

The Remnant

(Est. in 1967)

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



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The Last Letter from London

Michael Davies Remembered, Ten Years Later

By Michael J. Matt

Editor's Note: This personal remembrance of a great man is something I wrote 10 years ago, days after the death of my friend, Michael Davies. We're posting it here, unedited from how it first appeared, so obviously some of the dates and chronology mentioned herein are dated by one decade. Younger readers may wonder about the title of this article. For over 30 years Michael Davies wrote a bi-weekly column for The Remnant called, simply, "A Letter from London." May he rest in peace. MJM

Thirty-three years ago this past June, Michael Davies submitted his first article for publication in these columns. I was five years old at the time. I don't remember when he wasn't a vital part of The Remnant family. For well over three decades his "Letter from London" came in month after month and year after year, keeping thousands of post-Vatican II Catholics informed and encouraged during three of the most turbulent decades in the history of the Church.

After waging a two-year battle against cancer, Michael Davies, who was born in 1936, suffered a massive heart attack and died in his home on September 25, 2004. His final "Letter from London" appeared in the September 30th Remnant. That the great man is no longer with us means, among other sad things, that we no longer have the shoulders of a giant on which to stand to peer over the treetops of a perilous post-conciliar forest. With our London correspondent having gone on ahead, we are on our own and, truly,

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Pope Francis and the Sound of Silence

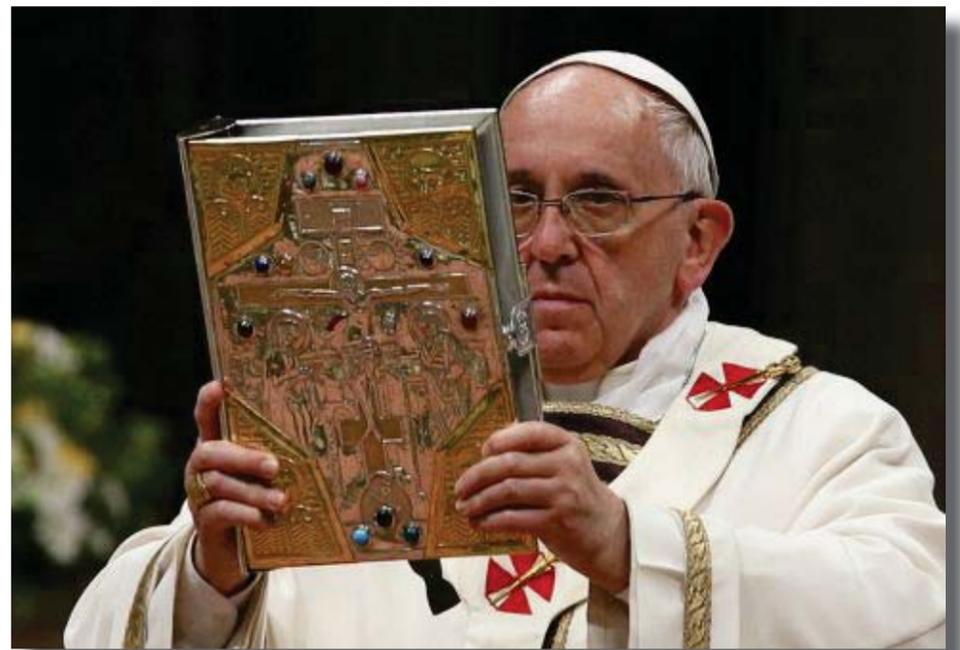
By Christopher A. Ferrara

The best way to figure out what Pope Francis "really means" about the outrageous things he is reported to have said in private conversations is simply to look at what he does not deny. For example, regarding Cardinal Kasper's evil proposal to admit divorced and "remarried" Catholics to Holy Communion, Kasper has just revealed that [he twice conferred with Pope Francis](#) about the matter and that during both meetings "I agreed upon everything with him. *He was in agreement.* What can a cardinal do, except be with Pope?"

Francis has not denied a single word of what Kasper reported.

Now Kasper's frontal attack on Holy Matrimony, already part of a keynote address at the "Extraordinary Consistory on the Family" this past February, which Francis praised as "beautiful and profound," will figure prominently at the fast-approaching Synod—with the backing of a whole new "Rhine Group" of German bishops who threaten to do at the Synod what their predecessors did at Vatican II.

Another example: Jacqueline Lisbona, the Argentinian woman living in adultery with a divorced man she "married" in a civil ceremony. She told the press that Francis, identifying himself as "Father Bergoglio," personally telephoned her in response to her letter asking "what to do, given that to take communion would be violating one of the rules of the church," and that he assured her that "she could go and get the Holy Communion because she was not doing anything wrong."



According to Lisbona, when she told Francis that her parish priest had forbidden her to receive the Blessed Sacrament because she was living a continual state of adultery, Francis replied: "There are some priests who are more papist than the Pope" and he advised her to ["go to confession and start taking communion at a different parish."](#) Lisbona further reports that Francis added: "a little bread and wine does no harm." In a later interview Lisbona ["confirmed that she received 'permission' to receive Communion by the Pope,"](#) but she complained: "this was supposed to be discrete, now I don't think I will be able to go anywhere now."

Francis has not denied a single word of what Lisbona reported.

Quite the contrary, the Vatican Press Office's initial response to the news reports was: "We would neither confirm nor deny that—this was a private telephone call made by the Holy Father and we would not divulge the details." But the details had been already been "divulged" by Lisbona herself, and by her "husband," who had posted an account of the telephone call on his Facebook page. At any rate, no denial.

Then, with pressure mounting, Father Thomas Rosica, a consultant for the Vatican press office, simply [admitted](#) that the Pope had called Lisbona, but added: "The magisterium of the church is not defined by personal phone calls." Translation: Francis contradicted the Magisterium in his "private" advice

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SPECIAL REPORT: Third Summorum Pontificum Pilgrimage to Rome

How the Traditional Latin Mass is becoming part of the mainstream Church

By Alberto Carosa
Rome Correspondent

It would seem quite fitting for the Third *Summorum Pontificum* Pilgrimage to Rome to field three senior Cardinals as main celebrants of the three extraordinary rite pontificals scheduled for late October: H.E. George Pell in the traditional parish church of Santissima Trinità dei Pellegrini on Friday, October 24th; H.E. Raymond L. Burke on Saturday, October 25th in

St. Peter's Basilica; and H.E. Walter Brandmüller on Sunday, October 26th, in the Benedictine community in Norcia on the feast of Christ the King, October's last Sunday in the Tridentine calendar. The unprecedented development on the occasion of this third traditional pilgrimage is the fact that the religious services will be ushered in H.E. George Cardinal Pell, generally regarded as the highest-ranking prelate in the Vatican after his appointment in February 2014 as the first Cardinal-Prefect of the newly created Secretariat for the Economy to

oversee the Vatican finances. But the former archbishop of Melbourne and Sydney is also known for his sensitivity in favour of the traditional liturgy, which he himself celebrates from time to time.

Interestingly, an increasing number of Anglophone clergy, including top prelates, feel attracted by the traditional Latin liturgy, and in this regard especially the US can be seen as a bastion of Catholic liturgical traditionalism, as is evidenced in the following interview with Father Timothy

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From the Editor's Desk...

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it seems awfully dark down here in the trees without him!

Remembering a Great Man

Over the decades since the close of Vatican II, Michael Davies literally gave his life to the Traditional Catholic counterrevolution. In fact, I wonder if the cancer that consumed his body and the disease that finally stilled his generous heart, weren't in some measure brought on by a grueling writing and speaking schedule that would have severely taxed a man half his age.

We'll never know, but what we can be sure of is that he emptied himself completely in service of the Church, and he died in the saddle with his boots on. We also know that he labored for a pittance from the beginning, having consistently refused to accept a regular stipend for his column.

This was hardly out of the ordinary for Michael Davies. In fact, his entire body of work—including twenty full length books, dozens of pamphlets, hundreds of articles, and countless lectures—was, for the most part, a labor of love...love for the Church to which he'd converted, and love for the cause of Tradition that he'd made his own.

He sought neither money nor fame for his Herculean efforts to defend the Bride of Christ. Like the noble knight that he was, he placed his sword—that most able pen—faithfully in Her service

until the very end. For him, the battle for Tradition had nothing to do with temporal reward.

First and foremost, at least in his mind, Michael Davies was a grade school teacher. Teaching was his first love and that remained his identity even years after he'd retired from it in 1992. In fact, his last "Letter from London" included proud remembrances of his beloved students—the little girls and boys who long ago had called him, simply, Sir.

In a day and age when credentials and degrees and inflated titles define us more than virtue does, it says so much about Michael Davies that he wished the world to know, simply, that he was a teacher of children.

When I was ten years old I met him for the first time. The memory of that meeting is a bit hazy, of course, but I recall thinking that Welshmen sure "talk funny." But, he not only talked funny, he was funny—hilariously so.

Imagine our surprise as children when we learned that the "serious Englishman" (a dual inaccuracy at which he, being Welsh and merely raised in England, would twice wince) whom we knew only through the solemn accolades expressed by the adults in our lives was, in fact, one of the most entertaining men we'd ever met.

Even a child could see that Michael Davies was a man who didn't take himself nearly as seriously as those around him did. His self-deprecating humor, in fact, would become one of his most endearing characteristics. Later on, it became a source of amusement to see him flat out refuse to take fans and critics alike as seriously as they took themselves, or, for that matter, as seriously as they took him.

Especially here in America, his British wit became nearly as celebrated as his unsurpassed scholarship. Whenever he was approached by an admirer who announced that he'd read one or the other of his books, Michael's pat response always went something like this: "You didn't! Goodness me, not the whole thing? You must have found it dreadfully boring."

Praise embarrassed him almost as much as flattery made him visibly nervous. Invariably, he'd use his sense of humor to deflect both.

I don't know what it was exactly (perhaps gallows humor) but pioneer traditionalists all understood the essential value of humor—my father, Dr. Bill Mara, Hamish Fraser, Father Miceli, Father Urban Snyder, John Senior, even Archbishop Lefebvre himself, and, of course, Michael Davies.

I can remember as a child lying under the piano bench (my favorite "hide out" in those years) in the family living room and listening to them make one sobering observation after another concerning the desperate state of the Church in the



Michael Davies and Michael Matt on Pilgrimage to Chartres, a long time ago...

immediate aftermath of the Council, and then move seamlessly on to some droll commentary on Bugnini, Montini, Casaroli, Weakland or Hunthausen, which inevitably left everyone in the room in stitches.

What fascinating men they were! Children could hardly help but to adore them. For us, they were giants who lived in faraway lands and spent every waking moment dueling with the enemies of the Church.

They brought Campion and Fisher and More to life before our eyes. They were on fire with love for the Catholic Church, but, and what some tend to forget, they were all so very human—they loved life and knew how to laugh, especially at themselves.

This was true of all of them, but especially Michael Davies. As a child, I practically worshipped him; as an adult and despite occasional disagreements, I respected him more than any other man, save my own father; and now in death I mourn him as I've never mourned anyone since my father.

What I keep thinking about now that he's gone is how much less interesting the world will be without Michael Davies. He was, after all, a sort of man for all seasons in his own right. An accomplished linguist (he spoke several languages fluently), he also loved football and dogs and rugby and movies; he had a fascinating appreciation for history, wars, kings and generals.

And he never met an underdog he didn't like. He knew more about the War Between the States, for example, than most Americans. I can remember walking along to Chartres one year and listening as he expertly distracted the pilgrims from their pain and exhaustion by explaining why General Robert E. Lee (whom he admired) had lost at Gettysburg—this to the delight of the young pilgrims especially, who learned more about the Civil War that afternoon than they had in years of history classes.

Like most combat soldiers, Michael very rarely spoke of his own military experiences in the Somerset Light Infantry (where he'd fought in the Malayan emergency, the Suez Crisis, and the campaign in Cyprus), apart from admitting that his years in uniform were his happiest.

But he never tired of talking about the exploits of other soldiers, especially famous dead ones...and, sometimes, not so famous ones. There was one story that he liked to tell: One dark night during the War, a German airman suddenly showed up at the back door of his mother's kitchen, having parachuted quite by accident into her garden. "Being British, what do you suppose my mother did?" Michael would ask with that inimitable twinkle in his eye. "She invited the man in for a cup of tea and then phoned the police and asked them to come 'round and pack him up.'"

In appreciation for the tea, the airman had given little Michael one of his battle medals which, to Michael's great chagrin, the police "confiscated" when they did finally "come 'round.'"

He loved war songs and would delight in reciting poems from memory about gallant heroes and famous battles, his favorite being Henry V's speech before the Battle of Agincourt (on St. Crispin's Day).

If you wanted to know how many French vs. English died in that battle, you only needed to ask. The exact dates and figures were all right there in that keen mind, but he would reel them off in such a way that no one could mistake his purpose: He was genuinely amazed by the lopsided statistics of the famous battle and just naturally assumed that his friends would want to know them.

