed as “a kind of fashion” to which people are “addicted”), the contemplative life of her religious (deriding cloistered nuns for being “too spiritual” and having a “flight attendant smile”), and even her homiletics (disdaining “excellent preachers” whose sermons are “mere vanity” because they supposedly “have failed to sow hope”, “compassion” and “closeness” the way Francis does).

As audacious as it may be to say this,

Francis seems intent on belittling Revelation itself in keeping with his (one must say) idiosyncratic reading of the Gospel. According to Francis, “the Church acts like Jesus. *She does not give lectures on love, on mercy. She does not spread a philosophy, a path of wisdom throughout the world.* ... Of course, Christianity is all this, but as a consequence, in reflection. The Mother Church, like Jesus, teaches by example, and uses words to illuminate the meaning of her gestures.”

That is exactly the opposite of the truth. Our Lord is precisely a divine teacher, who illustrates what He teaches by the good deeds He performs, including His miracles. Francis has it backwards: the Eternal Word *precedes and motivates* what the Church accomplishes in the order of charity; the Church’s teaching does not arise as a consequence of mere “reflection” on the example of good works. In an ironically Pelagian twist, Francis effectively reduces the Faith to works and the whole of Catholic doctrine to a mere “reflection” on works. But the Magisterium consists of the revealed truths that Christ Himself and the Apostles actually uttered in their own words, in keeping with Our Lord’s divine commission to “make *disciples* of all nations, *teaching* them to observe all things whatsoever I have *commanded* thee.” The Gospel is filled with what Francis derides as “lectures”—even as he delivers yet another of his own lectures on the Church’s failings and inadequacies.

The sheer scope of Francis’s ambition is staggering, suggesting an element of delusion. As he declares in his sprawling manifesto, *Evangelii Gaudium* (EV): “I dream of a ‘missionary option’, that is, a missionary impulse capable of *transforming everything*, so that the Church’s *customs, ways of doing things, times and schedules, language and structures* can be suitably channeled for the evangelization of today’s world *rather than for her self-preservation.*” EV expounds Francis’s vision of a “reform” of literally everything in the Church and the world:

- “a new chapter of evangelization,”
- “new paths for the Church’s journey,”
- “new narratives and paradigms,”
- “a new order of human relations,”
- “a new way of living together in fidelity to the Gospel,”
- “new contributions to theological reflection,”
- “new directions for humanity,”
- “new signs and new symbols, new flesh to embody and communicate the word,”
- “a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few,”

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- “a new political and economic mindset,”
- “new forms of cultural synthesis,”
- “new processes in society,”
- “new horizons for thought” and “a new social situation...”

One might be tempted to laugh at the grandiose vacuity of it all, and it is far from clear how the document can be categorized as part of the papal magisterium at all. As Cardinal Burke rather diplomatically put it, EV is “a distinct kind of document, and I haven’t quite figured out in my mind exactly how to describe it. But I would not think that it was intended to be part of papal magisterium. At least that’s my impression of it.”

But EV cannot simply be ignored and put on the shelf, for it enunciates a full-blown ideology unlike anything we have yet seen in the turbulent post-conciliar epoch, a veritable apotheosis of the restless spirit of “reform” unleashed by the Second Vatican Council under which Church and the “modern world” would achieve their final synthesis. If taken seriously, EV would require another ecclesial revolution that would make Vatican II appear to be a non-event in comparison. With his usual acuity, Antonio Socci refers to a veritable “Bergoglianism,” which he describes as “a shift in the Church that is making the faithful very disorientated and has provoked the curious phenomenon of sudden ‘conversions’ ... among churchmen and intellectuals.”

However utopian and impossible of achievement Bergoglianism is, it poses a grave challenge to the unity of the Church and the preservation of Tradition, as we see from its effects in Buenos Aires. Just how serious the problem is becomes apparent when one considers Francis’s programmatic and quite demagogic denigration of the few remaining Catholics who are still strongly attached to everything he belittles—that is, to traditional Roman Catholicism in all its fullness. In EV Francis falsely accuses traditional Catholics of “self-absorbed promethean neopelagianism” and of “feel[ing] superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style from the past.” Their “supposed soundness of doctrine or discipline,” says the Pope who mocks them, “leads instead to a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others.” And this from a Pope who has been analyzing, classifying and insulting his own subjects almost from the moment he was elected.

Francis’s relentless attack on traditionalist straw men is a classic tactic of the demagogue, who seeks to incite odium against an inconvenient class of people so that they may be swept aside in the pursuit of the demagogue’s agenda.

Looking at the torrent of abuse Francis has unleashed against everything and everyone in the Church that displeases him—with no mention of heresy, heretics,

and those who reject the Church’s teaching on marriage, procreation and homosexuality—it seems that all has been swept away, albeit only rhetorically. Nothing remains but Bergoglianism: “The Daily Meditations of Pope Francis” and his press conferences and off-the-cuff interviews with various journals, newspapers, and media outlets, producing an astonishing jumble of consistently crude improvised remarks that even Father Dwight Longenecker admits have “caused confusion, consternation, and bewilderment among the faithful” and “cannot help but erode the more solemn teaching authority of the papacy.”

It is almost as if the Church were under the authority, not of a Roman Pontiff duty bound to safeguard and pass on what was handed down to him, subsuming his own personality and opinions to the Petrine office, but rather a kind of party chairman whose pronouncements must govern the lives of all party members. The Pope who speaks of decentralizing papal authority and seems averse to the very word “Pope” paradoxically presides over the most intense exacerbation of the error of papolatry in the living memory of the Church. Catholics are expected as never before to heed with rapt attention the Papal Thought of the Day, immediately broadcast to the world by the delighted secular media and the liberal Catholic press under the ongoing theme of “the Francis revolution.”

If Bergoglianism were only rhetoric, that would be bad enough. But the Pope whose approach to the world is that of the velvet glove—except when he is denouncing traditional Catholics and their “little rules” to the wild applause of the media gallery—governs the Church in private with an iron fist. Thus it is Francis who has ordered the demolition of the Franciscan Friars of the Immaculate on account of what his ruthless subaltern, Father Volpi, specifically authorized by Francis at every step, identifies as unpardonable thought crimes: “crypto-Lefebvrianism” and “definite traditionalist drift.” It is Francis who has ordered the “visitation” of the Franciscan Sisters of the Immaculate, in preparation for another demolition job, because of what another of his hatchet men, Cardinal Braz de Aviz, calls “true deviations” among the sisters and “not a few institutes [which] give not only a pre-conciliar, but even an anti-conciliar formation.” What exactly are the “deviations,” and what exactly is a “pre-conciliar” or “anti-conciliar formation”? From early reports, it appears that the Visitators objected to the traditional Mass, told the nuns that they prayed too much, did too much penance, were “too cloistered,” and that they urgently needed a “re-education” program according to the criteria of Vatican II (whatever those are). The traditional norms, practices, and ideals of Catholic cloistered life, if not the very idea of a cloister, are apparently now to be considered impermissible deviations from the Bergogliian “vision” of the Church, according to which everyone must run off to “the peripheries” in order to encounter the “smell of the sheep” (whatever that means).

Braz de Aviz speaks the language of an ideologue in the midst of conducting an ideological purge ordered by the party chairman. And the ideology behind

the purge is Bergoglianism. It is the same ideology that results in the total rehabilitation of the raving Marxist priest suspended by John Paul II while the saintly founder of the Franciscan Friars, Father Stefano Manelli, whose parents were both declared Servants of God during the reign of Pope Benedict, is placed under house arrest by the same “commissar” Francis ordered to destroy his thriving religious order, filled with sound vocations. It is the same ideology that praises the heresy-laced, neo-Modernist writings of Cardinal Kasper as “serene theology” while forbidding the Friars to publish any of their wholly orthodox Catholic books and articles. It is the same ideology that has convoked a synod of dangerous progressives to debate Kasper’s insane proposal, whose presentation Francis specifically approved, to admit divorced and “remarried” Catholics to the sacraments of Confession and Holy Communion with the understanding that they will continue their adulterous relations. And it is the same ideology that prepares to sack Cardinal Burke as head of the Apostolic Signatura at the same time Francis orders a special commission to devise immediately, without Cardinal Burke’s participation, a “streamlined” annulment process that would send the message to every Catholic contemplating marriage that under Francis’s “reign of mercy” there will be an easy escape route if things don’t work out. Indeed, Catholic “marriages” contracted with a view to Vatican-approved “quickie annulment” proceedings would almost carry a presumption of invalidity, and the very foundations of Holy Matrimony would be drastically undermined.

