

The Remnant

(Est. in 1967)



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

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From the Editor's Desk...

By Michael J. Matt

A Double Issue

Please note that the current issue of *The Remnant* is a double issue. Our next issue will be dated December 25, the final issue of the year.

A Bizarre Vatican Christmas Concert for a Bizarre Vatican

On December 13, 2014 American punk rocker, Patti Smith, was among the performers at the Concerto de Natale--the Vatican's annual Christmas concert at Auditorium Conciliazione just in the shadow of St. Peter's Basilica. The event also featured performances by Bob Sinclair, Steve Edwards, and the Italian Ursuline nun, Sister Cristina, who is still basking in the success of her latest smash hit -- a cover of "Like A Virgin" by the notorious rock star, Madonna. In fact, Sister Cristina gave a CD of that recording to Pope Francis as a Christmas gift.

As egregious as Sister Cristina is, I would argue that the Pope's invitation to the "Godmother of Punk", Patti Smith, says much more about the myriad problems with Pope Francis. In a recent review at Interviewmagazine.com, Christopher Bollen waxes rhapsodic about the punk rock legend's 2010 book, "Just Kids", in which Smith shares an embarrassing overload of personal details about her relationship with photographer Robert Mapplethorpe:

In 1967, Patti Smith moved to New York City from South Jersey, and the rest is epic history. There are the photographs, the iconic made-for-

~ See Editor's Desk/ Page 2

Our Mother is Still With Us:

Hail Mary, Tower of David and Destroyer of all Heresies

■ Rejoice, O Virgin Mary, you alone have destroyed all heresies in the whole world, because you believed the Archangel Gabriel

By Fr. Urban Snyder

Nothing, I am sure, wounds the Heart of Jesus Christ more in these days than the silence of many bishops and priests on the subject of His Mother. Some do not find a word to say even in the face of open blasphemies and insults to her honor. Some try positively to discourage the instinctive devotion of the faithful to Mary. "The foolish man despises his mother." (prov. 15.20) God, however, willed to give His Mother a vital and indispensable role in the plan of Redemption.

Cardinal Newman, who was as humble in spirit as he was great in mind, remarked long ago that the Catholic Church and the devil agree on one thing—that the Son of God and His Mother go together. Catholics and Orthodox still worshipped the Son in his day, while Protestants for the most part had already ceased to confess Him. Their faith was no longer active. Today one sees idle churches all over England. Now in view of this inseparability of Mother and Son, it was inevitable, even predictable, that modernist attacks on Mary within the Catholic Church in



our time should result in every kind of doctrinal aberration, and that thousands, rather millions of Catholics should fall away from the practice of their faith.

In *Discourses to Mixed Congregations* Newman has a sermon entitled "The Glories of Mary are for the Sake of Her Son." He shows how Mary's role in the Incarnation and Redemption is far more central, far more vital to the defense of Jesus Christ's divinity than most people realize. The great truths of Faith are so interwoven, so interdependent on one another as to form a single harmonious whole. Somewhat like the attributes of

God they are ultimately *one*, and you cannot take away or change any of them without destroying the whole. This applies to Mary in her person and in her title of Mother of God.

Like Newman's Protestant contemporaries, the twentieth century modernists had no clear perception of the Redeemer as *one Person having two natures* - God from all eternity and Man from the moment of the Incarnation. Your modernist will only speak at best in a shadowy and ambiguous way of Christ's divinity (if he speaks of it at all) and is obviously reluctant to commit himself to clear, dogmatic statements, or to dwell on the conclusions which the Magisterium has always drawn from what is revealed concerning the Incarnation.

To take an instance, you will seldom if ever find your modernist proposing Jesus as the divine Model and Exemplar of

every virtue, whom we should all try to imitate. You will not find him explaining how Jesus, in His own Person, is the Way, the Truth, and the Life, or as St. Paul puts it -- the infinite wisdom of God in human form. "Philip, he who sees me sees the Father also.... The Father dwelling in me, it is he who does the works." (Jn. 14.9-10)

Many speak of Christ as if He were only a highly gifted man, or a great prophet, and if you listen long enough you will notice that they are quite vague, too, about just who and what God is. Some

~ See Mother With Us/ Page 7

On the Bus: Vatican II and the Decline of Women Religious

By Vincent Chiarello

Despite an occasional sign of positive change, statistics tell a grim story, the vague contours of which are known to many of the Faithful: since the closing of the Second Vatican Council on December 8, 1965 (the Feast of the Immaculate Conception), one of the more alarming trends within the Catholic Church over the past half century has been the serious loss of priestly vocations. According to official Church figures, the number of priests nationwide in 1965 stood at 58,632; by 2014, that number had declined to 38,275, a reduction of almost 35%.

That steep decline is true not only in the U.S., where scores of Novus Ordo churches have been closed, and at least forty seminaries have been shuttered and sold off to property developers, but in much of the Western world as well. In France, practicing Muslims outnumber observant Catholics, and mosques occupy buildings that were former churches. In 1950, there were 40,000 priests in France; today, there are fewer than 9,000. Strange as it may seem, and this factoid may shock you: the nation with the highest number of Catholic seminarians today is India.

"I don't know of any bishop who believes he has too many priests,"

~ See On the Bus/ Page 8



From the Editor's Desk...

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record-cover black-and-whites shot by Smith's lover, soul mate, and co-conspirator in survival, Robert Mapplethorpe. Then there are the photographs taken of them together, both with wild hair and cloaked in homemade amulets, hanging out in the glamorous poverty of the Chelsea Hotel. It is nearly impossible to navigate the social and artistic history of late '60s and '70s New York without coming across Smith. She was, as she still is, a poet, an artist, a rock star, and a bit of a shaman. But it is her friendship with Mapplethorpe where her legend begins—and like most beginnings, this one has been romanticized to the point of fantasy. How is it that two such beautifully feral-looking young people with no money or connections, who later would go on to achieve such extreme success—Smith with her music and Mapplethorpe with his photography—found each other? It is a myth of New York City as it once was, a place where misfits magically gravitated toward one another at the chance crossroads of a creative revolution. That's one way to look at it. But Smith's new memoir, *Just Kids* (Ecco)—which traces her relationship with Mapplethorpe from their first meetings to their days in and out of hotels, love affairs, creative collaborations, nightclubs, and gritty neighborhoods—paints a radically different picture. In this account, the two struggle to pay for food and shelter, looking out for each other and sacrificing everything they have for the purpose of making art... Smith left New York for Detroit in 1979 to live with the

man she would eventually marry, the late former MC5 guitarist Fred "Sonic" Smith, just as Mapplethorpe's career as one of the most shocking and potent art photographers was reaching its apogee (his black-and-whites of gay hustlers, S&M acts, flowers, and children were headed to museum collections and a court trial for obscenity charges). Her book follows Mapplethorpe all the way to his death in 1989 from complications due to AIDS, but it's mostly about two kids who held on to each other."

Smith's autobiographical *fairy-tale* went on to win the 2010 National Book Award for Nonfiction and became both a Publishers Weekly Top 10 and a New York Times bestseller. Essentially an homage to the eminently creepy Robert Mapplethorpe, the book opens with the death of the "artist" who'd become famous for his work in "underground bondage," "urophagia" (consumption of urine), sadomachistic BDSM and homoeroticism, among other twisted proclivities.

Nevertheless, Smith eulogizes Mapplethorpe as a ground-breaking cultural icon who helped liberate the art world from the "constraints" of an "evil censorship" based on an old "oppressive and repressive" Christian moral code that needed to go the way of the Dodo and that, thankfully, was swept into the dustbin of human history by avant-garde "artists" such as Mapplethorpe.

Did I mention that Mapplethorpe was also an apostate Catholic? Indeed, his mother, according to Smith, had even hoped he'd become a priest: "Robert's mother dreamed of him entering the priesthood. He liked being an altar boy, but enjoyed it more for his entrance into secret places, the sacristy, forbidden chambers, the robes and the rituals. He didn't have a religious or pious relationship with the Church; it was aesthetic. The thrill of the battle between good and evil attracted him, perhaps because it mirrored his interior conflict, and revealed a line that he might yet need to cross. Still, at his first holy communion, he stood proud to have accomplished this sacred task, revelling in being the center of attention." (Just Kids, by Patti Smith. Page 106)

The love affair of Smith & Mapplethorpe evidently took root in 1967 when Smith arrived in New York and met a young Mapplethorpe in a bookstore. Noticing a necklace which resembled a scapular, he asked Smith if she was a Catholic. "No" was the answer, "I just like Catholic things."