He didn't know how to brag, and so he shared his wealth of such knowledge like a child might, with a kind of simple wonder that made everyone listening feel like something new had just then

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Michael Davies Remembered, Ten Years Later

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been discovered. Though few could keep up with him intellectually, he made sure that no one ever felt inadequate around him or because of him. Thus, bus drivers, waiters, cabbies and bartenders were treated like kings. Michael Davies, the Lion of Traditionalism, was an incredibly sensitive man who appreciated very much the little things in life.

I can remember watching the changing of the guard with him at Buckingham Palace in London one year. He asked us if we didn't agree that the British bearskin hats were "ever so smart looking". Moments later we had the whole history of the tall, black hats which the British had evidently stolen from the French who had used them to make their armies look taller and more fearsome.

Fascinating stuff, to be sure; but what was amazing about the man was the incredible scope of his knowledge and the ready ease with which he could recall both profound and quirky aspects of it.

One minute it might be bearskin hats; the next, von Hildebrand's daring escapes from the Nazis; and then Archbishop Lefebvre's thought process in June, 1988. And, yet, being a huge fan of Bugs Bunny and Lieutenant Columbo, Michael could also wax quite rhapsodic about slightly less pressing matters. He had an uncanny way of communicating with 10-year-olds and intellectuals with equal ease and effectiveness. I found that to be fascinating, especially when I was ten.

Whether the topic was Victor and Veronica Viper hissing in Mrs. Potts' pit, or the nuances of the rules of rugby, or Peter Pan vs. Winnie the Pooh, or single malt Scotch vs. blended, or the suppression of the Jesuits, or Pope Paul's liturgical abomination—Michael Davies was in his element. He also possessed that great gift whereby he could connect to his intellectual inferiors in a way that left them convinced he was utterly unaware of any disparity between them. Michael Davies—the great Hammer of the Modernists—was a model of charity.

Since his passing, bittersweet images keep popping up in my mind. Here he's walking along the muddy roads to Chartres, his Welsh flag in one hand and his rosary in the other; there he's inside Thomas More's actual prison cell, chatting with the Captain of the Guard at the Tower of London; teaching some young men in Spain the authentic words to Annie Laurie; exploring the Chapel of the Martyrs deep in the woods of the Vendee; cheering on Wales in a televised rugby match in some pub in the South of France; standing beneath Michelangelo's dome beside the tomb of St. Pius X; arranging a Tridentine Mass inside Canterbury Cathedral for the first time since the coronation of Queen Elizabeth I; praying the rosary in Fatima; entering the miraculous waters in Lourdes;



Michael Davies, Paris, Remnant Pilgrimage 1994

kneeling in prayer at John Fisher's cathedral in Rochester; "supporting the Monks" in a café in Monaco; meditating before the statue of the Infant in the city of Prague—and a hundred other Catholic moments, at the center of which is a rather ordinary-looking Welshman in a Jack Daniels sweatshirt or a Pittsburgh Steelers cap.

In these rapidly fading recollections from years gone by, I see Michael Davies teaching... constantly teaching. During the time spent with him in Europe over the past thirteen springs, I often noticed that it was the American children and students in our tour groups to whom he devoted most of his time. That's the way he was. The world for him was a classroom with something to learn and something to teach around every turn in the road. I think he would rather have spent hours with a troubled fifteen-year-old than minutes with an admirer who'd read all his books and wanted to "talk shop".

Michael Davies was a natural-born teacher who possessed that unique quality that instructs without condescending, that enlightens without intimidating, and that could impart wisdom in the brief time it takes to raise

a glass in a toast. I wasn't his peer... few men were; but I was his student.

Conclusion

A few hours after I'd heard the sad news of the passing of the great man, I wrote the following on The Remnant's web site:

Though he was not martyred, the name Davies can surely and without hesitation be placed alongside those of More, Fisher and Campion, as men who gave their lives to the defense of the Holy, Roman Catholic Church in times of unparalleled attack.

With all my heart I believe this to be true and am convinced that history will concur. In terms of sheer positive impact on souls languishing in a revolution-wracked Church, I can think of no layman who served more loyally or confirmed the brethren more steadfastly. He knew history and he understood the perils of our own time in the context of history.

He also knew that we are presently engaged in a pitched battle against forces of darkness, against which, humanly speaking, we are no match since the Catholic Church has fallen. He knew well that, under such circumstances, even the strongest faith will wither if hope is lost.

And so his tireless task was to keep Hope alive, convinced that a childlike confidence in a good God is the best antidote for the poisons of despair, ambition, presumption and pride that hell has injected into the bloodstream of the modern world.

Like Newman and Chesterton before him, Michael Davies chose this Faith... he wasn't born into it. And after making that choice, he, like them, dedicated his life to the unflagging defense of its every doctrine and dogma, tenet and creed, rubric and sacred prayer. And this is what we'd do well to always remember about him—he chose to be a traditional Catholic and would have died for that choice.

The former Anglican knew well that Roman Catholics possess the pearl of

great price; ours was the religion that successfully carried saints and kings, gentlemen and scholars, soldiers and peasants through this vale of tears for two thousand years since Christ walked with men. We, then, are the fortunate ones... and neither fabricated liturgies nor cockamamie Councils can change that triumphant reality. We have no excuse to abandon Hope!

And so, as Michael always sought to be useful, let's put his memory to good use. Let's remember him happily as the mighty lion of Tradition, the jovial son of Wales, the great Catholic who inspired tears of love and tears of laughter, who helped us believe in the only things that really matter, and who kept hope burning bright even in the darkest night. In the end, he showed us how to finish this race, fight the good fight, and keep the old Faith.

With fond remembrance and gladness at having known him and called him friend, we bid adieu and Godspeed to Michael Davies, one of the greatest Defenders of the Faith who ever lived.

Cheers, Sir. Thanks for everything! And, don't worry—we'll not forget what you've done for us and for our children. As Harry the King might have said, your story shall the good man teach his son. And Tradition shall ne'er go by from this day to the ending of the world.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May his soul and all the souls of the faithful departed rest in peace, Amen ■

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Michael Davies, RIP

Editor, *The Remnant*: Thank you, most sincerely, for your beautifully-written memoir of Michael Davies RIP (RemnantNewspaper.com). It covers the glistening facets of our inspirational friend in Christ. This morning I wrote the following to our pastor of the FSSP parish in Seattle (North American Martyrs parish, established six years ago) where we arranged an anniversary requiem Mass in Michael's honor today.

Dear Father and Friends,

Below is a link to Michael Matt's remembrance piece on him. It even mentions, all-be-it in passing, the name Hunthausen. I hesitate, but make the bold statement, that without Michael Davies, there might not be a TLM in Seattle today.

During my just begun retirement, I'm also reminded to re-read some of his books in my library, several inscribed &/or autographed. <http://www.remnantnewspaper.com/Davies/Davies%20-%20Matt.htm> I very much look forward to his anniversary Mass today. Through Mary and Her Immaculate Heart,

Jason

I treasure the opportunities that I had to interact with Michael Davies, including during his last visit to St. Paul in January 2004. He autographed his 1977 booklet that I brought with me for the purpose, "The New Mass" and he did so with the words, "In the unity of the Faith, Michael Davies." 37 years ago is but a blink of an eye in history, but the positive force(s) that Michael led and represented (including *Una Voce* and *The Remnant*) inspired a movement that continues today, bringing souls to Christ and into the future until Jesus comes again. Where would we be without the Mass?

My gratitude to you and may God bless and keep you and your family.

Through Mary,
Jason King

What the Heck is ISIS?

Editor, *The Remnant*: Someone, anyone, please define "ISIS"—of course, depending upon the meaning of "is". Is ISIS really a new Islamic force "out of the blue"? Or might it be a new revolutionary movement, cleverly



controlled by agents-provocateurs, financed and brain-trusted by a hidden-hand? Various internet sites see a hidden-hand of the omnipresent CIA (as in Benghazi). Just another "conspiracy theory"? Perhaps, given this is Lucifer's world, Lucifer being the very continuity of "conspiracy". Routinely kept in the dark, how can we, the "little-ones", judge? But we can and must speculate, giving trust to no mere man with novel programs, but being always on guard.

Now we might ask: who are the joyous ones who silently celebrate this new ISIS, dancing in the streets (as witnessed before in New York City, 9/11/2001)? ISIS could be viewed as a "gift-horse" to Zionists, so happy at this division of their enemies? The new "Shock-&-Awe" war against ISIS and Syria (Assad's Syria allied with Iran) works to relieve Israel of its reputation for excessive and indiscriminate destruction in the Gaza strip (3,000 Arab civilians killed). This is the new war of coming decades which will have no real winners, with many pushed into bankruptcy, or into the cemetery. Who will profit? The "contractors? The "globalists"? In the end, only Lucifer.

Basically we are faced with two devious powers struggling for global dominance—Islam with its Koranic anti-Christian code of violence, and Zionism with its exclusive anti-Christian Talmudic code. Traditional Catholics cannot ally with either of these divisive agents—one with the sword of supposed "holy-war" against the infidel—and one with deformed ideas of a divine calling to control the globe as the only "chosen people", with financial power as its weapon.

The impotence of Western nations, allied with the Judaic ideas of a global New Order, is shown in the pathetic, if not idiotic, recent remarks of British Prime Minister, David Cameron: that ISIS fighters are "not Muslims, but monsters", and "Islam is a religion of peace"! It's safe to say that this fantasy view of Islam is shared by U.S. President Obama, and most of the European Union/NATO New Order combine.

Where were these socialist Western leaders who now scold (and war) against ISIS, who in the last three decades allowed and sponsored a free-flow mass-immigration of non-assimilable Muslims into Western nations, as a method of slowly eliminating local cultures and religions? In their own dishonest schemes for an eventual New Order of One-World government, did they not paint themselves into a corner—pretending to honor one billion-plus Muslims as dear brothers, as a decoy of control, to be closed down at future opportunity? Has this grand scheme backfired with mini-wars galore, and with the specter of national bankruptcies (as in Argentina and Greece)?

Sadly, Roman Catholicism has been sidelined by the socialist agenda of the Bergoglio pontificate, removing Rome from any real account. Pray to Our Lady of Christian Help, Our Lady of Fatima.

R. Dahl

Do Not Be Afraid

Editor, *The Remnant*: Among the many things Jesus our Lord says to us is, "Do not be anxious about tomorrow, today has troubles enough of its own." I see and hear many of our readers anxious about the upcoming Synod on the Family, terrified about the so called solution for the divorced and re-married receiving the Holy Eucharist. Are we not forgetting the Lord's words to Peter, "And I tell you, you are Peter and on this rock I will build my Church and the gates of hell shall not prevail against it." The same Lord also says to us, "Be not afraid I am always with you." Nowhere, so far, have I seen Jesus our Lord and the woman of Samaria (John Ch:4) considered in terms of the divorced, the re-married, the cohabitating and the gift of eternal salvation. Remember our Lord saying to her, "If you knew the gift of God, (life-giving water and eternal life), and who it is that is saying to you 'Give me a drink' you would have asked him and he would have given you living water." The woman, either not understanding or deliberately being evasive, does not understand that he was offering her the living water of the Holy Spirit. To get her attention, Jesus our Lord said to her, "Go call your husband and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying 'I have no husband' for you have had five husbands and he whom you now have is not your husband, this you said truly." See here the Divine Bridegroom come to Jacob's Well in search of this cohabitating woman of the five previous husbands to be his covenant bride. Be not afraid.

Fr. Patrick J. O' Doherty

Audio Remnant?

Editor, *The Remnant*: I was sorry to read in the last issue that the last couple of months have been amongst the hardest the paper has had to endure. I can quite understand the reluctance to higher the subscription costs at a time when people are more likely than ever to cut subscriptions.

May I offer an idea once floated before by yourself but which never came to fruition? I gather that the toughest part of running a newspaper can often be the postage costs. Of course you have attempted to offset this by your excellent E-edition, but what about an audio version? My proposal is to adapt the present website to include an audio version of the paper, perhaps with a PayPal button which gives an automatic download of the paper for \$1.00. People have less time than ever to read but spend enormous amounts of time traveling in the car. An audio version could encourage non-print subscribers. Whilst it would probably take a lot of hard work to produce such an audio edition each issue, cost wise it is a no-brainer. No printing, no disks, no postage, simply an mp3 download. Once the web site adaptation is paid for, all downloads are straight profit. Something to think about anyway. God Bless,

Frank Halladay
Longford, Ireland

Old Faith Thrown Under New Bus

Editor, *The Remnant*: While the neo-Catholic world remains attentive in trying to determine what Pope Francis can possibly mean by his nonstop utterings from his B&B, the secular world has no problem with that whatever. In my hometown newspaper today, for example, in its daily printing of "On this day in History", "One Year Ago" leads off with: "Signaling a dramatic shift in Vatican tone, Pope Francis said in a published interview that the Roman Catholic Church had become obsessed by 'small minded rules' about how to be faithful and that pastors should instead emphasize compassion over condemnation when discussing divisive social issues such as abortion, gays and contraception".