All in all, Bergoglianism would give us a Church that, in the name of “mercy,” not only takes people as the Church finds them, which she has always done, *but leaves them that way* and limits her work merely to “introducing” people to God, to treat with Him as they will. Hard to believe? Read what Francis said only days ago in an address to newly nominated bishops:

I also beg you *not to fall prey to the temptation to change the people*. Love the people that God has given you, *even when they have committed grave sins*, without tiring of “ascending to the Lord” for forgiveness and a new beginning, *even at the cost of having to cancel your false images of the divine face or the fantasies you have nurtured of how to arouse their communion with God*.

Why does Francis place contemptuous quotation marks around the words “committed grave sins,” and what does he mean by “false images of the divine face” and “fantasies” about how to bring the people into communion with God? Whatever the answer, it is clear that the Bergogliian notion of mercy is far removed from what Saint Catherine of Siena, a Doctor of the Church, describes in her dialogues with Our Lord:

That Blood is what Your hungry servants beg of You at this door, begging You through it to do mercy to the world, and to cause Your holy Church to bloom with the fragrant flowers of *good and holy pastors*,

who by their sweet odor shall extinguish the stench of the putrid flowers of sin.

The mission of the Church is precisely to “change the people”—to eradicate the *stench of sin*—by translating them into the state of grace through the administration of the Sacraments, bringing about what von Hildebrand called the “Transformation in Christ.” Thus did Saint Paul tell the Ephesians: “And put on *the new man*, who according to God is created in justice and holiness of truth.” Thus did Paul tell the Corinthians: “If then any be in Christ *a new creature*, the old things are passed away, behold all things are made *new*.” This is the newness of which the Gospel speaks; the newness of the eternal God, who is, as Saint Augustine exulted in the Confessions, “so ancient, and yet so new.” It is a newness existing outside of time, having nothing to do with the “modern world” or a new liturgy, or a “new evangelization,” or anything else that is new in the time-bound sense of Bergoglianism as expounded in EV, which only follows to its logical destination the line of a slavishly time-bound conciliar “renewal.”

In explaining why the Sisters of the Immaculate had been subjected to a visitation on the orders of Pope Francis, Cardinal Braz de Aviz declared that to give priests and nuns a “pre-conciliar formation” is “to place oneself outside of history.” Indeed it is. Bergoglianism in particular, and the “spirit of Vatican II” in general, represent an ideological demand that the Church be historicized in her doctrine and practice, accommodating both to “changing times.” We are in the midst of a battle, perhaps the final one, between the ideological partisans of a time-bound Church whose search for novelty will never end until the Church is finally merged entirely with the world—a process accelerating before our very eyes—and the defenders of a Church that has always been truly new because her traditional doctrine and practice are timeless.

We know how the war on Tradition that has wracked the Church for nearly fifty years will end: with a total victory for Tradition by a direct intervention of God and the Blessed Virgin when all seems lost. But we also know, because we have eyes to see, that this thing so rightly called Bergoglianism represents the turning point in a conflict on which nothing less than the fate of the world depends. Which of us, if any, will survive to see the inevitable victory is far from certain. ■



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Who is a Member of the Church?

by John F. Salza, J.D.

Part II

Heresy and Ignorance

In our last installment, we saw that only those who have the true faith, the seven sacraments and union with the Pope can be members of the true Church of Christ. We also learned that all heretics, whether formal or material, are outside the Church because they lack divine faith. In this second installment, let us further address the distinction between formal and material heresy, and how Protestants, even if validly baptized as infants, sever themselves from the Church.

We first note that while material heretics are outside the Church because they lack divine faith, they are not guilty of the sin of heresy like formal heretics because they are invincibly ignorant of their heresy.¹ This fact demonstrates that invincible ignorance cannot save the heretic by supplying the defect of faith; it is simply a negation of guilt for the defect. But even though material heretics are not guilty of their sin of heresy, because they are outside the Church, they lack the graces necessary to live a life of supernatural virtue and receive no forgiveness of their sins. As Pope Boniface VIII declared: "...we firmly believe and simply confess this Church outside of which there is no salvation nor remission of sin..."² St. Thomas also says, "If such like unbelievers [the invincibly ignorant] are damned, it is on account of other sins, which cannot be taken away without faith, but not on account of their sin of unbelief."³ Hence, material heretics are damned like formal heretics, but not for heresy; rather, they are damned for their other sins of commission and omission (e.g., schism, sexual sins, etc.).

Notice that St. Thomas makes a distinction between an obstinate heretic (one who is outside the Church) and one who is merely in error (and thus remains inside the Church): "Hence, it is evident that a heretic who obstinately disbelieves one article of faith, is not prepared to follow the teaching of the Church in all things; but if he is not obstinate, he is no longer in heresy but only in error."⁴ Thus, there is a difference between a heretic and an ignorant Catholic. The ignorant Catholic possesses divine faith – he makes acts of faith and wills to believe all that the Church teaches, in spite of holding a materially heretical

belief through no fault of his own. Such a person is in error but not a heretic (either material or formal) because he has supernatural faith by submitting his intellect and will to the teachings of the Church.

Some traditional Catholics incorrectly believe that *Novus Ordo* Catholics are material heretics but still inside the Church. They are wrong on two levels. First, all heretics, even material heretics, are outside the Church because they don't have divine faith, as explained above. Second, a Catholic cannot be a material heretic, even if he holds a materially heretical belief, because he is not invincibly ignorant of his duty to adhere in faith to the infallible rule of the Church. Because he knows the Church teaches with infallible authority, any conscious dissent (denial or doubt) from her teachings on faith or morals renders him a formal heretic. If he is invincibly ignorant of his heresy through no fault of his own, he is simply an ignorant Catholic and not a heretic (because he possesses divine faith).⁵ Only baptized non-Catholics who are invincibly ignorant of their heresy are material heretics (because they have no divine faith). Thus, while Protestants can be either formal or material heretics, Catholics can only become formal heretics.⁶

For example, an ignorant Catholic is one who attends the *Novus Ordo* Mass, not knowing that he is bound by Divine Law to celebrate only the received and approved rites of the Church, and that the *Novus Ordo* is not such a rite. Such a Catholic, who has never been taught the truth on the matter, is ignorant and in error, but not a heretic. Hence, he remains a member of the Church.⁷ On the other hand, those "Catholics" who support divorce and remarriage, contraception, homosexuality and the like cannot be considered "ignorant" but are guilty of sins against Catholic faith and morals. This is because they know (or are culpable for not knowing) these positions are contrary to the Catholic Faith and also the natural law. Professing "Catholics" who doubt or deny the teachings of the Church on these matters are formal heretics and outside the Church.⁸

⁵ For example, canon 731.2 of the 1917 Code says "It is forbidden to administer the sacraments of the Church to heretics or schismatics, even though they err in good faith [material heretics] and ask for them, unless they have first renounced their errors and been reconciled with the Church." Ludwig Ott also states that "public heretics, even those who err in good faith [material heretics], do not belong to the body of the Church, that is to the legal commonwealth of the Church." *Fundamentals of Catholic Dogma*, p.311. See also Cardinal Billot's *De ecclesia Christi*, 4th edition, pp. 289-290. To call a Catholic (who has divine faith) a "material heretic" is a grave injustice, and would put the Catholic on the same level as a Protestant who has no divine faith at all.

