

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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Old Mass/ Old Faith, New Mass/ New Faith

*The Raison d'être of a
Catholic Traditionalist*

By Michael J. Matt

Editor's Note: It was a real pleasure for me to present the following paper at the Angelus Press Conference in Kansas City this month. With well over 500 attendees, including more than 50 priests and nuns, and so many young families, it was abundantly obvious to me that this event has become traditional Catholicism's premier weekend conference. With excellent lectures, great food, wonderful accommodations, and an obvious commitment to reaching out to Catholics in all camps (there were several diocesan priests on hand as well as many attendees from Latin Mass centers operated outside of the SSPX), I would recommend this conference to readers of the Remnant, whether you are attached to the SSPX or not. Hearty congratulations to my good friend, James Vogel, and his team on a job well done. May God bless and keep our brothers and allies at the Angelus. **MJM**

Your Excellency, Reverend Fathers, dear sisters and brothers in Christ: It is an honor for me to be with you today. As a life-long fan of the SSPX's flagship magazine, The Angelus, I'm delighted to be here.

When I was young the names of your
~ See Editor's Desk/ Page 2

Defending Cardinal Kasper:

Another Neo-Catholic Non-Surprise

by Christopher A. Ferrara

■ Is Dr. Jeffrey Mirus defending the fact that the Pope Francis and Walter Cardinal Kasper are blatantly agitating the Church, in the name of “mercy,” for the overthrow of the teaching of John Paul II a mere 33 years ago, in *Familiaris Consortio*?

With each passing day the appropriateness of the descriptor “neo-Catholic” becomes more apparent. Alluding to Pope Paul VI's devastating admission that the “smoke of Satan” had entered the Church “through the windows which were meant to have been opened to the light,” Monsignor Guido Pozzo, still Secretary of the Pontifical Commission Ecclesia Dei, [observed in 2010](#) that “[u]nfortunately, the effects as enumerated by Paul VI have not disappeared. *A foreign way of thinking has entered into the Catholic world, stirring up confusion, seducing many souls, and disorienting the faithful. There is a 'spirit of self-demolition' that pervades modernism...*”

Four years later, the just-concluded Synod represents a milestone in the progression of this previously unheard-of ecclesial disease. After fifty years of degrading everything it infects—liturgy, theology, and now, at the Synod, even basic morality—this “foreign way of thinking,” this “spirit of self-demolition,” bids to make the Arian crisis (of similar duration) look like a



Is even Pope John Paul becoming too 'rad trad' for the neo-Catholics?

trifling contretemps by comparison. Whoever at this point professes not to see the *de facto* triumph of a new, mutant strain of Catholicism that undermines in practice what it affirms in principle—hence, *neo-Catholicism*—is lying, willfully blind, or a committed neo-Catholic himself.

Dr. Jeffrey Mirus is one of the most committed neo-Catholics of the blogosphere. Like his fellow neo-Catholic arbiters of post-conciliar correctness,

Mirus has never encountered a post-conciliar novelty he could not swallow, even altar girls, so long as it is lubricated with a thin layer of official approval. But the pontificate of Pope Francis poses a challenge to the neo-Catholic peristalsis like no other before. Consider just one example of the immense swallowing task that now faces Mirus and his colleagues: Francis's obsession with implementing the arch-Modernist Walter Kasper's

~ See *Defending Kasper*/Page 5

Kasper's Kampf...

The Rhine Flows Into the Tiber...Again

By Vincent Chiarello

Gallons of ink have been spilled in these, and other, pages describing how the “Modernists” within the Church have sought, with some degree of success, to alter, if not negate, two millennia of Church tradition. Despite Pope St. Pius X's encyclical, *Pascendi*, which concluded that modernism, “was the synthesis of all heresies,” followed by the pontiff's requirement that all priests take the anti-modernist oath, *Sacrorum antistitum* (both of 1907), a noticeable growth of “modernism” continues today. No one has better described that departure from

Church teachings better than the Italian historian, Roberto de Mattei, who in his massive work: **The Second Vatican Council: the Unwritten Story**, wrote: “This relativism, which had already characterized the modernism condemned by St. Pius X, was now resurfacing under the guise of “new theology.”

Like the Kremlinologists who studied the inner workings of the Communist apparatus, “Vaticanists,” amongst them Sandro Magister, Mario Tosatti, Antonio Socci (and the late Mario



“Send bishops from abroad to deal with Germany as missionary land, because that's what it actually is...”

...Fr. Ariel Stephano

~ See *Rhine Flows*/Page 7

From the Editor's Desk...

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founding editors, Pulvermacher and Buldoc, were household words, and I'm proud to say that, since those long ago days, *The Remnant* and the *Angelus* have remained allies throughout the post-conciliar days of darkness.

In preparation for my talk, in fact, I came across a letter dated September 25, 1975 and addressed to my father, which I'd like to share with you this morning:

"Dear Mr. Walter Matt: Someone has called my attention to the various articles sympathetic to *Econe* which have appeared in recent issues of *The Remnant*. I wish to thank you for your kindness and courage in publishing these articles, which have done so much to bring forward important facts which otherwise would remain unknown to many of our American friends. *The Remnant* is fulfilling an ever more important function in the defense of the Mass and of the Catholic Faith in your beloved country, and I pray that God may help and reward you. With best wishes and a cordial blessing for you and your dear family and all the readers of *The Remnant*, Sincerely yours in Jesus and Mary, Archbishop Marcel Lefebvre, Titular Archbishop of Synnada"

This was penned nearly 40 years ago. So much water has flowed under the proverbial bridge since then, so many historic developments in the life of our Church under siege—mostly apocalyptic in nature, it is true, but some, such as the return of the old Latin Mass to the

diocesan structures of the Church—utterly unthinkable 40 years ago!—welcome proof that God is still in charge and that there is no excuse for us to abandon hope either in Him or in His Bride.

According to a recent *Remnant* report by Brian Mershon, noting the progress made in the seven years since "Summorum Pontificum": Nearly 500 North American Churches now offer the Traditional Latin Mass, and this does not include Mass centers operated by the largest traditionalist group in the world—the SSPX.

Outside the SSPX since July 7, 2007, in the 191 dioceses in North America, there are 485 parishes that offer the Traditional Latin Mass on a regular basis.

335 parish locations offer a weekly Traditional Latin Mass.

75 parish locations provide access daily.

In France 159 traditional Mass centers now exist outside of Paris. There are another 10 inside Paris proper, with an additional 73 in the suburbs, for a grand total of 242 Traditional Masses in France. And, again, this does not include the SSPX—which has a massive presence in France.

According to *The Latin Mass Society's* recent release, there are in England, Scotland, Wales and Ireland: 170 Traditional Latin Mass centers currently in operation.

Quite obviously, *Summorum Pontificum* and its aftermath have much to teach us about the failure of the Liturgical Revolution of Vatican II. For if the old Latin Mass—abrogated, hated, illegal and shunned just forty years ago—can make such a dramatic comeback in the midst of the worst crisis Mother Church has ever suffered, then quite obviously the Revolution has thus far failed.

I have been asked to share some memories this morning about the early days of our movement, not for the sake of nostalgia, but rather by way of recalling the debt of gratitude we all owe our fathers and mothers, whose voices cried out in the wilderness and who against all odds never gave up the fight for the restoration of the old Mass and thus the old Faith of our Fathers.

We must never forget their sacrifices, their losses, their victories, their valiant and lonely stand for Tradition. They were traditionalists before "traditionalism was cool!"

We must examine what they did in the past so that we can prepare ourselves and teach our children what must be done in the future. For, in truth, the TLM was the only Mass in the Roman Rite when our fathers and mothers were young, and yet the revolution found a way to win massive victories over the old Faith despite that Mass.

Here is what I remember...



Bishop Bernard Tissier de Mallerais and Michael J. Matt,
Angelus Press Conference 2014

I was just a child when the traditional Catholic movement was teething. The *Novus Ordo Missae* had just forced itself upon the Bride of Christ, and liturgical experimentation was spreading like wildfire through the forests of what was left of Christendom.

Those who resisted what history would call the 'regime of novelty' had not yet organized themselves into a full-fledged movement.

Currents diverted this way and that by the designs of modernists, liberals and liturgical hippies were forming into a tsunami against the Church, her venerable liturgy, her dogmas and her holy priesthood.

Theological time bombs were exploding all over the place; nuns and priests were throwing off their old habits as well as the habits of old; and the first pope I remember, Paul VI, seemed to be in a permanent quandary over how to make the Church palatable to a modern world that was fast learning to hate Christ.

In the wake of that tsunami that was the Second Vatican Council, faithlessness flowed like roaring flood waters through the streets and sanctuaries of the Catholic world.

One day those waters reached the door of the little stone church in my neighborhood. The parish priest who'd baptized my siblings and me had built the church by hand, accepted no state aid for his school, always dressed in the Roman collar and clung to the old Latin Mass like a lifeline. He was the first priest I recall having been banished by the modernist authorities.

I remember the battle that raged the summer of 1971, when the old pastor

and the Latin Mass were losing ground to the new trends and the ungodly spirit of the Second Vatican Council. Half his parishioners stood against him, half didn't care, and a small faction stood by him as his little boat sank beneath the waves.

Before long, he was swept out to sea, and folks like my parents who'd stood with him were swimming in the unfamiliar waters of a post-conciliar nightmare. Everything was turned upside down. Everything was in chaos. Everything was shrouded in darkness.

I remember riding my bike through the church parking lot after the parish war had ended and seeing slabs of the hacked-up high altar serving as parking curbs—marble metaphors of a Church under siege and the defeat of Tradition. Without Sacrifice there was no need for an altar, and so the altars of God were literally hacked to pieces.

Soon freeways became a part of our Sunday morning experience as we (like many families in those days) joined the ranks of the "Roamin' Catholics"—disillusioned folks who'd move from church to church trying to find something that resembled the Catholic Mass.

Then there were the Sunday morning walk-outs. Ours was a family of nine children, so when my father decided he'd had a stomach full of heterodoxy, our dash for the exits was anything but subtle. Midway through the sermon he would groan from the far end of the pew: "Good Lord, this is heresy!" And that's when we knew we'd be finishing Sunday observance in the station wagon by praying the Rosary. Up he'd get and out we'd go—all nine of us.

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Thanks to *The Remnant*

Editor, *The Remnant*: I want to thank you for being a great defender of the Catholic Church, in both your newspaper and video. I love them both. There are so few sources that I'm aware of, that I can trust. Please keep it up and don't stop, we need you. I'll pray for you and support you as I can. In Jesus and Mary,

Tom Moore
Internet

Editor, *The Remnant*: I can't begin to tell you how grateful I am for your work. The Remnant articles on the Synod and Pope Francis are making an impact on Catholics from all walks of life. Finally Catholics are being pushed by the published truth to wake up and face the calamity that is the Vatican. To show my gratitude I have sent you a donation through PayPal. I wish it could be much more because you deserve it.

Mrs. Ellie Farfaglia
Binghamton, NY

Remnant TV

Editor, *The Remnant*: I am listening to Remnant TV's "Synod from Hell" program on Remnant Underground. <http://remnantnewspaper.com/web/index.php/component/k2/item/1191-remnant-underground-episode-22-the-synod-from-hell> I am in agreement with what Mr. Michael J. Matt states as the truthful Catholic view in line with Church teaching. It is a scary right now, because it seems that Church Doctrine and Traditions are being tampered with.

Linett Castillo
Internet

Divorced and Remarried

Editor, *The Remnant*: I totally agree with your position. I am very concerned about this Pope, but I am afraid the train has already left the station. Maybe to the world the next Synod will announce changes, but the changes are already in action.

I attended a wedding on 12 Sept (one month before the Synod). The groom was 48 years old, previously divorced, the bride was 28; she had a 5 year-old son from another man, to whom she won't disclose, a 1-year-old girl from the groom, and a 4-month-old girl from the groom. It was a full wedding in a Catholic Church with the full sacrament of Communion (both species) for the bride and groom.

I held my head down during the vows and could not allow myself to go to Communion. If one doesn't believe it: Incarnation Parish - Palos Heights, Illinois....BTW: The groom was my brother-in-law.

Thank you for your TV show. It's great to listen to someone who just doesn't drink the Kool-Aid.

Jerry Krzeczowski

Hello, From Nigeria

Editor, *The Remnant*: I get your newspaper, here in Nigeria. Many thanks

and may the Most Blessed Virgin Mary, keep you and all your dear ones, strong, fit, joyful and faithful. May the soul of Mr. Anthony Fraser, rest in peace. Amen.

Pax et bonum!
Br. Phinian Nwahiri, Nigerian

100th Anniversary of Our Lady of Fatima

Editor, *The Remnant*: Thank you for your work at reporting faithfully the events taking place in the Church these days. What are Catholics to do? Pray and fast.

I just wanted to ask whether you have come across anyone suggesting that there be a campaign of prayer and fasting launched in preparation for the 100th anniversary of Our Lady's apparitions in Fatima? A campaign to defend marriage and the family? A campaign to invoke the triumph promised of Her Immaculate Heart? Could the centerpiece of such a campaign be to ask the Holy Father to Solemnly define, in an extraordinary manner, the Church's great truths on marriage and the family? To ask His Holiness to exercise His Supreme authority in the middle of the titanic battle that is waging would surely win great graces for the Church, be an offer of mercy to heretics, and a work in honour of the Immaculata.

Is it an idea worth promoting among all Catholics - to help us all become sane and saintly? God bless you for your courage.

Yours faithfully,
Robert F. Cassidy, Austria

News from a Reader in Spain

Editor, *The Remnant*: I'm a follower of The Remnant from Spain. I just wanted to share with you what I consider to be some good news, that is, the fact that Pope Francis is aware of the criticism against him from many in the Church.

According to the liberal Spanish Jesuit priest José Ignacio González Faus (see his blog entry <http://blogs.periodistadigital.com/miradas-cristianas.php/2014/10/20/idesacralizar-el-papado>) a bishop whom he doesn't name told him during a conversation a comment that Francis told the bishop: "Pray for

me. The ecclesiastical right is 'skinning me alive' (lambasting me). They accuse me of desecrating the Papacy".

Even in the case Francis weren't willing to change, I think it's good for him to know the division and frustration he's causing among many in the Church. I don't think he really seeks division, so this can be a good sign. God bless you and keep up the good work.

Kind regards,
Rodrigo in Spain

Father Harrison Challenges John Salza

Editor, *The Remnant*: It is sad to see *The Remnant* leading its readers astray by promoting a doctrinal error that has been censured by the Church's magisterium. (And I'm talking here about the pre- as well as post-Vatican II magisterium.) John Salza apparently assumes that all those who are not *members* of the Catholic Church must necessarily be *outside* of her. Accordingly, he assures us that even "those Protestants who are inculpably ignorant for their heresies . . . lack divine faith, charity and remission of sin" ("Who is a Member of the Church?", *The Remnant*, 9/30/14, p. 11). Now, if that were true, then all those who die as Protestants would necessarily be doomed to Hell, since divine faith and charity are absolutely essential for salvation. But this excessively severe position espoused by Mr. Salza is contrary to what was taught to seminarians in approved traditional Latin theology manuals long before Vatican II. (Archbishop Lefebvre and the SSPX, for instance, have never espoused your columnist's position.)