I was raised and reached maturity under the papacies of Pius XI and Pius XII. I know I don't need any notice or explanation that since the days of Pope Pius XII my faith has been thrown under a bus.

Philippe Cavanagh

From the New Mass, Libera Nos Domine!

Editor, *The Remnant*: I am a Roman Rite Catholic soon, with God's grace, to become a Maronite, in part, because of the following example.

Just recently, because of an adjustment in my morning schedule, I attended a Novus Ordo Mass. What a complete disgrace!

The two young teen age girls who brought up the "Gifts" were dressed with shorts up to their butts, and one had a sleeveless top on, while the priest shook their hands to congratulate them on bringing up the gifts.

The next show was the Extraordinary ministers giving out communion in street clothes. And finally the audience was asked by the priest, at the end of Mass, to give the guitar player and the organist, both of whom were sitting to the right side of the altar, a round of applause.

The sermon was on the Holy Eucharist. I wonder if any one else at this Mass had pondered the difference between what was being said and what was being done. This was not an isolated incident as I have witnessed these same antics at Mass at this Church in the past.

Doesn't anybody get it anymore? The Body, Blood, Soul and Divinity of our Blessed Lord is consecrated before us. But, hey, you can have a sideshow of soft porn, musical entertainment and a casual distribution of The Eucharist and everything is just fine.

No wonder the death of Christian civilization is upon us--it is being helped along by Liturgical revolution. Yes, this is one of our churches in the Pittsburgh Diocese--the one where we were all warned recently to stay away from the Masses offered by the Society of St. Pius X. Keep up the good work!

Gerald Anastasia
New Castle, Pa.

Pope Francis and the Sound of Silence

C. Ferrara/Continued from Page 1

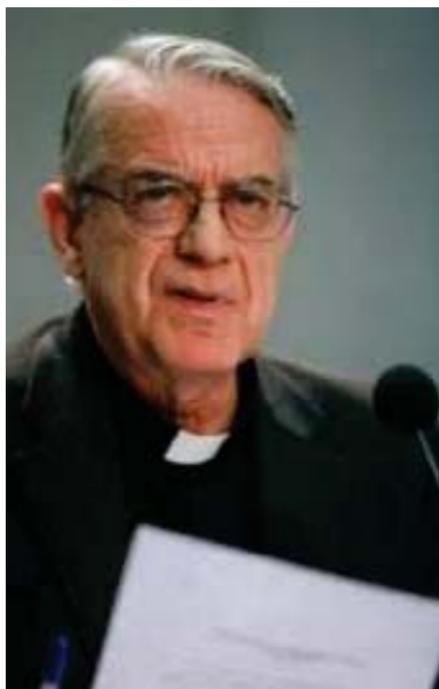
to Lisbona. Finally, Father Federico Lombardi, the papal spokesman, issued a “formal” statement on the matter, a carefully worded evasion to which I have attached the obvious inferences:

The director of the Holy See Press Office, Fr. Federico Lombardi, has responded to widespread media reports about an Argentinian woman who says that Pope Francis called to tell her she could take Communion, even though her husband is divorced and they have not been married in the church.

INFERENCE: Lombardi does not deny that the Pope made the call, which Rosica had already admitted.

News stories earlier this week ran conflicting reports about the woman, Jacqueline Lisbona, who had written to the Pope several months ago after being denied Communion by her parish priest. According to the reports, Fr Bergoglio, as he called himself, picked up the phone to respond to her letter on Monday and told her the Church was in the process of dealing with the issue of Communion for divorced and remarried Catholics.

INFERENCE: Lombardi does not deny that the Pope telephoned Lisbona after she had written to him complaining that her parish priest had refused her Communion in keeping with Church teaching. Nor does he deny that the Pope referred to himself as “Father Bergoglio.” Lombardi mentions the report that Francis told her “the Church was in the process of dealing with the issue of Communion for divorced and remarried Catholics”—also not denied—while avoiding the other things Lisbona



Father Federico Lombardi, S.J. Director of the Holy See Press Office

claims Francis said to her. He avoids them because he cannot deny them.

In his brief remarks on Thursday, Fr Lombardi said *such conversations* should be seen in the context of *the Pope’s ‘personal pastoral relationships’* and not as an event that carries “consequences relating to the teaching of the Church.”

INFERENCE: In other words, the conversation occurred. Like Rosica, Lombardi can affirm only that what Francis said to Lisbona was merely his personal “pastoral” advice and means nothing for Church doctrine. That Francis said what Lisbona claims he said is not denied.

Several telephone calls have taken place in the context of Pope Francis’ personal pastoral relationships. Since they do not in any way form part of the Pope’s public activities, no information or comments are to be expected from the Holy See Press Office.

INFERENCE: That is, Lombardi does not deny what Francis is reputed to have said in *any* of his various “pastoral” telephone calls. He offers only the trivial affirmation—really a distraction—that the Pope’s “private” telephone conversations, reported to the whole world, are not part of his “public activities.” Yes, *but did Francis say to Lisbona what she claims he said?* Nothing is denied.

That which has been communicated in relation to this matter [the call to Lisbona], outside the scope of personal relationships, and the consequent media amplification, cannot be confirmed as reliable, and is a source of misunderstanding and confusion.

INFERENCE: Continuing with the blah-blah-blah, but still no denial. Since Lombardi does not (because he cannot) deny the accuracy of media reports, he is reduced to characterizing them as “amplified” (whatever that means) and claiming that they “cannot be confirmed as reliable.” Really? The Pope was somehow unable to provide a confirmation or denial? How about

Archbishop Gänswein, Prefect of the Papal Household? How about the Pope’s Secretary, Msgr. Fabian Pedacchio Leaniz, or his second secretary, Msgr. Yoannis Lahzi Gaid? Nobody in the papal household was available for a consultation? All tied up, were they?

Let’s be sensible here. There are only two alternatives: First, no one inquired of the Pope whether the reports were accurate because the Vatican Press Office was told (or adopted the position): “You don’t want to know.” Second, someone did inquire and Lombardi does not wish to reveal the Pope’s answer because it is damning. Notice, accordingly, that while the media are blamed for “misunderstanding and confusion” *they are not actually accused of publishing false or misleading accounts.* Why? Because Lombardi cannot truthfully affirm that the reports are false or misleading.

Therefore, consequences relating to the teaching of the Church are not to be inferred from these occurrences.

INFERENCE: *These occurrences.* Meaning, once again, that the conversation occurred. Diverting attention from that fact, Lombardi merely declares again that whatever the Pope said—not a word of which has been denied—does not affect Catholic doctrine. Yes, but *what did he say?* Lombardi is mum. He is mum because he has to be. And he has to be because he either knows or suspects that Lisbona accurately related, and that the press accurately reported, at least in substance, the conversation she had with “Father Bergoglio” in which the Pope gave her “permission” to ignore Church teaching on the utter impossibility of a person living in an adulterous relationship to receive Holy Communion while continuing in the adultery.

If you think any of my inferences unreasonable, consider that Father Lombardi knows quite well how to issue a categorical denial regarding comments attributed to the Pope in a “private” telephone conversation. Thus, in response to the claim by a French homosexual that the Pope called him to assure him there is nothing wrong with being “gay,” Lombardi stated categorically:

The Pope *never called this person.* The only time the Pope has called France was to speak to Cardinal Barbarin. *I absolutely deny this information.* There is always the risk that people pretend to be the pope over the phone.

Now, in order to make such a categorical denial, Lombardi had to have consulted the Pope or someone close to him, such as the Prefect of the Papal household or either of the Pope’s two secretaries. But there was no such consultation respecting the telephone call to Lisbona. Or there was one, but its results have been suppressed. Either way, Lisbona’s account stands completely uncontradicted.

Let us, therefore, dispense once and for all with the desperate “normalist” contention that “we don’t really know” what Francis said respecting reported

remarks he does not deny. A little common sense, please! If the Editor of this newspaper were widely reported to have said privately that people living in adultery should be permitted to receive Holy Communion, and those reports were false, would he not immediately publish a prominent and categorical denial to avoid scandal, to honor his duty to the Church and to his readers, and to defend his own good name as a Catholic?

Yet the Pope—the very Vicar of Christ, whose duty to the universal Church is infinitely greater and whose words, reported to the entire world, have infinitely greater consequences in terms of potential scandal—chooses to remain silent about statements which, if he made them, would demonstrate that he has absolutely no regard for the constant teaching and discipline of the Church or the supreme sanctity of the Blessed Sacrament (before which, as we know, Francis never genuflects). And we are supposed to presume from Francis’s silence in the face of Lisbona’s claims that he did *not* say what she reports? Utter nonsense.

So, where does that leave us? It leaves us, to put it most charitably, with a strange and troublesome Pope who seems to think he is a law unto himself. Consider how Father Dwight Longenecker, no traditionalist, described the situation. While arguing that “we don’t have all the facts”—oh come on now—he offered this devastating assessment of Francis’s little chat with Lisbona:

I’ll be frank. For all his strengths, *Pope Francis doesn’t seem to know his proper boundaries.* He calls up a woman in Argentina to give her personal advice about her marriage? In doing so he criticizes one of his priests? As a parish priest I would never give personal advice to a parishioner from another parish unless that pastor knew the person was coming to me for advice and agreed to it....

But the Holy Father thinks it is his job to call one of the lay faithful, advise them on their marriage and criticize their priest? Is this pope a micro manager or what? Reports from Rome are that he is an extreme micro manager and for all his warmth of personality and dynamism “humility” he is very controlling.

Secondly, when is Pope Francis going to realize that the world’s press (whether he likes it or not) hang on his every word and action? Everything he does—every gesture he makes and every word he speaks—is treated as infallible. We’ve given him a year to get used to the job. Doesn’t he have anyone teaching him the ropes and helping him to understand that he is the pope now? He’s a global figure and the mouthpiece of the Catholic Church. He can’t do what he wants.

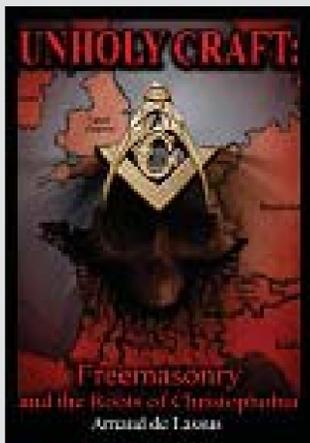
Finally, some will say Pope Francis is a very smart Jesuit who uses phone calls like this to direct the conversation on divorce in his

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Unholy Craft Freemasonry and the Roots of Christophobia

By Arnaud de Lassus

Foreword by Anthony Fraser



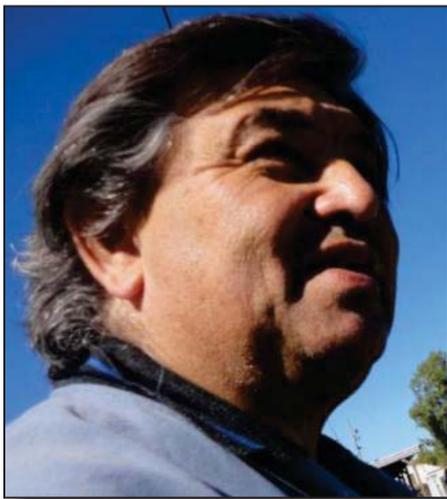
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Julio Sabetta, whose wife received a phone call from Pope Francis, who told her that she could receive Communion despite being divorced and remarried.

C. Ferrara/**Continued from Page 5**

direction. They say he knows what he is doing and he knows the world's press will pick it up and that they will make headlines that the Pope favors communion for divorced and remarried people. He can then use that pressure to move things his way. They speak admiringly of him being a shrewd politician.

Is that really true? Personally I doubt it. But if it is a true reading, then is this admirable in a pope? Should he be using manipulated media pressure to direct the conversations of the cardinals and bishops of the church? *Does a good pope used [sic] backhand tactics to influence the mind of the church on important matters? If this is true, then we do not have a simple, humble, compassionate and kindly pope at all. We have a Machiavellian manipulator who cynically controls the media and his whole outward persona of tossing peace doves with little children, kissing deformed people, washing the feet of Muslim women and living in the humble Casa Santa Marta is all one big facade—behind which is a shrewd operator.*

Father Longenecker goes on to say: "I don't believe this is true, therefore I cannot see that the pope is the crafty politician some make him out to be." But that was more than six months ago. With all the moves Francis has made since then, I wonder what Father Longenecker would say today, and what a polygraph would reveal if he maintained that he still does not believe it to be true.

Qui tacet consentire videtur, ubi loqui debuit ac potuit. He who is silent when he is under a duty to speak, and is able to speak, is deemed to agree. Various people have attributed explosively disturbing private statements to Pope Francis. The press publishes these accounts all over the world, yet Francis remains silent in the face of what are, in fact, the gravest of accusations against him. And while the Vatican has flatly denied that one particular phone call (to the French homosexual) took place, as to all the other "private" conversations at issue we have only Press Office evasions and not one word from the Pope.

We can read Francis, not through Benedict, but through his silence. And the sound of his silence is like thunder in the Church. ■

Francis to Beatify 'Jimmy Carter of Popes' at Close of Synod?