Just three short years after the publication of Smith's book about her life and times as Mapplethorpe's live-in lover, she found herself starring in a show that couldn't have been further removed from her early stomping grounds in Tompkins Square Park in the East Village. Patti Smith—the long-time girlfriend of Robert Mapplethorpe—found herself, incredibly!, performing at the Vatican's annual Christmas Concert with the Pope's own orchestra backing her up—the very same venue, by the way, where the "Godmother of Punk" performed this year (December 13, 2014), also at the invitation of Pope

Francis, who apparently can't quite get enough of a good thing. The concert will be broadcast on Italian television on Christmas Eve.

Now, not to worry—this has-been hippy is not the abomination of desolation spoken of by Daniel the prophet, and standing in the holy place. A lame precursor, perhaps, but poor old Patti is just another act in the ongoing Franciscan freak show. Still, this surely is an abomination of the first water. Think of it: Just a couple of years ago Patti Smith published a glowing eulogy of a notorious pervert, whose work was in such blatant violation of obscenity laws both in this country and abroad that it landed him in regular hot water with the U.S. Congress, religious organizations such as the American Family Association, and even the University of Central England. But this is no problem for Pope Francis who personally invited Mapplethorpe's biographer and former lover to perform for the people of Rome and the princes of the Catholic Church at Christmastime. How awkward for everyone involved!

Then again, maybe there's method to this madness. Having glanced just briefly at Patti Smith's magnum opus, *Just Kids*, it occurred to this writer that Pope Francis may have actually read the thing and found a kindred spirit in its author. For example, consider Patti Smith on prayer:

"My mother taught me to pray; she taught me the prayer her mother taught her. Now I lay me down to sleep, I pray the Lord my soul to keep. At nightfall, I knelt before my little bed as she stood, with her ever-present cigarette, listening as I recited after her. I wished nothing more than to say my prayers, yet these words troubled me... Not contented with my children's prayer, I soon petitioned my mother to let me make my own. I was relieved when I no longer had to repeat the words If I should die before I wake, I pray the Lord my soul to take and could say instead what was in my heart. Thus freed, I would lie in my bed by the coal stove vigorously mouthing long letters to God... But as time passed I came to experience a different kind of prayer, a silent one, requiring more listening than speaking." (Just Kids, by Patti Smith. Page 4)

Patti evidently likes to sort of "wing it" when it comes to prayer and chatting up God. But back in October of 2013 Francis himself ruffled a few feathers when he used one of his sermons to make essentially the same point: "I say to pray, I do not say to say prayers, because these teachers of the law [the Pharisees] said many prayers." Patti is obviously no Pharisee!

And on the whole idea of religion and seeking out the many paths to God, Patti sounds like a part-time homily writer for Pope Francis. For example, she recently told Rolling Stone: "I left organized religion at 12 or 13, because I was brought up a Jehovah's Witness. I have a very strong biblical background. I studied the bible quite a bit when I was young and continue to study it, independent of any religion, but I still study it... I believe there is good in all



Patti & the Pope, (St. Peter's Square)

religions. But religion, politics and business, all of these things, have been so corrupted and so infused with power that I really don't have interest in any of it – governments, religion, corporations. But I do have interest in the human condition."

In her book, Patti makes another reference that may well have attracted the attention of the Bishop of Rome. Speaking of her mother and her love of reading books, she writes: "When my mother discovered that I had hidden her crimson copy of Foxe's Book of Martyrs beneath my pillow, with hopes of absorbing its meaning, she sat me down and began the laborious process of teaching me to read. With great effort we moved through Mother Goose to Dr. Seuss. When I advanced past the need for instruction, I was permitted to join her on the sofa, she reading *The Shoes of the Fisherman ...*" (Just Kids, by Patti Smith. Page 6)

The Shoes of the Fisherman is Morris West's 1963 novel about an exceedingly unconventional Pope who likes to sneak out of the Vatican at night dressed as a simple priest in order to get up close and personal with the people of Rome. The fictional pontiff nixes his own tiara as a gesture of his "great humility" and even announces his plans to sell off the Church's treasures and property to help poor people in China. West's "Pope of the People" also risks his reputation by maintaining a close friendship with a controversial priest named Father Telemond (an obvious Teilhard de Chardin type) with a penchant for heterodoxy.

The 1963 screen adaptation of *The Shoes of the Fisherman* starring Anthony Quinn is well worth a view if for no other reason than to discover whence this pope of "Hope and Change" might have gotten some of his best material.

Anyway at the invitation of the Successor of St. Peter, Patti Smith headed back to Rome this month to perform within a rolling stone's distance from the bones of St. Peter—and this is evidently just fine with what's left of the vast dysfunctional Catholic family around the world, starting with the papa himself. After all, Patti Smith did sing *O Holy Night* last year at the Vatican Christmas concert. So, there! No need to fasten millstones around the necks of any churchmen blessing this latest Vatican travesty.

Besides, who are you to judge Robert Mapplethorpe or the hippy chicks who loved him. Roma locuta est, causa finita est.

God help us all. God save His Church. ■

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The Remnant Speaks

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Is Evolution Contra-scriptural?

Editor, *The Remnant*: T.J. Walsh's letter "Evolution: A Middle Position" (*Remnant*, Nov. 20, 2014) is of interest because it raises the question: Does the writer accept the dogmatic teachings of the Catholic Church? Probably at this time he would say yes.

Since dogmatic teachings do not change, but are only neglected, I would suggest that the writer look up what the Fourth Lateran (Dogmatic) Council has to say about Creation.

For starters I will quote from Denzinger #428: "Firmly we believe.... The Father from no one, the Son from the Father only, and the Holy Spirit equally from both; without beginning, always, and without end...; one beginning of all, creator of all visible and invisible things, of the spiritual and of the corporal...; who by His own omnipotent power at once from the beginning of time created each creature as it were, alike of the spirit and the body. For the devil and other demons were created by God good in nature, but they themselves through themselves have become wicked..." (Writers emphasis)

Treacy Gibbens
Naples, FL

Editor, *The Remnant*: Some recent letters have suggested the possibility of God's creation process taking much longer than six actual days of twenty-fours each. Pope Leo XIII taught in *Providentissimus Deus* that the literal interpretation of scripture is to be accepted as the correct interpretation, unless reason or necessity requires otherwise. The Kolbe Center for the Study of Creation (www.kolbecenter.org) notes the following:

- We must believe any interpretation of scripture that the Fathers taught unanimously on a matter of faith or morals (Council of Trent and Vatican Council I).
- All the Fathers who wrote on the subject believed that the creation days were no longer than 24-hour-days (Consensus of the Fathers of the Church, Origen being an exception).
- The work of creation was finished by the close of day six, and nothing completely new has since been created—

except for each human rational soul at conception (Vatican Council I).

Timothy Watkins
Oxford, Conn.

Editor, *The Remnant*: As a young-Earth Biblical creationist, it's my wish to respond to the letter of T. J. Walsh (November 20, 2014) regarding "... an unimaginable span of time..." and the closing question: "Doesn't this make more sense?" Vast ages of time do not make sense to me. Why? An evolutionist correspondent (snail mail, circa, December 1988) provided me a copy of what he considered the seminal paper authored by geochemist Clair C. Patterson and colleagues who collaborated on a proposal to increase the age of Earth from the then-accepted 3.1 to 4.5 billion years [C. Patterson, G. Tilton and M. Inghram. 1955. Age of the Earth. *SCIENCE*, 21 January, p. 75]. Their paper is replete with assumptions, but concluded with the following warning that would seem to have gone unheeded: "It should be recognized that an approximate age value is sufficient and should be viewed with considerable skepticism until the basic assumptions that are involved in the method of calculations are verified."

That would seem to be sage advice but in my research experience, no one has verified any of the basic assumptions or expressed any skepticism concerning them. Online debate with a number of evolutionists to provide any subsequent attempt at heeding the warning has proved fruitless.