More importantly, Mr. Salza's view is not in harmony with what Pope Pius XII taught implicitly in his 1943 encyclical *Mystici Corporis*, nor with the more explicit *Letter to the Archbishop of Boston* issued in 1949 by the Holy Office - which was then under that same Pontiff's direct control. The original Latin text of the *Letter* is in Denzinger-Schoenmetzer, 3866-3873 and an English translation can be found in *The Companion to the Catechism of the Catholic Church* (Ignatius Press, 1994), pp. 360-362.

Fr. Brian Harrison, O.S.
St. Louis, Missouri



Helen Hull Hitchcock, RIP

Editor, *The Remnant*: You may not have heard yet the tragic news of the death yesterday afternoon here in St. Louis of one of America's great Catholic lay leaders, Helen Hull Hitchcock. She did a tremendous amount for the Church in recent decades, especially founding Women for Faith & Family to counteract radical feminist influences in the Church, and, as editor of *Adoremus Bulletin*, advocating sound liturgical reform along the lines promoted by Pope Benedict XVI.

Please pray for the repose of her soul and for the consolation of her husband James and their grieving family members.

With best wishes and blessings,
Fr. Brian Harrison, OS

Davies on the Pope Francis and the Partisans of Error

Editor, *The Remnant*: So over the next year the Vatican will be re-examining the question as to whether divorced Catholics who have entered into an invalid second marriage should be admitted to Holy Communion. Guess what? Rome has already spoken on the

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Letters to the Editor Cont...

matter. In his book, "Partisans of Error - St. Pius X Against the Modernists", author Michael Davies has given us the history of Rome's decision on the matter. In chapter eighteen of his book titled "A Digression" Mr. Davies wrote: "In order to keep this study to a reasonable length I will not deal with the countless manifestations of Modernism within the Church since Vatican II. But I shall give one example as it provides a classic illustration of Modernist theory translated into practice. Not surprisingly, in a society where contraception is the norm outside the Church a sizeable minority of Catholic couples has succumbed to the predominating trend. In some western countries today it is probable that the majority of Catholic couples now defy the moral teaching of the Church in this matter. Many voices were raised insisting that the Church should revise her teaching in the face of what, it was claimed, was a manifestation of the *sensus fidei*. Here was precisely what St. Pius X had condemned, 'that most pernicious doctrine which would make of the laity the factor of progress in the Church.' Pope Paul VI condemned this perverted concept of the *sensus fidei* on several occasions. In May 1970 he criticized those '...who would like to turn to the opinion of the faithful in order to know what they wish to believe, and attribute to the faithful a questionable charism of competence and experience which puts the truths of the faith at the mercy of the strongest and most easily-voiced choices.'

"In his Encyclical *Humanae Vitae* he reiterated the traditional teaching of the Church that contraception is intrinsically sinful (*intrinsece inhonestum*). Despite this, demands for a revision persisted. In 1908 the Bishops of England and Wales capitulated to the pressure of a vociferous minority of progressives and agreed to hold a National Pastoral Congress at which most of the delegates were certain to be members of this vociferous progressive minority. Predictably, the Congress called for a re-examination of the teaching of the Church on contraception which would leave open the possibility of change and development. The entire hierarchy was present. The bishops should have explained to the lay delegates that such a resolution was totally unacceptable and must be withdrawn. They did not do so, and it was passed by an overwhelming majority. In October of that same year, Cardinal Basil Hume travelled to a Synod of Bishops in Rome devoted to the subject of the family. He went, to all intents and purposes, as a delegate of the National Pastoral Conference. He dutifully told the Pope and the Fathers of the Synod that husbands and wives have a prophetic mission based upon their married experience, that some of them have resorted to contraception, and that: 'Such persons are often good, conscientious and faithful sons and daughters for the Church. They just cannot accept that the use of artificial means of contraception in *intrinsece inhonestum*, as this latter has been generally understood.'

"Archbishop Worlock of Liverpool also acted as a dutiful delegate of the Congress. He proposed to the Synod Fathers that they should accept a resolution of the Congress that divorced

Catholics who have entered into an invalid second marriage should be admitted to Holy Communion. He claimed that this would not affect the Church's teaching on the indissolubility of marriage because his pre-synodal consultation conducted among experienced priests and laity had said that it would not.

"Needless to say, the Holy Ghost ensured that Pope John Paul II and a majority of Synod Fathers rejected these proposals emphatically, and the final result of the Synod was a restatement of traditional Catholic teaching in clear and forceful language. But the significance of the incident is, as I have said, that it provides a classic illustration of Modernism in practice. Authentic Catholic teaching was contested by a group of laity aided and abetted by some clergy. As successors of the Apostles, Cardinal Hume and Archbishop Worlock should have been faithful to their apostolic mandate and upheld Catholic teaching with unwavering firmness, instead of which they capitulated and, in the words of St. Pius X, accepted that the ecclesiastical Magisterium should 'be made to bow to popular ideas.' Contrary to Modernist belief, the Church is not a democracy in which the Pope derives his mandate from the people, or has the duty to proclaim as Catholic teaching whatever a majority among them cares to believe."

Walter Kasper and Francis the confused and disoriented, Bishop of Rome, are taking up the same issues again in their year-long Synod on the Family. God help us all!

Tom Kahanak

What is Left for Rome to Deny?

Editor, *The Remnant*: Again, thank you for your coverage of the auto-demolition of the Roman Catholic Church. I'd like to add a footnote about where the church is headed in the form of a quote from M. Pierre Chaunu's book "From History to futurology". I am citing this quote via the journalist, Jose Hanu.

"It may happen that the activist revolution will end logically: the process will grind to a halt when there is nothing left to deny."

Since your job is chronicling the life of the church today, you may want to listen to Jimmy Buffet's song "A lot to drink about" from Buffet Hotel. Keep up the great work,

Bill Choquette

In Praise of Paul VI

Editor, *The Remnant*: The pseudo-blessed nonsense of Pope Francis's rhetorical and pathological praise for Pope Paul VI is the kind of stuff that is invented in the twilight zone for sci-fi fantasies. Curiously, there are enough followers of the leftist lobby-cult who buy into that awful nonsense but when we see Cardinals and Bishops drinking the same tainted cool-aid you have to wonder through what crack in the wall did all these radicals come.

With the Church collapsing all around him both spiritually and economically Pope Francis credits the

great leader of the implosion as having done a great job. Really?

Doesn't he know that it was Paul VI who planted the explosive devices in Vatican II and then after he blew up the Church announced that the presence of the Smoke of Satan had entered the Church? And don't tell me he did not predictably welcome it!

Sure it was John XXIII who opened the doors and windows to the heterodox theologians otherwise censured by Pius XII but it was Paul VI who opened up the closets and let out all the weirdoes who now run loose in the halls. Let's not forget that it was John Paul II who made all those weirdos Bishops and Cardinals.

No doubt Pope Francis is now on a roll lopping off the heads of all who have a traditionalist bent and purging from the Vatican all those who support the Latin Mass but, this mess he so loves to make is getting out of control and reaching critical mass.

Maybe I'm crazy because everything is still perfectly fine in the Roman Paradise of peace, love and mercy and I just don't get it? It's probably true that nobody really cares what a nobody like me thinks anyway but, I'm convinced that the Chastisement is already underway and from where I stand looking in the direction of Rome, things are about to get really ugly.

Viva Cristo Rey!
James Cunningham

The Remnant Nails It

Editor, *The Remnant*: Among other things Michael Matt clearly points out in his new Remnant Underground TV program:

1. If we are at all surprised by what is happening at the Synod in Rome, we need to be fully aware that we have not been paying attention over these years.

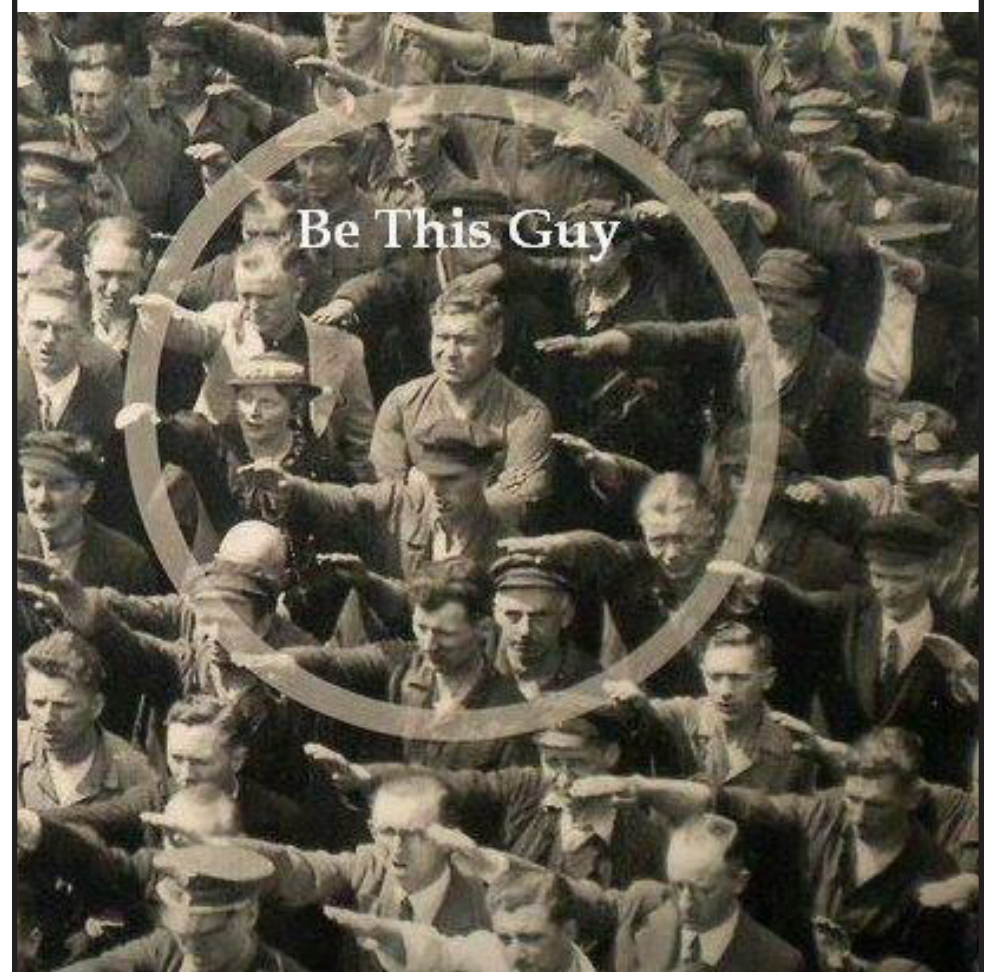
2. It is not at all necessary that this Synod promulgate some revolutionary document. For the purposes of the revolution in the Church, the very fact that men at this level have even discussed these issues...as if there were any legitimate discussion to be had... suffices. They published their Relatio for all the world to see and the neural tracts in the minds of unprepared Catholics have been laid. They may now back off from this document in a tactical retreat and the victory is theirs even while it appears that they have been silenced by more orthodox prelates.

3. The silver lining to the cloud of this Synod is that some Catholics have been shaken from their slumber.

My own hope has been that they would go off the rails with this thing in order to wake up even more people, but that will be unlikely. They may be apostates, but they are very smart. This video deserves watching with a lot of attention. <https://www.youtube.com/watch?v=RwDaxE7Vc88&feature=youtu.be>

Tim Brady
Internet

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



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Defending Cardinal Kasper:

Another Neo-Catholic Non-Surprise

C. Ferrara/Continued from Page 1

“serene,” “beautiful and profound” theology of “mercy,” expounded in the book Francis saw fit to praise to the whole world from the balcony of Saint Peter’s during his first Angelus address and in Kasper’s keynote address to the February consistory in preparation for the Synod—the only address Francis permitted.

Mirus’s whitewash of Kasper’s central role in the Synod with the Pope’s blessing is an example of the neo-Catholic excuse factory operating at peak capacity. Before I discuss it, some background is in order.

First of all, Mirus knows full well—the whole world knows—that Francis has been promoting Kasper’s errors with a relentless determination to obtain their acceptance by the Church, and that the Synod was a vehicle for obtaining that acceptance. In fact, as Archbishop Bergoglio, Francis adopted precisely the practice Kasper advocates. Sandro Magister, one of the world’s foremost Vaticanists, [has observed](#) that “As archbishop of Buenos Aires, [Francis] authorized the ‘curas villeros,’ the priests sent to the peripheries, to give communion to all, although four fifths of the couples were not even married. And as pope, by telephone or letter he is not afraid of encouraging some of the faithful who have remarried to receive communion without worrying about it, right away, even without those ‘penitential paths under the guidance of the diocesan bishop’ projected by some at the synod.”

The interim *relatio* that rocked the Catholic world only days ago, drafted by Francis’s—there is really no other word for it—cabal of five progressive “relators,” is practically a transcript of Kasper’s diabolical program for “opening” the Church to public adulterers and “gays,” including a call for “accepting and valuing their sexual orientation.” (The “normalists” frantically deployed their “bad translation” argument, suggesting that the Italian verb *valutare* does not mean “value” in this context but rather “evaluate.” Nonsense. The primary meaning of *valutare* is “to value,” and only secondarily does it denote “to evaluate.” The document is certainly not saying “accept and evaluate,” but rather “accept and value,” verbs meant to complement each other. Such is the Vatican’s official English translation, to which Francis has ordered no correction.)

Was Francis himself blindsided by the interim *relatio*? Hardly. As Robert Royal noted on EWTN, the document was [read and approved by Francis prior to publication on the Vatican website](#) on October 13, and then distributed to the press *before the Synod Fathers had even seen it*. That brutal power play contributed mightily to the “rebellion” by the more conservative Fathers on October 16, with Cardinal Pell declaring to the Synod’s General Secretary, Cardinal Baldisseri, “You must stop manipulating this Synod,” while Francis looked on, stone-faced.