By **Chris Jackson**

It seems that in order to survive as a Catholic in the post-Conciliar era of devastation, a sense of humor is a necessity. If this is the case then it has never been more necessary than right now. A Vatican statement now tells us that Pope Francis is set to beatify Pope Paul VI at the end of synod on the family on October 19th. This is the first step in Paul VI's fast tracked sainthood.

Therefore Pope Francis must be of the opinion that Paul VI is deserving of being held up as a great papal example worthy of emulation. So what exactly did Paul VI do to deserve such an honor? Well, after inheriting a thriving Church from his predecessors, I will let Paul VI himself describe his performance:

The Church finds herself in an hour of anxiety, a disturbed period of self-criticism, or what would even better be called self-demolition [auto-destruction]. It is an interior upheaval, acute and complicated, which nobody expected after the Council. It is almost as if the Church were attacking itself. We looked forward to a flowering, a serene expansion of conceptions, which matured in the great sessions of the council. But ... one must notice above all the sorrowful aspect. It is as if the Church were destroying herself.^[i]

We have the impression that through some cracks in the wall the smoke of Satan has entered the temple of God: it is doubt, uncertainty, questioning, dissatisfaction, confrontation.... We thought that after the Council a day of sunshine would have dawned for the history of the Church. What dawned, instead, was a day of clouds and storms, of darkness, of searching and uncertainties.^[ii]

Ironically, Paul VI himself recognized that the Church was falling apart under his watch. Thus, it seems clear that even Paul VI would not beatify Paul VI... and for good reason. The statistics bear out Paul VI's argument against his own beatification. Consider the following trends in statistics in the US alone from 1965 to 1980:^[iii]

- 50% decline in total graduate level seminarians
- 40% decline in total priestly ordinations
- 35% decline in total number of religious brothers
- 30% decline in total number of religious sisters
- 30% decline in total number of adults baptized (conversions)
- 28% decline in total number of infants baptized

· 25% decline in total number of Catholic elementary schools

What makes this even more depressing is that all of the previous totals should have been rising just to keep up with population growth. During this same period, the total number of self-identified Catholics increased by 8.3 million people!

Judging by these statistics and Paul VI's own assessment, his pontificate was a complete disaster. Yet he is apparently going to be raised to the altars soon as a Saint worthy of emulation. Would this type of decision pass muster in any other organization? By this logic, the United States should induct Jimmy Carter into the Presidential Hall of Fame. ■

End Notes:

^[i] Pope Paul VI, December 7, 1968, Address to the Lombard Seminary at Rome

^[ii] Pope Paul VI, June 29, 1972, Homily during the Mass for Sts. Peter & Paul, on

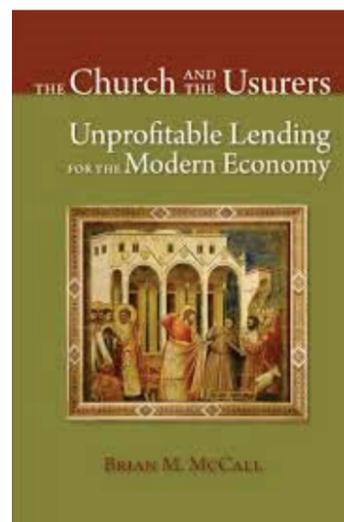


the occasion of the ninth anniversary of his coronation in his response to Vatican II ^[iii] <http://cara.georgetown.edu/caraservices/requestedchurchstats.html>

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by **Brian M. McCall**



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SPECIAL REPORT:

Third Summorum Pontificum Pilgrimage to Rome

A. Carosa/**Continued from Page 1**

Davison, pastor at the Saints Peter and Paul Parish in Tulsa, Oklahoma.

Father Davison will be the chaplain of a US contingent from his diocese and graciously granted us an interview during a recent stopover in Rome. This third SP pilgrimage to Rome is again being organized by the “*Coetus internationalis Summorum Pontificum*”, the worldwide network of lay and ecclesiastic associations that are busy seeking to implement in their own areas the motu proprio *Summorum Pontificum* whereby Benedict XVI in 2007 reinstated the pre-conciliar liturgy according to the 1962 missal.

Q. Thank you, Father. Can you please give our readers an idea of what motivated you to join the SP pilgrimage to Rome?

A. I have only been celebrating the traditional mass for about one and a half years, not very long. And when I was invited to join the pilgrimage to Rome as chaplain of the US group I had to think about it, because I have a parish, I have a school. I'm very busy; but after thinking about it I decided I needed to go, I need to be with other people who are experiencing this liturgy and its riches and that's basically the motivation behind my acceptance of the offer to go along as a chaplain. I wanted to be with people to celebrate this event in the life of the Church, especially since I have been interested in the traditional liturgy for a long time.

So, in a nutshell, I decided to come along in this pilgrimage to find support and to also support those who are celebrating the traditional liturgy.

Q. What are the circumstances which led you to the decision to start celebrating the traditional rite?

A. My spiritual director for a time was a Benedictine, Father Mark Kirby, who is also known for having written the book “Abuse Of The Holy Eucharist Is A Cancer At The Heart Of The Church!” He had a big influence on my appreciation of the liturgy and its history, and the traditional liturgy especially. So through that influence and that of the monks in a monastery in our diocese, I decided that I would like to learn this liturgy and to celebrate it. Another motivation was my mother, who is ninety-four years old and who has asked me to do the traditional liturgy for her funeral.

All those reasons came together, and then I asked the Fraternity of Saint Peter to teach me to say the old Mass. They taught me and as I started celebrating I became more interested and very happy to learn it because it has given me a much deeper understanding of our Catholic liturgy and its tradition that I could not really have had from the Novus Ordo, even though I have been celebrating the Novus Ordo for my first seven years as a priest. But the experience of the traditional liturgy has deepened my appreciation of the mystery involved in the Eucharist, of the reverence and respect that naturally goes along with the gestures and so forth.



Fr. Timothy Davison

Q. Can you also tell us something about your parish and how your decision to start celebrating occasionally the TLM has impacted its life?

A. My parish has three distinct groups, starting from the English-speaking group served by priests celebrating the Novus Ordo in English. These parishioners tend to be older people, not too many young ones among them, and they are not too interested in the traditional liturgy; then we have the Hispanic portion which makes up the majority of the parish, but there is not a whole lot of interest there either; and then we have the third group, which is attached to the Latin Mass, but they were already going to another Latin Mass before, and so when they came over I ended up with servers, *schola* and everything I needed for the High Mass. So, I have these three distinct groups, and so far they have been staying pretty distinct. Some of the first two groups occasionally went to the Traditional Mass, but not too many seem all that interested.

Q. Unlike what many detractors of the old rite claim, it does not seem that your parish is experiencing a particular “spirit of division”...

A. Not at all. Everything is very peaceful and there is no problem, apart from trying to stretch myself to take care of the three groups. And celebrating the Latin Mass. Two low Masses a week on Mondays and Fridays and the High Mass every Sunday, takes more energy and time because it requires more work to celebrate it well, and learning the old calendar, the traditional and the ordinary form of the mass

Q. And what does the bishop say?

A. Our Bishop, Bishop Edward Slattery, is very traditional and, as far as we know, is the only bishop who celebrates the ordinary rite *ad orientem* and celebrates himself the Traditional Latin Mass. So, he is very open and favourable, I would say.

In fact, on April 24, 2010, he celebrated a Pontifical High Mass in the extraordinary form to honor the fifth anniversary of the elevation to the papacy of Pope Benedict XVI at the National Shrine of the Immaculate Conception in Washington, DC. It was the first Solemn High Mass celebrated at the National Shrine in more than forty years, before a reported audience of 3,500 including dignitaries such as Cardinal William Baum, as well as nearly 100 priests and seminarians. Moreover, Bishop Slattery brought the Fraternity of St. Peter into the diocese, who are based in the Most Precious Blood Parish, formerly known as the Parish of St. Peter.

Q. You are very blessed to have such a traditional bishop. Could you tell us a bit more about his background?

A. Yes, you are absolutely right. He is seventy-four and soon approaching the retirement age of 75. He originally comes from the Diocese of Chicago and it is no coincidence that this city has played and is playing such a prominent role in the development and spreading of the TLM, thanks to the presence there of the parish of St John Cantius under the guidance of Father Frank Phillips, who in 1998 founded the Canons Regular of St. John Cantius, a Roman Catholic religious community of men dedicated to the restoration of the sacred in the context of parish ministry.

Q. Could you elaborate on this?

A. Well, St. John Cantius stands as an unique parish in the Archdiocese of Chicago. It's here where the above Canons Regular are based, helping many Catholics discover a profound sense of the Sacred. As one can read in their website, their mission is precisely that of helping Catholics rediscover a profound sense of the sacred through solemn liturgies in both the ordinary and extraordinary forms of the Mass in Latin and English, devotions, treasures of sacred art, and a rich program of sacred liturgical music, thereby permeating their lives with a renewed faith. Its mission is reflected in the community's motto: *Instaurare Sacra* (Restoration of the Sacred).

In particular they are also offering training to those clergy wishing to celebrate the TLM and it's here where my parish comes back into the picture, in the sense that we have here a Mexican priest and when he came to my parish to be my assistant, he saw that we were saying the Traditional Mass and asked if he could learn it. So I sent him to St. John Cantius in Chicago and he was number 1000 that they trained. If we consider that the Fraternity of St. Peter has trained probably another thousand, there may be some two thousand priests who are saying the Traditional Latin Mass in the US.

Q. Has the extraordinary form also influenced the way you celebrate the ordinary rite?

A. Yes, certainly. The biggest influence is the spirit, the silence, the reverence, the extreme care with which everything has to be done, to make sure for example that

no particle of the Eucharist falls on the ground and/or remains on the celebrant's fingers, or the need for him to keep his index finger and thumb together until these have been rinsed. I don't think it would be a bad idea for the new rite to recover traditional discipline in this matter, a discipline fostering reverence and awe at what we are privileged to do. In a nutshell, the whole Traditional Rite of Mass from the beginning to the end draws us into the transcendent mystery of God.

Q. Are you hinting at differences, if any, between the two rites?

A. Exactly. It's almost as if with the gestures, the silence, the words you can't help but to be drawn into the mystery and contemplation. It comes out very strongly. With the *novus ordo* I never had the same sense. I try to celebrate it as well as I can, I do it *ad orientem*, I don't give communion in the hand, I do not have extraordinary ministers—but even here it is definitely still not the same thing. In my parish I have to celebrate both forms, in order to cater for the majority, who do not understand and are not that interested to know the history of our liturgy, how the liturgy was celebrated throughout almost the entire life of the Church. But we are working on that and certainly we are not giving up. For example, as of August we have introduced on Sunday a low mass at seven o'clock with the reading and preaching in Spanish, so we may have some of the *novus ordo* Mass people come to that Mass and maybe through that to the High Mass with preaching in English, and maybe actually it will have an enriching effect on the whole parish. To put it frankly, I think it is already having just such an effect, because the people who come to the Latin Mass come dressed appropriately, they have to keep silence and reverence in the church, so the other people see that and as a result their own behavior is also being positively influenced. ■

Michael J. Matt's Upcoming Speaking Schedule



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Vince Lombardi: How the Catholic Church Formed One of the Greatest Coaches of All Time

By Derek Leaberry

In the middle of winter, between Epiphany and Ash Wednesday, a secular ritual of nearly fifty years has become part of the American cultural scene. It is called the Super Bowl, the championship game of the interminably long National Football League season. Two weeks of incessant television extravaganza lead up to the game itself, which ends with the winner being awarded the Lombardi Trophy named for a man now 44 years dead but still considered by many to be the greatest football coach in the history of the game. In nine years as head coach of the Green Bay Packers, Vince Lombardi transformed an inept team into the powerhouse NFL dynasty of the 1960s, winning the NFL championship five times and winning the first two Super Bowls. Lombardi was also intensely Catholic, a man who went to daily Mass. The Catholic Church was instrumental in forming the football coaching great.

Born in 1913 in Sheepshead Bay, Brooklyn, Vince Lombardi was the oldest of five children. His parents were part of the great southern Italian diaspora, specifically Salerno in Campania. Enrico "Harry" Lombardi was a butcher and ran a shop in the Manhattan's Meatpacking District with his brother, Eddie. He had three siblings. Matilda "Mattie" Lombardi, one of thirteen children born to Antonio and Laura Izzo, took care of the family home.



Sunday Mass was compulsory for all the Lombardis. Following Mass were long Sunday dinners shared with several of the Izzo family and other relatives, friends and, on occasion, local priests. These dinners were never shorter than two hours and could last deep into the night. The food came out of the kitchen in waves. Antipasto. Minestrone soup. Spaghetti and meatballs. Ravioli. And the Izzo family favorite, spinach pie. The wine was homemade from grapes grown in the backyard. The food was cooked by Mattie and her four sisters in a demonstration of culinary teamwork. This Italian-American Sunday routine, combining Mass with an extended family meal, was harmonious for all

those who experienced it and was vital to the upbringing of Vince Lombardi.