Fr. Brian Harrison, O.S., [<http://www.rtforum.org/lt/lt73.html>] quoted the following teaching from Pope Leo XIII in his 1880 Encyclical, *ARCANUM*, "We record what is to all known, and cannot be doubted by any, that God, on the sixth day of creation, having made man from the slime of the earth, and having breathed into his face the breath of life, gave him a companion, whom He miraculously took from the side of Adam when he was locked in sleep." [<http://www.papalencyclicals.net/Leo13/113cmr.htm>, Sect. 5]

Catholic apologist, Robert A. Sungenis, Ph.D., countered vast ages from the standpoint of exegesis: "Here's another fact about the Hebrew word, "yom." Whenever "yom" is used with an ordinal

number in Scripture, it **never** refers to an indefinite or long period of time. In Genesis 1 there are six ordinal numbers which are enumerated; the first day, the second day, the third day, and so on to the sixth day. [© 2005 CAI. Catholic Doctrine of Creation, DVD. Woodstock, VA: First International Catholic Conference on Creation, June 2001].

Bill Crofut
Jordan, NY

John Salza Responds to Fr. Harrison

In his October 25, 2014 Letter to the Editor, Fr. Brian Harrison had the audacity of accusing me of "promoting a doctrinal error that has been censured by the Church's magisterium," namely, that *one must have the Catholic Faith to be a member of the Catholic Church*. Fr. Harrison has demonstrated once again that he is either ignorant of the teaching of the "Church's magisterium" or, God forbid, dissents from it. But either way, his contention that Protestants (those who do not hold the Catholic Faith) are also members of the Catholic Church and thus saved is objectively heretical.

He says: "John Salza apparently assumes that all those who are not **members** of the Catholic Church must necessarily be **outside** of her" (emphasis in original).

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Letters to the Editor Cont...

Yes, Fr. Harrison, that is correct. If one is not a member of the Catholic Church, he is outside the Catholic Church. If one is not a Catholic, then he is not a Catholic. Member = Inside / Non-member = Outside. Member ≠ Non-member. Principle of non-contradiction. Note that Fr. Harrison does not take issue with my explanation that one becomes a member through either water baptism or a desire for it. No, Fr. Harrison goes beyond Church teaching by holding that even those who do *not* have a baptism of desire and are thus “not members of the Catholic Church” *are still inside the Church (and thus saved)*. Of course, he cites no authority for his position because there is none. Again, it is not an exaggeration to say that Fr. Harrison’s contention is heretical.

He further takes issue with my statement that “Protestants...lack divine faith, charity and remission of sin.” This is because Fr. Harrison believes Protestants are inside the Catholic Church (and, thus, they have the theological virtues of faith, hope and charity, and forgiveness of sin just like Catholics). He continues: “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” (he even calls the truth that Protestants are damned an “excessively severe position”). Thus, Fr. Harrison affirms the truth that divine faith and charity are absolutely necessary for salvation, and then contradicts himself in the very same sentence by saying that Protestants (who do *not* have divine faith and charity) are also saved! (they are not “doomed to Hell”).

In his rush to judgment, Fr. Harrison fails to make the proper distinction between those baptized who submit their intellect and will to the Church as the infallible rule of faith (Catholics) and those baptized who do not (Protestants). In other words, he fails to understand the meaning of true faith. As I explained in my article, the infant or child who was validly baptized does not lose the virtue of faith unless and until he refuses the Church as the infallible rule, by either a positive act of infidelity (sin of commission) or a negative act of neglect (sin of omission). If the baptized person is invincibly ignorant of his obligation to submit to the infallible rule of the Church but would readily do so if he knew better (there is no sin against the faith), he remains a member of the Catholic Church because he has retained the virtue of faith (he is not a Protestant, but a Catholic). Yet, Fr. Harrison teaches that even Protestants, that is, those who have lost the virtue of faith received in baptism, are still members of the Catholic Church and thus are saved (which means Fr. Harrison denies or at least doubts the dogma *No Salvation Outside the Church*). Fr. Harrison closes by saying my “view” (that is, the teaching of the Catholic Church) is “not in harmony with what Pope Pius XII taught implicitly in his 1943 encyclical *Mystici Corporis...*” Well, Fr. Harrison does not tell us what Pius XII taught “implicitly,” but I will tell Fr. Harrison what the Pope taught *explicitly*, and which I cite in my article: “Actually only those are to be numbered among the members of the Church who have received the laver of regeneration and profess the true faith and have not

separated themselves from the unity of the body or excluded by legitimate authority.” That is, “only those” who “profess the true faith” are “members” of the Catholic Church. Contrary to Fr. Harrison’s teaching, Protestants do not have true faith and thus are not members of the Catholic Church. Protestants are Protestants, not Catholics.

Finally, Fr. Harrison says my “view” contradicts the 1949 letter from the Holy Office. Quite the contrary, as I demonstrated in my article, the 1949 letter expressly confirms my conclusions, not those of Fr. Harrison. Putting aside the question of the letter’s level of Magisterial authority, the document states that a person may be joined to the Church by a “desire and longing” through “supernatural faith” (that means the Catholic faith) and “perfect charity” (that excludes the Protestant “faith”). Thus, this letter confirms my “view” (as well as that of Pope Pius XII, among many other Popes) that one must possess the true Faith to be a member of the Church, and not the Protestant “faith” which puts one outside the Church. As Jesus said, “he who believes and is baptized shall be saved; he who does not believe shall be condemned” (Mk 16:16). In summary, then, the Catholic Church teaches that one must have the Catholic Faith to be a member of the Catholic Church. Fr. Harrison teaches that Protestants (who do not have the Catholic faith) are also members of the Catholic Church. May God give Fr. Harrison the wisdom to see and correct his grievous errors.

John F. Salza, J.D.
Milwaukee, Wisconsin

Seeking Pilgrimage Partners

Dear Remnant Readers: Our names are Catherine (20) and Maria (17) McFadden. We are the second and third oldest of ten children. Catherine is a junior at Christendom College and Maria is a freshman.

Our older brother, John, went on this pilgrimage with The Remnant Tours about four years ago and it had a tremendous impact on his life. It gave him a deeper insight into the traditional Catholic liturgy practiced by those on the pilgrimage, as well as a deeper appreciation and understanding of the Faith. Our brother is now a monk at Clear Creek Abbey in Oklahoma (our Dad published an article about it in the Remnant.)

After hearing about our brother’s amazing experience on this pilgrimage, we would love so very much if we could experience it as well. So we ask you to please help support us, so we can go and see the countries where Catholicism once reigned as the one and only true religion. We would pray for you on our pilgrimage as a token of our unending gratitude. Thank you and God bless!

Maria & Catherine McFadden
Front Royal, Virginia

Editor’s Note: The following letter is from a young man for whom I can personally vouch as a most deserving pilgrimage partner. Francis Check is a fine Catholic fellow with a huge heart and an ardent desire to serve God. It



Maria, Catherine and John McFadden

is true that he attended the pilgrimage with his brother a few years ago, and normally we demote to the bottom of the sponsorship list those pilgrims who have already made the walk to Chartres. We are making an exception in this case, however, since Francis and his brother (an up-and-coming Catholic production studio) have asked me to help them go to Chartres for a very specific purpose: They want to film and produce a documentary on the pilgrimage that they will then use to spread word far and wide that young Catholics do care about their faith and are prepared to defend it. This is such a noble endeavor, as well as a constructive piece of Catholic action, that I have decided to break my own rule by encouraging sponsorship for him. I know he will devote every penny donated in his name to the honor and glory of God. Many thanks. **MJM**

Pax Christi Vobiscum, Remnant Readers:

Last year my brother Joseph and I were privileged to go on the Remnant Tour. The trip was sometimes physically tough, but spiritually it was wonderful, and nourishing for the soul. Praying, talking, and walking besides other likeminded Catholics, Catholics who are strong in the Faith, is an excellent journey! If I should be fortunate to attend this Pilgrimage for a second time, I would pray that the Traditional Latin Mass and True Catholic Doctrine be restored in my own Diocese of Las Cruces, and throughout the entire world. I would also pray especially for my sponsors by whose sacrifice I would be able to partake.

Some of the seeds planted and reaped from last year’s pilgrimage are seen in our video work. My brother and I started JMJ HF Productions years ago to help spread the truth, faith, traditions, and teachings of the Catholic Church via videos. A visit to our YouTube Channel or JMJ HF Productions website will reveal what we’ve accomplished through this apostolate by the grace of God. We want to participate once again, and film this beautiful Pilgrimage that has been walked by Saints. This would not only benefit me morally, but hopefully many

others! It is a penitential journey that I think should be documented and shared with souls around the world. “Use your talents for God and His Church”, our grandmother often said, and we are more than happy to help restore and support the True Faith, The Traditional Movement, and The Remnant in this way.