Jeff Mirus

The text was so outrageous that Cardinals Burke, Mueller and Pell publicly disparaged it, and even the Synod Fathers at large, weighted in favor of the progressive forces, refused to swallow even one piece of it. The full assembly discarded it entirely in the final *relatio* published October 19 in what the press rightly reported as a defeat for Pope Francis. Unbowed, Francis, continuing the manipulation, has “torn up the rule book,” as [Cardinal Nichols exulted](#), ordering that the same evil piece of trash be circulated to the world’s bishops even though the Synod had vomited it up

Cardinal Burke was merely observing the obvious, and rather mildly at that, when [he told the press](#) that the Synod “seemed to have been designed to ‘weaken the church’s teaching and practice.’” The Synod was an elaborate sham, a stage presentation enacting a predetermined script, which, thank God, was tossed out when many of the cast members revolted against the director and decided to write their own lines. [The headline in The Washington Post](#) says it all: “How the bishops defeated Pope Francis, who has ‘torn up the rule book.’”

But Francis has only begun to fight. In his closing address to the Synod he invoked “the God of surprises,” a transparent cipher for his own will, while continuing his non-stop railing against “legalists” and “Pharisees,” this time clearly naming the bull’s eye of the target at which he has been firing insults for the past 20 months: “so-called traditionalists.” He denounced what he sees as “a temptation to hostile inflexibility, that is, wanting to close oneself within the written word, (the letter) and not allowing oneself to be surprised by God, by the God of surprises, (the spirit); within the law, within the certitude of what we know and not of what we still need to learn and to achieve.”

And yet, as has so often been the case, Francis did precisely what he accuses others of doing, quoting no fewer than five provisions of the 1983 Code of Canon Law pertaining to the Pope’s function as “supreme Pastor and Teacher of all the faithful” with “supreme, full,

immediate, and universal ordinary power in the Church...” As Father John Hunwicke noted with his usual perspicacity: “But canons 749, 331, 332, 333, and 334, all of which he referenced, are, surely, the written word? And, moreover, are they not all written in ... um ... a law book?” The next day the *Washington Post* reported with a trace of amusement over the pique of the thwarted progressivist Pope: “‘God is not afraid of new things!’ Francis boomed on Sunday, a day after warning of ‘hostile rigidity’ and ‘so-called traditionalists.’”

Now, in the face of this monumental scandal what is a neo-Catholic polemicist like Mirus to do? Well, he can hardly admit what everyone can see: that Francis has hitched his wagon to a heretic, or, conversely, that the heretic has hitched his wagon to Francis. For if he admitted that, then he would have to admit that traditionalists (and Cardinal Burke!) are right about the Synod. And if the traditionalists are right about the Synod, then he would have to admit that they are right about the entire direction of this pontificate, of which the Synod was supposed to be a defining moment for the advance of a “mercy” that would be nothing more than an institutionalized acceptance in practice of adultery and sodomy in the Church.

And if traditionalists are right about all of this, then it would appear they are right about the entire direction of the Church since Vatican II, which has been moving along a trajectory that led to the dangerous novelty of the Synod in the first place (introduced by Paul VI), and then to a Synod at which a Roman Pontiff, confronted with the Church’s last reasonably intact bastion—her teaching on marriage and procreation—has made a serious attempt to undermine it in practice while insisting that the principle has been defended. Indeed, we are witnessing what physicists would call an angular acceleration along this trajectory. Francis is blatantly agitating the Church, in the name of “mercy,” for the overthrow of the teaching of John Paul II *a mere 33 years ago*, in *Familiaris Consortio*, that the divorced and “remarried” cannot be admitted to Holy Communion because “their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist” and “the faithful *would be led into error and confusion* regarding the Church’s teaching about the indissolubility of marriage.”

Mirus, then, was faced with a stark choice: either admit that traditionalists are right about what is going on under this Pope, or defend Kasper, now known as “the Pope’s theologian,” even though the obstinate old heretic has been advocating for more than 25 years exactly what John Paul II and Benedict XVI refused to allow. Mirus made his drearily predictable choice: defend Kasper. This was inevitable, for there is no other way Mirus could remain an apologist for the neo-Catholic position of slavishly defending every approved novelty of the past fifty years. Francis approves of Kasper, so Mirus

must approve of Kasper. For if the neo-Catholic defense of novelty were to falter with Francis, the traditionalist position that even papally approved ecclesial innovations can be disastrous mistakes of prudential judgment would stand admitted. And with that admission the neo-Catholic position would begin to collapse—as it will, sooner or later, especially if this Pope keeps going the way he is going.

And so Mirus has penned a defense of what he calls “the Kasper Proposal,” which he knows full well is really the Francis Proposal. Mirus begins with some blah-blah-blah about “the fairly serious error of confusing sacramental discipline with Catholic doctrine.” But no one is confusing the two except Mirus, for rhetorical purposes. The real question, as Mirus knows, is the *inseparability* of the sacramental discipline respecting Holy Communion from the revealed truth about the indissolubility of marriage and Our Lord’s warning that he who purports to divorce and marry another is an adulterer, adultery being a mortal sin. An adulterer who receives the Blessed Sacrament thus “eats and drinks judgment to himself (1 Cor. 11:29)” while committing sacrilege. Further, to permit adulterers in second or third “marriages” to receive the Blessed Sacrament would be to undermine the dogma on marriage and destroy belief in that dogma among the faithful. That is why John Paul II, affirming the bimillennial discipline of the Church, rejected the Kasper/Francis “proposal” in *Familiaris*.

Engaging in the specialty I have noted in [other articles](#) about Mirus—rank theological error—our neo-Catholic blind guide offers this errant advice: “[C]onsider the question of whether pro-abortion politicians should be barred from Communion. Catholics who accept everything the Church teaches can disagree about this.” Wrong again, Dr. Mirus. As Canon 951 provides: “Those... obstinately persevering in manifest grave sin are not to be admitted to holy communion.” If politicians who support the mass murder of unborn children are not guilty of manifest grave sin then no one is, and Canon 951 is utterly meaningless.

Having laid his customary foundation of bad theology, Mirus reaches his equally defective conclusion, conveniently ignoring the contrary teaching of John Paul II and two thousand years of contrary sacramental practice: “It is neither inconceivable nor impossible that the Church, in one situation or another involving divorced and remarried couples, could decide that Communion could be permitted under particular circumstances or at least be left up to the couple.”

Well, there we have it: the latest neo-Catholic defense of the latest destructive novelty in the Church. Now all that remains is for Mirus to defend “the Kasper proposal” itself, and he is more than equal to the unsavory task: “the Kasper Proposal was not *intrinsically* unorthodox. Proponents of

Continued Next Page

Defending Cardinal Kasper

C. Ferrara/Continued from Page 5

that proposal are not (for that reason) heretics, and could have positive reasons for examining the issue. If Pope Francis wanted the proposal seriously considered, this does not call his personal orthodoxy into question (my emphasis)." Right.

First of all, the Kasper proposal is "intrinsically unorthodox" as the very act of declaring that objective public adulterers may receive Holy Communion while continuing in their adultery would, as John Paul II rightly declared, "objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist" and lead "the faithful... into error and confusion regarding the Church's teaching about the indissolubility of marriage."

Mirus's error aside, we see here the neo-Catholic bromide that absolutely any novelty in the Church can be defended so long as one can cling to the argument that it is not *intrinsically* unorthodox. Under that laughably minimalist standard of Roman Catholicism, the

Faith could be destroyed entirely by practices that undermine belief in doctrine, even though the practices themselves are not "intrinsically" heretical. That is exactly what has been happening since Vatican II; and that is exactly what neo-Catholic commentators such as Mirus have been defending at every disastrous step of the way, until we have finally arrived at a Synod organized by a Pope who wants to give Holy Communion to public adulterers the way he did in Argentina. And Mirus is ready to defend that abuse as well.

Then again, Mirus, being a sophist, tries to have it both ways. He continues:

While it was not theoretically impossible for the Kasper Proposal to be implemented in some form, it was ultimately rejected at the Synod because *the assembled bishops could not see how anything like it could be used without seriously undermining Catholic teaching on the indissolubility of marriage*. In other words, the bishops as a body concluded that the proposed cure would worsen the disease.

Now it so happens that this was my own conclusion from the first, and I thought it extraordinarily unlikely that the Synod would, after suitable consideration, see the matter any differently. *I am delighted that the Kasper Proposal has been rejected,*

and I could list a half-dozen excellent reasons for that rejection.

So, having first informed us that it is neither "inconceivable nor impossible" that the Church could permit public adulterers to receive Holy Communion without abandoning their adultery, Mirus next informs us that it *is* inconceivable and impossible because it would "undermin[e] Catholic teaching on the indissolubility of marriage," just as the Synod Fathers recognized! Hoping no one will notice, Mirus cloaks himself and the Synod majority in the mantle of orthodoxy while stealthily removing it from Francis. He is just *delighted* that the Synod did not do what Francis clearly wished it to do.

Not so fast, Dr. Mirus, not so fast. If even Mirus could see *before* the Synod that Kasper's proposal would undermine the Church's dogma on marriage, as did the Synod Fathers themselves in "defeating" Francis, how can he honestly maintain that Francis's wish to have that very proposal "seriously considered," and his dogged refusal to accept its rejection by the Synod Fathers, "does not call his personal orthodoxy into question"? (There is no question here of judging the Pope's subjective disposition.) Further, the dictates of reason point to the conclusion that what Mirus himself has written means that Francis should have been opposed vigorously by clergy and laity alike

for convening a Synod to consider what was really unthinkable. (See The Remnant's "[Stop the Synod](#)" petition, whose warnings have all come true). All the more should Francis be opposed for insisting that the next Synod take up the same unthinkable proposition.

But Mirus has shown us, yet again, that the neo-Catholic mind does not operate according to rational principles. Rather, the principles at work here are these: (1) all "approved" novelties must be defended, (2) the Pope can do wrong, (3) traditionalists must never be seen to be right. These are not principles of reason, but the prejudices of an ideologue interested only in defending a failed narrative, no matter what the Church has to suffer.

In the end, what Mirus and those who think like him are defending is not Catholicism, but neo-Catholicism, whose constantly shifting sands require them to countenance today, under Francis, what was rejected only a few years ago by John Paul II, who in turn was only affirming the perennial discipline of the Church linked inextricably to Our Lord's teaching on marriage and the sin of adultery. Irony of ironies, traditionalists now cite the teaching of John Paul against the Synod, while Mirus and company, driven by the rhetorical needs of the moment rather than an honest defense of the Faith, expediently forget to remember that the very Pope they themselves call "the Great" refused to allow what Francis is determined to allow, just as he allowed it while Archbishop of Buenos Aires.

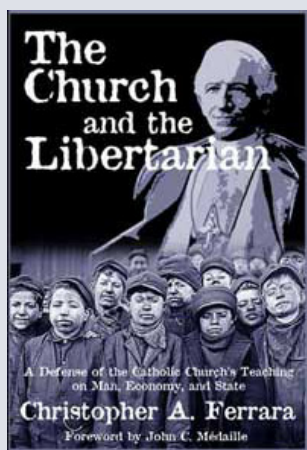
Here, as always, traditionalists are consistent in their defense of what the Church has taught for 2,000 years. And here, as always, neo-Catholics are consistent in their defense of the novelties of the past fifty years, which has led them again and again to condone today what they condemned yesterday. If anyone still needs an example of the intellectual dishonesty of the neo-Catholic polemic, Mirus has just provided a classic.

The time has come, and is long past, for Catholics who care about the integrity of the Faith, the state of the Church, and the welfare of souls to stop listening to the likes of Dr. Mirus and start listening to what the Church has always taught and what she has always practiced for the protection of her infallible teaching. The neo-Catholic blogosphere should become a digital ghost town and the sources of the traditional Faith should come alive with seekers of truth in an epoch of diabolical disorientation. ■

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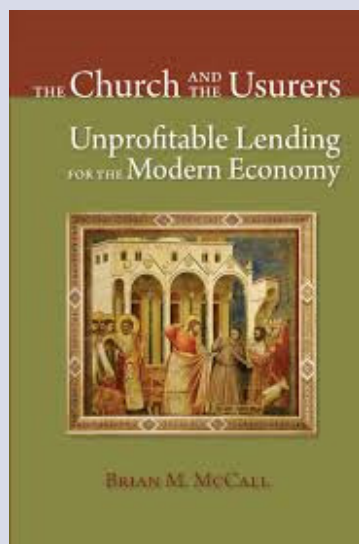
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The Rhine Flows Into the Tiber...Again

V. Chiarello/Continued from Page 1

Palmaro), form the core of journalists whose expertise rests in explaining matters related to The Holy See. They reported that the recently concluded Synod on the Family in Rome has employed methods previously unknown in keeping the public and press in the dark about what was actually happening inside the hall where the Synod took place. Wrote Tosatti, the "Vaticanist" for the Italian national newspaper, *La Stampa*: "For the first time in a several-decade history, a Synod of Bishops will take place largely behind closed doors. In many previous Synods, the public was not admitted either; yet, all the interventions, from those of the Archbishop of Milan to the one by the smallest Diocese of Patagonia were published, in their entirety or in summary, every day. In this Synod, on the contrary, no intervention will be made public. It is surprising that this should happen during the reign of a pontiff who - at least judging by the choices that he makes and the rhetorical devices that he uses - is the most 'modern' and the most 'progressive' in recent history."

At the core of the deliberations of this "Family Synod" was the question of the Church's traditional teaching that divorced and remarried Catholics cannot receive the sacrament of communion. That issue had been given prominence when, in February, Walter Cardinal Kasper of Germany delivered an introductory paper on the subject, stating that Church pastoral practice did not require such an interpretation, and favoring a change in the status of divorced and remarried Catholics. Kasper, who was named Cardinal in the 2001 consistory by Pope John Paul II, but confirmed by Pope Benedict XVI four years later in his position within the Vatican, is often a spokesman for the "Progressive" wing of the German Church, whose abdication of traditional theology has had a serious impact in that country.

In 1967, two years after the closing of the Second Vatican Council, Rev. Ralph Wiltgen, Director of the Divine Word News Service, published *The Rhine Flows into the Tiber*, his personal account of what actually took place at the Council. It was Rev. Wiltgen's contention that the carefully coordinated effort by the northern European countries, particularly by the German and Dutch delegations, had stacked the deck in deciding the change of direction the Church would take. Fifty years later, the driving force of "modernist" theology in Germany continues unabated.

The late Pope John Paul II was not oblivious to that trend, for in a letter published on March 12, 2001, the German daily, *Frankfurter Allgemeine Zeitung*, reported that a month earlier the Pope had spoken of "confusion and abuse" and "the decline in human and Christian values in Germany." He deplored an upsurge in liturgy, preaching, catechesis, in management of the community that does not correspond to disciplinary directives and Church teachings, and then, as to ecumenism, "the German Bishops are called to guidelines recently presented in *Dominus Jesus*," which Kasper would



March 4, 2013: German cardinals Walter Kasper (R) and Reinhard Marx (L) at the start of the last Conclave. Gee, I wonder what they were plotting....

later claim "was insulting to Jews." While praising the German Church's "solid organizational structure," John Paul II warned of the risk of "gutting the Church from within by means that seem strong from the outside, but internally always [cause the Church] to lose ever more strength and credibility."