⁶ The "Catholic's" heresy can be either public (manifest) or occult (secret).

⁷ Those Catholics who deny the dogmatic teaching of the Council of Trent that one must celebrate only the "received and approved rites" of the Church are formal heretics and thus outside the Church. The Council of Trent, Canons on the Sacraments in General, Session 7, Canon 13 (March 3, 1547).

⁸ Note that we are speaking about the consequences of heresy as "being" (which is a hypothetical question – does heresy exist?), and not as "known" (which is a practical question – how do we know the person is a heretic? Who judges?). Thus, while we affirm the truth that all heretics are outside the Church, we do not in this article address the practical question of how, for example, the Church determines "manifest (formal) heresy," which for heretical prelates also results in the loss of ecclesiastical office.

What about the person who is validly baptized as an infant, but raised as a Protestant? Once he reaches the age of reason, he needs more than the infused habit of faith he received in baptism to remain in the Catholic Church, because "without faith it is impossible to please God" (Heb 11:6). Thus, he is bound to make acts of faith, that is, to exercise the infused habit of faith, or he will no longer have divine faith.⁹ The infused habit of faith (which enables him to make acts of faith) may be lost either by a positive act of infidelity (heresy) or a negative act (an omission or failure to elicit the act of divine faith). In either case, unlike the ignorant Catholic who makes acts of faith, the Protestant has lost divine faith and must be reconciled to God through the Catholic Church or will perish.¹⁰

Note that the Protestant may not be formally culpable for failing to elicit the act of divine faith (e.g., those brought up in heresy). However, his habit of faith is still lost because he does not exercise the habit against the contraries which act to weaken or destroy it (the Protestant heresies in which he is raised). As St. Thomas teaches, "all habits that are gradually undermined by contrary agencies which need to be counteracted by acts proceeding from those habits, are diminished or even destroyed altogether by long cessation from act."¹¹ Such a person becomes a material heretic and, for lack of divine faith, is outside the Church.¹² Again, invincible ignorance excuses one from sin (omitting to elicit the act of faith),¹³ but does not confer virtue (supplying the defect due to the omission).

We must keep in mind, as St. Thomas teaches, that invincible ignorance "is a punishment for sin."¹⁴ While invincible ignorance in itself neither saves nor damns a person, for the elect, ignorance

is directed to their salvation (through healing), and for the reprobate, to their damnation (through hardening), according to the will of God. When this ignorance blinds someone to the true Faith, it leads them to damnation, whether they are culpable for their ignorance or not. Jesus reveals this truth in the Gospel of Matthew, when He says, "And if the blind lead the blind, both will fall into the pit" (Mt 15:14). Hence, those (ignorant Protestants) who are taught by heretics (other ignorant Protestants) are still lost, even if they are not guilty of their ignorance, for lack of divine faith and remission of sins.¹⁵

For those who wish to argue that our Protestant friend, who was raised in heresy and is inculpably ignorant, has still retained divine faith after attaining the age of reason,¹⁶ he is nevertheless outside the Church because he is in schism, or what St. Augustine calls "the wound of the sacrilege of schism."¹⁷ While heresy is a mortal sin against the faith, schism is a mortal sin against charity. St. Thomas teaches that faith is meritorious only when united to divine charity, which schismatics do not have because they are not in union with the Pope and the members subject to him.¹⁸ The Council of Trent affirms: "For faith, unless hope and charity be added to it, neither unites one perfectly with Christ, nor makes him a living member of his body."¹⁹ As St. Paul says, "if I should have all faith, so that I could remove mountains, and have not charity, I am nothing" (1Cor 13:2). St. Augustine also says: "Where there is no unity in faith, there can be no divine charity. Therefore, divine charity can be kept only in the unity of the Church."²⁰ Thus, absent the intervention of God, even the inculpably ignorant Protestant (the "material heretic") will be lost forever because he does not possess the theological virtue of charity, the "greatest" of all virtues (*cf.* 1Cor 13:13).

In our next installment, we will examine the analogical distinctions between the Body and "soul" of the Church which describe her external and internal bonds of unity, the modernist errors that have resulted from these distinctions, and the absolute necessity to be a member of the visible Catholic Church, united to her by the external bonds of unity, for salvation.

To Be Continued Next Issue

¹⁵ In *Quanto Conficiamur Moerore* (August 10, 1863), Blessed Pius IX taught that those "who labor in invincible ignorance of our most holy religion and who...live an honest and upright life, can, by the operating power of divine light and grace, attain eternal life." In other words, God sometimes grants the invincibly ignorant the grace of conversion to the Catholic Church, if they live an honest life and obey the natural law, according to His plan of predestination. For more on this topic, see my book *The Mystery of Predestination – According to Scripture, the Church and St. Thomas Aquinas*, available at www.johnsalza.com.

¹⁶ Recall that this is not possible if he does not adhere to the Church as the infallible rule of faith, through a positive or negative act.

¹⁷ *De Bap. contra Donatist*, lib. i, c.8.

¹⁸ Pope Boniface VIII infallibly declared: "Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff" Bull, *Unam sanctam*, 1302.

¹⁹ Council of Trent, Session 6, C.7 on Justification.

²⁰ *Contra Lit. Petil.*, lib ii, c.77.

⁹ See, for example, Fr. Michael Muller, *The Catholic Dogma: Extra Ecclesiam Nullus Omnino Salvatur*, Catholic Authors Press: Hartford, CT (pp. 181-184). See also St. Thomas, *Summa Theologica*, I-II, Q 53, Arts 1, 2 and 3 on *How Habits are Corrupted or Diminish*.

¹⁰ For a Protestant who is validly baptized as an adult, the supernatural effects of baptism are suspended unless and until he renounces his heresy and is reconciled to the Catholic Church. See, for example, *ST*, III, Q 69, Arts 9-10. Baptism avails nothing unto salvation outside the Catholic Church, for no one is saved outside the Catholic Church.

¹¹ *ST*, I-II, Q 53, Art 3.

¹² One may argue that it is not just for one to be severed from the Church who is not culpable for failing to elicit the act of faith, which is a purely "negative act." However, St. Thomas teaches that even if we take unbelief "by way of pure negation, as we find it in those who have heard nothing about the faith, it bears the character, not of sin, but of punishment, because such like ignorance of Divine things is the result of the sin of our first parent." *ST*, II-II, Q 10, Art 1. Thus, because such unbelief bears the character of punishment makes separation from the Church just, even though the person is not guilty of the sin of unbelief, that is, formal heresy (he is condemned for his lack of faith and remission of sin, not his ignorance, for Jesus in Mark 16:16 says "he that believeth not shall be condemned").

¹³ To clarify, because "all are bound in common to know the articles of faith," if one has no knowledge of the truths of the Catholic Faith and is *unable* to know them (and hence cannot know what he ought to know), he is invincibly ignorant and thus not culpable as such for his cessation of act ("no invincible ignorance is a sin"). However, if one voluntarily neglects to know the faith by sin of omission (and hence neglects to know what he ought to know), "this ignorance does not altogether excuse from sin," but he has some culpability for his cessation of act ("vincible ignorance is a sin"). See *ST*, I-II, Q 76, Arts 2-3. In either case, because the Protestant is not willfully (obstinately) rejecting or doubting a dogma of the faith (what he ought to know but does not), he is a material, not formal, heretic (who nevertheless lacks divine faith and remission of sin, and is thus outside the Church).

¹⁴ *De Infid* q. x., art 1.