The Latin Mass has always been the Mass that I favored since I can remember. Unfortunately, it is not offered in my Diocese. My family has to drive to another state every Sunday to attend a Latin Mass where we chant and sing in a Schola and Choir.

I experience a vast difference between the Novus Ordo and the Tridentine Mass that the saints attended. The heavenliness and splendor is something that I do not find **anywhere** else. Every gesture of the priest expresses ultimate reverence and awareness of God and the Holy Sacrifice being offered on the altar. The Latin Mass is a gate between heaven and earth, and I assist at this Mass in the hope of becoming a more devout Catholic like the saints of old.

I appreciate any and all support towards funding me on the road to Chartres. Ad Jesum per Mariam,

Francis Check (Sixteen years old)
New Mexico

Remnant Tours’ Youth Fund

PO Box 1117 Forest Lake, MN 55025

As has been the case for the past 24 years, young pilgrims will walk the pilgrimage to Chartres in the name of their sponsors. The names of sponsors and their special intentions will also be carried to Chartres and read aloud each day on the Pilgrimage. Your donations to this effort are tax deductible. **MJM**

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Neo-Catholic Amnesia:

John Paul “the Great” Goes into the Memory Hole

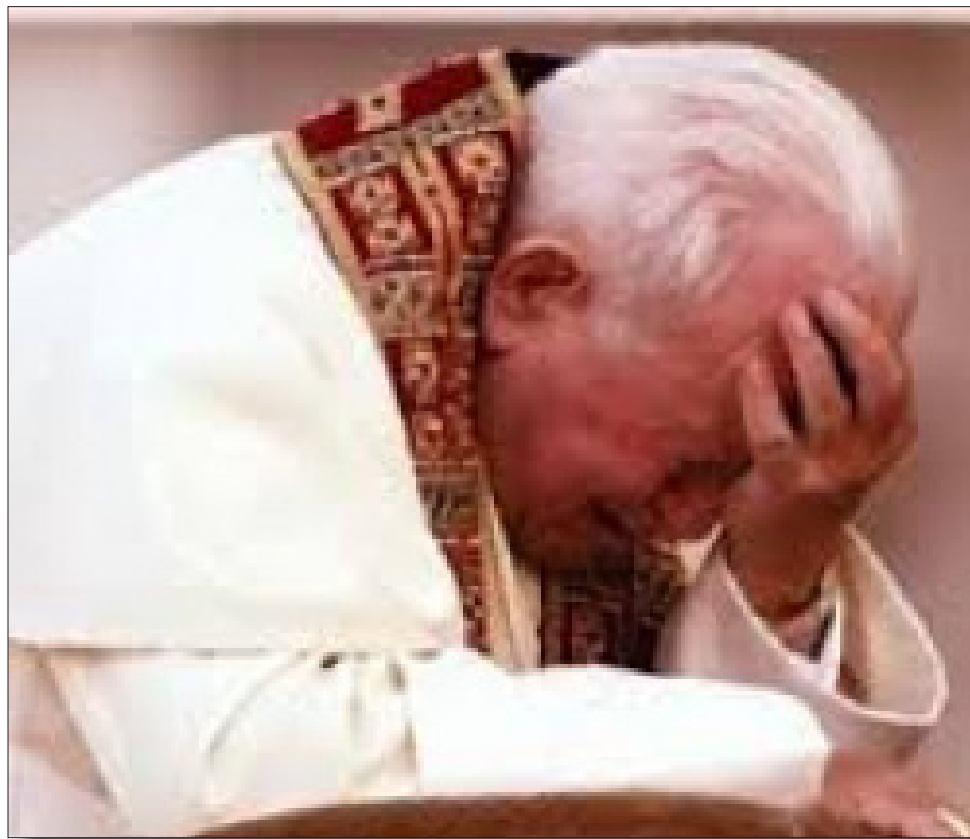
■ For the sake of maintaining the neo-Catholic position in defense of the ever-expanding post-conciliar regime of novelty, John Paul must decrease so that Francis may increase.

By Christopher A. Ferrara

In *The Great Façade* (2002)—soon to be republished in a second edition with new chapters covering the past twelve years of the “regime of novelty”—I refuted the accusation of neo-Catholic polemicists that traditionalists are improperly “pitting one Pope against another” when they note the obvious: that the Popes since Vatican II have been saying and doing things every one of their predecessors, including even John XXIII, would have considered unthinkable.

In the neo-Catholic view of our situation this plain fact is inadmissible, for whatever the Pope or his delegates in the Holy See pronounce or approve is, for them, *ispro facto* consistent with both apostolic and ecclesiastical tradition. This absurd idea, which deprives the Church’s traditions of a fixed and objective character at the same time it implicitly posits an absolutely inerrant papacy, is central to that classic, whopper-filled neo-Catholic manifesto *The Pope, the Council and the Mass* by Likoudis and Whitehead, which *The Great Façade* was written largely to answer. Quoth the authors: “If the Church officially approved of a practice... it follows that what the Church approves is, *by definition*, compatible with Catholic Tradition; for the Church, especially the Holy See, is, again, the arbiter and judge of tradition.” (*PCM*, pp. 71-82, rev. ed., 1981). Wrong, wrong, wrong. The Holy See is not the “arbiter” of Catholic Tradition but its custodian and guardian, and the Pope above all. Tradition is not something “arbitrated,” as if it were a matter of continual dispute; it is something the Church has handed down from the very beginning of her existence, and its organic development has never (until the post-Vatican II “reforms”) involved an outright abandonment of what has been received and approved down through the centuries in both doctrine and universal practice.

Given the developments of the past fifty years, however, the neo-Catholic polemic, which arose essentially as a defense of novelties in the post-conciliar Church, does not defend Apostolic or ecclesiastical tradition as such, but only the most recent papal pronouncement or decision (which may or may not coincide with objective tradition). Standing with Saint John Chrysostom and the entire history of the Church the traditionalist says: “[It is a tradition. Ask no more.](#)” The neo-Catholic, however, unable to reconcile the post-conciliar novelties with the bimillennial teaching



and practice of the Church before Vatican II, retreats into sheer papal positivism: “The Pope said it. Ask no more.” The result is a Catholic variant of Protestant nominalism, equating the exercise of authority with truth. And it is no coincidence that so many of the prominent figures in the neo-Catholic current are former Protestants.

Accordingly, neo-Catholic doyens such as Mark Shea denounce as “[hysterical reactionaries](#)” Catholics who raise serious objections to the scandalous statements and actions of Pope Francis, including his approval of, and directive to publish to the world’s bishops, the vile midterm report of the “Synod on the Family” despite its utter rejection by the Synod itself, which refused to subscribe to this disgraceful document’s call for a “pastoral” accommodation of “gays,” “homosexual unions,” divorce and “remarriage,” cohabitation and artificial birth control. While even the head of the Polish bishop’s conference denounced the report, declaring that it “[should be an incentive to fidelity, family values, but instead seems to accept everything as it is,](#)” Shea laughably queried “What’s all the hysteria about?” and assured his followers that it was merely “a draft that makes some decent points in surprisingly accessible language.”

And so it has gone with every single novelty that has disrupted and debilitated the Church since 1962: the neo-Catholic establishment rushes to its defense, forgetting everything that came before. They continue their defense of the indefensible as Pope Francis and his inner circle of aged progressive courtiers make haste to do for the universal Church what Archbishop Bergoglio did for the Archdiocese of Buenos Aires: leave it in ruins. [Antonio Socci](#), once a fervent supporter of Pope Francis, put it this way only days ago: “for decades South American Church has been falling into ruin, its crisis the greatest on the planet: the latest data, just published by the Pew Center, confirming the precipitous drop of membership in the Catholic Church in Latin America. *Now that same recipe for failure is being*

applied to the whole Church. And so we soon we will see the same ruins. The Bergoglio Effect.”

Well, we traditionalists are at it again: pitting one Pope against another. But this time we are pitting Pope John Paul II against Pope Francis on the subjects of admitting the divorced and “remarried” to Holy Communion—[which Francis permitted when he was Archbishop Bergoglio](#)—and misapplication of the “law of gradualism” to moral precepts of the divine law as opposed to progress in understanding the doctrines of the Faith. The Synod’s midterm report advocated both of these horrendous errors against the Faith, while John Paul II resoundingly rejected them in *Familiaris consortio*.