On May 16, 2001 Vatican Radio confirmed the letter's content, as it had been widely publicized by the German mass media, and added that the Pope had reminded the new German Cardinals of the teaching of *Humanae Vitae*, and to the Congregation for the Faith's letter on the exclusion of remarried divorced from Holy Communion. Further, it noted that "confusion and abuses" were lamented, "particularly in the area of intercommunion with Protestants." Yet, despite all these warnings, the pontiff in the consistory that year, named Kasper, then Archbishop of Stuttgart, and a bishop dedicated to the principles that Pope John Paul was decrying, to the College of Cardinals.

Few clerics have come to the Church's second highest office with such an obvious animus toward tradition. Why give Kasper a red hat when his earlier writing raised questions not only of the divinity of Our Lord Jesus Christ, but the working of His miracles, resurrection, and, therefore, ascension. And in his inexorable "logic," there was no Immaculate Conception or divine maternity. Consequently, Walter Cardinal Kasper actually taught the errors and heresy of Nestorius. If, for Kasper, Jesus is not God, then Nestorius was wrongly condemned for having denied Mary the title, "Mother of God." Of course, in the process the Cardinal has also rejected totally Revealed Truth. One must question if the then pope made the decision based on his hope that Kasper's nomination would prevent the Church in Germany "from going its own way." It didn't; it never does.

A few months ago, I wrote about "the Jewish priest," Fr. Ariel Stefano Levi di Gualdo, a convert, who has raised his voice to the dangers of the homosexual "brotherhood" within the Church, which precipitated his removal from a Vatican

position. Fr. Levi, or "Don Ariel" as he is known, spent time as a young priest in Munich, and his commentary regarding the state of the German church is worth examining. In an article published last December, Don Ariel wrote; "The real problem of Reinhard Marx, Archbishop (now Cardinal) of Munich (and a close collaborator of Cardinal Kasper), is similar to the problems that plague the German representatives of the church: first they are German, then perhaps they are Catholics, but always on their own terms with an ineradicable Teutonic arrogance. The reason for this is not that they have remained the old pagan German people in their innermost being, but that they are always hostile to Rome, and that they reject *Romanitas* as a center and engine of Catholic universality. The reason for this is the thinking of Martin Luther with his, "I stand here and will not be moved." To Father Levi, "... priests of this once Catholic Bavaria have reduced faith to a private matter, and it is celebrated in secret behind the closed walls of the church, but no longer in (public) squares."

But it was the subversion of the Mass at St Boniface in the heart of Munich that disturbed Fr. Levi the most. "Here, as in other central parishes, everything practiced is prohibited by the liturgical rubrics, the instructions and the following admonitions by the Holy See, but above all what is harmful to the dignity of the priesthood. The Missal is used only for the Preface of the Offertory and the Eucharistic Prayer; the rest is pure improvisation as is customary for sociological Salon gatherings."

"As communion was over, a layman cleaned the sacred vessels at the altar. A layman opened the tabernacle and put the consecrated hosts into a cup, upright and without showing even the slightest hint to honor the Blessed Sacrament. After this horrible experience, I have rejected any further participation in such Masses because all this is no longer Catholic. As a priest, I cannot be complicit in doing what the Church forbids."

Can this situation be remedied? Don

Few clerics have come to the Church's second highest office with such an obvious animus toward tradition.

Ariel believes that it can: "To begin, send bishops from abroad to deal with it (Germany) as missionary land, because that's what it actually is, because the German episcopate has proven unable to stem the Protestantization and the laicization of the Church. On the contrary, some professor-Cardinals even encourage it. In this situation...since the German bishops have not fulfilled their duties, did not exercise any control over their clergy, or on church schools and theological faculties, from which the worst rebellion has come about. Given the degree reached in these situations, Rome can no longer rely on politics and diplomacy, because the longer you try to seek a political equilibrium not to irritate anyone, the more the churches of these regions [the German language area] are empty. Otherwise, Rome will one day indeed continue to hold its diplomacy in its hands, but its churches in northern Europe will be orphaned or have been peopled by "Catholics" who will be more Protestant than the Protestants." Don Ariel may be on to something.

Shortly after the end of Vatican II, Pope Paul VI sought to bring about a "dialogue" with various Protestant Churches, including the establishment of an Anglo-Roman Catholic International Commission (ARCIC). Nearly a decade ago, the Vatican announced the establishment of a commission to begin the process of "burying the hatchet" with the Lutheran Church, a rapprochement that may not be entirely welcomed by some groups within both Churches: how does one square the Catholic position with that of the Evangelical Lutheran Church of America (ELCA), which recently approved same-sex marriage? One must wonder how those involved in this inter-religious committee will be able to "message" that difference.

Ultimately, a Lutheran scholar and member of the Commission, raised another thorny question: "...one of the meta-questions of ecumenism is how we decide what differences must divide the church and what differences need not divide. Enough has changed in the past 500 years that we have to acknowledge serious differences cutting in all different directions. **There is not a uniform Lutheran team and a uniform Catholic team facing off in battle**—it's more like the croquet game in *Alice in Wonderland*."

It should be noted that when the Vatican's Committee with the Lutheran Churches was formed, the President of the Pontifical Committee on Christian Unity was Cardinal Kasper. ■

Old Mass/Old Faith, New Mass/New Faith

M. Matt/Continued from Page 2

All throughout the 1970s and '80s, then, families like ours depended for spiritual sustenance on sporadic visits from the Men in Black—travelling priests from around the world who'd resisted the regime of novelty and gradually set up an underground railroad for Latin Mass Catholics.

My father's house was a regular stop for Father Urban Snyder (confessor to Archbishop Lefebvre), Father Harry Marchosky, Father Lawrence Brey, Father James Dunphy, Father Ives Normandin, Father Paul Crane, Father Vincent Miceli, Father Brian Houghton—men who'd been ostracized for the sake of the old Faith, abandoned by their own. Pastors out in the cold, accused of ugly things like schism and disobedience.

My earliest recollections of the ABROGATED Traditional Latin Mass are set in the basement of my father's house. I remember the murmur of the Latin and the scent of altar linens, candle wax, wine and communion bread.

There in the catacomb chapel, the Men in Black—priests forced out of their sanctuaries and into basements like ours—went unto homemade altars of God.

The Masses were held in secret, as the old Latin Mass was illegal, or so we'd been told, kept alive by new Edmund Campions—brave priests who'd given up everything from pension to position in the name of preserving Tradition. At their feet, we learned to survive the revolution of Vatican II.

Homeschooling in hiding, hearing Mass in secret, fearing the advance of communists and modernists alike—this was the reality of those days of Cold War, both spiritual and temporal. But the travelling priests managed to carve that harsh reality into a bonafide Catholic counterrevolution.

In 1976, my father organized the first large scale public reception given in honor of Archbishop Lefebvre in the United States. During the course of this reception he delivered a testimonial in honor of the Archbishop in which he asked the following questions which have yet to be answered 40 years later:

“Our illustrious guest, Archbishop Lefebvre, a duly consecrated Successor of the Apostles, a recognized Prelate and Prince of the Church, a man whose distinguished career both before and after the Second Vatican Council requires no apology either by himself or by anyone else, finds himself suddenly all but disowned by many, if not most, of his ecclesial confreres: Why? What is his offense, his wrongdoing, his crime? Why is it that, for a man of his outstanding credentials as a true priest of God, as a canonically accredited Successor of the Apostles, such a man...



Walter Matt, Archbishop Lefebvre, and members of the Matt Family, St. Paul, Minnesota 1976

cannot find—either here in the St. Paul Archdiocese, or in any diocese—even a single parish church that dares to bid him open welcome, a single chancery, a single priestly seminary that will permit him to tell his story, much less defend his reputation and honor against the ravenous wolves in the public media who have given him either the well-known “silent treatment” or, worse, have lied about him and pilloried his work to a point almost beyond recognition? Why? Why, moreover, though he has appealed his case to Rome and has requested from that quarter a formal hearing, an ecclesiastical trial, if you will—why has he been summarily refused, worse still, condemned before the world without trial?”

The very next day, many of us children received the Sacrament of Confirmation. I was ten years old. The setting was the small country church where our old pastor had been put out to pasture.

I remember kneeling at the rail, trying to say my prayers and ready myself for the big moment. The formula of Confirmation began, recited in soft voice and unfamiliar accent. My forehead was anointed with holy chrism, and I lifted my face to receive the “slight blow on the cheek”—and for just an instant I was looking up into the face of Archbishop Lefebvre—the lone Prince of the Church who had kept the old Faith. That moment will never be forgotten.

To my grave it will be my contention that on that day we all stood in the presence of a saint who had remained on the field of battle as a true soldier of Christ when nearly everyone else had deserted.

The early traditionalists lived and breathed in defense of the entire deposit of Faith, the touchstone of which was the immemorial Tridentine Mass—the Roman Rite, offered in the ancient tongue by a priest who faced the altar of God as priests had done for thousands of years.

They rallied round the Sacrifice of Mass codified by Saint Pius V at a dogmatic Council that forever cast in ecclesial stone both the doctrine and liturgy against the great assault on both that was the Protestant Revolution.

“It's the Mass that matters”, the early traditionalists kept reminding themselves—borrowing the rallying cry of the traditionalist English martyrs of the Western Uprising some 500 years earlier who had also defended the Catholic Faith by rejecting a new rite of Mass and clinging to the old one.

“It's the Tridentine Mass that matters!” The traditionalists of the 20th century also knew that important aspects of that Mass had predated Trent by some 1500 years. But by referring to it affectionately as the “Tridentine Mass”, men such as Lefebvre, Davies, Senior, Matt, Fraser, de Saventem, von Hildebrand lashed themselves in perpetuity to that mast of Catholic Tradition that was the dogmatic Council of Trent—codifier of the Mass, codifier of the Rosary, codifier of the Catholic Catechism.

With Trent as their compass and the Latin Mass as their anchor, they made their way through the squalls of modernism, following the same course that had been set by Catholics in the 4th century Arian heresy, 16th century England, and in France during the holy war for altar and throne in the Vendee.

For them the old Latin Mass was the touchstone of all the dogmas and doctrines of the Catholic religion. Their refusal to abandon it was part and parcel of their refusal to abandon them. And their defiant stand for the old Faith is the stuff of legend.

Archbishop Lefebvre would suffer a phony “excommunication” for his dogged defense of all things Tridentine. But because of him a worldwide Catholic restoration was born. My friend and mentor, Michael Davies, worked

himself into an early grave for Tradition, as did the great Hamish Fraser and John Senior.

My father gave up everything except Faith and family in its name. After thirty years in harness as editor of *The Wanderer*, he left birthright behind in order to defend Tradition in that same basement where the Latin Mass was preserved in secret. Soon there was one and then two AB Dick 360 printing presses howling away down there at all hours, right beside that homemade altar, cranking out newspapers and pamphlets that cried out like the very stones in defense of Tradition.

This small worldwide remnant of faithful Catholics did not see themselves as heroes. All they wanted to be was what their fathers and grandfathers had raised them to be—Catholics! Some called them “Traditional Catholics” but that was redundant, and they knew it. They were merely trying to hand down the Faith to their sons as it had been handed them by their fathers. And for this they were banished from their parishes, castigated as “schismatic”, and forced to live the old Faith in new catacombs.

But they never forgot the words of their catechism: “You must be prepared to die rather than deny it”. And so they remained for forty years in the desert—resisting the spirit of Vatican II, the New Mass and myriad novelties of an era marked by ecclesial and social chaos.

Finally even Rome itself was forced to recognize the legitimacy of the resistance they'd mounted against the New Mass. Two *motu proprio*s in the 1980s attempted to placate the traditionalists but succeeded only in expanding their ranks.

Then, finally, the *Motu Proprio*, *Summorum Pontificum*, or in English: *Of the Supreme Pontiffs...the Apostolic Letter of Pope Benedict XVI dated July 7, 2007*.

Summorum Pontificum replaced the *motu proprio Ecclesia Dei* and granted greater freedom to the Traditional Latin Mass, going so far as to grant all priests the right to freely celebrate the old Mass without having to ask permission of anyone.

As Cardinal President of the Pontifical Commission Ecclesia Dei Darío Castrillón Hoyos put it: “Priests can decide, without permission from the Holy See or the bishop, to celebrate the Mass in the ancient rite. And this holds true for all priests. It is the parish priests who must open the doors to those priests that, having the faculty [to do so], go to celebrate. It is not therefore necessary to ask any other permission.”

It was an important, if partial, victory—important because it admitted, finally, what the traditionalists had insisted

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upon right from the beginning, that the old Mass had never been abrogated, and that every priest has the right before God to say it. Partial because it concedes the equality of the New Mass.

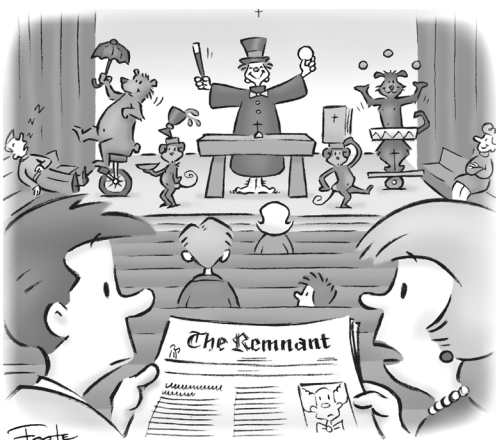
The MP came about largely through the impetus, directly and indirectly, of the Society of St. Pius X, via the specific conditions laid down by Bishop Fellay as prerequisite for any serious talks with the Vatican—that the Traditional Latin Mass must first be liberated—and also because the Holy Father as Cardinal Ratzinger had been personally involved with Archbishop Lefebvre's case and in the failed negotiations that had led up to the events of 1988.

Today only a fool or someone with an ax to grind will argue that were it not for Archbishop Lefebvre there would be no SSPX, no FSSP, no ICK and no worldwide traditional Latin Mass movement firmly entrenched in the diocesan structures of the Church—for which we thank God.

I know this to be true because I was there! I remember the basement Masses, I remember the Howard Johnson Masses. As a journalist and Catholic publisher, my father fought day and night against the revolution of Vatican II and the New Mass. But it wasn't until an Archbishop took his famous last stand, that the Vatican finally blinked.

As Michael Davies noted long before Summorum Pontificum: "It is only thanks to Archbishop Lefebvre more than any other individual that the Mass is now being celebrated throughout the world. Without the Archbishop, there would be no Indult Masses, no Fraternity of St. Peter, no monastery at Le Barroux. One might hope that all those who now assist at the Tridentine Mass each Sunday outside the auspices of the SSPX would appreciate that they owe this inestimable privilege to Monsignor Lefebvre. In my opinion, the Archbishop is a saint and will emerge with more credit than any other prelate when the history of these troubled times is written."