Lombardi's definitive biographer, David Maraniss, wrote that the "trinity of Vince Lombardi's early years was religion, family and sports." He, his mother, and siblings attended Mass daily. Mattie baked bread for the priests almost every day with young Vince walking it over to the rectory.

By the age of twelve, Lombardi was an altar boy. Priests often took Vince and other neighborhood boys to Ebbets Field in Flatbush to watch the beloved Brooklyn Dodgers play ball. Lombardi played all the major sports but excelled

in football. He enjoyed the ordered violence of the game. The Catholic Church wanted its boys to be vigorous when Lombardi was growing up and Lombardi did not let the Church down.

After graduating the eighth grade in 1928, young Vincent enrolled at Cathedral Collage of the Immaculate Conception in Queens, a high school seminary, in hopes of becoming a priest. After four years, Lombardi decided the priesthood was not his vocation.

He next enrolled at St. Francis Prep in 1932 and the stocky but short Lombardi became a star fullback on the team, earning All-city honors. Fordham University in the Bronx offered Lombardi a football scholarship in 1933 and he accepted. Moved to the offensive line at Fordham by Coach Jim Crowley, one of Notre Dame's fabled Four Horsemen of the 1920s, the undersized Lombardi would become one of Fordham's legendary Seven Blocks of Granite.

The Fordham Rams were a mighty team throughout the 1930s and would end the 1937 season, Lombardi's senior year, undefeated and named number three in the nation.

Upon graduation, Lombardi struggled to find his way, as young college graduates often do. The brief, weak economic bounce created by the New Deal had floundered by 1938 and unemployment shot back up over 15 percent. He failed as a debt-collector and in semi-professional football. Encouraged by his father to go to law school, Lombardi left Fordham Law School after one discouraging semester. But Vince Lombardi persevered.

By 1929, Lombardi wanted to marry his girlfriend, Marie Planitz, but Harry Lombardi wisely insisted that his son have a steady job that could support a wife and children. Vince listened to his father. Good fortune would come Lombardi's way by the summer of 1939.

Andy Palau, quarterback of three of the Fordham teams of the 1930s, offered Lombardi a job as assistant football coach and teacher at St. Cecilia High School across the Hudson River in Englewood, New Jersey at a salary of \$1,700 a year for the two jobs. Lombardi accepted. Steadily employed, Lombardi was able to marry Marie in 1940. Vince and Marie would become parents of two children.

Vince Lombardi would spend eight years at St. Cecilia, an apprenticeship that united the disciplines of academics, football and Catholicism. He taught physics, chemistry and Latin and perhaps it was the need for precision in each that formed Lombardi the football coach. He also fused his teaching pedagogics with an ability to inspire when coaching his players.

At St. Cecilia's, just as was the case later on at Green Bay, players wanted to do



Fr. Dennis Burke, Bishop Aloysius Wycislo, Vince Lombardi, 1968, St. Norbert College, De Pere

Continued Next Page



Coach Lombardi at Mass (a traditionalist?)

their very best for Lombardi and not let him down. Lombardi expected a lot out of his players and they were galvanized to do their very best.

In 1942, Lombardi became head football coach and St. Cecilia lost only the first game of the season. The next year, the St. Cecilia Saints were undefeated, having outscored their opponents 267-16, and were considered by many as the best high school team in the country. They would not lose a game until the finale of 1945.

In 1947, Fordham would hire their former Block of Granite as an assistant coach. At the end of 1948, the US Military Academy at West Point hired Lombardi to become the offensive line coach for the 1949 season. Army at this time was not the struggling program that it is now but a national college football juggernaut. It went undefeated from November 27, 1943 until an October 25, 1947 loss to Columbia and won national championships in 1944 and 1945.

Earl "Red" Blaik was Army's highly regimented and highly analytical head coach, the first to make extensive use of film of opposing teams. Blaik, a Presbyterian of Scottish descent who was a graduate of West Point, and Lombardi, an Italian-American Catholic, would hit it off right away due to each man's disciplinary thoughtful yet simple approach to football centered on execution. Army would go 9-0 in 1949.

Lombardi was a great fit for West Point as the Military had many similarities to Catholicism. A Maraniss notes, "both emphasized discipline, order, organization, planning, attention to detail, repetition, the ability to adjust to different situations and remain flexible in pursuit of a goal while sustaining an obsession

with one big idea." Much of what the Catechism asks of Catholics is almost indistinguishable from what the military asks of a soldier or, in the case of West Point, what the U.S. Military Academy requires of its cadets.

In 1954, Lombardi was hired as offensive coordinator of his hometown New York Giants who had won only three games the year before. Jim Lee Howell was named head coach and Tom Landry, who would become a legendary head coach himself with the Dallas Cowboys, was named defensive coordinator. The improvement of the Giants was immediate. Under this trio, the Giants would win the 1956 NFL championship and lose the championship game of 1958 to the Baltimore Colts.

The crossroads of Lombardi's coaching career came in 1959. His mentor, Red

Blaik, retired as head coach of West Point in January. Hoping to be named as Blaik's replacement, Lombardi was passed over. Although Lombardi thought his Italian heritage was held against him by the army brass, more problematical was that Lombardi had never served in the military (he was classified 4-H in World War II due to his being a husband, father and teacher) and he was never a cadet. Lombardi's destiny would not be to coach at West Point but instead in Green Bay, Wisconsin. The Lowly Packers, who had won one game in 1958, hired Lombardi as head coach for the 1959 season.

This is not the place for a long review of Lombardi's spectacular success as head coach of the Green Bay Packers. Let it be said that the Packers became a winning team in Lombardi's first season and lost the 1960 NFL Championship in his second season to the Philadelphia Eagles in a nail-biter.

NFL championships were won in 1961, 1962, 1965, 1966 and 1967. Green Bay won the first two Super Bowls after the 1966 and 1967 seasons. Lombardi's Packers were victorious because their head coach instilled in his players a disciplined, meticulous manner of playing football. It was a simple method of football that did not rely on fancy or elaborate plays but on precise execution of a small number of plays. The Packers' repertoire of offensive plays was rather small, rarely more than thirty plays with variations, but were very effective in winning football games. In addition, few coaches, if any, got as much dedication from his players as did Lombardi.

After retiring from the Packers after

Super Bowl Two, Lombardi returned to the sidelines to coach the Washington Redskins in 1969. The Redskins had been losers since 1955. In 1969, the Redskins became winners under Lombardi's leadership. But a second Lombardi NFL powerhouse was not meant to be. Lombardi was diagnosed with colon cancer in June, 1969 and he died September 3, 1969 at Georgetown University Hospital.

Perhaps Lombardi's Grandson, Joseph, explains best why Lombardi's excellence as a coach was strongly linked to Lombardi's Catholic faith. Joe Lombardi, born nine months after his grandfather's death, is a NFL coach himself and was quarterbacks' coach for the 2009 New Orleans Saints that won the Lombardi Trophy for winning that season's Super Bowl. Joe Lombardi, a devout Catholic father of six children, points out "in football, you deal with Xs and Os and the game is about fundamentals such as blocking, tackling, throwing, and catching the ball. You look at the fundamentals of our Catholic faith and they are built on our sacraments, confession, the Rosary and attending Mass."

Football pales in importance compared to the Catholic Faith, which is the truth of Our Blessed Lord. Yet games like football are part of the human experience. They can tell us about ourselves. They can help explain who we are.

As for Vince Lombardi, his Catholicism formed the man who became the coach. Vince Lombardi's brilliance as a football coach was a result of his dedication to Catholicism. The Catholic Church formed Vince Lombardi, man and coach. ■



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What a Wonderful World

by Timothy J Cullen

*“I see skies of blue, and
clouds of white,
The bright blessed day,
the dark sacred night
And I think to myself
What a wonderful
world.”*

(1967: George Weiss; sung by Louis Armstrong)

Wonderful indeed is the world God made for us; why, then, do we enjoy it so little?

The song cited in the epigraph is a simple little ditty, corny as all get out, but this writer never tires of listening to it, finding it a tonic to pep up a day in which pessimism threatens to get the upper hand. The dark hand of pessimism seems to cast its shadow more frequently when one diverts one’s attention from one’s immediate surroundings and begins to wander down the path of abstraction, allowing the mind to carp and fret to itself in a kind of narcissistic echo chamber while in the world outside one, Creation continues unabated; one’s individual concerns cannot change that.

Those who worry that “things are getting worse” can be assured that they are correct, but does that reassurance make one happier, or exalt the soul, or make one whit of difference to nearly every other inhabitant of the planet? Rhetorical questions, those. While things continue to get worse (and while some get better), one might ask oneself if one knows the present phase of the moon without having to look it up. Paraphrasing an old protest song: “Do you need a weatherman to tell which way the wind is blowing?” There are those who do, unable to determine from which direction the wind is blowing because they are unable to orient themselves with respect to the points of the compass, so out of touch are they with respect to the world God made for them. These are those who would never notice if the Star of Bethlehem were to reappear in the sky because they seldom look up at the sky and could not identify a constellation if offered a new “smart phone” as a prize for doing so; man’s “creations” are what capture their attention, not Creation itself.

Yes, the Mass is about sacrifice, the sacrifice Christ-the-man made to redeem mankind, but Jesus Christ as the Second-Person-of-God also taught that we the fallen can transcend our status as fallen creatures of God if we follow His teachings and celebrate the *glory* of God and His Creation, of which each and every one of us forms an integral part. Yes, we must cleanse ourselves of sin, but this process does *not* equate to the wearing of a hair-shirt or self-flagellation to do so; He asks of us that

we repent and cast off indulgence to excess in the baser pleasures that soil the soul rather than a complete and hubristic rejection of the delights that His Father’s Creation offers us during our pilgrimage through the Vale of Tears that is our fallen state. Christ is born within each of us who has been baptized in His Being, Christ is God made man and through His Sacraments the possibility exists that we may share in the Beatific Vision when our fleshly lives have ended and may gain a sense of what awaits us during a life lived according to His teachings. Through Christ, we have been given the gift of earthly delight independent of the doings of man and his conceits.

One wishes that this fallen world would recognize that simply by accepting and practicing the teachings of Christ our earthly lot would be less disagreeable and more pleasant. One understands that we are *never* to be “as gods” per the false promise of the Tempter, the fallen angel who defied and continues to defy God. One *knows* that God in His infinite wisdom has precluded an “earthly paradise”, but one knows as well that while paradise may be temporarily lost, it is *not* precluded for eternity nor is even a hint of it precluded for those who understand, accept and follow the teachings of His Only Begotten Son, God made man, during our period of preparation in the time of trial that He has offered us during our transitory existence in the marvel of what He has made for us to prove ourselves worthy of participation in the eternal glory of His unending Creation now and forever. While we await the return of our Redeemer, we must not lose sight of what surrounds us *now*.

“I hear babies cryin’. I watch them grow./They’ll learn much more than I’ll ever know”, sang gravelly-voiced Louis Armstrong. Well, I hear my three-month-old grandson “cryin’” and I’m watching him grow, and there is no denying that he’ll “learn much more than I’ll ever know”, because among the things he’ll learn will be things that will take place after my time on this earth has concluded. That is the way of God’s Creation, a Creation that is dynamic and eternal until God decides that earthly time has come to fulfillment, a moment in “time” that is beyond our collective capacity to understand much less “know”. My “time” does not encompass his; only God’s “time” does. I rejoice in that fact, because as a Catholic, I understand that the mysteries of God’s Creation are not mine to *know* but simply to *live* with awe and gratitude and joy until He calls me home, knowing only that my children and grandchildren and eventual progeny yet unborn are in His care and privileged to enjoy His Creation while paying homage to His infinite mercy in having sent us His Son to show us the way to properly enjoy His Creation while working to one day behold It in the glory that He has deigned to permit us to share if we comport ourselves well

and avoid falling into the hubristic trap set for us all by His adversary. The God of the Old Testament is “a jealous God” (Exod 34:14), by implication intolerant and perhaps even cruel; this is *not* true of the God of the New Covenant forged with humankind by His Son the Redeemer. By sending to His fallen creatures His Son, God chose to offer unto His fallen creatures a “second chance”, one in which blood sacrifice was no longer necessary to appease His anger at the fall into hubristic temptation and turning away from Him evinced by our primordial “parents” in the Garden of Eden, the earthly paradise bestowed upon His creatures in the beginning of His Creation. The free will granted by God to His creatures was given a new direction with the Incarnation of God Himself in the Person of Jesus Christ, Who was born among God’s creatures to offer them a clear direction within which they could be redeemed to reclaim their status as creatures made in His image. True, the world has fallen ever further away from the gift God gave us in the Person of His Son, but while this is a cause for regret, it is not a motive for despair among those who choose to exercise free will and adhere to His teachings; for those who do, it is indeed a “wonderful world”.