Being traditionalists, we naturally defend John Paul II’s teaching on these points, not merely because “the Pope said it” but because it is in line with the teaching of all John Paul’s predecessors for 2,000 years. Being neo-Catholics, on the other hand, polemicists like Shea now face a dilemma: Francis and his Synod controllers, led by the Synod’s General Secretary and Manipulator-in-Chief, Cardinal Baldisseri, are clearly intent on abandoning the teaching of *Familiaris consortio* by “[updating](#)” it—i.e., ignoring it (even if they do not ultimately succeed in the attempt to overthrow a bimillennial discipline rooted in divine law). How, then, can the teaching of John Paul II be defended against the Synod of Francis, which appears to have been convened precisely to dispense with that teaching? It is impossible.

The neo-Catholic’s papal positivism thus dictates that the Synod of Francis, being the latest papal novelty, must prevail over the prior traditional teaching. Accordingly, even at the mere suggestion that the Synod would depart from John Paul’s teaching, reliable neo-Catholic defenders of the indefensible such as [Jeff Mirus](#) and [Jimmy Akin](#), conveniently forgetting *Familiaris consortio*, were already advancing the argument that public adulterers can be

admitted to Holy Communion, after all, as this is “only a matter of discipline.” And [Shea rushed to the fore](#) with a claim that “gradualism” could be applied to the moral law because “conversion usually takes a long time and sinners typically require baby steps to change.” But that is precisely the claim John Paul II rejected in *Familiaris consortio*: “what is known as ‘the law of gradualness’ or step-by-step advance cannot be identified with ‘gradualness of the law,’ as if there were different degrees or forms of precept in God’s law for different individuals and situations.” That is, in order to partake of the Blessed Sacrament an adulterer must cease his adultery immediately, not in “baby steps.” That Shea and his collaborators are now seriously suggesting otherwise, for the first time in Church history, is yet another demonstration of why neo-Catholicism is such an impediment to restoring the good order of the Church. There is no corruption of doctrine or discipline the neo-Catholic will not contort himself into accepting so long as it appears to enjoy official approval or toleration. Not even the contrary teaching of John Paul “the Great” only a few years ago will give them pause.

So, for the sake of maintaining the neo-Catholic position in defense of the ever-expanding post-conciliar regime of novelty, John Paul must decrease so that Francis may increase. This will require that John Paul’s inconvenient encyclical be consigned to the neo-Catholic memory hole, along with the memory of John Paul himself and everything else the neo-Catholics have willingly tossed into it. Hence although they spent more than 25 years lionizing John Paul, proclaiming him “the Great” and clamoring for his immediate canonization, we have heard little or nothing from neo-Catholic quarters about their hero since Francis appeared on the balcony of Saint Peter’s to issue his first momentous declaration as Pope: *buona sera*. The king is dead. Long live the king!

This may seem overly harsh to some, but I believe it to be true: the members of the neo-Catholic establishment are not truly committed to the foundation of our religion, that is, traditional Catholic doctrines and practices as objective realities to be preserved and handed down intact from generation to generation. (I do not speak here of ordinary Catholics in the pew, but of opinion-makers and leaders among this previously unheard of constituency in the Church.) They may sincerely believe they are so committed, and they will certainly defend our traditions to a point. But that point is reached whenever they encounter what has become a commonplace in the Church since Vatican II: a conflict between what the Church always believed and practiced before the Council and whatever novelty a Pope of the post-conciliar epoch might approve or permit outside the narrow limits of his infallibility. Faced with this conflict, they will defend the novelty—even altar girls and Holy Communion for public adulterers—while heaping contempt on any Catholic who does not see how one Pope can blatantly

Continued Next Page

Neo-Catholic Amnesia

C. Ferrara/Continued from Page 5

contradict another in important matters without undermining confidence in the Church and ultimately the Faith itself.

As John Paul “the Great” disappears into the neo-Catholic memory hole so that the neo-Catholic defense of Francis may proceed unimpeded by the teaching of his own predecessor, it is fair to ask whether this thing so rightly called *neo-Catholicism* can, strictly speaking, be called Catholicism at all. In practice the neo-Catholic *is* a Catholic: he is baptized; he can recite the Creed with conviction; he recognizes the authority of the hierarchy and follows the Church’s commands. He may in fact live a morally exemplary life and his personal piety may exceed that of a given traditionalist. This is for God alone to judge. But there is a disjunction between the Catholic religion he professes and the novelties he is willing to defend despite all the evidence that their introduction has drastically weakened adherence to the truths of that same religion, stifled vocations, and reduced the generality of Catholics to the equivalent of liberal mainline Protestants, if indeed they have not left the Church altogether.

How is this disjunction possible? I think the answer is that neo-Catholicism is not so much a religious error as an ideology that has insinuated itself into the Faith, inhabiting it much as a parasite inhabits a host organism, sapping its vitality while allowing it to live. In fact, like a parasite, this ideology needs healthy hosts to infect in order for it to survive under the appearance of normality, so that the victim remains unaware of the seriousness of his condition and may even insist that he is perfectly fine and that his malaise is a mere passing thing. Hence the neo-Catholic scoffs at the claim that anything is seriously amiss in the Mystical Body. “I trust in the Church,” he declares with smug certitude, as if “the Church” and “whatever the Pope wishes” were equivalent concepts. He thus deprives himself, and labors polemically to deprive the Mystical Body at large, of the urgent treatment needed to cure the disorder, that being the same treatment which allows the few remaining traditionalist orders to thrive in the midst of a parasitic infection that has left the rest of the Church on a sick bed.

The emergence of this ideology has no analogue in the entire pre-conciliar

history of the Church. Not even Arianism exhibits its depth and breadth of operation. Unlike the discrete Arian heresy, neo-Catholicism as ideology leaves doctrine intact as a set of propositions while undermining its integrity through sweeping changes in practices, attitudes and dispositions, all of which the neo-Catholic ideologue embraces and defends. At the same time he denounces as “reactionaries”—the very language of an ideologue—Catholics who decline to join him in his conformity to the continuing revolution in the Church.

This parasitic ideology is now at work in the explicitly anti-traditionalist program of Francis with his Synod, his “God of surprises” and his constant belittlement of traditional Catholics for their supposedly excessive attachment to “rules,” “certainty,” “doctrinal security,” “a past that no longer exists,” and the traditional Roman Rite, which he dismisses as “[a kind of fashion](#)” to which “people are... addicted.” No Pope has ever exhibited such open contempt for the Church’s traditions and the Catholics who adhere to them. With Francis, however, the ideology has reached such a level of intensity that the Church’s immune system is finally being activated in places where it had lain dormant for decades. We now see the aroused *sensus catholicus* of laity, priests, bishops and even cardinals who were once silent but can remain silent no longer. Sandro Magister, who is no traditionalist, remarks this development:

The tempestuous October synod on the family, the appointment of the new archbishop of Chicago, and the demotion of Cardinal Raymond L. Burke have marked a turning point in the pontificate of Pope Francis.

The disquiet, the doubts, the critical judgments are coming out more and more into the light of day and are becoming ever more explicit and substantiated. On all levels of the “people of God.” Among cardinals, among sociologists of religion, among journalists specializing in Vatican affairs.

Even Magister [has had enough](#) of the “Bergoglio Effect.” He offers this chilling diagnosis of its results thus far: “Francis’ popularity is more conspicuous outside the Church, even if it isn’t eliciting waves of conversions.... *The Christianity from the mouth of Bergoglio*

is no longer provocative, does not create problems as in the past, it can be treated with courtesy, superiority and detachment. Christianity matters less.” A Pope under whom Christianity matters less! Magister, not The Remnant, has said it.