¹ Those who are "invincibly ignorant" of the truths of the Catholic Church (e.g., that she is the proximate and infallible rule of Faith) would seem to be in the minority, especially in our modern information age, because such person "fails to know what he is unable to know" and thus his ignorance "cannot be overcome by study." *ST*, I-II, Q 76, Art 2. This effectively means the unbeliever (e.g., "material heretic") was never exposed to the true Faith nor prompted by God's grace to investigate the Faith; thus, he is not guilty for lacking it (if a person is not disposed to the truth and inclined to evil, God may refuse him the grace of conversion, thereby sparing the unbeliever of the punishments due for unbelief even though he will be damned for his other sins). Those Protestants who are culpable for their lack of faith appear to be in the majority, for they include not just obstinate heretics, but those who "neglect to acquire the knowledge" of the faith, which thus "renders the ignorance itself voluntary and sinful." *ST*, I-II, Q 76, Art 3. Such judgments, of course, ultimately rest with God alone. Nevertheless, in either scenario (invincible or culpable ignorance), the Protestant is eternally lost for lack of faith and charity and remission of sin.

² *Unam Sanctam*, November 18, 1302.

³ *ST*, II-II, Q 10, Art 1.

⁴ *ST*, II-II, Q 5, Art 3.

A View from County Monaghan

Why I'm Concerned about the Style of Pope Francis

By Seáinín Mac Brádaigh
Irish Correspondent

Editor's Note: We are pleased to welcome yet another new columnist, Seáinín Mac Brádaigh—a young writer from Ireland who has been involved with the Latin Mass movement since he was thirteen years old. He went to the local diocesan school, which, as he puts it, was a “real treat, complete with school mass celebrated by the local Anglican ministeress.” He is currently studying Irish Gaelic and Theology at the University of Dublin, Trinity College and has a keen interest in the faith, history, the Irish language and culture as well as western civilization in general. Welcome aboard, Seáinín Mac Brádaigh! **MJM**

Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified (Proverbs 13:18)

I am going to rock the boat a little and admit to what constitutes a veritable sacrilege in the modern Church: I do not like the present Holy Father's style. There, I've said it and I can imagine your reaction: “What on earth is wrong with you?” Indeed such a view is tantamount to heresy for those who relish the simple (I say simplistic) style of Pope Francis; why it's a deviation from the obedience due to the Supreme Pontiff from all loyal Catholics. Right? Actually, I find that view hypocritical since it is most often uttered by those for whom the reign of Benedict XVI prompted an unending torrent of abuse and criticism against the Holy Father. Nonetheless, when one examines the actions, gestures and pronouncements of Pope Francis, it becomes apparent that a negative reaction is the only one that makes sense. Before I go any further, I have to state unequivocally that I am loyal to the Holy Father and that, ironically enough, that is precisely the reason why I must raise my humble objection to his style.

A concern that I and many other anxious Catholics have raised is Pope Francis' astounding pronouncements that oftentimes shock not only Catholics but even take the secular media aback, which is an achievement in itself. On a regular basis, when I see a picture of the pope in a newspaper, I sigh and ask: what has he said now? In total contrast to popes that went before him, Pope Francis regularly comes out with statements that are confusing and appear to be in opposition to the traditional teachings of the Church. His infamous “*Who am I to judge?*” comment comes to mind. Or my personal favourite “*But I don't believe, Father, I am an atheist!*” *But do good: we will meet one another there* [by which he means heaven, I think...]. Doesn't this more or less deprive Our Lord and the Church of any role whatsoever?

In what seems a blatant disregard for the consequences of his pronouncements, His Holiness cannot imagine the terrible effect that his words have on the lax Catholic, the unbeliever and the



sinner. He gives them confidence that their lifestyles are validated in the eyes of the Church and that repentance is unnecessary.

Another difficulty that arises is the fact that the secular media, now versed in Francis' radical approach and style, often find license to take what are at times faultless statements and twist them in ways that seem radical. Now this is not particularly new but the difference is that because of the Holy Father's frequent breaks with what has gone before, the public are perfectly willing to believe without question almost anything ascribed to him by the media.

With the damage already done, one must pity the folks at the Vatican Press Office, who frantically attempt to interpret the pope's words in ways that can be justified according to Church teaching. Consider the papacy of the early twentieth century: In a time of reserved and prudent popes, before the advent of mass media, papal pronouncements were carefully prepared and crafted specifically to avoid scandal and to give the faithful sound and unambiguous instruction. It was the teaching of the Pope that mattered, not what he was wearing or that he was paying his own bills. I cherish the old style of the papacy!

Papal gestures that display charity or humility have always been a valuable and important source of inspiration to mankind, but novelty is something quite different. Novel demonstrations of humility, such as the seemingly daily dose the present Pope provides us with, serve only to call into question the actions of previous popes and put future Pontiffs at a disadvantage. While Pope Francis may not see the value of submitting to the honourable traditions of his office, his successor may wish to humble himself by yielding to the trappings of the papacy for the sake of its dignity and thus for the greater glory of Almighty God. But by breaking with precedence Pope Francis has left his successors forced to follow his example lest they be labelled ostentatious and worldly.

In a clear departure from the quiet and reverent style of Pope Benedict XVI, Pope Francis has revived the absurd liturgies of the John Paul II era. It was with horror that I watched the beach party Mass Pope Francis presided over in Buenos Aires for World Youth Day, complete with dancing during the canon and ‘flash mob’ performances for the post communion. This revived lunacy has given a new lease to more outlandish liturgies at the parish level that had been to some extent curtailed during Pope Benedict's reign. So once more the indignity of the ‘new springtime’ finds plenty of coverage in the media, in the Vatican and at the local church too. For those of us who genuinely believed that the Church had turned a corner under Pope Benedict, we have found the proverb ‘don't count your chickens before they hatch’ to be painfully apropos.

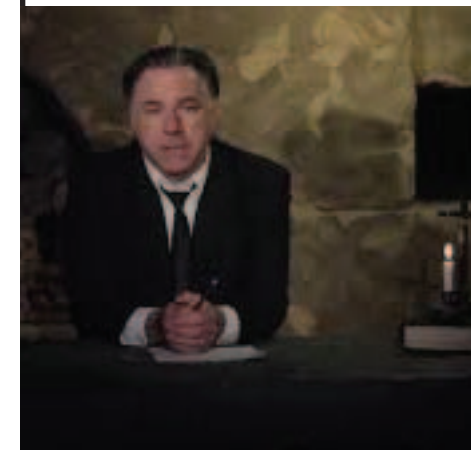
But not everyone agrees. For them, to be critical is to be disloyal. But, as I see it, to call fair criticisms of the Pope disobedient or disloyal is to misunderstand what Christian obedience is meant to be. The history of the Church is full of saintly critics of the papacy in times when reproach was necessary. Saint Catherine of Siena frequently chided Pope Gregory XI and consistently demanded that he reform the clergy and return to Rome. Was Saint Catherine disobedient? Disloyal? Of course not! Criticism of the Pope, when justly applied is in fact a sign of love and loyalty to the See of Peter, for if we ignore Peter's failings without remonstrance we condone them and serve only to reinforce scandal.

In ordinary times it can be argued that criticisms of Papal gestures are best left to bishops and clerics—but these are not ordinary times. The cancer that has been allowed to fester in our Church unchecked for fifty years has distorted the good sense of many clerics to such a degree that the burden falls to concerned faithful. Where the Pope's actions and gestures are a cause of scandal and have a negative effect on faithful souls, it is the Catholic's duty to protest them, not out of spite, but out of love and loyalty to the Vicar of Christ.

We can only hope and pray that the present Holy Father shall find inspiration in the example of those saintly and cloistered popes of a previous epoch, when the Catholic world could turn in one heart to the Chair of St. Peter and find there concise instruction and example of true humility, the submission of the individual to the will of Almighty God in all things no matter what the world made of it. ■

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It's the End of the World as We Know It, and I Feel Fine

By John Médaille

■ There is no historical determinism at work here. We could very well end up with a succession of dictatorships, or wars, or persecutions, or all of the above. But there is also a great opportunity, for evangelization, for showing a lost generation a reality they have not known.