Rejoice! God is within you and around you! Delight in God’s Creation as He wishes you do! God *IS* love! Love God, love His Creation, love what has been given us! This *is* a wonderful world, for all its flaws, and it is the world God has bestowed upon us to cleanse ourselves of our flaws and be eternally thankful for the Grace bestowed upon us by the willing sacrifice made by His Son on our behalf, if only we would demonstrate the proper gratitude and willingness to participate in it through the Sacraments given us by His Church and through daily behavior in conformity with His teachings. If we were all to do so, if we were all to accept the simple fact that in this fallen world we can have no other King but Christ, it would not merely be a wonderful world but in actual fact a *miraculous* world, a world as close to paradise as is possible to achieve in the material state...

“The colors of the rainbow, so pretty in the sky./ Are also on the faces of people going by./ I see friends shaking hands, sayin’, ‘How do you do?’/ They’re really sayin’, ‘I love you.’”

Unadulterated corn, right?

Yes, no doubt about it, corny as all get out. But true, oh yes, very true.

So many of those “faces of people going by” do not accept the fact that they are each and every one brothers and sisters in Christ, following as they may false prophets, false gods, or no God at all, but that does not change the fact that for the Catholic who knows better, they are still brothers and sisters in Christ whether they know it or not; it was through the dispensation of

Christ that humankind was graced by God with possible unity, not through the highly questionable promises of a secular political and bureaucratic agency built upon the shifting sands of reclaimed Turtle Bay wetlands bordering Manhattan’s East River.

Nevertheless, the Catholic who believes in God’s wonderful world is confronted with challenges that at times seem insuperable: the care of abandoned physically and psychologically ill children from underprivileged nations who illegally immigrate into more economically secure nations, the sexual abuse of minors by consecrated priests of the Faith, the abandonment of the Mass of All Time by the highest authorities of His Church, the abdication of Christ the King by His proxies in the papacy, the relegation of Christ’s supreme sacrifice to a weekly ritual without due respect, the... Ah, why continue? Why continue to give one’s heart and soul to that which has been so cheapened? Why keep a Faith that has been cast aside by those to whom it has been gifted but who no longer treasure it as the greatest gift ever given humankind?

Why? *Because!*

Because God *did* grant this Grace and this gift! Because God made this world wonderful and because it is *we* who have made it less so! Because it is *we* who can make it so once more, if only we freely *choose* to do so, given that God has granted us the free will to do so. We look to His Church to guide us in doing so, but if that guidance is presently lacking, it does not excuse us from doing so of our own account. There is no “excuse”: each and every one of us knows better in the very marrow of our bones as human creatures, because we have been *taught* so, because Natural Law tells us so in our very hearts and souls.

God’s world *is* a wonderful world.

It is a world in which our eternal redemption is at hand. It is therefore a world filled with wonder and joy. It is a world in which happiness is easily found by those who choose to accept the redemption God granted His fallen creatures through the mediation of His Son and the Blessed Mother of His Son for those who choose to do no more than follow the Teachings of His Son and delight in His Creation while rejecting the base temptations proffered by His adversary, the fallen angel who would not serve, who would not deign to recognize a Power higher than himself.

“Yes, I think to myself/ What a wonderful world”.

Yes, I do. So should we all.

This world is wonderful because we have within it the opportunity to earn our place in a “world” so wonderful it surpasses our understanding.

What more can one ask? ■

Who is a Member of the Church?

by John F. Salza, J.D.

Part III Who is a Member of the Church?

In our last installment, we learned that there is a distinction between an ignorant Catholic and a heretic, and that all heretics, whether formal or material, are outside the Church, even those Protestants who are inculpably ignorant for their heresies (because they lack divine faith, charity and remission of sin). In this third installment, we examine the analogical distinctions between the Body and the “soul” of the Church, and learn that it is absolutely necessary to be joined to the visible Body of the Roman Catholic Church (not just her “soul”) for salvation. Body and Soul of the Church?

In his treatise *De ecclesia militante*, St. Robert Bellarmine makes a distinction between the external bonds (communion of the true faith, sacraments and authority) and the internal bonds (indwelling of the virtues of faith, hope and charity in the soul) which unite man to the Church. By way of analogy, he refers to the external bonds of unity as the “body” of the Church, and the internal bonds of unity as the “soul” of the Church. Unfortunately, Bellarmine’s analogical terminology has been used and abused for centuries, and this misuse has given rise to various heresies, including the heresy that one who is not a member of the visible Catholic Church (her Body) can still be saved in the Church by being invisibly united to her “soul” through “faith, hope and charity” received in baptism.¹ This heretical position is precisely the *opposite* of what Bellarmine (and the Church) teaches, namely, that the *external* bonds of unity are *required* for membership in the Catholic Church. St. Bellarmine writes:

“Now there is this difference between our teaching and all the others, that all the others [heretics] require internal virtues to constitute a man “within” the Church, and hence make the true Church invisible. But, despite the fact that we believe that all the virtues, faith, hope, charity, and the rest, are to be found within the Church, we do not think that any internal virtue is required to bring it about that a man can be said absolutely to be a part of the true Church of which the Scriptures speak, but is only the outward profession of the faith and the communion of the sacraments, which are perceptible by the senses. For the Church is as visible and palpable an assembly of men as the assembly of the Roman people or the Kingdom of France or the Republic of the Venetians.”²

¹ For example, Monsignor Joseph Clifford Fenton said: “By all means the most important and the most widely employed of all the inadequate explanations of the Church’s necessity for salvation was the one that centered around a distinction between the ‘body’ and the ‘soul’ of the Catholic Church. The individual who tried to explain the dogma in this fashion generally designated the visible Church itself as the ‘body’ of the Church and applied the term ‘soul’ of the Church either to grace and the supernatural virtues or some fancied ‘invisible Church’...there were several books and articles claiming that, while the ‘soul’ of the Church was in some way not separated from the ‘body,’ it was actually more extensive than this ‘body.’ Explanations of the Church’s necessity drawn up in terms of this distinction were at best inadequate and confusing and all too frequently infected with serious error.” Fenton, *The Catholic Church and Salvation*, Sands, 1958, p. 127.
² *De ecclesia militante*, c.2.



Pope Eugenius IV arriving at Livorno from the ceiling of the Salone dei Cinquecento, 1565

St. Robert is clear that any “internal virtue” a Protestant may claim to have by reason of his baptism does not make him a member of the true Church; “only the outward” bonds of unity can do so, which the Protestant lacks. Moreover, a man must at once possess *all three* external bonds of unity to be a member of the Catholic Church (profession of the true faith, admission to the sacraments, and submission to the Roman Pontiff). Because the Protestant is in a state of at least material heresy as well as schism, he cannot possess true faith or divine charity, nor is he admitted to the sacraments. *Ergo*, he cannot be, in any way whatsoever, part of the Church (whether “invisibly,” “partially,” “imperfectly” or any other modernist term one wishes to use). One is either a member of the true Church (united internally *and* externally to both “soul” and Body) or he is not a member of the Church at all. Pope Pius XII affirms the same when he says “the Mystical Body of Christ [which represents her internal, invisible bonds of unity] and the Roman Catholic Church [which manifests her external, visible bonds of unity] are one and the same thing.”³

The Catholic Church has always defined her *membership* in terms of those who *belong* to or are *members* of the visible *Body* of the *Church* (not the “soul”), for God has revealed it that way (and neither Scripture nor the Magisterium ever refer to the “soul” of the Church as a means of membership).⁴ For example, St. Paul says “Now you are the *body* of Christ, and *members* of member” (1Cor 12:27); “So we being many, are one *body* in Christ, and every one *members* one of another” (Rom 12:5); “by the *body* of Christ, that you may *belong* to another” (Rom 7:4); “For as the *body* is one, and hath many *members*; and all

³ *Humani Generis*, 1950.

⁴ Rather, Popes have taught that the Holy Ghost is the soul of the Church (e.g., Pope Leo XIII, *Divinum illud*, May 9, 1897; Pope Pius XII, *Mystici Corporis*, June 29, 1943). Thus, if Protestants are not united to God the Son (through the visible Body of Christ), they cannot be united to God the Holy Ghost (who is the invisible soul of the Body of Christ).

the *members* of the *body*, whereas they are many, yet are one *body*, so also is Christ” (1Cor 12:12). St. Paul also refers to “his *body*, which is the *church*” (Col 1:24) and that “Christ is the head of the *church*. He is the saviour of his *body*” (Eph 5:23).

Likewise, the Magisterium has always taught that membership in the true Church consists of unity with the Body (not “soul”) of Christ. For example, Pope Pius XII defines the “*Church*” as “all the *members* of His Mystical *Body*.”⁵ Pope Leo X says “those who “*belong* to the one universal *Church*, outside of which no one at all is saved,” are those “*belonging* to the one same *body*.”⁶ Pope Pius XI teaches that “whosoever therefore is not united with the *body* is no member of it, neither is he in communion with Christ its head.”⁷ Pope Clement XIV says “One is the *body* of the *Church*, whose head is Christ, and all cohere in it.”⁸ In reference to the Church, Pope Pius IX also teaches that “they as *members* associated in one head, coalesce into one *bodily* structure.”⁹ Pope Eugene IV similarly says “that the unit of this ecclesiastical *body* is so strong that only for those who abide in it are the same sacraments of the *Church* of benefit for salvation.”¹⁰

Further, the Church has always taught that whatever severs a man from the *Body* of the *Church* (not the “soul”) puts him outside the true Church and salvation. For example, Pope Pius XII teaches “For not every offense, although it may be a grave evil, is such as by its very own nature to sever a man from the *Body* of the *Church*, as does schism or heresy or apostasy.”¹¹ Similarly, Pope Eugene IV says “It [the Catholic Church] condemns, rejects and anathematizes all thinking opposed and contrary things

⁵ *Mystici Corporis*, No. 30.

⁶ Fifth Lateran Council, Session 11, December 19, 1516.

⁷ *Mortaliū animos*, No. 10, January 6, 1928

⁸ *Cum Summi*, No. 3, December 12, 1769

⁹ Vatican Council I, Session 4, C.2.

¹⁰ Council of Florence, *Cantate Domino*, 1441

¹¹ *Mystici Corporis*, No. 23.

[heresies], and declares them to be aliens from the *Body* of Christ, which is the *Church*.”¹² As we can see, because it is necessary to be a member of the Body of the Church to be saved, and heresy puts one outside the Body, Protestants (both formal and material heretics) are not in any way members of the true Church and thus cannot be saved in their condition.

In our next and final installment, we will further show that one cannot be a member of the “soul” of the Church without being externally united to the visible Body of the Church through divine faith, the seven sacraments and union with the Pope. ■

To Be Continued Next Issue

¹² Council of Florence, *Cantate Domino*, 1441.

"This is a fantastic newspaper!"



Paul Alvey

RemnantNewspaper.com

Cardinal Burke Demoted:

But has his eminence merely been freed from curial restraint by Pope Francis?

By Megaera Erinyes

The other day, while the rest of the Catholic world was reeling at the abrupt dismissal of Cardinal Burke from his curial office, Elizabeth Scalia, Queen of the Rose Tinted Patheos Bubble, in an apparent attempt at the gold for team Pollyanna, has given us an excellent and admittedly very attractive version of events.

I so much enjoyed the happy picture woven of Cardinal Burke moving to Malta to work hand in hand with the knights to ... uh ... better Catholic health care... or something.

Let's have her own words:

"It would not at all surprise me to discover that Pope Francis, seeking to find a way to give assistance to people risking their lives to escape a troubled continent, has deliberately put along their route a youngish churchman with a humanitarian 'military order' under his patronage, and a gift for putting things together."

Burke, as we all know, enjoys "a bit of ceremony from time to time," and "with a well-organized Knighthood able to offer medical and emergency help, and who also rather like getting spiffed up from time to time," work together "for the good of the countless numbers of people, and ultimately for the good of the church..."

In Malta. Because, you know, it's the Knights of Malta so, Malta, right? And ... after work, they can come together to take tea on the piazza with Queen Victoria and Harry Potter ...

Ms. Scalia later posted an update with thanks to the various readers who informed her that the Knights of Malta are not in Malta for over 200 years. What is in honor of, I think, but that would not make the absurd mistake in the first place. (You have Wikipedia in USA, right?)

It would be great if the world was really so? It's tempting to leave the reality and live in this garden of pink-tinged earthy delights, hopping with fluffy bunnies.

I do hope Elizabeth Scalia continues to talk about her very interesting views. Perhaps she can collaborate with Cardinal Dolan to create ideas to tell everyone how Pope Francis has made life easier for divorced and "re-married" Catholics and homosexuals. Everything is in fact awesome, if you are a part of the team.

Meanwhile, back in the old gray and gritty reality, the rest of us still want to know what to think about the Burke demotion, and here is where I really give Mrs. Scalia her due, said without irony. In the middle of her strange dreams, she had stated that as the patron of knights, Cardinal Burke will be released from his duties in the Signatura, and will have the advantage of rich and powerful friends.