I wholeheartedly agree with Michael Davies, and I spent most of my adult life attending Masses approved by the local ordinary of the St. Paul/Minneapolis Archdiocese. Because of Archbishop



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Lefebvre my seven children know only the Latin Mass and have never seen the Novus Ordo. For that great grace alone, I echo the words of Cardinal Silvio Oddi, Prefect of the Congregation for the Clergy, who on September 18, 1991, just months after the Archbishop's death from cancer, visited Archbishop Lefebvre's tomb, knelt down at it, prayed, and then said aloud: "*Merci, Monseigneur*".

God writes straight with crooked lines. And Summorum Pontificum was first and foremost Cardinal Ratzinger's attempt to correct what had gone wrong in 1988—one of the great regrets of his career. This is as much as admitted in the MP itself as well as in the accompanying cover letter from the Holy Father in which he explained that his action was aimed at "coming to an interior reconciliation in the heart of the Church" with Traditionalist Catholics in disagreement with the Holy See.

The Holy Father also speaks of mutual enrichment between what the MP calls the Ordinary and Extraordinary forms of the Roman Rite, and hinted at a reform of the reform, which, it seems evident now in hindsight, was his genuine secondary objective.

I'm not asking anyone in this room to agree with Pope Benedict in this regard, but I would ask you to consider the ramifications of what the Holy Father was tacitly admitting—that the New Mass needed to be enriched by the old Mass, that something had gone wrong with the liturgical "renewal" of Vatican II, which he personally confirmed in his last official address on Feb. 14, 2013, to the Roman clergy: "And we know that this Council of the media was accessible to all. So, dominant, more efficient, this [Second Vatican] Council created many calamities, so many problems, so much misery, in reality: seminaries closed, convents closed, the liturgy was trivialized."

There's no question that Benedict believed the New Mass needed to be enriched by a closer proximity to the old Mass. And as we saw it at the time, it was all a question of direction. We favored the so-called "reform of the reform" so long as the Mass being reformed was exclusively the New Mass—which was desperately in need not only of reform but of total recall.

If, according to Benedict's wishes, the new Mass in every city in the world would begin to adopt exclusively the Roman Canon, for example, or to use the correct words of consecration, be celebrated ad orientem sans novelties and abuses such as altar girls and communion in the hand—who could object to that, so long as fraternal orders of priests such as the SSPX and FSSP don't budge from the rock of traditional doctrine and the exclusive use of the Tridentine Mass which protects and safeguards that doctrine.

And there is something else. In Summorum Pontificum Benedict is attempting to establish yet another

hermeneutic of continuity. He could not get around one stark reality that plagued him throughout his entire career and is clearly evidenced in his early writings—that if the two forms of Mass are mutually exclusive one must represent a break with Tradition.

The great French traditionalist thinker, Jean Madiran, pointed this out back in November of 1976 when he wrote in Approaches No 51-52: "Consider this most carefully: if the Old Mass and the New were substantially the same Mass; If the New were merely a question of bringing language and appearances up to date, there would be no reason for its prohibition. Conversely, if the New Mass makes inevitable the prohibition of the Old, it is implicitly but necessarily because it is deemed foreign to it, incompatible with it, and is seen as the expression of another religion."

Summorum Pontificum is as much about salvaging the Novus Ordo as it was about accommodating the "legitimate aspirations" of Traditional Catholics. It is a complex document, and not without serious flaws. But it also offered an incredible opportunity for us to take our fight for Tradition back out into the mainstream.

And although the hard-liners in our own ranks called us sell-outs and accused us of being naïve, there can be no doubt that the promulgation of Summorum Pontificum gave traditionalists a strategic opening, which is why Bishop Fellay was quite right to observe at the time: "By the *motu proprio*, *Summorum Pontificum*, Pope Benedict XVI has reinstated the Tridentine Mass in its rights, and clearly affirmed that the Roman Missal promulgated by St. Pius V had never been abrogated. The Priestly Society of St. Pius X rejoices to see the Church thus regain her liturgical Tradition... for the glory of God, the good of the Church and the salvation of souls, to the priests and faithful who had so far been deprived of it..."

Note that Bishop Fellay in no sense intimates that the SP means the end of the war, for indeed it does not! We are still at war precisely because the new doctrine that the New Mass represents is still the "ordinary form" which via Faustian bargain we're supposed to accept in order to gain approved access to the Mass "we prefer".

Nevertheless, the MP was still too much for the wolves that surrounded Benedict from Day 1 of his Pontificate. There can be little doubt that the MP had everything to do with the unprecedented abdication of Pope Benedict XVI. The prospect of the restoration of the Traditional Latin Mass triggered a visceral and demonic reaction against the Holy Father on the part of those wolves he'd prayed at the outset of his pontificate would not cause him to flee.

Why? *Lex orandi, lex credendi*—and the enemies of the old Faith know it, and so they viciously opposed Benedict for

having taken even baby steps towards restoring the old way of praying that they feared could lead to a rebirth of the old way of believing.

These wolves knew, just as Archbishop Lefebvre knew and famously observed, that "there can be no fundamental modification of the *lex orandi* (law of the liturgy) without producing a corresponding change in the *lex credendi* (the things that we must believe). The new Mass corresponds to the new catechism, the new Priesthood, the new seminaries, the new universities, and the charismatic Pentecostal Church—all of which are opposed to orthodoxy and to the age-old teaching of the Magisterium."

Now if we invert these words of the Archbishop's, we can begin to see why modernists—the WOLVES—so feared Summorum Pontificum despite its flaws: "There can be no fundamental modification of the *lex orandi* (law of the liturgy) without producing a corresponding change in the *lex credendi* (the things that we must believe). The old Mass corresponds to the old catechism, the old Priesthood, the old seminaries, the old universities, and the traditional Catholic Church—all of which are opposed to novelty and the spirit of the Second Vatican Council."

They fear the old Mass. They hate the old Mass. They understand the potential of the old Mass to undo their revolution—not based on some liturgical smells-and-bells magic trick, but rather on the potential the old Mass has to wake slumbering masses to the obvious heterodoxy of the new orientation of the Church—an orientation liturgically codified in the Novus Ordo Missae.

What is the future of the Traditional Latin Mass? With the dismantling of the Franciscan Friars of the Immaculate, the Franciscan Sisters of the Immaculate under Vatican visitation, and the demotion of Cardinal Raymond Burke, we can see that the winds of change are blowing back again and we must prepare for war, preparation for which begins with traditional Catholics *publicly* reasserting not just what we are for but indeed what we are against—i.e., the new theology, the new doctrine, and the new orientation of the Catholic Church.

So while it is very true that Summorum Pontificum represents a significant vindication of the traditionalist cause, it is also true that it contains a direct contradiction to one of the foundational planks of the traditionalist platform—namely that the New Mass, though technically valid, is dangerous to the faith.

Pope Benedict's cover letter to Summorum Pontificum contends that, "needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite

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Old Mass/Old Faith, New Mass/New Faith

M. Matt/Continued from Page 9

would not in fact be consistent with the recognition of its value and holiness.”

But how can we agree to peacefully coexist with that which Archbishop Lefebvre contended “even when said with piety and respect for the liturgical rules... is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith.” (Open Letter to Confused Catholics, p.29)

While rejoicing at the partial restoration of the old Mass, we cannot allow greater access to the old Mass to purchase our silence against the new abomination. And if that is the price we must pay, then we must return to the catacombs.

We cannot declare a truce with that about which Bishop Antonio de Castro Mayer said back in January of 1978: “It seems to me preferable that scandal be given rather than a situation be maintained in which one slides into heresy. After considerable thought on the matter, I am convinced that one cannot take part in the New Mass, and even just to be present one must have a serious reason. We cannot collaborate in spreading a rite which, even if it is not heretical, leads to heresy.”

We cannot accommodate what Cardinals Ottaviani and Bacci stated in 1969 “represents as a whole and in detail, a striking departure from the Catholic theology of the Mass which was formulated by Session XXII of the Council of Trent, which by fixing definitively the “canons” of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.

We cannot give tacit approval to that about which Michael Davies said: “The only manner in which a Catholic can bring himself to assist at a rite of Mass which represents a striking departure from the Catholic theology of the Mass formulated by the Council of Trent is by compromising with his conscience and this we cannot do.”

Of the New Mass Dietrich von Hildebrand said: “Truly, if one of the devils in C.S. Lewis’ *The Screwtape Letters* had been entrusted with the ruin of the liturgy he could not have done it better.”

And Hamish Fraser got it exactly right: “What power other than a diabolical one could possibly have contrived to suppress the unequivocally Catholic Mass of all time and replace it by a *Novus Ordo Missae* confected by a Freemason who had coopted six Protestant heretics on to the Concilium in their capacity as heretics, in order to ensure that the New Mass would be acceptable to Protestants. What power other than a diabolical one could have dreamed up a New Mass which though sufficiently equivocal to be accepted by the generality of Bishops and priests is intrinsically Protestantizing and the most divisive force the Church has ever encountered.”

The New Mass is the work of those Pope Pius X described in *Pascendi* as vipers who nest themselves in the very bosom of the Church and have indeed proliferated and spawned a far more pestilential new breed there—Modernists who have infiltrated the Church at every level, which is why, though it is indeed the Mass that matters, it is also much more than the Mass that matters.

We have been given a great grace from God—the return of the Traditional Latin Mass, touchstone of our Faith, rallying point of Catholic counterrevolution, without which we are surely lost—but God has given us this grace for a reason, to preserve the old faith in our families and communities and to steal ourselves for the spiritual Armageddon that is now imminent—the universal war for the heart and soul of the Holy Catholic Church, hope of the whole world, to raise our children to be countercultural in a battle for the survival of Faith, Family and Freedom—the battle against the new religion of the world, against which the New Mass presents pathetic and ineffective defense.

Cardinal Newman, in his sermon on “The Religion of the World,” warns us against the modern-day ‘ape of God’, the ‘world religion’, the ‘counterfeit of the Truth’ only “partially evangelical, built upon worldly principle, yet pretending to be the Gospel, dropping one whole side of the Gospel, its austere character, and considering it enough to be benevolent, courteous, candid... though it includes no true fear of God, no fervent zeal for His honour, no deep hatred of sin, no horror at the sight of sinners, no indignation and compassion at the blasphemies of heretics, no jealous adherence to doctrinal truth, no especial sensitiveness about the particular means of gaining ends... no sense of the authority of religion as external to the mind: in a word, no seriousness, - and therefore is neither hot nor cold, but (in Scripture language) lukewarm.”

The New Mass was concocted by those who were heavily influenced by the modern age, the zeitgeist, which is why Archbishop Lefebvre reminded us all of what we must do, especially now when the Mass of Saints, Virgins and Martyrs has—even against all odds and expectations—been made available in the mainstream once more and, incredibly, from the chair of St. Peter itself. God has given us the means to prepare for spiritual combat—the Rosary and the old Latin Mass—and so we must ready ourselves to fight exactly as Archbishop Lefebvre noted 40 years ago:

“Now we are bound to pray, to redouble our prayers! We are witnessing an assault by Satan against the Church, as has never been seen. We must pray to Our Lady, the Blessed Virgin Mary, to come to our assistance, for we can have no idea what horrors tomorrow may bring. It is not possible for God to tolerate indefinitely these blasphemies, these sacrileges which are committed against His Glory and Majesty! One need only

reflect on the horror of abortion, on rampant divorce, on the ruin of moral law and of truth itself. It is inconceivable that all of this can continue without God punishing the world by some terrible chastisement. This is why we must beg God’s mercy for ourselves and for all mankind, and we must struggle, we must fight. *We must fight fearlessly to maintain Tradition, to maintain, above all, the Liturgy of the Holy Mass, because it is the very foundation of the Church, indeed of Christian civilization.* Were the true Mass no longer to be

celebrated in the Church, the Church would disappear.” *An Examination of the Shocking Similarities Between the New Mass and Luther’s “Mass”* by His Grace Archbishop Lefebvre, February 15, 1975.

We have the Mass, and it is the Mass that matters. God has not abandoned us. He will be with us always. But it is up to us to keep the old Faith, to keep hope alive, and to never surrender in this war for Tradition and the preservation of the Mass and the faith of our fathers. ■

A Blast from the Past...

An Actual ‘Hermeneutic of Continuity’

The ANGELUS visits the REMNANT

(Taken from the Angelus, December 1978)

Remnant Forum guest speaker, Michael Davies, reading during his talk from Letters to the Editor in THE ANGELUS, rang a new note of unity and co-operation among far-flung traditional forces.

On November 4th and 5th, four members of THE ANGELUS staff were present at the annual Remnant Forum, which was held this year in the Los Angeles Airport Marina. Father Marchosky had things marvelously organized for the five to six hundred who attended, among whom were two granddaughters of the famous Benzigers.

The fresh, young Regina Caeli Choir from Minneapolis expertly sang for the three High Masses celebrated by Fr. Marchosky. The beauty of the Mass brought tears to the eyes of many present, and we nearly forgot that we were only in a hotel meeting hall!

The keynote address by the Editor of *The Remnant*, Walter Matt, made a sincere plea for unity among the various groups of traditional Catholics, a value that needs more emphasis in these troubled

times. Besides Mr. Matt, Forum speakers included such notables as Father Bryan Houghton, British author of *The Muddle of the Mass*; the Editor of *Christian Order*; Father Paul Crane, S.J.; Mr. Hamish Fraser of *Approaches*; and Mr. Michael Davies, the well-known young writer from Great Britain.

During the Forum Angelus Press operated a booth, made available by *The Remnant*, for the sale of 1979 Society of Saint Pius X calendars and greeting cards. The Angelus Press is grateful to “The Remnant” and Father Marchosky for this consideration.

There is no doubt in my mind that a lot of good was derived from this meeting. We left Los Angeles not only feeling that we had had a good time, but that many silent barriers had broken down. We were uplifted by the zeal and devotion of the whole Matt organization which seemed to fill every corner of the Forum. Here is a family with printer’s ink in their blood and a genuine love for the Holy Mass and Holy Mother Church in their hearts.

May the Good Lord bless and cause the good work of the Remnant Forum to spread far and wide.

—Fr. Carl Pulvermacher



Archbishop Marcel Lefebvre and Remnant Founding Editor, Walter L. Matt

St. Pius XII? But When?

New documents reveal massive concern for victims of war on the part of the wartime pontiff

By Alberto Carosa
ROME CORRESPONDENT

As recently disclosed by the Vatican, the cause for beatification of Pius XII, the World War II-era Pontiff, remains active, but there's no miracle and at least one is required for beatification. Therefore, the cause cannot proceed until a miracle is recognized. Meanwhile, *Comitato Papa Pacelli – Associazione Pio XII*, an organisation promoting the beatification of the World War II-era Pontiff, keeps on commemorating the great work of charity of this pope in favour of the eternal city with a series of ongoing public (religious and cultural) initiatives such as the one of last June 4, 2014, precisely on the day which marked the 70th anniversary of the liberation of Rome from the Nazis. What the Venerable Pope Pius XII did in these dramatic circumstances to spare Rome from the destruction of the war earned him the title of *Defensor Civitatis*.