(Continued from Last Issue)

At base, there is a moral failure here, and to understand it at all we must understand it as a moral failure. To do so, we must remember that the wealth of nations is always firmly rooted in the wealth of nature. That is to say, all wealth, without exception, begins with a pure gift, the gift of God. Man applies his labor and intelligence to convert the original gifts into a form more useful to men and women. That is, God provides the tree and man makes it into a chair, because men prefer to sit in chairs rather than in trees. Man, then, becomes a co-creator with God of our wealth. But in using the natural gifts of God, man faces a moral choice, and that choice involves respecting the natural order. This is merely to say that man's use of nature must itself be "natural"; we cannot do just anything without we like or we risk ruining everything we have. Nature provides us with two kinds of gifts, which I will put into accounting terms: funds and flows. Funds are fixed amounts that are used to produce the flows which we consume as "wealth." Funds are analogous to capital, while flows are analogous to income. So, the mineral wealth of the Earth or the fertility of the soil are funds, while the produce of the soil and the energy from oil are flows. Now, a fund must be replenished, or it will cease to produce a flow, just as the capital of a firm be renewed or the firm will cease to be. But capitalism has treated both the gifts of oil and soil as flows rather than as funds; we have not renewed the soil and we have wasted the oil. This has led to two problems, either of which is capable of destroying our society, and indeed which are in the process of doing so. These problems are peak oil and peak soil

People have great debates over peak oil, but what cannot be debated is the market price. "Peak oil" isn't about running out of energy, which we will never do, but of running out of cheap energy, which we have already done. The price of oil in real terms now exceeds the price during the artificial shortages of the oil embargoes of the 70's, and there are no signs that it will come down. Conventional oil production peaked in 2005 and has been dropping since. The deficit has been made up, barely, by unconventional supplies—shale oil, bitumen, tight oil—but these supplies are increasingly expensive. The problem here is not with technology or the markets, but with physics, and the physics of energy production are measured by the ratio "energy returned

on energy invested" or "EROEI." In large conventional oil fields, the ratio was 100:1, and an economy built on such a large ratio had all the characteristics we have attributed to industrialism. But now, even conventional oil is down to 17:1, while shale oil falls in the range of 5:1 down to 2:1. Indeed, even that may be optimistic for the long term. For conventional oil, you punch a hole in the ground and then pump the oil for three, four, or even five decades, after which it becomes a "stripper well," producing less than 15 bbls/day. With shale oil, you punch a far more complex and expensive hole in the ground, but production declines by 65% in the first three years, and after five years it is a stripper well; and then you must punch more expensive holes in the ground to keep the field producing.

The same problems become apparent when we look at other sources of energy, coal for example. We are supposed to have a 200 year supply, but in fact, the quality is declining and most of the reserves are not recoverable. Nearly half of them, for example, are in Alaska above the Arctic Circle, where there simply is no infrastructure to either mine the coal or remove it. And so it is with every other alternative to the problem; they all provide energy, but not in the quantity, reliability, or the low price necessary for our industrialized society.

But dependence on oil leads to another problem in an even more basic system: agriculture. Indeed, it is likely that peak *soil* rather than peak *oil* may turn out to be our greatest problem. We can learn to do without oil, but not without soil. Topsoil is disappearing at an alarming rate, and not being replaced. Further, the soil that remains is being poisoned with toxic chemicals, which then leach into the groundwater. Indeed, some forms of industrial farming use soil only as something to hold the roots and not as a real source of life or nutrients; they would replace it with styrofoam or some other dead substance if they could, and rely only on chemical fertilizers and pesticides. But the chemical fertilizers and pesticides are themselves highly dependent on cheap oil for their production.

But the problems of peak oil and soil pale in comparison with the problems of human relationships, which have been destroyed in ways too numerous to count. The natural gift which we have most abused is our own selves; we passed peak personhood a long time ago. Fascinated with our own technology, we have chemically re-engineered woman's body with chemical contraception; intoxicated by our rationality we have reduced marriage to a temporary contract, and the family to a consumer item. The internet, which was supposed to free us from all hierarchies, has enslaved us to new forms of social control. The spying program of the American NSA has received much attention lately, but the real spies are corporate America. Every search on Google, every click of the mouse, every message on twitter or email is recorded, aggregated, analyzed and marketed to somebody who wants to sell you something; it is nothing less than the commodification of the human psyche. All our vaunted technology

has succeeded only in making us into isolated, lonely, loveless, and neurotic creatures. We have all become, to a greater or lesser degree, the zombies of popular literature.

Nor can we expect a political solution to any of these problems, and especially not a democratic solution. All politics, democratic or otherwise, are contests of power; that's the human condition. But all governance requires some idea of a common good, some notion of limits that cannot be transgressed; some idea, that is, of virtue. And it is precisely this shared idea of a common good, this notion of virtue, that large-scale democracies, rooted in individualism, have difficulty in reaching, and especially as they mature. The founders of the American Republic did not seek a system that would directly advance the common good, because they recognized no such good. Rather, they sought a polity where vice would limit vice and greed would limit greed, through a system of checks and balances. But this did not work. Vice doesn't check vice; it magnifies it. Every law on the books, every line in the budget, is a product of coalitions of special interests. "You vote for my subsidy, and I'll support yours." "You give me this tax break, and I'll give you this exemption."

Now, there is nothing new in anything I have said so far; this ground has all been thoroughly plowed before. But they are always discussed as things that will happen "sometime." In some remote future, we will be faced with these problems, and as predictions they had the uncertainty that predictions have. As the Great American Philosopher, Yogi Berra puts it, "Predictions are always dangerous, especially if they concern the future." But what I am asserting is that these things have passed from the realm of possibility to the realm of reality; we can confidently predict that they will happen for the simple reason that they are happening and happening right now.

In response to these problems, most people will look to the political order and a revolutionary solution. There will arise—have already arisen—movements of fascists, socialists, libertarians, progressives, Nazis, monarchists, fundamentalists, etc. all marketing a complete solution to these problems. All will have some small truth at their core, because the most successful lies always do. All of them will insist that our problems cannot be fixed unless they are given absolute power to conduct an absolute revolution. If we were to confine our discussion of political possibilities to conventional politics, these movements would be our subject matter. But I frankly find that discussion uninteresting, and I do not believe that any of these movements will have much of an effect. Although American politics of the next ten or twenty years are likely to resemble European politics of the 1920's and 30's, no one will be able to establish authority across the country. The "United States" may even dis-unite, but the newly formed entities are not likely to have much of an appetite for civil war, although there will certainly be an increase in domestic violence and especially political violence

My very strong advice is not to join

any of these movements, even—or especially—if you feel sympathetic to some of their positions. As the familiar things fade, as the government and the corporations are no longer able to meet our needs, as all the fixed stars change their courses, people will lose their way, and they will go through the five stages of grief: denial, anger, bargaining, depression, and acceptance. Right now, most people are in the denial stage, while moving rapidly towards anger. My advice is to skip the whole thing entirely and go right to acceptance. It is only from acceptance that we can go about doing the work that needs to be done.

But what is it that needs to be done? Indeed, what can possibly be done? Have I not just painted a picture where both the energy that fuels our civilization and the food that fuels are bodies disappear? Have I not just pointed to a time of violence when no one is safe and therefore no work is possible? Is despair not the only logical response? What besides a revolutionary dictatorship can solve these problems?

Well, if there is one thing that history has taught us, it is that revolutions always make things worse. The solutions to our problems cannot be imposed from the top down; rather they must arise from the bottom up. Our problems cannot be solved by the system that caused them, but neither can that system be replaced at a stroke. My message now may seem paradoxical: I say, be of good cheer; we can solve all of these problems. True, they cannot be solved at the level of thinking which created them, or from within the system that produced them. As it collapses, the structures it provided will have to be replicated at the neighborhood level. What we need is not a grand revolution, but a million revolutions, one in each family and in each neighborhood.