But more to the point, he is exactly the kind of guy you want to run around the world seeking the salvation of souls. And now even more so after this – since, as



Elizabeth Scalia

we know, the Knights are in Rome – he will be able to remain in the Old Smoke where he will undoubtedly become a touchstone for Tradition and doctrinal orthodoxy. The publisher of this journal is trying to unify the forces of orthodoxy in the Church. He says repeatedly that there is really very little left to separate Traditionalists from what he calls those who are "tradition-minded," and it is clear that Pope Francis is working to help every day in this effort of unifying orthodox Catholics.

There were and are many people who are trying to shake off news like the demolition of the Franciscans of the Immaculate. People like Elizabeth Scalia are apparently becoming increasingly strange in their desperation to square the circle Bergoglian, to dismiss concerns about his favor for the "serene theology" of Cardinal Kasper and on and on. You do not need to hear the litany.

But to whitewash the treatment of Burke, their increasingly hysterical efforts have revealed the "conservative" dilemma: the Pope is always right; Francis is the Pope; therefore, what Francis says is always right, even if he is, before all the

world, systematically dismantling the foundations of the faith, in the teachings on marriage, sin, redemption and the Divine Eucharist.

(This is assuming of course, that people like Mrs. Scalia are not merely thoroughly "liberal Catholics"... as her piece in the UK Guardian justifying divorce may seem to indicate.)

But what of Burke? Whatever was intended, is it possible that the pope's action will backfire? That by cutting Burke loose from the curia he has created not only a sympathetic martyr, but a powerful new free agent for Catholic orthodoxy?

The Cardinal is already an international Catholic intellectual and moral superstar with credibility far exceeding that of Pope Francis or his chosen advisors. By martyring Burke, Francis has very likely galvanized and united a movement that until this moment was uncertain, disunited and timid, many members of which were afraid even to whisper that there is a problem.

Cardinal Raymond Leo Burke has been for some time, the face of Catholic orthodoxy both doctrinally and liturgically for Traditionalists (perhaps with a few reservations now and then) and EWTN-watching conservatives alike. Maybe even moreso than Pope Benedict ever was. Anyone who has eyes to see knows very well what happened. Pope Francis, long troubled by Burke's persistent refusal of the hip and cool 1970 Jesuit way to do things, dismissed him as part of the escalating conflict in the upper echelons of the Church over the direction taken for the forthcoming Synod. It is not rocket science, ma'am.

But what will be the outcome of this possibly imprudent move by Pope Francis? Mrs. Scalia raised one very interesting point: Burke is a prince of the Church, he is free to pursue his charisma as a bishop and cardinal in the best way he sees fit. Sacked from the Curia, where he never has had any of the usual, worldly type of political influence in the

circles of power in the Vatican, he really has little to lose there. After many years of creating considerable moral capital, Pope Francis has just effectively handed him an unlimited moral platinum card. What if he chooses to step up and start spending it?

If Burke retires out of the Curia and moves into this ceremonial sinecure, what then? We know what his priorities are. His office in the Knights' palazzo up on the Aventine will become a pilgrimage route.

And honestly, with the Knights at his back, while it may not today mean many big burly guys in armor it does mean a lot of very old money and influential friends around the world, who are, as we say today, very "tradition-oriented".

In fact, Francis has done nothing but create a more powerful opponent in the war. The war in which we will soon all be forced to choose a side. Francis has done the most he can to Cardinal Burke, but it has made the good Cardinal (probably against his inclination) the de facto leader of the traditionalist movement of orthodoxy in the Latin Church, and one with nothing now to lose.

Things could end up very interesting indeed if, by say, the end of October, the de facto leader of global Catholic orthodoxy is speaking to interviewers from the Aventine.

If he chooses to, that is. Because Burke himself would be the only limiting factor. He has, so far, shown his own signs of being desperate to avoid the conflict, while at the same time knowing himself duty-bound to defend the Faith.

Despite his reputation among conservative American eager fans, Cardinal Burke is really not known for his energy as an activist. If this proves to have created a "shadow Orthodox-Catholic Pope" he will be ready to give up some of his natural restraint and desire to be a company man. But I sense that Francis will soon be there to help. ■



Cardinal Burke Offers Traditional Latin Mass

HITLER'S FURIES

By Wendy Lower

By Vincent Chiarello

May 8, 2015 (because of the time difference, May 7th in Europe) will mark the 70th anniversary of the signing by General Alfred Jodl of the instrument of surrender by all German military forces that ended World War II in the European Theatre of Operations.

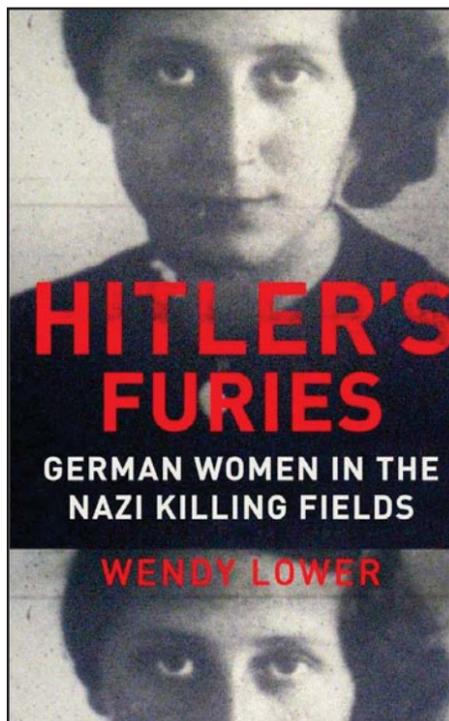
Unlike the end of World War I, where the Kaiser, Wilhelm II, fled to Holland and remained there in exile until his natural death, the purposeful and planned killing of an estimated 15 million unarmed and innocent civilians by the Nazi leadership from 1933-45 brought legal indictments upon their collective heads: they had committed "crimes against humanity."

The (International Military) Tribunal is celebrated for establishing that "[c]rimes against international law are committed by *men*, (emphasis mine) not by abstract entities, and only by punishing individuals who commit such crimes can the provisions of international law be enforced."

The Bavarian city of Nuremberg, selected both for its spacious Hall of Justice and because it had not been damaged or destroyed by Allied bombing, was the site where the military tribunals, consisting of judges from the U.S., Great Britain, the Soviet Union and France, were held. Newsreel footage of the faces of the 22 men in the dock strengthened the view of many that these Nazi officials wore the faces of evil, including Gen. Jodl, who was sentenced to death by hanging.

In all, 12 were sentenced to death, but two – Martin Borman (sentenced *in absentia*) and Herman Goering – escaped the hangman's noose: Borman was killed trying to flee Berlin; Goering committed suicide inside his cell. What was accepted at that time was that the major Nazi miscreants, those tried by the International Military Tribunal, were only men, for no women, despite several of them in the high ranks in the Nazi death camp's bureaucracy, ever came before it. Yet, as author Wendy Lower seeks to demonstrate in her book, *Hitler's Furies*, that absence is not justified.

Professor Lower began her quest to identify Hitler's "Furies" in the summer of 1992, when she visited many of the sites in Eastern Europe listed in her book. In towns with seemingly unpronounceable names she was able to review "...pages with boot footprints and charred edges,...tattered scraps of paper with fading ink, decrees with pompous, illegible signatures left by petty Nazi officials, and police interrogation reports with the shaky scrawl of terrified Ukrainian peasants." From that moment on, she embarked on a mission that continues to this day.



Few books can disturb the reader more than one that questions, or attempts to, the fundamental beliefs that one has held for a lifetime. In this case, the idea of women's direct involvement in an effort to wipe out populations on a mass scale because they were *untermenschen*, or of the lower precincts of humanity, is something I cannot comprehend. Yes, it is almost incomprehensible to think that men were capable of these barbaric acts, but that normal women would also be so implicated raises my level of incredulity much higher.

Even more disturbing is that Professor Lower, who currently teaches at Claremont College in California and has spent a good portion of her academic life looking into this matter, provides irrefutable evidence that Nazi women were also instrumental in the death of untold numbers of children. That assertion is so antithetical to the Judeo-Christian belief in the nurturing role of women that I initially found it very difficult to accept. Yet, Lower found irrefutable evidence, including photos, that "Hitler's Furies" were zealous administrators, robbers, tormentors, and murderers in the aptly called, "blood lands," which comprise much of Russia, Belarus, Ukraine and Poland." Who were these "Furies?"

In Greek mythology, the "Furies" or "Avengers" were female deities of vengeance. Yet, with no family blood vendetta existing, "these women melded into the hundreds of thousands – at least half a million – (German) women who went east." To accuse all these women of being "Furies" and capable of such un-Godly acts is, of course, to indict by using a broad brush and is inherently untrue, but what cannot be denied, if Professor Lower is to be believed and her evidence accepted, is that perhaps thousands of German women actively involved themselves in the world of the SS Security forces;

namely, the annihilation of untold millions of people, amongst them large numbers of children.

The conduct and actions of the "Furies" varied according to their particular role and place within the Nazi bureaucracy. Some saw in their actions a form of personal enrichment by expropriating land and personal belongings, but the most surprising and shocking aspect of the demeanor of the Furies was not only to be seen in the camps and their work as guards, but in Nazi hospitals: "The first Nazi murderess was not the concentration camp guard, but the nurse. Of all the female professionals, she was the deadliest...and... the first victims were children."

Nearly 400 medical institutions would become stationary murder operations, "...whose weapons were the hypodermic needle, starvation, and poisoning. Within these...institutions one finds women working as clerks, detectives, overseers, and guards, and one finds female nurses and doctors who did the murdering themselves." A female Chief Detective in the Reich Main Security Office directly determined the fate of hundreds of thousands of children...and did so with the assistance of almost 200 female agents scattered across the Reich."

Lower was able to piece together the work of 13 German women who typified the categories she used and listed in her book: Witness, Accomplice, and Perpetrator. In the last category, her reporting is so upsetting that I chose not to include or describe the barbarity it entailed. However, Professor Lower does seek to answer the legitimate question, "What Happened to Them?" Despite overwhelming evidence that many of these women were perpetrators of mass murder, she writes: "...the passage of time revealed that more were involved in the crimes of the regime than the officials at Nuremberg and in the de-Nazification courts realized, or cared to know. Illusions about the behavior of female perpetrators persisted, adding to the confusion about their motives." Then this: "What happened to them? The

short answer is that they got away with murder."

Remnant readers may ask why I chose to review a book whose stark reality raises questions about one's fundamental belief in the nature of man's God-given qualities. In another chapter entitled, *Why Did They Kill?* the author asks how women, some of whom were mothers themselves, could participate in the slaughter of innocents. Professor Lower reviewed multiple reasons for the behavior of these women, including comparison to the animal kingdom, but left out one entirely. What Lower did not see as a causative factor in the savagery of these women, probably because it never came to mind, was that all of these women had forsaken their God for a new one: Hitler. They had disobeyed the very First Commandment: "I am the Lord thy God, and Thou shalt have no strange gods before thee." Once that had happened, unrestricted by moral law and obeying a new god, the rest fell much more easily into place.

But when God is missing, evil is ever present, and with the demise of the Nazi regime, a vacuum had been created.

Ingelene Ivens was a German teacher who had "gone East" in 1941, but returned to Germany after the Wehrmacht's Eastern Front collapsed two years later. In the early 1970s, she returned to her former school near Poznan, Poland, where she had been assigned to teach ethnic Germans from distant lands, and "to transform (them) into civilized Aryans."

After her arrival in Poland, she inquired about the fate of those ethnic Germans who had remained. She was told that the Soviet army recaptured the area in January, 1945, and gathered the remaining children who were left behind, and in an act of savage reprisal worthy of their Nazi predecessors, killed all of them in the schoolyard. One Godless regime had replaced another.

Should you read this book? That depends on how strong a stomach you have. ■



29 Years in Laogai: The Father Koo Story

By Theresa Marie Moreau

(Continued from the Aug. 31, 2014 issue of *The Remnant*)

“Koo!” a cadre called to Matthew. “Your sentence is over. You’re not prisoner anymore. You’ve become detained employee, so you have to obey all the rules as a detained employee. Now you’re set free.”

Matthew packed up his belongings.

Completely overwhelmed by a feeling of numbness, he left behind the New Life Team and walked out the big door, right through the big gate. Out of the corner of his eye, he noticed that a People’s Liberation Army soldier watched him as he walked away, headed to the next labor farm.

Matthew was to join the Number 5 Team. He was not free, after all.

When arrested in 1955, Matthew lost his Shanghai hukou, his Shanghai residential registration, which was transferred to his labor camp when he arrived in Chinghai.

However, just because he was no longer a prisoner, he was not entitled to change, on his own, his hukou from the labor camp back to Shanghai, and a policy mandated that Chinese were to live where their residence was registered.

To move his hukou anywhere, he would need permission, not only from the labor camp’s top cadre and ideology cadre, but also from the authorities in Shanghai, including the police headquarters, the neighborhood police precinct, the neighborhood association and his work unit.

Hukou was a way for the authorities to control the masses. Since 1955, food and other necessities had been rationed, supplied and allocated according to a person’s hukou.