More recently, from a specifically cultural viewpoint, a conference entitled "Pius XII and the Second World War: Events, Hypotheses and Novelties from the Archives", was organized at the University of Rome *Guglielmo Marconi* on October 2nd, 2014, as an opportunity for a number of scholars and researchers to take stock of their research in their respective sphere of interest and competence.

Among them was Professor Pier Luigi Guiducci, a historian with the Salesian University, who is on record for having discovered documents, hitherto unknown, showing the action of Pope Pius XII in defense of women victims of violence during the war.

In particular, he discovered in France, at a private archive, the original letters that Cardinal Eugene Tisserant wrote to French General Alphonse Juin ordering him to stop the violence in the Frosinone region (commonly referred to as *Ciociaria*) and elsewhere by the troops from North Africa. These soldiers, also known as Moroccan *goumiers* serving in auxiliary units attached to the French Army of Africa between 1908 and 1956, were part of the Allied forces who stormed Monte Cassino monastery during their advance to Rome.

Professor Guiducci graciously accepted our request for an interview to tell us more about these new documents.

Q. Prof. Guiducci, can you tell us what happened in Ciociaria in May 1944?

A. In central Italy, the Allies attempted to break through the Gustav Line. This barrier of fortifications also ran through Monte Cassino, where the famous Benedictine monastery (which was bombed) is located. The army of the Third Reich fiercely resisted and four battles were fought, to the point where an Allied landing in Nettunia (the current area of Anzio and Nettuno) became necessary.



Q. What was Pius XII main concern under these circumstances?

A. The fact that the Nazis were still quartered in Rome. There were also several ammunition depots and operational centers. This situation might have transformed Rome into a battleground as precedents in this regard had already occurred, with a series of bombings on the capital and on the surrounding *Castelli Romani* area, including the same building of the Holy See at Castel Gandolfo. Through confidential channels Pius XII activated contacts with the Allies and the *Wehrmacht*. The initiative was somewhat uphill and ultimately both parties actually proved reluctant to heed the Pope's plea for some sort of a guarantee that the Eternal City would be spared from large scale military operations.

Q. And how did violence on women come into the picture?

A. The Allies broke through the Gustav line, thanks to the attacks waged by the French, who used troops from North Africa, the "Moroccans" (actually including also Algerians, Tunisians and Senegalese). These soldiers, after the victory, became protagonists of mass rapes in Eusonia, Esperia (hundreds of cases), Pico, Lenola, San Giovanni Incarico (hence also the popular Italian term describing them as "*marocchinate*"). Eventually these cases numbered in the thousands, a figure which includes men and women, priests and nuns, children and the elderly.

Q. Was anybody there to defend the local population at that time?

A. Yes, the local clergy. The priest of Esperia particularly stands out. His name was Don Alberto Terilli. He hid three women in the sacristy. Some *goumiers* broke into the church anyway, breaking down the door of the sacristy and raping the women. The priest was dragged into the square and beaten, dying two days later for the injuries suffered.

Q. Is it true that, as someone wrote, the Vatican was informed with delay and did little to stop these horrors?

A. This is not accurate. The Holy See was informed by different sources in that part of southern Lazio region, especially by various priests and religious (Don Augusto Lombardi, Father Ambrose Marafiota, Don Giuseppe De Filippi and others) who informed their bishop, superiors, and other Vatican clergy also native of *Ciociaria*. I recall here Cardinal Domenico Iorio (1867-1954), Prefect of the Congregation of the Sacraments. As soon as the first information came in, the most pressing problem was how to stop those troops from going wild. Pius XII decided to take immediate action by ordering a number of counteroffensives.

Q. What was the most important of these?

A. The first option was Pius XII himself. The Pope, on the issue of *marocchinate*, met several times with his closest aides, seeking to be continually updated, before personally begging the allies not to let those troops in Rome (his request was not met, and the troops were banned only from the area of Castel Gandolfo). On 18 June 1944, he received General Charles De Gaulle (1890-1970), who showed a keen interest in the problem and promised to intervene, but was silent on the fact that he had visited earlier the French units fighting in the areas of the rapes. However, De Gaulle then interacted with general Alphonse Juin (the commander-in-chief of the French Expeditionary Force) and General Augustin Guillaume, commander of the French mountain troops.

Q. And what about other important options?

A. Cardinal Eugène Tisserant (1884-1972) was French, he knew General Juin and was told to establish immediate contact with him. I have discovered, in

fact, the letters between Tisserant and Juin. These letters are kept in France by Hennequin Paule at Mas Galangau (Montferrer). Paule is the great-granddaughter of Tisserant, and she received the entire private archive of the cardinal. These are documents therefore that are not to be found in the Vatican Secret Archives, and even in the eleven volumes entitled: *Actes et Documents du Saint Siège relatifs à la Seconde Guerre Mondiale*. They are documents of great historical interest, relating to the protection of refugees put in place by Pius XII through Tisserant at Mas Galangau.

Q. Can you briefly describe what can be learned from the Tisserant documents?

A. The will of Pius XII to stop current violence and to prevent new outbreaks. Tisserant would have to write twice to General Juin before the general finally made some admissions with a vague pledge to intervene, at the same time seeking to downplay the matter. The French general is convinced that he has done enough to end the violence. But the Pope, through the Secretariat of State, will have Tisserant convey a third complaint dossier with two attachments. There will also be another important development. When the French celebrated their annual national day in a freed Siena, Tisserant will be officially invited by General Juin, but Pius XII will not allow the Cardinal to attend. In his opinion, after the tragedies in *Ciociaria*, there was nothing to celebrate.

Q. What other options were pursued by the Vatican?

A. The Holy See had contacts with Maurice Couve de Murville (representative in Rome of the Algiers-based provisional government), who also wrote to General Juin. There were some messages and then meetings with representatives of the Italian government. Its head, Ivanoe Bonomi (1873-1951), wrote to Admiral Ellery Wheeler Stone, president of the Allied Control Commission: "This government has previously reported ... the misdeeds committed by Moroccan troops and was confident that every precaution would be taken, also by giving the necessary examples, for them to be averted. Unfortunately, the violence continues. During the period 2-5 June, French Moroccan troops have perpetrated 396 rapes, 13 murders, 250 robberies, 303 thefts in the province of Frosinone".

The Italian minister of Foreign Affairs, Alcide De Gasperi, wrote to Cardinal Tisserant. Obviously everything was made difficult by the fact that until very recently Italy was allied with Germany. However, the Vatican Secretariat of State mobilised its most trustworthy advisers in defense of the Italian

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Meanwhile, back at the ranch...

Pope Francis Beatifies Pope Paul VI

By Michael J. Matt

On October 19, 2014, at the close of arguably the most scandalous Synod in history, in which the princes of the Catholic Church, united with the Pope, gave the world the impression that adultery and homosexual acts are up for debate—Pope Paul VI was beatified by Pope Francis.

During his homily, Pope Francis reminded the 70,000 people gathered in St. Peter's Square for the beatification ceremony that "change is not to be feared," and that "God is not afraid of new things! That is why he is continually surprising us, opening our hearts and guiding us in unexpected ways."

"Surprising" does indeed sum up the Vatican's rather transparent rush to canonize the heroes of the ill-fated Second Vatican Council. But is it God who is surprising us, or Francis?

It's surprising alright that this nondescript pontiff, who made up for negligible personal magnetism with an almost fanatical penchant for novelty, is being raised to the altars, especially since his great accomplishment, *Humanae Vitae* (which arguably equalized the ends for marriage, by the way), is overwhelmingly ignored by the Catholic world in the wake of his own disastrous pontificate.

This beatification is indeed surprising, especially since there was no particular cult associated with his cause, other than among a few aging ecclesiastical hippies inside the Vatican who were bound and determined to nominate their pal Paul for a Halo Award, come hell or high water.



The Coronation of Pope Paul VI, before he nixed the crown

Something of a tragic figure, Papa Montini was described as "Hamlet-like" because by pontificate end he was tormented, reduced to walking the papal apartments at night, racked with self-doubt, weeping over the mess he and his friends had made of the Roman Rite.

By his own admission, he was haunted by the 'smoke of Satan', which he said had entered the sanctuary of the Catholic Church. He was widely criticized both by traditionalists and liberals alike for being lukewarm and indecisive, and he was not in possession of sufficient charisma to win over either side.

By 1972, Pope Paul began to realize that

things had gone terribly wrong in the Church. "There was the belief that after the Council there would be a day of sunshine for the history of the Church" [he noted on June 29, 1972](#). Instead, it is the arrival of a day of clouds, of tempest, of darkness, of research, of uncertainty.

For Paul VI that "day of clouds" also included pesky accusations of moral misconduct which never quite went away and, in fact, stopped his beatification in its tracks when the Vatican tried to trot this pony out back in the early 1980s. Paul VI became the first pope in history, in fact, to [issue a statement regarding his own sexuality](#) when in 1968 and in front of 20,000 people in St. Peter's Square he felt the need to defend himself against the charge of having had a homosexual relationship.

Controversy notwithstanding, it is now Montini's turn to be Raised to the Tables—the man famous for wrecking the Mass and the last pope to wear the papal tiara, having given his to the United States in a dramatic gesture symbolizing democracy's triumph over the old "triumphalist" Catholic Church. Pope Paul literally uncrowned himself after some 800 years of Roman pontiffs wearing theirs in kingly service of Christ's bride.

After Paul, never again. Because he was a humble man and, by implication, all of his 261 predecessors evidently were not, he stepped off the papal throne at the end of the second session of the Second Vatican Council in 1963 and dramatically set his crown on his altar in St. Peter's, thus renouncing papal kingship in deference to the *aggiornamento* of the Second Vatican Council.

The Church has obviously never recovered from that ill-advised papal surrender to the spirit of the age. Without the tiara—the symbol of his AUTHORITY—and all that that implied, Paul VI's words against contraception fell largely on deaf ears throughout the whole of the Catholic world. In the minds of millions of "reformed" Catholics, Peter had become just another politician with an opinion to be ignored at will.

Long forgotten, Pope Paul's tiara is still on display in the National Shrine in DC where modern, self-loathing Catholics once used it to delude themselves into thinking the Church was much better off in 1970 than back in those "dark ages" of faith when Christ was King, as were His vicars on earth.

After Vatican II, Holy Mother Church had been democratized! *All glory, laud and honor to thee, O Great Architect of the Universe!*

Paul's legacy is crowned by the novel spectacle of uncrowned Roman pontiffs sitting in Peter's chair ever since. His was the last papal coronation—a breach with Tradition dating back at least to the reign of Pope Nicholas I in 858. After Paul, no pope would be crowned again, and Peter's successors would be elected and inaugurated into office much like a president or prime minister.

Next up for Paul VI? Canonization, of course! And the revolution? *What* revolution.

It should be abundantly obvious to everyone who is not a total neo-Catholic that the modern Beatification Awards ceremony has moved well past silliness and gone straight on into the depths of ecclesiastical narcissism. Anyone who believes the Holy Ghost is involved with such obvious political opportunism is surely drinking deeply from the Kool-Aid vat.

It is difficult to argue with those who insist that the Vatican is spinning out of control. With a few outstanding exceptions duly noted, it's undeniable that the Vatican today is crawling with politicians, rank modernists, and even significant representation from the so-called "[Lavender Mafia](#)"—powerful forces that have infiltrated our Church and are using the Bride of Christ like a cheap whore to satisfy their own perverse agenda.

One wonders what it will take for Catholic men worldwide to finally realize they've been had and to stand up and object to this scourging of Holy Mother Church. As far as this writer is concerned, the gloves are off and the façade is now entirely exposed. Time to take our Church back. ■

St. Pius XII? But When?

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population: Msgr. Arthur Hughes had a private conversation with Lt. Col. Eugene comte de Salis (British secret service), others met the French Minister Guérin, Cardinal Domenico Tardini wrote to the then-nuncio in France, Angelo Giuseppe Roncalli. While these initiatives were unfolding, *L'Osservatore Romano* entered the fray by decrying the new episodes of violence with open condemnations.

Q. Some claim that France's General Juin did not sign any proclamation granting two days of unpunished violence as a reward for breaking through the Gustav line.

A. In some documents, the text of such a flyer is quoted. However, no original was found. But the fact that the June 1944 violence had a "mass" character, unlike other criminal offences which

were subsequently committed, suggests that there was a sort of tacit condoning on the part of the higher echelons of the military.

Q. Did the actions of Pius XII in defending the civilian victims of that war prove effective?

A. Yes, certainly. The letters that I could study and other historical sources (Carabinieri police force, Vatican Archives, memories of the survivors, research reports, articles of the time ...) show that the Pope was by no means an inert, passive figure. On the contrary, only thanks to his strong moral authority, he managed to avoid an armed confrontation in the Eternal City, obtained the removal of the North African contingent and supported spiritual and material relief efforts in favor of the suffering local populations. ■

Saint Christopher Columbus?

by Chris Jackson

Another Columbus Day has passed (October 13). The usual suspects in the secular, and now sadly even "Catholic" media have trotted out their yearly calumnies of the man whom America still, to her credit, honors with a National Holiday. There is still no better response to this yearly spectacle of hatred towards Columbus than the following statement of Rev. A. Knight from 1877, "The disapproval of the 'Infidel Press' is to Catholics a guarantee of the goodness of a cause second only to an autograph letter of the Holy Father."

Although many are familiar with the ridiculous and hyperbolic novel charges against Christopher Columbus from the left, few Catholics know that a number of Fathers of the First Vatican Council actually submitted a petition for Columbus' canonization to the Pope! In addition to being a famous explorer and discoverer of the New World, it seems the amazing virtues of Columbus the man are still little known to contemporary Catholics. The following selections first appeared in an article on Christopher Columbus in *The Month and Catholic Review* of 1876 by the Rev. A. Knight. Below, the Rev. Knight tells the story of the petition for canonization, how St. Christopher is tied to Columbus, and the reasons favorable to a canonization. Without further ado, I give you the Rev. A. Knight...*Chris Jackson*

...A petition for the introduction of the cause [of Columbus' Canonization] has been numerously signed by Fathers of the Vatican Council, wherein it is declared that the services of Christopher Columbus of Genoa in the propagation of the faith are unparalleled; that his earthly recompense was calumny, insult, and personal ill-treatment; that the Holy See from the first befriended him; and that Pius the Ninth is the only Pope who has set foot in America. It is added that Count Roselly de Lorgues has vindicated the memory of Christopher Columbus, and has manifested his supernal vocation and high virtues, especially his Catholic zeal, and that an ardent desire is felt that the public honours of the Church should be decreed by the Holy See to the Christian hero. Cardinal Donnet is mentioned as having already sued for the introduction of the cause exceptional. It is stated that Europe, Asia, Africa, and America share the movement, that the lapse of time has interposed some technical difficulties, but that these ought to be over ridden in a case which has no precedent.