What usually happens in a period of social change is a process of social "pseudo-morphing." A pseudomorph is a new form that grows within an old one. Think of petrified wood. It looks exactly like a piece of wood, but is actually a stone. Over time, the wood was slowly replaced by minerals and become something entirely different, even as it retains the same appearance. Or think of cracks in the sidewalk. Grass grows up, and eventually the concrete walk is replaced by a grassy path. Our task, I suggest, is to expand these cracks in the sidewalk, to replace the current system bit by bit, or perhaps I should say, block by block. This is a task that will be greatly aided by the continuing failures of the existing system.

Do we actually see this pseudomorphing taking place? Let me point to one rather large and rather prominent crack in the sidewalk, the homeschool. Here is a case where parents found that neither the state nor the market—nor the Church, for that matter—met their children's needs, and decided to solve the problem with their own resources. There are about 2.3 million children in homeschools, which is a very sizeable crack, even in the very large sidewalk of public education. What I suspect is that the movement is now big enough that it has a well-developed infrastructure of experienced teachers,

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texts, outside resources, etc., such that it could provide a variety of alternatives to the existing education system just as that system is going into rapid decline. The solid sidewalk of public education could become very grassy very quickly; all the pieces are in place.

What might object at this point that education is one thing, food and energy are quite other. How can we “pseudomorph” these things? In regard to food, I respond that we have been here before. During World War II, 40% of the vegetables in this country were grown in victory gardens. And during the collapse of the Soviet Union, home gardens on very small plots provided a significant supplement to the meagre foodstuffs supplied by a rapidly failing state, and indeed, was the margin of survival for many families, even with the short Russian growing season.

The truth is that such farming is far more efficient than the factory farm; it produces a far greater output than industrialized farming. The industrial farm gives the appearance of “efficiency” because it is labor efficient; that is, it has a higher output per unit of labor. But other forms are both more capital efficient and land-efficient; that is they have much higher outputs per units of land and capital. That is to say, we can grow what we need, even with limited space, and using a variety of techniques. So for example, there is a farmer in Wisconsin who has three acres, covered with greenhouses in which he grows 1 million pounds of food, 12 months a year, using hydroponics. The only input is power for a pump; heat for the winter crops is supplied by the compost heaps. So that’s what you can do with three acres and a cow, and you don’t even need the cow. In fact, you don’t need the three acres, because the same thing can be done on a rooftop in Manhattan. And will be done.

Turning our attention to energy, I suspect that as the national grid deteriorates from lack of investment and the diversification of generations sources, the grid will be cannibalized to form micro-grids serving areas as small as a few city blocks. Instead of power being generated in large amounts by a comparatively small number of producers, it will be generated in small amounts by a large number of persons and firms. As the price of fossil fuels rise, these grids will be powered by solar and wind systems with some sort of energy storage system. Now, I do not think these systems will provide energy in the same quantities or with the same reliability as the current system; electricity will be something we must economize. But on the other hand, I think we will find that we can live very good lives at a lower level of power consumption. Neighborhoods, cities, and regions will compete based on the quality and reliability of their grids.

Our best course of action now is to convert as much of fossil fuels into capital items as is possible. Fossil fuels converted into fuel cells, wind turbines, or durable building materials extend the useful life of those fuels for many years to come; it will help to provide a capital base for whatever comes next.

This model of a large number of small producers will dominate not just power production, but all production. One of the excuses for capitalism is that it

took a huge amount of capital to fund the expensive factories that supplied us with high-quality manufactured goods. But this is no longer true, as the cost of machinery has come down by orders of magnitude. 3D printers can purchased for under \$1,000, and high quality CNC milling equipment for under \$2,500. These machines perform functions that used to be limited to equipment costing seven figures. The most sophisticated equipment is now available at bargain prices.

This in fact was one of the great reasons for globalization in the first place. It was easy to distribute production among widely distributed factories with very low capitalization, and then get them to bid against each other. But with the rising cost of fuels, this will no longer work. It does no good to find subsistence labor 3,000 miles away if the cost of transportation will consume the difference. The firm of the future will have not the longest but the shortest supply and distribution chains. They will be local or at best regional. High quality manufactured goods will no longer depend on large-scale mass production, but on having a large mass of small producers.

As our energy, food, and production systems become more local, our politics will follow. All politics really will be local. And localization will change the way we think about family and community. And herein lies a tale, one which will be seen to be at the heart of the question.

What I hope emerges from what I have said so far is confidence that all of our problems can be solved at the local level quite apart from the nation-state and the gargantuan corporation. This is not to say that there won’t be great difficulties and remarkable challenges. There will be increasing lawlessness and growth of criminal cartels. Elements of the declining state, and particularly its security forces, will be looking for ways to cash in, as happened in the collapse of the Soviet Union. It will require extraordinary courage and resourcefulness to face these problems. But they can be faced, and they present us with an extraordinary opportunity.

However, there is one prerequisite to facing these problems and it is this: they cannot be faced alone; they can only be tackled in community. The most scarce economic resource will be neighborliness; the most valuable capital will be human capital. And therein lies the greatest problem. Moderns in general and Americans in particular have been raised to think of themselves as pure individuals; community does not come naturally to them, but without community there are no possible solutions this side of chaos. So the great question will be whether the necessary localization of production of food, energy, and products, will we be able to construct localist social structures, families and communities, which will be the key to a successful transformation. In this regard, the experience of the Soviet Union is instructive.

When the Soviet Union collapsed, they had certain advantages over us. Housing and transportation were not market systems and did not collapse; nobody lost their homes and the busses and trains continued to run, more or less. Soviet apartments were small,

cramped and cold. But they were also multi-generational. There was always a babushka at home to cook the meals, tend the children, or stand in line at the shops, or children to weed the garden. But American families tend to be weak and temporary affairs, easily scattered across the national landscape. And our transportation system is the most inefficient in the world, and cannot survive even a brief interruption in expensive maintenance.

The greatest challenge, then, will be to find new sources of community. That will be the political challenge. If this is not done, there will be no way to solve the other problems. But worse, there will be no center of resistance or defense from forms of political and criminal violence as local gangs and mafias arise (as they surely will) and elements of the state security system turn to finance from taxes to finance from extortion. The question arises as to what will be the possible sources of community organization?

Within this great challenge there is a great opportunity. Because what is really at stake is our ability to evangelize. The question will first be directed at ourselves: can the people who come together in communion also come together in community? One possibility is that the very isolation of the modern world provides an opportunity; when people can no longer be filled by social media and consumer products, where will they turn for meaning? Well, they might turn to us, if we have something to offer. And what we must be able to offer is not just a creed, but a practice and a community. The great political challenge of the next decades will be forming a *polis* in the midst of chaos.

Are we up to this task? I certainly cannot say. Will we have the courage and the wisdom to work in the midst of violence and chaos to produce a relatively peaceful kingdom? One thing is certain: the outcome cannot be known in advance, nor all of the difficulties anticipated. Still, the most surprising things do happen. The Soviet Union collapsed as a political entity, and not very long ago, most would have predicted that it would become the next outpost of global capitalism, petitioning the new masters in Brussels and Washington for admission to the European union and moving the world one step closer to the inevitable ‘end of history’. What nobody predicted was the rise of a former KGB agent who would ally himself with the Russian Orthodox Church to revive the idea of Holy Mother Russia and confronting the Godless capitalism of the West.

So, what should we be doing? I believe that on the political level, we should do everything in our power to widen the cracks in the sidewalk. To extend the recognition and authority, for example, of the home schools and their larger offshoots. To legalize new forms of ownership, such as the cooperative or the social enterprise. To resist any attempts to limit access to the electrical grid to locally produced power. To end, where possible, the huge subsidies and tax breaks given to corporations and factory farms. To end or at least severely limit the use of patents. This is not a program which is necessarily associated with an existing political party, and our strength should be our independence, our ability to move between one party and the other

whenever it suits our needs.