Unable to move his hukou back to Shanghai, Matthew was forced to remain in Chinghai, at a labor camp, as a post-prisoner, a detained employee. And because the People’s Government was in charge of labor and employment, he had to accept whatever work he was assigned, which was fieldwork.

So, Matthew accepted his life. He had no choice.

Over the years in Chinghai, he had watched as most fieldworkers wore out their bent, sinewy, sunburned bodies by the time they reached their 50s. Upon death, they became part of the field, where they would spend their afterlife under the same earth they had plowed, sowed, harvested.

Afraid of dying young, Matthew, still in his 30s, contemplated how best to stay alive.



Matthew Koo, many, many years later.

All the men in his team needed a monthly haircut. They didn’t care how they looked. They just wanted to get a quick trim without having to waste an entire day walking many miles to and from the next labor camp with a resident barber.

Since his team didn’t have a barber, he thought that could be his occupation. But first he needed experience. On his day off, he cut the hair of a post-prisoner for free. His next day off, he trimmed the hair of two men for free. After that, each week, his number of customers grew, and he continued to gain experience.

After a year of cutting hair for free, in 1969, his status changed to barber, and he received permission to open up a barbershop in an abandoned guardhouse at the front gate. Round, just like a castle’s turret, the shop had just enough room for a few people, a chair, a chipped mirror and a small table to hold the wash basin.

But still, during the busy seasons of planting and harvesting, he would be required to work in the fields.

One beautiful autumn day, the bright sun warmed his back as he labored alongside the other post-prisoners in the fields, post-harvest. After the chingker had been gathered and the stems cut, the men had to turn the earth with their long-handled spades.

Dig one, step one.

A perfect day on the plateau, not a cloud in the sky, as one of the cadres rushed toward the men.

It was September 9, 1976, a perfect day, indeed.

The cadre had an announcement to make.

“Chairman Mao died,” he told the men.

A whistle blew in the distance, signaling everyone to stand very still. Matthew felt the need to pretend to be sad. He worried about not having the correct facial expression, of not being sad enough, but being too sad could be interpreted as a sign of insincerity. Filled with tension, the minutes crawled by as he stood in the

sunshine, holding his spade, completely still.

A second whistle blew, ending the silence, and the post-prisoners resumed their work, maintaining their façades of grief.

Weeks later, after the dried stems had been cleared and the earth turned, Matthew returned to work in the barbershop.

One afternoon, around 3 o’clock, just a few men were sitting around chatting, listening to the radio, when a voice on the government-controlled program announced, “The Gang of Four has been crushed.”

“The winner has the final word,” said the Butcher, a common thief whose fingers had all been chopped off at the knuckles for what everyone believed was prompted by his thievery.

Seemingly innocuous words, but they could have been perceived as very dangerous. For if the Butcher didn’t believe what the government announced on the radio, which cast doubt on his allegiance to the People’s Government, which could be interpreted that he was against the government, which meant that he was a counterrevolutionary, which was the worst of the worst criminals: a political enemy.

Such Bad Words, Bad Persons against the government were to be reported. Matthew worried that his failure to report the incident could result in serious repercussions, because he was responsible for everything in the barbershop, his workplace. If one of the other men in the barbershop filed a report, Matthew would find himself in deep trouble. So, he felt he had no option. He reported it.

Cadres confronted the Butcher, who admitted that he had said what he had said. However, he falsely accused Matthew of first saying, “It’s just like a fight.”

So all blame fell on Matthew.

Later in the day, when he was busy tidying up the barbershop, Cadre Liu, the much-feared and much-hated cadre

because of his vicious temperament, opened the door and stepped in.

“From now on, you have to think about what you say in the barbershop,” Cadre Liu cautioned, then left, slamming the door shut behind him and locking it from the outside.

Matthew stood inside, panicked.

What did I do wrong? Why am I locked up? What happened? his mind raced.

An intense fear ran through him that he would be re-arrested and would lose his post-prisoner status. He had only recently received a letter from his youngest sister, Gertrude, informing him that their elder brother, Joseph, had been arrested again, this time for listening to the Voice of America on the radio. Matthew worried about their mother, about what would happen to her if he were arrested again.

For the first few hours, his thoughts, his mind and his heart were gripped with terror. But as the days passed, he calmed and reflected on his life. He realized and admitted to himself that he had a grave fault.

I regret that I was afraid to offend the government, but I was not afraid to offend God, he thought.

Then he made a decision.

Please, dear holy Mother, please, save me, he prayed. *Not for myself, but for my mother, please, don’t let them arrest me again. If you help me out of this difficulty, I will say the rosary every day, and I will keep my celibacy for the rest of my life.*

After several days, a cadre unlocked the door and escorted Matthew to the auditorium. For three consecutive nights, forced to stand on a stage in front of the cadres and several hundred post-prisoners, Matthew was stripped, threatened, screamed at and accused.

But he survived.

Another week passed, as he remained in solitary confinement, while the accusations against him were investigated. Then just as soon as it had begun, it ended. Unable to determine guilt, the authorities unlocked the door, and he was permitted to resume his post-prisoner duties as barber.

But he wasn’t the same as before. Through the ordeal, through the suffering, his faith had been reignited.

And as a consolation for wrongly accusing him, the cadres permitted him a home visit. Previously allowed every two years to all post-prisoners, the visits had been suspended during the Great Proletarian Cultural Revolution (1966-76).

Matthew had not been home for 22 years, since his arrest in 1955. ■

(To Be Continued Next Issue)

The Last Word....

Can the Ancient Enemies of the Cross Really Reconcile with Pope Francis?

As *Pilgrim Church* modernists continue to chum up to the three longstanding enemies of the Church and misrepresent traditional Catholic identity for the sake of accommodation, we should beware how the enemies will turn on her.

By Father Celatus

For centuries the Church has celebrated the Feast of the Exaltation of the Holy Cross. The September edition of *The Remnant* reprinted the informative and inspiring sermon of Father Ladis Cizik on this sacred subject, which was delivered to participants at the recent Catholic Identity Conference. Therefore it is not necessary to repeat here a detailed history of neither this Feast nor its relevance to the Traditional Mass. Suffice it to say that the Feast celebrates the return of the Holy Cross to its rightful place in the Church.

Instead this article will focus upon another aspect and implication of the great Feast, namely, the fact that the loss of the Holy Cross that necessitated its return was due to the enemies of Christ and Christianity. The first such enemies were unbelieving Jews of the time of Christ and the Apostles, most notably those who engineered the Crucifixion of Christ and continued to persecute the fledgling Church throughout the Apostolic period.

On the dawn of the day following the Jewish day of preparation—sacred to the Jews yet desecrated by the Crucifixion of the Son of God—the Jewish leaders insisted that the followers of Christ should not gain any access to the Holy Sepulcher of Christ, as recorded in the Gospel of Saint Matthew:

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know.

As is evident from this exchange between the apostate Jewish leaders and Pontius Pilate, the pagan empire of Rome had little interest at this time in edifices or artifacts sacred to followers of Christ. Rather it was apostate Judaism which took the initiative to block Christian access to the Holy Sepulcher and by extension to Golgotha and the Cross of Christ as well.

So it was and remained through that generation of apostates, until such time in 70 AD that the Son of God came in glory and power to crush Jerusalem by the forces of Rome. Thereafter the Holy City was out of the control of the Jewish enemies of Christianity.

But pagan Rome was no friend of Christianity either, for its own political and religious reasons. Modern day Catholics must never forget the terrible persecutions suffered by our Christian ancestors of the first centuries of the Church, which period produced countless martyrs for the Faith, only a few of whom are mentioned by name in the Roman Canon.

The Church Militant suffered much loss of blood and remained in hiding in homes and in crypts until such time that divine providence converted a Roman emperor who finally broke the pattern of persecution. Emperor Constantine also sought the whereabouts of the Cross.

But if you want something done right, it is often best left to mother, so divine providence guided Saint Helena to the discovery of Golgotha and the true Cross of Christ, buried beneath a pagan temple. Her son Constantine put the resources of the empire to the task of removing that edifice down to its foundation and building in its place a Christian church to enclose the Holy Sepulcher, Golgotha

and the Holy Cross. So it remained, until centuries later when the Cross was briefly stolen and held hostage by the Persians. But with its return to the Church a few decades later, the great Feast of the Holy Cross was established.

So what has become of the Holy Cross of Christ? Over the period of the first Christian millennium, when in the possession of the Church, many sacred slivers were stripped for relics. And on some Christian Crusades the true Cross was carried into battle, as was done with the Ark in Old Testament times. But eventually the Holy Cross was captured and carried away by a pernicious enemy of the Church, the false religion of Islam. Like the ancient Ark of the Old Covenant, so too the Holy Cross of the New is now lost.

This brief survey of the recovery of the true Cross reveals three historical enemies of Christianity: apostate Judaism, pagan powers and militant Islam. It is the height of hubris and naiveté on the part of Catholic leaders to suggest that these three, apart from conversion to Christ, are now Christian allies. Far from it, those who remain enemies of the Holy Cross are at least implicitly enemies of true religion. And as *Pilgrim Church* modernists continue to chum up to these three longstanding enemies and misrepresent traditional Catholic identity for the sake of accommodation, we

should beware how the enemies will turn on her. An alarming case in point is the prayer of an Imam, sung on the occasion of an interreligious event in the Vatican in the presence of Bishop of Rome Francis on Pentecost Sunday: “Grant us victory over the infidels!” Even more ominous is this warning to Westerners from an exiled bishop in the Middle East:

Our sufferings today are the prelude of those you, Europeans and Western Christians, will also suffer in the near future. I lost my diocese. The physical setting of my apostolate has been occupied by Islamic radicals who want us converted or dead. Please, try to understand us. Your liberal and democratic principles are worth nothing here. You must consider again our reality in the Middle East, because you are welcoming an ever growing number of Muslims. Also you are in danger. You must take strong and courageous decisions, even at the cost of contradicting your principles. You think all men are equal, but that is not true: Islam does not say that all men are equal. Your values are not their values. If you do not understand this soon enough, you will become the victims of the enemy you have welcomed in your home.

We now have one more enemy of the Holy Cross to add to our list: the modernists of the past fifty years! ■

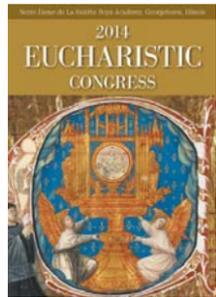
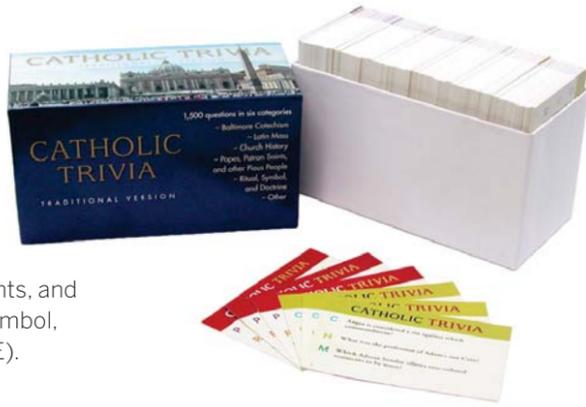


Sunni Imam Syed Soharwady of Calgary, founder of 'Muslims Against Terrorism' and the 'Islamic Supreme Council of Canada' sang: “Grant us victory over the heathen/disbelieving/infidel” ~Sura 2: 286~ during an ecumenical gathering in the Vatican Gardens and in the presence of Pope Francis I, Palestinian President Abu Mazen and Israeli President Shimon Perez.

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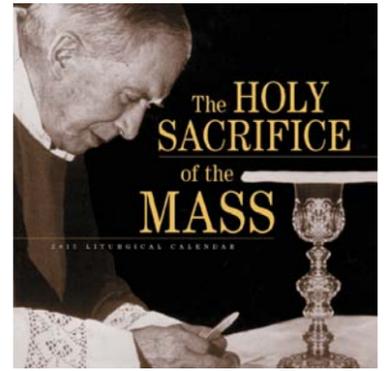


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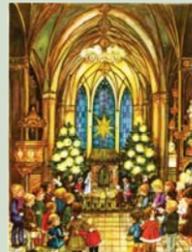
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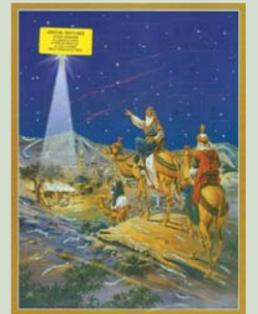
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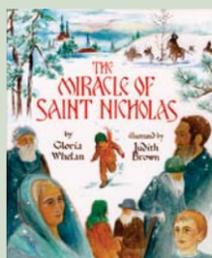
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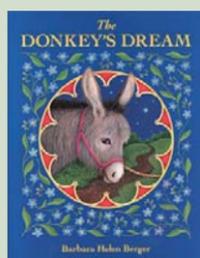


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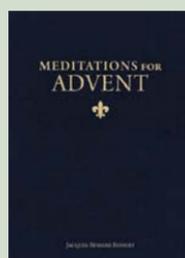
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