An extract from a translation which appeared in the *Tablet* (August 19th, 1876), of a letter addressed to the Holy Father by Cardinal Donnet, Archbishop of Bordeaux, writing, as he in the course of the letter says, in his character of

"Metropolitan of part of the Antilles and member of the Sacred Congregation of Rites," will perhaps best explain the drift of the document and the state of the question. He says-

Urged on by a secret inspiration from on high, and encouraged by the gracious sympathy of your Holiness, he (one of the most illustrious writers of France, the Count Roselly de Lorgues) gave us a new history of Christopher Columbus, in which he refuted all the calumnies heaped up by previous historians and proved by demonstration that the discovery of the New World was pre-eminently the work of God, and held up to our admiration Christopher Columbus as a providential man, a messenger of heaven prepared by especial graces for the accomplishment of his especial mission.

Thus both Europe and America have been moved by these revelations of history, which invest the celebrated navigator with a supernatural splendour. The facts and documents on which the impartial historian has based his account are so numerous and so conclusive that they have carried conviction to the mind even of writers separated indeed from Catholic unity, but guided by the love of truth alone. This conviction, Holy Father, has become in a short time so strong, that a large number of the Fathers of the Vatican Council have voluntarily affixed their signatures to the petition for the introduction of the cause. The solemn expression of their desires would have been presented to the Council itself had not the grave events which have agitated Europe supervened to cause the suspension of the labours of that august assembly.

...Is it then likely that Columbus will ever be St. Christopher, second of that name? If it be not prediction and accomplishment, it is a coincidence worth noticing that the legend of the original St. Christopher symbolizes so beautifully the achievement of his namesake. Columbus, saint or not, was a giant, and he carried Christ across the water. There are, it must be admitted on all hands, abundant materials in the life of Columbus of the kind with which we are familiar in the lives of the saints-very much earnestness of purpose, deep religious convictions, superhuman labours, incredible sufferings, lofty enthusiasm, grand achievements, and disgrace and dereliction. St. Francis Xavier left to die alone under the trees on a little deserted island: Columbus passing away absolutely unnoticed amid the rejoicings of a royal marriage-the history of the Church is full of such examples, from the days of John the Baptist, who was put to death to please a dancing-girl. The greatest reward in God's gift is martyrdom, and the next greatest is to meet with ingratitude. Protestant historians like Washington Irving may well be excused if they fail to



discern in the undertaking of Columbus the marks of a Divine commission, when his Catholic contemporaries seemed so little conscious of any such hypothesis. No doubt there were good reasons for their reticence. It was natural for them to shrink from publishing their shame, and it was more pleasant to suppress, if possible, in silence the unworthy treatment of a noble soul, which rouses indignation even now after four centuries. It is fair to consider also that contemporaries cannot see in one comprehensive glance, as their descendants can, the harmonious connection of the various incidents that go to form a great career. Writers of saints' Lives understand that their main business is to dive beneath the surface and trace if possible the subtle action of divine grace; but essayists and historians are usually content to deal with facts and the visible course of affairs, and the working of political motives and the external manifestations of natural character, and seldom venture into the inner world of souls, or care to estimate the bearing of temporal action upon eternal destinies, and the true value before God and His angels of the words and deeds under consideration. If Washington Irving had been a Catholic, he might still have failed to detect the signs of sanctity in a career which certainly owed much of its splendid success to the power of human genius and indomitable will. Lofty enthusiasm may be natural impulse, not the inspiration of heaven; deep religious conviction may be the result of early education; great sufferings and startling reverses are found even among the unregenerate. To Catholics a few proofs of genuine humility in the hour of glory, of meekness under persecution, of tender devotion to our Blessed Lady, of sensitive regard for purity, would go farther to make known a messenger of God and a child of grace than any number of great results or assemblage of brilliant qualities.

...Tried by so high a standard [of canonization], will the life of a Lord High Admiral, holding command over rough sailors and mutinous subjects, reach the required immaculateness? Mild words and gentle treatment would

scarcely avail to keep in order the fierce spirits of the Spanish main. It is at all events a fact that he was never known to swear, and it is certain that many saints, even quakers, have contrived, like St. Bernard and St. Antony of Padua, to awe into tame submission to their will the fiercest tyrants with their robber-bands behind them. St. Gregory the Seventh (Hildebrand) could use imperious tones and deal hard blows, and his worst enemies did not accuse him of weakness. St. John in the Apocalypse puts cowards out of heaven, and Rome does not canonize feebleness or inertia.

Columbus certainly bears on all hands a high character. About his general honesty of purpose and deep sense of religion there has never been a doubt since the petty jealousies of personal ill-will were hushed in death. Prescott says-"Whatever were the defects of his mental constitution, the finger of the historian will find it difficult to point to a single blemish in his moral character. His correspondence breathes the sentiment of devoted loyalty to his sovereigns. His conduct habitually displayed the utmost solicitude for the interests of his followers. He expended almost his last maravedi in restoring his unfortunate crew to their native land. His dealings were regulated by the nicest principles of honour and justice. His last communication to the sovereigns from the Indies remonstrates against the use of violent measures in order to extract gold from the natives as a thing equally scandalous and impolitic. The grand object to which he dedicated himself seemed to expand his whole soul, and raised it above the petty shifts and artifices by which great ends are sometimes sought to be compassed. There are some men in whom rare virtues have been closely allied, if not to positive vice, to degrading weakness. Columbus's character presented no such humiliating incongruity. Whether we contemplate it in its public or private relations, in all its features it wears the same noble aspect. It was in perfect harmony with the grandeur of his plans and their results, more stupendous than those which heaven has permitted any other mortal to achieve." ■

Amat Victoria Curam

by Timothy J Cullen

■ What is one to do if after a careful examination of conscience one cannot remain in “submission (*una cum*) to the Roman Pontiff” because it appears that the Roman Pontiff is no longer in submission to or in communion with the Teachings as clearly laid down by Christ and His apostles rather than the Modernist interpreters thereof?

Latin—once upon a time the universal language of the Roman Catholic Church—is no longer a spoken language nor is it a language once nearly-universally taught in schools, but it is a language as important to the history of Western culture and civilization as Hebrew is to the Jewish people, Arabic is to the Muslims and Sanskrit to the Hindus and Buddhists. Strange, then, that while these latter religions venerate their ancient languages, the Catholic Church has chosen to denigrate the use of Latin in her liturgy and neglects to teach it even to her religious, never mind the laity: strange, sad and silly—bordering-on-stupid, not to mention unmindful of her glorious past.

Latin—as anyone who has studied it will attest—is not the easiest language to learn, and translation of it into the vernacular is often not an easy task, but “*amat victoria curam*” as the saying goes: “victory loves care” in a literal translation, but more colloquially translated as “victory loves/favors those who take pains/make preparations”. One might compare this with the old saying “heaven helps those who help themselves” and not be that far off the mark either.

The Catholic these days must take care—*great* care—to ensure that what goes by the name “Catholic” is *authentically* Catholic. As one who has learned what can happen to favorite prepared foods of the past after they are taken over by some transnational mega-corporation, just because the product bears the original name and carries the trademark, there is no guarantee that the present product is the same as its predecessor and hasn’t been diluted or adulterated in some fashion. The fried chicken franchise KFC™, now owned by PepsiCo spinoff YUM! Brands, Inc., for example, may feature the well-known portrait of Colonel Sanders (whose face was as widely recognized as that of the pope), but if the company had changed the Colonel’s *original* recipe, they’d likely have lost adherents just as Coca-Cola did when they introduced “New Coke” in 1985 and quickly reverted to the original, an example the Roman Catholic Church

(no trademark necessary) might have done well to follow. Is the 2014 Roman Catholic Church and her well-known “bishop in white” as “authentic” and true to its origins as KFC™ or has she followed the policy of other transnational corporations of keeping the logo while changing key ingredients? A perhaps irreverent comparison and question, but not necessarily an analogy entirely without merit, one might say.

One who wishes to eat well in these times of questionable abundance must make a significant effort to find foods not filled with artificial ingredients and additives that weren’t present fifty years ago; the authentic articles—grass-fed beef, free-range chickens, vine-ripened tomatoes, lemonade made from lemons, hamburgers and hot dogs that didn’t contain “textured soy protein”, even altar wine without preservatives—are available, but not readily, so the mass consumer frequently settles for something less than the real thing, the truly *authentic* article.

Purveyors of mass-produced consumer goods frequently resort to propaganda and even deception to convince the unwary and careless that what they have on offer is really no different from the good things of old save perhaps for the notion that what they offer at present is “new and improved”. Take note: “new and improved” is often synonymous with “altered and adulterated”.

Modernism in both Church and civil society has provided ample proof of the wisdom of the old adage “If it ain’t broke, don’t fix it”. Sadly, what the Modernists foolishly tried to “fix” is now actually broken and each chewing-gum-and-baling-wire attempt to “remedy” the situation only makes it worse. One begins to wonder if Old Christendom is now damaged beyond repair by fallen human means up to and including what passes for the Roman Catholic Church with her nominal and “official” headquarters in Rome. One wonders what care and preparations should be taken by those who wish to remain faithful to the immemorial teachings of the Church and the standards of culture and civilization derived therefrom.

Best, however, not to “wonder” for too much time or with too much vacillation: *amat victoria curam*. No Remnant reader will argue with the belief that what most concerns one is the salvation of one’s soul, but one might respectfully begin to consider whether or not the institutional Roman Catholic Church™ remains the true custodian of souls rather than a metaphorical “Potemkin village”¹ constructed and permitted by God to test the Faithful during a time of trial that will separate the true believers from those who are willing to pay lip service to the Faith while failing to take care to observe It as It was handed down *in explicit detail* by Its Divine Founder.

Take care: while the Divine Church is indefectible, the humanly directed

1 <http://www.merriam-webster.com/dictionary/potemkin%20village>

institutional Church may not be, as examples from history amply demonstrate as the words of a sainted pope explain: “Pius X, scrutinizing the causes of Modernism, says: ‘The proximate cause is, without any doubt, an error of the mind. The remoter causes are two: curiosity and pride. Curiosity, unless wisely held in bounds, is of itself sufficient to account for all errors. . . . But far more effective in obscuring the mind and leading it into error is pride, which has, as it were, its home in Modernist doctrines. Through pride the Modernists overestimate themselves. . . . We are not like other men . . . they reject all submission to authority . . . they pose as reformers. If from moral causes we pass to the intellectual, the first and most powerful is ignorance They extol modern philosophy completely ignoring the philosophy of the Schools and thus depriving themselves of the means of clearing away the confusion of their ideas and of meeting sophisms. Their system, replete with so many errors, had its origin in the wedding of false philosophy with faith’ (Encycl. “Pascendi, 8 September, 1907)”².

The “Catch-22”³ for the faithful Catholic can be found in paragraph 2089 of the Catechism of the Catholic Church: “Incredulity is the neglect of revealed truth or the willful refusal to assent to it. Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; apostasy is the total repudiation of the Christian faith; *schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him.*”⁴

One must ask, however: what if the Roman Pontiff and those “in communion” with him are in fact themselves acting in error per the dictates of Pope St. Pius X? What then? What is one to do if after a careful examination of conscience one cannot remain “in communion with the members of the Church subject to him”? What is one to do if after a careful examination of conscience one cannot remain in “submission (*una cum*) to the Roman Pontiff” because it appears that the Roman Pontiff is no longer in submission to or in communion with the Teachings as clearly laid down by Christ and His apostles rather than the Modernist interpreters thereof? How, then, does one care for one’s soul? How, pray tell, has such a situation come about?

The answers to these questions are not, as an old pop song would have it, “blowin’ in the wind”⁵. The answers are to be found in works both sacred and secular by those who take the trouble to find them: *amat victoria curam*. One can commence with the former by recalling this well known statement

2 <http://www.newadvent.org/cathen/07256b.htm>

3 <http://dictionary.reference.com/browse/catch+22?s=t>

4 <http://www.scborromeo.org/cc/para/2089.htm> (emphasis added).

5 https://en.wikipedia.org/wiki/Blowin%27_in_the_Wind

of St. Thomas Aquinas: “To disparage the dictate of reason is equivalent to condemning the command of God.”⁶ As to the latter, the well-reasoned essays of numerous Remnant writers provides all the necessary information, but the above-cited encyclical of Pope St. Pius X should suffice to provide the basic answer to the question.

As to the decline and fall of Old Christendom and its glorious culture and civilization. . . . Well, one’s own eyes and experiences should be sufficient to answer any remaining questions, but for those who require specific references to answer any remaining doubts, there exists such an abundance of material to demonstrate the dictate of reason that to list them seems superfluous, as any attentive Remnant reader should by now be well aware.

Our beloved Church and the culture and civilization she created is crumbling around us while the subversives and wreckers revel in the confusion they have created among Catholics and the rest of the already-deluded West. It is time to prepare yourselves for a “dark night” utterly antithetical to that described by St. John of the Cross. The “dark night” falling upon the West of the deceived deluded and unprepared denizens of the decadent and degenerate West is of an entirely different order, a “new world order” to be imposed by the disciples of the Prince of This World rather than those of its Savior, be they garbed in clerical cloth or the vestments of the humble believers in the pew who know in their hearts that the Sermon on the Mount laid the foundation for what can most closely approximate the City of God on this thoroughly corrupted and weary world in which one and all are being put to the test.

The outcome of this struggle is uncertain during the time allotted to each and every one of us for the term of our sojourns among the ruins; one can console oneself with the certainty of the final outcome and the victory to be claimed, but for the present, it seems prudent to adopt a policy of forewarned is forearmed; consider carefully the dictates of reason and conscience with respect to what defines “Catholicism” and how these considerations dictate one’s actions in daily life within civil societies that seem hell bent on overturning all of time-honored Catholic Social Teaching while apparently being aided and abetted by those who should be promulgating and reinforcing it rather than trying to “fix” what was never broken by appeasing the declared enemies of the Church that was: the *authentic* Church as opposed to that which declares itself new and improved, retaining usurped authority and outward trappings while adulterating her essence to a degree that defies legitimacy.

Learn Latin if at all possible, but commit this phrase to memory: *amat victoria curam*. ■

6 http://quotes.dictionary.com/To_disparage_the_dictate_of_reason_is_equivalent

Who is a Member of the Church?

by John F. Salza, J.D.

Conclusion

In our last installment, we reviewed the analogical distinctions between the “body” and the “soul” of the Church, and affirmed that it is absolutely necessary for one to be a member of the visible Body of the Catholic Church to be saved (united to her through divine faith, the seven sacraments, and union with the Pope). In this fourth and final installment, let us address the modernist error that one can be saved by being united solely to the invisible “soul” of the Church without external membership in the Body.