On the neighborhood level, we need to find ways of solving neighborhood problems from local, city or regional resources, problems ranging from security, to energy, food, business organization and so forth. But to accomplish that, we need to have a change in ourselves, we need to stop of thinking our ourselves as either victims or beneficiaries of vast social systems largely beyond our control, and be seeking ways to bring more and more aspects of life precisely within our power.

Each one of us, I believe should acquire some skill that will be useful for his neighbors, whether it be growing food, or fixing old appliances, or establishing a small manufacturing service, etc. In this way, we create structures and skills that enable us to “pseudo-morph” the existing system to one more humane and stable. So for example, I have built a small greenhouse out of pvc pipe; on 90 square feet of growing area, I get hundreds of pounds of tomatoes, peppers, beans, peas, okra, squash, lettuce, and eggplant, all grown with my own compost made from grass clippings and kitchen waste. I have a 6.8kw solar system which generates nearly 100% of my electricity. In doing so, I am not seeking self-sufficiency in Surbiton, but rather the opposite: I am seeking to acquire skills and resources, that will be valuable to my neighbors and upon which new and neighborly systems can grow.

Further these things are ends in themselves. Even if I am wrong about the breakup of the current system, then the worst consequence I face is having to eat really good tomatoes. And if you are an American shopping at the local supermarket, you might not know what a tomato actually tastes like. And whether the end of an age is coming or not, the fact remains that growing your own food is not only a good thing, but a thing that holds the possibility of community; it’s inherent in the very act. I share my tomatoes with my neighbors, they give me some of the potatoes that they grow, not as an exchange but as a gift. Another neighbor gets some of our produce, and I borrow his pickup truck. These are things which build bonds.

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, revolutions that each one of us can do for himself.

I think it inevitable that we will face extraordinary challenges; further, success is not guaranteed; there is no historical determinism at work here. We could very well end up with a succession of dictatorships, or wars, or persecutions, or all of the above. But there is also a great opportunity, for evangelization, for showing a lost generation a reality they have not known and answers they could not guess, save for us. In that sense, our future is in our own hands, although it will take courage to seize it. But seize it we must, or someone else will. ■

The Marian Restoration of England: A Successful Failure?

By Vincent Chiarello

FIRES OF FAITH: *Catholic England under Mary Tudor*

By Eamon Duffy

Recorded in both song and verse, Queen Mary Tudor's reputation as a cruel and maniacal absolute monarch has been chronicled for centuries. Beginning as early as the first edition of John Foxe's, *Acts & Monuments* (1563), five years after her death, tales of the queen's monumental cruelty during her short reign have been passed on from generation to generation. But this damning and persistent indictment emerges from one – and only one – grim statistic: in a three-year period, from 1555 through 1558, 228 men and 56 women were burned at the stake in England. From within England as well as from the outside world, it was believed that the queen had received the sobriquet she deserved: Bloody Mary.

It is, therefore, a daunting task when an author seeks to explain why such a reputation is unmerited, and must be viewed through the eyes of the people who lived in the epoch in which Queen Mary ruled: 1553-1558. Professor Eamon Duffy, whose *The Stripping of the Altars* I reviewed earlier in these pages, is not one to accept the regnant wisdom about Queen Mary lying down, and that reluctance forms the core of his book: **Fires of Faith, Catholic England Under Mary Tudor.**

Professor Duffy is not alone in questioning the accepted historical interpretation of Queen Mary's rule, and identifies several other historians who could also be called, "revisionist," in their accounting of the events in Mary's reign. Duffy will question even current Catholic historians who agree that Mary Tudor's historical legacy can be described as, "the prisoner of a sorrowful past."



Queen Mary Tudor

What do we know of this daughter and only child of Henry VIII and Catherine of Aragon? Was she a power-hungry and deranged monarch whose quest of royal power has no equal amongst the other English monarchs? So it would seem. What is immediately noticeable in Duffy's description of Mary's reign is how little about her past is conveyed to the reader other than that legacy which is, he claims, the victim of "a bad press." He adds: "We have no choice but to rely on these accounts in trying to trace the progress of the Marian campaign against heresy, but we need to bear constantly in mind that we see that campaign and its personnel almost entirely through the eyes of its victims and opponents." Still, we are told little of the life of Queen Mary Tudor.

Yet, questions persist about events that

clearly affected the one-time Princess of Wales: at the age of nine, her world was turned upside down when she was forcibly separated from her mother, banished from her father's Court, and declared "illegitimate" by the Archbishop of Canterbury, Thomas Cranmer. She was then made "Lady in Waiting" to her younger sister, Elizabeth, which was not a promotion.

Upon the death of her father, Henry's immediate successor was the boy king, the nine-year-old Edward VI, whose direction and tutoring were placed in the hands of the Protestant Divines, many of whom were at Cambridge University. Although he had broken with Rome, Henry had kept the outward symbols of the Catholic religion; with Edward, to paraphrase Duffy's title, "The Stripping of the Catholic Altars" began in earnest, with Mary an impotent observer. Mary became England's first "Regnant Queen" after Edward's death, much to the dissatisfaction of the Divines with whom Mary would have an on-going battle.

A more personal and immediate description of Queen Mary comes from an unexpected source: Giovanni Michieli, the Venetian Ambassador to Mary's Court, who was impressed by Mary's talents as a musician, a gift she may have inherited from her father. While "Lady in Waiting," she had taught Princess Elizabeth to play the lute and small harpsichord. Michieli also praised her "quickness of mind," which complemented her gift for languages: she spoke fluent French, Spanish and Latin, and had an understanding of Italian. In short, the Venetian Legate claimed that Mary had "no notable imperfections," and was someone to be reckoned with as the leader of her country.

Duffy insists that if Queen Mary was the spiritual heart of the Catholic "restoration" movement then its soul belonged to her trusted adviser and cousin, Reginald Cardinal Pole. "There seems little doubt, therefore, that in all matters of religion, Mary took her lead from Pole."

Much of Duffy's book focuses on the pivotal role that Cardinal Pole, who had been in exile in Rome, played in formulating and executing the strategy of rolling back the advances of Protestant England, made first under Henry VIII, and then under his son. Pole, whose brother and mother had been executed by Henry, was, depending on one's religious perspective, either a genius or the devil.

In his address to Parliament in November, 1554, Pole set out his plan to restore the Catholic Church in England, and in doing so offers what Duffy describes as, "...the major programmatic utterances of the reign." The Cardinal, who now also bore the title of Papal Legate, expressed what he called "the moral earthquake" that had descended when rulers, often with the consent of their people, had abandoned Christ and His Vicar, and the dreadful fate

that came about as a result: schismatic Greece and the Moslem dominated Levant; however, God's providence had preserved Mary, "in a purity and innocence" to restore her people to the "True Religion." Duffy: "In summoning England back to unity, Pole deliberately set her reconciliation in the wider context of a divided Christendom, to which this act of restoration, the first of its kind in Europe, would be a sign of hope."

The men Pole sought to lead this movement were to be a new kind of English clergy: the bishops were to be pastoral, theologically informed, and loyal to the papacy; the priests were to be educated, decently paid, perform resident (in parishes) preaching, and, once again, loyal to the papacy. That investment would redound to Pole and Mary's credit after their deaths, for all but one of the fourteen bishops they'd named would refuse to sign Queen Elizabeth's Royal Supremacy decree, despite likely imprisonment, and remained loyal to the precepts of the Marian restoration. Still, however, the question of the burnings will not go away.

"I do not, of course, contest the horror involved in the roasting of men and women for their religious convictions," writes Duffy, but he seeks to place these events in the *zeitgeist* – the prevailing spirit of the time. Although the first case of a layman burned in England was in 1410, the scope of the burnings and excruciating deaths in Mary's reign was unprecedented.

It must not be forgotten, however, that Pole's primary objective was, "...to convert rather than to punish heretics." One notable success in this effort was the conversion of Edward's VI's tutor Sir John Cheke, which was a devastating blow to the Protestant cause. Pole also required that there was, "...a preacher present at every execution because heretics could harm the ignorant and rude multitude at least as much by their deaths as ever they did alive."