Under Francis we are witnessing the final stages of a veritable deactivation of Christianity as a force for social metanoia according to the Law of the Gospel, accompanied by a practical reduction of the Church to a humanitarian “dialogue partner” in an irremediably post-Christian civilization. “But we are no longer in that epoch. It is past. We are not in Christianity, no longer,” [said Francis the other day](#), in yet another of his badly worded ad-libs. Yet in the same address he called for an “audacious pastoral evangelization.” But there is nothing audacious about abject submission to the post-Christian status quo and a definitive abandonment of the very idea of the social reign of Christ the King, [staunchly defended by Pius XI](#) a mere 37 years before the surrender at Vatican II. At the same time he blithely declares the end of Christian civilization—after all, under his reign “Christianity matters less”—[Francis seems intent on accelerating](#) the auto-demolition of the Church. His personal manifesto *Evangelii gaudium* exhibits nothing short of a reformist mania that would destroy what little remains of the “mainstream” Church’s traditional character, sparing not even the Church’s rules and precepts for the practice of the Faith (e.g., the prohibition of Holy Communion to public adulterers defended by John Paul II):

I dream of a “missionary option”, that is, a missionary impulse capable of *transforming everything*, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world *rather than for her self-preservation....*

In her ongoing discernment, the Church can also come to see that certain customs not directly connected to the heart of the Gospel, *even some which have deep historical roots*, are no longer properly understood and appreciated. *Some of these customs may be beautiful, but they no longer serve as means of communicating the Gospel. We should not be afraid to re-examine them.*

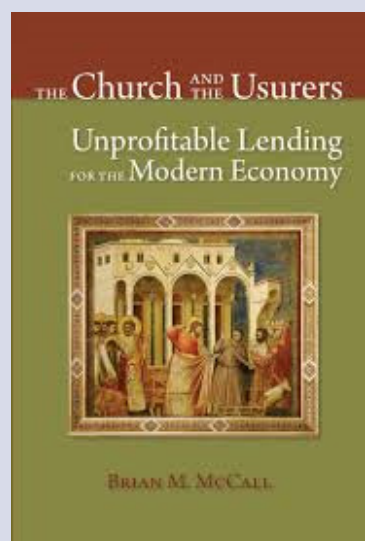
At the same time, *the Church has rules or precepts which may have been quite effective in their time, but no longer have the same usefulness* for directing and shaping people’s lives.

More than by fear of going astray, my hope is that we will be moved by the fear of remaining *shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe...*

Young people call us to renewed and expansive hope, for they represent new directions for humanity and open us up to the future, lest we cling to a nostalgia for *structures and customs which are no longer life-giving in today’s world.*

But, as we can see, there is a good emerging from the effects of this depressing and truly reckless pontificate. More and more Catholics outside traditionalist circles are coming to recognize that “the Francis revolution” has gone too far and that they can no longer quietly accede to the ongoing attempt at ecclesial suicide that began after Vatican II. The ultra-liberal “Catholic” newspaper *The Tablet* is so alarmed by rising resistance to Francis that it has begun to sound like a papist publication: “In the last 50 years a pope has not been criticised so brazenly,” [huffs one of its recent headlines](#). Of course, it is not the papacy the *Tablet* defends but the progressive utterances and program of the former Archbishop of Buenos Aires. *The Tablet* doesn’t care one whit for the papacy—or the Catholic Church, for that matter. What *The Tablet* cares about is described in the title of [a new book](#) on the rise of Mario Bergoglio at the conclave of 2013: “The Great Reformer: Francis and the Making of a Radical Pope.”

This feigned concern for papal authority is only what one would expect from a newspaper like *The Tablet*, which has been militating openly against Catholic doctrine and discipline for decades. But now the question presents itself: Do the neo-Catholic ideologues care—*really* care—about the papacy and the Church as opposed to the preservation of their crumbling position? If they continue to defend “the Francis revolution,” joining the world in applauding it, if they continue to pretend that the entire Magisterium and the very teaching of the Pope they themselves dubbed “the Great” does not stand immovably in the path of what Francis and his cadre of progressives would like to do (should God permit it), then we will have our answer. Or perhaps we have seen enough to know the answer already. ■



The Church and the Usurers:

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by Brian M. McCall

The Remnant Press

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Our Mother is Still With Us:

Hail Mary, Tower of David and Destroyer of all Heresies

Fr. Snyder/Continued from Page 1

would reduce Him to a mysterious, impersonal force or elan, immanent in all things, and so conclude that all things are equally “sacred”, whether it be the cake they give you in their liturgy, or extra-marital sex, or the contents of your garbage can.

Against all such madness and heresy the Virgin Mary, in her title of Mother of God, is an invincible tower of defense, a divine refutation forestalling all errors in advance. In the traditional Latin breviary one finds the antiphon, “Rejoice, O Virgin Mary, you alone have destroyed all heresies in the whole world, because you believed the Archangel Gabriel. [Notice the emphasis on Mary’s *faith*. Elisabeth also praises her because ‘*thou hast believed*’.] Ever virgin, you brought forth God and man.... We believe the Archangel Gabriel spoke to you by divine command. We believe that your womb was impregnate by the power of the Holy Spirit. Let the miserable unbeliever blush for shame, whoever says that Christ was born of the seed of Joseph.”

How can it be said that Mary has destroyed all heresies in the whole world when in fact we see and hear heresy all around us? The answer is that, first of all, Mary’s title, Mother of God, refutes them in advance. Secondly, she is predestined to destroy them all through her intercession. In the Judgment, God will manifest to the whole of creation her role and her victory, which those who have faith already know. “As for the cowardly and unbelieving, and abominable and murderers, and fornicators and sorcerers, and idolaters and all liars, their portion shall be in the pool that burns with fire and brimstone, which is the second death.” (Apoc. 21.8)

Newman, in the sermon I have mentioned, explains how Mary’s title of Mother of God makes her “the Tower of David”, that is, an invincible defense of the divinity of her Son. I give below the essential passages, but modify his punctuation to conform more to current usage.

“When the Eternal Word decreed to come on earth He did not...work by halves, but He came to be a man like any of us, to take a human soul and body, and to make them His own. He did not come in a mere apparent or accidental form, as angels appear... Nor did He merely overshadow an existing man, as He overshadows His saints, and call Him by the name of God; but He “was made flesh”. He attached to Himself a manhood, and became as really and truly a man as He was God, so that henceforth He was both God and man, or in other words He was one Person in two natures, divine and human. This is a mystery so marvelous, so difficult, that faith alone firmly receives it. The natural man may receive it for a while, may think he receives it, but never really receives it. He begins, as soon as he had professed it, secretly to rebel against it, evades it, or revolts from it. This he has done from the first. Even in the lifetime of the beloved disciple, men arose who said that Our Lord had no body at all, or a body framed in the heavens, or that He did not suffer, but another suffered in His stead. Or that He was but for a time possessed of the human form which was born and which



Blessed John Henry Newman

suffered, coming into it at its baptism and leaving it before its crucifixion. Or again, that He was a mere man. That, ‘in the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt around us’ was too hard a thing for the unregenerate reason.”

Speaking of Protestants in the mid-nineteenth century, Newman goes on to say: “They speak in a dreamy, shadowy way of Christ’s divinity, but when their meaning is sifted, you will find them very slow to commit themselves to any statement sufficient to express the Catholic dogma... When they comment on the Gospels, they will speak of Christ not simply and consistently as God, but as a being made up of God and man, partly one and partly the other, or between both, or as a man inhabited by a special Divine presence. Sometimes they even go on to deny that He was in Heaven the Son of God, saying that He became the Son when He was conceived of the Holy Ghost. And they are shocked, and think it a mark both of reverence and good sense to be shocked, when they hear the Man spoken of simply and plainly as God...”

“Now, if you would witness against these unchristian opinions, if you would bring out distinctly and beyond mistake and evasion, the simple idea of the Catholic Church that God is man, could you do it better than by laying down in St. John’s words that ‘God became man?’ And again, could you express this more emphatically and unequivocally than by declaring that He was born a man, or that he had a Mother? The world... shrinks from confessing that God is the Son of Mary. It shrinks, for it is at once confronted with a severe fact, which violates and shatters its own unbelieving view of things. The revealed doctrine forthwith takes its true shape, and receives an historical reality; and the Almighty is introduced into His own world at a certain time and in a definitive way. Dreams are broken and shadows depart. The divine truth is no longer a poetical expression, or a devotional exaggeration, or a mystical economy, or a mythical representation...”