The “body” and “soul” of the Church – if we are to use these imperfect metaphors to describe her external and internal bonds of unity – cannot be separated or disconnected any more than the body and soul of a human being can be separated, that is, without death. In fact, we use the term “soul” to distinguish a living body from a corpse (and, hence analogically apply it to the living Mystical Body of Christ, vivified by the Holy Ghost in its living members). It necessarily follows that one cannot be a member of one (the “soul”) without the other (the “body”). Otherwise, the visible communion of the true Church would be accidental and non-essential, whereas just the opposite is true. Pope Leo XIII clearly and succinctly affirms the same:

“For this reason the Church is so often called in Holy Writ a body, and even the body of Christ...From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error...It is assuredly impossible that the Church of Jesus Christ can be the one or the other, as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature.”¹

It is a heresy, then, to say that one can be a member of the true Church by being united to her “soul” but not her Body, as if there were two Churches (one visible and the other invisible) or one Church with two separate and distinct modes of union. Again, to be a member of the true Church of Christ, one must be united to her by the three external bonds of unity (unity in the true faith and sacraments, and unity with the Pope).² Bellarmine states: “But it is our teaching that there is only one *ecclesia*, and not two, and that this one and true Church is the assembly of men bound together by the profession of the same Christian faith and the communion of the same sacraments, under the rule of the legitimate pastors, and especially that of the Roman Pontiff, the one Vicar of Christ on earth. From this definition it is easy to infer which men belong to the Church and which do not belong to it.”³

To definitively prove that St. Robert Bellarmine does not believe union

with the “soul” is sufficient for Church membership (and, thus, salvation), we can look to his teachings on catechumens (who desire to enter the Church) and excommunicates (who desire to return to the Church). Although Bellarmine says that catechumens and excommunicates may be “of the soul” of the Church (acknowledging that God may have infused divine faith into their souls), *he still holds them to be outside the Church, along with Jews, Muslims, pagans, heretics, apostates and schismatics.*⁴ He says:

“Again, some are *of the soul* and not of the body, as catechumens and excommunicated persons if they have faith and charity, as they can have them.”⁵ But he then concludes: “By reason of the second part [ineligibility to receive the sacraments] catechumens and excommunicated persons *are excluded* [from the Church], because the former are not yet admitted to the communion of the sacraments, while the latter have been sent away from it.”⁶

As previously stated, all three bonds of unity are required to be a member of the true Church, and catechumens and excommunicates lack at least one of those bonds (admission to the sacraments). Hence, just as Jews, Muslims, pagans, heretics and apostates are outside the Church because they lack divine faith, and schismatics are outside the Church because they lack divine charity and union with the Roman Pontiff, catechumens and excommunicates are not members of the Church as such – even though they may be said to partake “of the soul” of the Church – because they are not admitted to the Catholic sacraments.⁷ Of course, if a catechumen, who may possess the internal bonds of unity (faith, hope and charity) and also professes the true faith, is still not a member of the Church as such, then surely the Protestant, who does not profess the true faith, cannot be a member of the Church.

What if a catechumen dies before water baptism? Can he still be saved? The answer is yes, for if God can infuse the *internal* bonds of unity of faith, hope and charity in his soul based on his *desire* for baptism, then God can also join him by the *external* bonds of unity to the Body of the Church *based on that same desire* – (hence, making the “former” catechumen a member of the Church). The Catholic Church manifests her faith in the deceased catechumen’s external union with the Body by burying him as a baptized member of the Church.⁸

⁴ “By reason of the first part [lack of true faith] all infidels, both those who have never been in the Church, such as Jews, Turks, and pagans; and those who have been in it and have left it, as heretics and apostates, *are excluded*”; “By reason of the third part [lack of union with the Pope] there *are excluded* the schismatics who have the faith and the sacraments, but who are not subject to the legitimate pastor and who thus profess the faith and receive the sacraments outside.” *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ Opponents of the position that membership in the visible Body is an absolute necessity for salvation may refer to the August 8, 1949 letter from the Holy Office (also known as Protocol 122/49 or *Suprema haec sacra*) which states that one “may obtain salvation” without being incorporated “actually as a member” of the Church. However, this letter has no Magisterial authority because it was not approved by Pope Pius XII and hence not published in the *Acta Apostolicae Sedis*. Rather, it is a letter written by a Cardinal (Marchetti-Selvaggi) to Archbishop Cushing to address the isolated problem of Fr. Feeney and the St. Benedict Center in Boston who denied baptism of desire. Moreover, the letter does not deny the absolute necessity of being a member of the visible Body to be saved; it says only that it is necessary for those outside the Body to have a “desire and longing” to be joined to her to obtain salvation (in which case God may join such person to the visible Body by baptism of desire, if death prevents actual baptism). In fact, the letter states that such a desire must come from a person with “supernatural faith” and “perfect charity,” which means the person already has the internal and external bonds of unity, but for admission to the sacraments, and hence is joined to the visible Body by baptism of desire (which affirms the absolute necessity of being a member of the visible Body for salvation).

⁸ While canon 1239.1 of the 1917 Code of Canon Law prohibits those who died without baptism from receiving ecclesiastical burial, canon 1239.2 states: “The catechumens who with no fault of their own die

Hence, while external membership in the Catholic Church is an absolute necessity for salvation (with which God cannot dispense), water baptism is a necessity of means to that end (with which God, in rare cases, can dispense). Because the catechumen’s desire for membership through baptism is itself a grace willed by God, the desire “with God, counts for the deed.”⁹ After all, salvation is the work of God, not man, and God’s power is not tied to visible sacraments.

Because presenting the many Church authorities on baptism of desire is beyond the scope of this article, let us at least hear from St. Robert Bellarmine whom we have been studying.¹⁰ St. Robert recognized the apparent difficulty of reconciling that catechumens may be saved if they die before water baptism, even though outside the Church there is no salvation and catechumens are outside the Church as such. He says, “Concerning catechumens there is a greater difficulty, because they are faithful [have the “true faith”] and can be saved if they die in this state, and yet outside the Church no one is saved, as outside the ark of Noah...”¹¹ Nevertheless, he concludes in no uncertain terms: “But without doubt it must be believed that true conversion supplies for Baptism of water when one dies without Baptism of water not out of contempt but out of necessity...”¹²

Because St. Robert says true conversion (desire, faith, hope, charity) undoubtedly *supplies* for water baptism means that the catechumen actually receives the salvific *effects* of water baptism, even though it is a baptism of desire.¹³ This is why St. Paul in Hebrews 6:2 refers to “the doctrine of baptisms,” in the plural.¹⁴ And if he

without baptism, should be treated as the baptized.”

⁹ See ST, III, Q 68, Art 2.

¹⁰ For much more on this topic, see my article “Baptism of Desire – Fact or Fiction?” at www.johnsalza.com, also published in the Remnant Newspaper.

¹¹ *De ecclesia militante*, c.3.

¹² *De Controversiis*, “*De Baptismo*,” lib. 1, c.6. St. Robert was simply echoing the teachings of the Council of Trent on baptism of desire in her canon on justification (see Dz 796) and in her Catechism, which has been taught by the greatest saints, Fathers, doctors and Popes of the Catholic Church (e.g., Augustine, Gregory Nazianzen, Bernard, Albert the Great, Bonaventure, Thomas Aquinas, Alphonsus Liguori, Pope Innocent, Pius V and Pius X).

¹³ These effects, of course, include forgiveness of original and actual sin, remission of all punishment, infusion of sanctifying grace and the theological virtues, and membership in the Body of Christ, the Catholic Church, but would not include the indelible mark on the soul because baptism of desire (and blood) is not the sacrament in reality but in desire.

¹⁴ While there is only one sacrament of Baptism (Eph 4:5), St. Thomas says St. Paul refers to “baptisms” in the plural in Hebrews 6:2 to denote “Baptism of Water, of Repentance [desire], and of Blood [martyrdom].” ST, III, Q 66, Art 2. The “doctrine of baptisms,” then, refers to the various means (water, desire, blood) by which the salvific effects of the single sacrament of baptism may be achieved.

receives the effects of water baptism, he dies a member of the Catholic Church (united to the Body of the Church through both the internal *and* external bonds of unity). This also means that there are *no exceptions* to the dogma that outside the Roman Catholic Church there is no salvation.

While not denying or doubting the dogma, many Catholic converts struggle with the truth that there is no salvation outside the Catholic Church and that the external bonds of unity are required for membership. Their difficulty understandably stems from their fear for the eternal fate of their non-converted relatives. While we may suffer worry in this life for our non-Catholic relatives and friends, our “faith that worketh by charity” (Gal 5:6) should move us to do what we can to prevent *their* suffering in the *next* life. To that end, we must charitably tell them there is no salvation outside the Catholic Church, and offer prayers and sacrifices for their conversion. As Our Lady said at Fatima, most people go to hell because they had no one praying for them. If we do our part, then God will do His, and He is never outdone in generosity.

To inspire our charity for souls, let us give the final word to Pope Eugene IV and his infallible declaration at the Council of Florence:

“It firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart “into everlasting fire which was prepared for the devil and his angels” [Matt. 25:41], unless before the end of life the same have been added to the flock; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation, and do fastings, almsgiving, and other functions of piety and exercises of Christian service produce eternal reward, and that no one, whatever almsgiving he has practiced, even if he has shed blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.”¹⁵

¹⁵ Council of Florence, *Cantate Domino*, 1441.

Father Says, “Read The Remnant!”
And, Clearly, Father Knows Best



Sex and the Synod

By Father Celatus

■ The fact is, for the past fifty years or more the immaculate Bride of Christ has been infiltrated and is now being stripped and soiled by homosexuals and feminists.

A television sitcom surviving on reruns in this sex-craved world that *Remnant* readers should avoid like an Ebola breakout is *Sex and the City*, which is described in this redacted entry from Wikipedia online:

Sex and the City is an American television romantic sitcom set in New York City. The show follows the lives of a group of four women who throughout their different natures and ever-changing sex lives remain inseparable and confide in each other. The quirky series had multiple continuing storylines that tackled relevant and modern social issues such as sexuality, safe sex, promiscuity and femininity. The series received both acclaim and criticism for its subjects and characters and spawned two feature films.

A spectacle equally distasteful along the same tawdry lines is the *Sex and the Synod* burlesque show which was staged this month in Rome. Note how similar might be a description of this synod to the sitcom:

Sex and the Synod is a Catholic convocation set in Vatican City. The synod follows the lives of a group of couples and individuals who throughout their different natures and ever-changing sex lives confide in the large assembly of the synod. The quirky synod has multiple storylines that tackle relevant and modern social issues such as divorce and remarriage, cohabitation, homosexuality and same sex unions. The synod has received both acclaim and criticism for its subject and speakers and spawned further synods.

Among the more titillating of the presenters during the first week of the *S&S* was an Australian couple who had been handpicked by the Vatican. They informed the two hundred prelates at the synod that it was sexual attraction that brought them together and sexual activity for fifty-five years that kept them intact:

Fifty-seven years ago, I looked across a room and saw a beautiful young woman...The little things we did for each other, the telephone calls and love notes and the things we shared were outward expressions of our longing to be intimate with each other...Gradually we came to see that the only feature that distinguishes our sacramental relationship from that of any other good Christ-centered relationship is sexual



In Good Hands! Even the notorious Roger Cardinal Mahony (far left) was on hand at the Synod to "help" families everywhere learn how to face certain "challenges"

intimacy, and that marriage is a sexual sacrament with its fullest expression in sexual intercourse.

Like Abraham and Sarah—another married couple more senior in years and much more modest—we might assume that the offspring of this Catholic couple should number more than the stars of the heavens and sands of the seashore, given their fifty-five years of unrestrained sexual activity. In reality this couple has four children, regarded as twice the average by most Americans and a good start by traditional Catholics.

But Mr. and Mrs. *Outback* did not end their graphic testimony with their own bedroom narrative but went on to address another topic even more over-the-top for a synod allegedly concerned about the family:

Take homosexuality as an example. Friends of ours were planning their Christmas family gathering when their gay son said he wanted to bring his partner home, too. They fully believed in the church's [sic] teachings and they knew their grandchildren would see them welcome the son and his partner into the family. Their response could be summed up in three [sic] words, 'He is our son.' What a model of evangelization for parishes as they respond to similar situations in their neighborhood.

But back to Abraham, in light of this synod that chooses to go boldly where no other synod has gone before, we may have to revise the dialogue between the Patriarch and God regarding the fate of Sodom:

The Lord said: The cry of Sodom and Gomorrah is multiplied, and their sin is become exceedingly grievous...But Abraham as yet stood before the Lord. And drawing nigh he said: Wilt thou destroy the just with the wicked? If there be fifty just men in the city, shall they perish withal...And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole

observed sexual deviants know that homosexuals love to tell dirty jokes and feminists love to speak openly about genitalia. Who could have imagined in ages past that a Church synod, convened by a pope, would produce an interim document—*relatio post disceptationem*—containing sexual content such as quoted above and with subtitles to include "Positive aspects of civil unions and cohabitation" and "Welcoming homosexual persons?" *Sex and the Synod* is nothing short of a "dirty joke" crafted by deviants and devils. The fact is, for the past fifty years or more the immaculate Bride of Christ has been infiltrated and is now being stripped and soiled by homosexuals and feminists.

Make no mistake; the Bishop of Rome (this title used twice in the midterm report) is the impetus and guiding force behind this synod. A case in point is the papal appointment of progressive ecclesiastical prelates to help draft the interim report as a counter to conservative clerics elected by synod members. Remember the old Flip Wilson saying from the seventies about the devil? Now the many liberal traitors to tradition who have sold out the Church in every way imaginable can simply say, "Francis made me do it!"

But Pope Instigator I and his band of merry modernists need not worry about criticism from the world. Even while the synod was in session, elsewhere in the world government officials in one U.S. city were demanding that pastors turn over any sermons dealing with homosexuality or LGBT. Instead these pastors should simply provide the government with a copy of the *Sex and the Synod* midterm report, sure to please those who reject not only the dictates of true religion but the natural law of divine design as well. ■

place for their sake. And Abraham answered, Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. Homosexuals have gifts and qualities to offer to the community: are we capable of welcoming these people, guaranteeing to them a fraternal space in our communities? Are our communities capable of providing that, accepting and valuing their sexual orientation? Without denying the moral problems connected to homosexual unions it has to be noted that there are cases in which mutual aid to the point of sacrifice constitutes a precious support in the life of the partners. Furthermore, pay special attention to the children who live with couples of the same sex, emphasizing that the needs and rights of the little ones must always be given priority. So God repented of the indelicate, homophobic threats that he had made.

Those who have interacted with or

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