Further, Pole insisted, "...every motive for repentance had to be urged on the heretics up to the very last moment," and, "...that having the terror of divine judgment before their eyes, they might plead for the mercy of God." Pole was convinced that, "The simple faithful had been misled by bad bishops and priests," but increasingly he came to realize that his recent experience in Marian England had shown that many heretics, "...will do nothing that deserves pardon neither from God nor man." Today, such punishments are considered barbaric, but as Duffy points out: "In sixteenth century terms, the burnings were inevitable, and, gruesome as it is to speak of their efficiency of mass execution, in practice they were efficiently carried out and tellingly defended."

Let it also not be forgotten that Queen Elizabeth and her advisers believed all Jesuits were guilty of treason by their very presence, and their punishment

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Black Legends and the Light of the World

The War of Words with the Incarnate Word

by John Rao

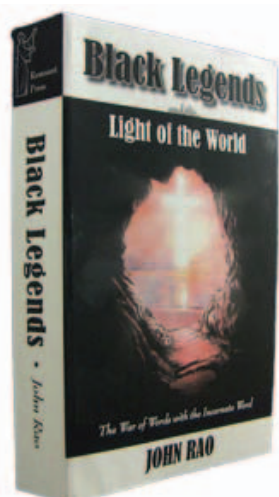
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The Last Word . . .

Get Thee Behind Me Satan

Continued...



Reginald Cardinal Pole

was to be drawn and quartered. The Marian regime thought Protestants guilty of sedition, and their elimination a necessary condition for political and religious stability.

In one of English Catholic history's tragic coincidences, both the heart and soul of the Marian Catholic restoration would pass from this world on the same day – November 17, 1558 – and the vacuum created has never again been filled. Both Queen Mary and Cardinal Pole left a legacy that Duffy believes had important and far ranging consequences. While much of Europe was fixed on the events in England, Pope Julius III struck a special medal to commemorate the religious resurrection then taking place there.

Four years after their deaths, some of Pole's most distinctive proposals became reality at the Council of Trent, including the creation of seminaries to form a new priesthood. Marian followers would provide recusant Catholics under Elizabeth material to stand spiritually steadfast in opposition to the new queen, who had, they insisted, brought "the false religion" back to England.

Finally, Duffy is convinced that the Marian church was the spark that was to ignite many of the Church's reforms in the years that followed. Again, Duffy: "The Latin term, 'inventio' is a very rich one: it carries the meanings to devise or create, as well as to find or discover. In both senses, the Marian church 'invented' the counter-reformation."

Did the Marian Catholic restoration in England fail? Clearly, Professor Duffy does not think so. Or was it, in its short existence, a successful failure? Perhaps the appropriate epitaph of Marian restoration in England should simply say: The saddest words of tongue or pen are simply these: it might have been. ■

By Father Celatus

A few weeks ago I had a very brief encounter with a liberal theology professor from a Catholic college. After introducing myself he asked me what I thought of Pope Francis. My response: "Not my favorite pope." Clearly displeased, he next asked me what I thought of the Council of Trent. My response: My favorite council! That ended our conversation abruptly, having sized me up with just two simple queries.

Implicit in these two questions from this nutty professor is his own—correct—recognition that there is a dramatic contrast between Bishop of Rome Francis and the Council of Trent. In his estimation, no doubt, I am a *Daughter of Trent* (DOT), a pejorative term that liberals apply to *dogmatic* seminarians and clergy.

How unfortunate it is (and formerly unthinkable it was) that there could be discontinuity between a pope and any *dogmatic* council. But discontinuity abounds between the popes of this Vatican II epoch and the popes and councils prior to that purely *pastoral* council. That disconnect is reaching a rupture point for the Church Militant under Bishop of Rome Francis. Consider this example regarding the commission of Peter by our Lord as the Rock upon which the Church would be built. As declared by the First Vatican Council:

We teach and declare that, according to the gospel evidence, a primacy of jurisdiction over the whole Church of God was immediately and directly promised to the blessed apostle Peter and conferred on him by Christ the Lord. It was to Simon alone, to whom he had already said You shall be called Cephas, that the Lord, after his confession, You are the Christ, the son of the living God, spoke these words: "Blessed are you, Simon Bar-Jona. For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my Church, and the gates of the underworld shall not prevail against it. I will give you the keys of the kingdom of heaven; whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven."

To this absolutely manifest teaching of the Sacred Scriptures, as it has always been understood by the Catholic Church, are clearly opposed the distorted opinions of those who misrepresent the form of government which Christ the lord established in his Church and deny that Peter, in preference to the rest of the apostles, taken singly or collectively, was endowed by Christ with a true and

proper primacy of jurisdiction. The same may be said of those who assert that this primacy was not conferred immediately and directly on blessed Peter himself, but rather on the Church, and that it was through the Church that it was transmitted to him in his capacity as her minister. Therefore, if anyone says that blessed Peter the apostle was not appointed by Christ the Lord as prince of all the apostles and visible head of the whole Church militant; or that it was a primacy of honor only and not one of true and proper jurisdiction that he directly and immediately received from our lord Jesus Christ himself: let him be anathema.

Contrast this crystal clear dogmatic declaration with recent papal ramblings on this same biblical text:

Simon, in the name of the Twelve, professes his faith in Jesus as "the Christ, the Son of the living God"; and Jesus calls Simon "blessed" for his faith, recognizing in it a special gift of the Father. He says to [Simon], "You are Peter, and on this rock I will build my Church." . . . In the Bible, this name, this term, "rock," referred to God. Jesus attributes this name to Simon not for his own personal qualities or his human merits, but on account of his genuine and firm faith, which comes from on high.

Jesus feels a great joy in His heart, because He recognizes in Simon the hand of the Father, the action of the Holy Spirit. He recognizes that God the Father has given Simon a dependable faith, upon which He, Jesus, can build His Church, that is, His community, that is, all of us. All of us. Jesus intend to give live [sic] to "His" Church, a people founded not on offspring, but on faith, that is to say, on a relationship with Himself, a relationship of love and trust. Our relationship with Jesus builds the Church. And so to begin

His Church Jesus needs to find in His disciples a solid faith, "dependable" faith. This is what He must confirm at this point in the journey, and this is why He asks the question. The Lord has in mind the image of building, the image of the community as an edifice. And so, when He hears Simon's frank profession of faith, He calls him "rock," and makes clear His intention of building His Church on this faith. Brothers and sisters, what happened in a unique way in Saint Peter, also takes place in every Christian who develops a sincere faith in Jesus the Christ, the Son of the living God.

Once again Bishop of Rome Francis has served up a potpourri of ambiguities sure to delight schismatics, modernists and heretics. Schismatics who deny the primacy of the pope and regard him as one among equals may readily agree that Simon spoke "in the name of the Twelve" and not of his own accord.

Modernists will be pleased with the papal emphasis upon Jesus "recognizing" the gift that was given to Peter by the Father, as though Jesus was not omniscient but rather was surprised and delighted by the profession.

And heretics who deny the papacy altogether will find support for their centuries-old heresy that this text reveals Jesus' intention of "building His Church on this faith" and not on Peter himself. Better yet, we are assured that what happened in Saint Peter "also takes place in every Christian who develops a *sincere faith* in Jesus"—whatever that means. We are chips off the old block—oops, Rock!

When Peter was solid in his profession Jesus said, "Blessed are you Simon!" Later, when Peter was sincere but misguided he said, "Get behind me Satan!" What would Jesus say to Bishop of Rome Francis?



An Unfinished Sketch of St. Peter, by Raffaello



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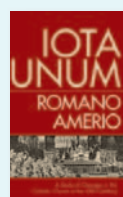
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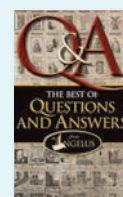
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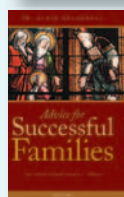
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