A moment later Newman quotes the first epistle of St. John, and I give here in full what he quotes in part: “I write of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled, of the Word of Life. And the Life was made known and we have seen, and now testify and announce to you, the Life Eternal which was with the Father, and has appeared to us. What we have seen and heard we announce to you, in order that you also may have fellowship with us, and that our fellowship may be with the Father, and with His Son Jesus Christ.” (1 Jn 1.1-3)

Newman continues: “Such is the record of the Apostle, in opposition to those ‘spirits’ who denied that ‘Jesus Christ had appeared in the flesh,’ and who ‘dissolved’ Him by denying either His human nature or His divine. And the confession that Mary is ‘Deipara’, the ‘Mother of God’ [the original Greek is Theotokos, the title given her in dogmatic definition by the Council of Ephesus] is that safeguard wherewith we seal up and secure the doctrine of the Apostle from all evasion, and that test whereby we detect all the pretences of those bad spirits of Antichrist which have gone out into the world. (Cf. 1 Jn 2.18-19)

“This title of Deipara declares that He is God, it implies that He is man. It suggests to us that He is God still, though He had become man, and that He is true man though He is God. By witnessing to the process of the union, it secures the reality of the two subjects (*) of the union, of the divinity and of the manhood. If Mary is the Mother of God Christ must be literally Emmanuel, God with us. And hence it was that, when time went on, and the bad spirits and false prophets... found a way into the Catholic body itself, then the Church, guided by God, could find no more effectual and sure way of expelling them than that of using this word Deipara against them. On the other hand, when they came up again from the realms of darkness, and plotted the overthrow of Christian faith in the sixteenth century, then they could find no more certain expedient for their hateful purpose than that of reviling and blaspheming the prerogatives of Mary, for they knew full well that if they could once get the world to dishonor the Mother, the dishonor of the Son would follow close. The Church and Satan agreed together in this, that Son and Mother went together, and the experience of three centuries has confirmed their testimony, for Catholics who have honored the Mother still worship the Son, while Protestants, who now have ceased to confess the Son, began then by scoffing at the Mother.

“You see, then, my brethren, the harmonious consistency of the revealed system, and the bearing of one doctrine upon another. Mary is exalted for the sake of Jesus. . . . She had a mission to fulfill. Her grace and her glory are not for her own sake, but for her Maker’s, and to her is committed the custody of the Incarnation. This is her appointed office. ‘A virgin shall conceive and bear a Son, and they shall call his name Emmanuel.’ (Is. 7.14) As she was once on earth, and was personally the guardian of her divine Child... , so now, and to the latest hour

of the Church, do her glories and the devotion paid her proclaim and define the right faith concerning Him as God and man. Every church which is dedicated to her, every altar which is raised under her invocation, every Hail Mary for her continual memory, does but remind us that there was One who, though He was all-blessed from all eternity, yet for the sake of sinners ‘did not shrink from the Virgin’s womb’. Thus she is the *Turris Davidica*, as the Church calls her, the Tower of David, the high and strong defense of the King of the true Israel. And hence the Church also addresses her in the antiphon as having ‘alone destroyed all heresies in the whole world’.

“And here a fresh thought opens upon us, which is naturally implied in what has been said. If the Deipara is the witness of Emmanuel, she must be necessarily more than the Deipara. For consider: a defense must be strong in order to be a defense. A tower must be, like that Tower of David, ‘built with bulwarks; a thousand bucklers hang upon it, all the armour of valiant men.’ (Cf. Cant. 4.4) It would not have sufficed, in order to bring out and impress on us the idea that God is man, had His Mother been an ordinary person. A mother without a home in the Church, without dignity, without gifts, would have been, as far as the defense of the Incarnation goes, no mother at all. She would not have remained in the memory of the imagination of men. If she is to witness and remind the world that God became man, she must be on a high eminent station for the purpose. She must be made to fill the mind, in order to suggest the lesson. When she once attracts our attention, then and not till then she begins to preach Jesus....

“For this reason she has been made more glorious in her person than in her office. Her purity [understood in its fullest sense of total selflessness and total dedication to God] is a higher gift than her [physical] relationship to God. This is what is implied in Christ’s answer to the woman in the crowd who cried out... ‘Blessed is the womb that bore thee, and the breasts which thou hast sucked.’ He replied by pointing out... a higher blessedness: ‘Yea, rather... blessed are they who hear the word of God and keep it.’ You know that Protestants take these words in disparagement of Our Lady’s greatness, but they really tell the other way. For consider them: He lays down a principle, that it is more blessed to keep His commandments than to be His Mother – but who, even of Protestants, will say that she did not keep His commandments? ‘More blessed was Mary,’ says St. Augustine, ‘in receiving Christ’s faith than in conceiving Christ’s flesh.’ And St. Chrysostom declares that she would not have been blessed, though she had born Him in the body, had she not heard the word of God and kept it. This of course is an impossible case, for she was made holy that she might be made His Mother, and the two blessednesses cannot be divided. She who was chosen to supply flesh and blood to the Eternal Word was first filled with grace in soul and body. She had a double blessedness, of office and of qualification for it, and the latter was the greater. And it is on this account that the angel calls her blessed: ‘Full of

Continued Next Page

On the Bus: *Vatican II and the Decline of Women Religious*

V. Chiarello/*Continued from Page 1*

said the Rev. John Guthrie, Associate Director for the Secretariat of Clergy, Consecrated Life and Vocations with the U.S. Conference of Catholic Bishops (USCCB). He added that the national ratio of priests to parishioners in 1950 was 1 to 652, but that climbed to 1 to 1,653 by 2010, and that doesn't account for the millions of Catholics who are not registered with a parish, or regularly attend services in the 17,413 parish churches nationwide. Those changing numbers are confirmed by the data provided by the Diocese of Arlington, Virginia, where I live: in 1976, there were 874 parishioners for every parish priest; by 2012, that number had skyrocketed to one priest for every 1958 parishioners. It is probable that the sex abuse scandals, which damaged the reputation of U.S. priests, may have kept some men from considering the priesthood.

The decline in numbers, however, does not tell the full story, for amongst those remaining priests in the West many are old and infirm, which adds to the already severe shortage. As a result, a strange reversal of the old order is apparent in many parishes: in the past, the U.S. sent missionaries to foreign lands to catechize the population; now, countries in Latin America, Asia, and Africa, send their priests to understaffed parishes in the U.S. Even with those additions, it is not unusual for "an itinerant" priest to make trips to several locations each week to say Mass; in more remote areas, a bi-monthly or monthly visit is now becoming a common practice.



An "Unliberated" Catholic Nun

Even if the slow upturn in priestly vocations is apparent in certain dioceses of the Novus Ordo Church, such as that of Bishop (Emeritus) Fabian Bruskewitz in Lincoln, Nebraska, or in Buffalo, New York, within the more Traditional, Latin-Mass Religious Orders, the upward trend toward more young men entering the seminary is noticeable. St. Thomas Aquinas, the SSPX Seminary in Winona, Minnesota, has proven to be too small for the growing numbers of applicants, and a larger seminary, which will also house a Retreat Center

and Church, is currently being built in rural Buckingham County, Virginia. It should be mentioned that one effort by the SSPX to purchase a closed seminary in Pennsylvania, which would have obviated the Society's need to build a new one, was rejected by the local ordinary. In another instance, the bishop preferred to sell the property to a Muslim community to build its mosque. However, a realistic evaluation of the overall situation would conclude that, despite the near 600 SSPX and 250 FSSP priests, both of which have seen an increase in priestly vocations, the worsening shortage of priests is a quotidian fact of life.

Although the declining numbers of priests in the U.S. is a serious problem, it is only one side of a two-sided coin, for there exists an equally grave situation, one less discussed or mentioned in examining the dramatic changes within the Church over the past half century: the staggering numerical loss, and dramatic reversal of the role of Women Religious in the Church, a change has been nothing short of revolutionary. According to official Church figures: in 1965, there were 179,954 Women Religious; by 2014, that number had dropped dramatically to 49,883, a decline of more than 75%! How does one explain this catastrophic decline? (N.B.: for the sake of uniformity, I will use the words "Women Religious" to include both sisters and nuns, although the latter usually describes those who are cloistered.)

Recently, the Editor of *The Remnant*, Michael Matt, in a piece entitled, "A Tale of Two Nuns," described what "we have lost" in the changes that have affected Women Religious in the past half century. Many of us have individual stories about specific Sisters they've known, and I have mine: Sister Josephine.

While preparing for First Communion, and then Confirmation at St. Mary's Church in Williamsburgh, Brooklyn, before or after our religious instruction, the boys would gather in the church's schoolyard. Sister Josephine was often there...basketball in hand. It was a good way of releasing steam, but the good Sister was there as the referee, and Heaven help anyone who did not play or behave in a courteous manner. At times, she would even shoot baskets with us, her long-to-the-floor black habit no serious impediment. To this day, she is

my paradigm of what a Sister should be: helpful when needed, and there to show you the right way...for any other "way" was not part of her playbook.

Several weeks ago, a friend from those days sent me a photo of St. Mary's – or what used to be St. Mary's – which is now an apartment complex, and part of a gentrified tree-lined area. But my first thoughts were of those games, and the figure of Sister Josephine with the basketball still in her hands. But that was then...not now.

In his excellent account of the consequences of Vatican II and the Post Conciliar Church, *The Recovery of the Sacred* (Ignatius Press, 1995), Professor James Hitchcock opined that as the Church became more adaptable, it "...provoked more and more rebellion, and induced more and more a sense of alienation and frustration in its people, almost as though those who were loudest in their demands for change were most angry because of the changes that occurred." Nowhere in the Church is that description more applicable than to Women Religious, and therein lies a tale.

It can hardly be overstated that the conclusion and subsequent implementation of the decrees of the Second Vatican Council took place during the period of social upheaval not only in the U.S., but in much of the Western world. Whereas the peace marches and anti-war demonstrations were eventually to cease, the ideas planted during that period were to have a deleterious effect on traditional societies, not the least of which was the rise of revolutionary feminism. What began as, at least externally, a campaign to provide equal pay for equal work – never completely explained – was slowly replaced by this idea of female victimhood in a patriarchal system, and became increasingly part of the social fabric. In so doing societies witnessed the surrendering of many of the traditional rules that had hitherto governed them.

One of the first casualties of feminism was the time-tested belief that the primary task of women was the nurturing and raising of their children, and soon the "stay-at-home" mother was replaced by the "working mom," a term rarely used before, and which implied that women need not be slaves to child rearing and household drudgery, but should find their rightful place

Continued Next Page

Our Mother is Still With Us

Fr. Snyder/*Continued from Page 6*
grace...blessed among women...'"

Hilaire Belloc, reputedly an admirer of Newman's, may have been influenced by the above sermon when he wrote the verses below, occasioned by a controversy among the Anglicans. Entitled "Ballade of Illegal Ornaments", Belloc precedes his verse with the following words from a press item: "...the controversy was ended by His Lordship, who wrote to the Incumbent ordering him to remove from the Church all Illegal Ornaments at once, and especially a Female Figure with a Child."

When that the Eternal deigned to look
On us poor folk to make us free,
He shoes a Maiden, whom He took
From Nazareth in Galilee;
Since when the Islands of the Sea,
The Field, the City, and the Wild
Proclaim aloud triumphantly
A Female Figure with a Child.

These Mysteries profoundly shook
The Reverend Doctor Lee, D.D.,
Who therefore stuck into a Nook
(or Niche) of his Incumbency
An Image filled with majesty
To represent the Undeified,

The Universal Mother-She-
A Female figure with a Child,

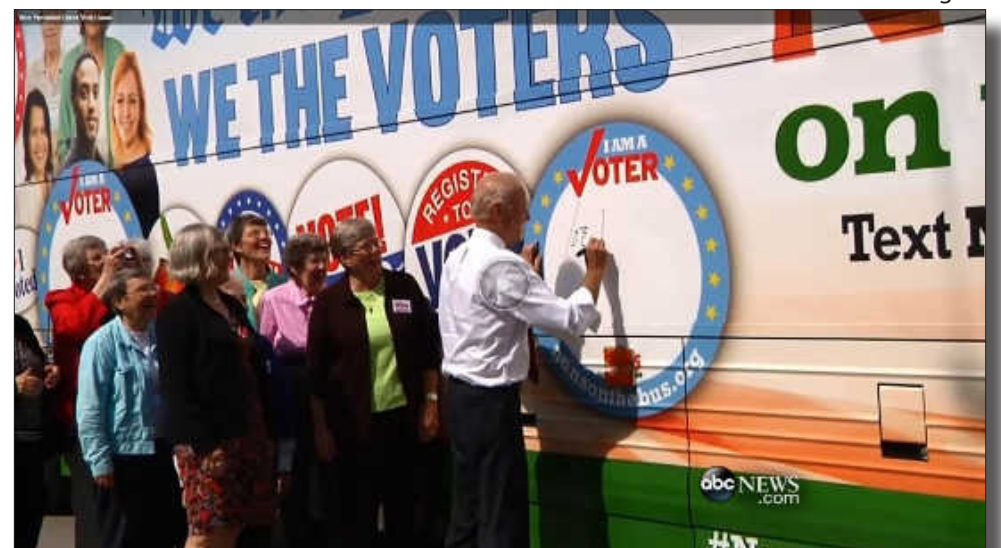
His bishop, having read a book
Which proved as plain as plain could be
That all the Mutts had been mistook
Who talked about a Trinity,
Wrote off at once to Doctor Lee
In manner very far from mild,
And said: 'Remove them instantly!
A Female Figure with a Child!'

Envoi

Prince Jesus, in mine Agony,
Permit me, broken and defiled,
Through blurred and glazing eyes to see
A Female figure with a Child. ■

(*Newman's use of the word 'subjects' here is not a good choice, since it suggests that he means two persons, whereas actually, as his context shows, he is referring to the two natures of Christ. To understand two persons in Christ would be the Nestorian heresy, condemned by the Council of Ephesus, 431

(Editor's Note: This powerful article first appeared in *The Remnant* back in 1979. May its saintly author and his longtime friend, our founding editor, Walter L. Matt, rest in peace. MJM)



Vice President Joe Biden with Nuns on the Bus



President Obama talks with Sister Simone from Nuns on the Bus in the Oval Office

Continued...

in society through work, even if it means leaving the infant, possibly only a few weeks or months old, in a day-care center.

Ideas have consequences, and by the early 70s, the first radically different revision in child rearing now was set in place: the acceptable idea that a mother's decision to terminate the life of a child in the womb was solely her decision; the fetus was not even protected by the fundamental belief that spoke of the protection of "life, liberty and the pursuit of happiness" to each of us.

It was one thing to witness revolutionary insurrection in the streets by people who were attempting to move society in directions hitherto unthinkable, but quite another to observe the slow at first, but accelerated momentum of that revolutionary spirit imported into the Church by diminishing numbers of Women Religious. From the 1970s to this day, the results of that catastrophe, characterized by an open display of rebellion against the Church's dogmatic and doctrinal principles, has come about as a result of the incorporation of feminist theology into Church practices. Today, within the Leadership Council of Women Religion (LCWR) are advocates of that theology. But aside from open criticism of Church practices, what does feminist theology actually entail?

From the Catholic Encyclopedia:

Feminist theology examines the meaning and implications of Christian faith from the perspective of a commitment to justice for females... but is distinguished by two additional features. The first is the assumption that standard theology has been skewed by longstanding sexism in the tradition. The second ...commitment to emphasizing women's experience, in all its complexity and diversity, while conducting the tasks of theological reflection. These tasks generally involve three things: *critique* of sexist interpretations and practices; *retrieval* of women's past contributions to ecclesial life and theological reflection; and, *construction of more just and accurate interpretations and practices.* (Emphasis mine.)

Feminism is understood here inclusively as a position that involves a solid conviction of the equality of women and men, **and a commitment to reform society and to reform the thought systems that legitimate the present social order.** (Emphasis mine.) Those who espouse feminism, however, differ widely in their analyses of injustice, levels of commitment to liberating action, degrees of explicitness of commitment, and opinions regarding specific problems and their solutions.

Several provisions of Vatican II's Pastoral Constitution on the Church in the Modern World (*Gaudium et spes*, or *GS*) were particularly influential in inspiring Catholic women to look critically at their own tradition and undertake theological studies in view of advancing the reforms initiated by the council. (Emphasis mine.)

But that is not all: along with the theological baggage comes, as one might expect, the political agenda. For example, the LCWR, as part of its ongoing programs, publicizes and touts the following interests: Mend the Wealth Gap; Enact a Living Wage; Craft a Faithful Budget that Benefits the 100%; Secure Healthcare for All; Protect Immigrant Rights; Promote Nonviolent Solutions to Conflict.

If you failed to find one objective that seeks to improve the spiritual life of the person, you are not alone. But the actions of the LCWR don't stop there.

In 2012, in what can only be described as a hyped media event, a group of nuns, led by the head of the LCWR, Sr. Simone Campbell, traveled around the country. Known as "Nuns on the Bus," they visited many states and at each site basically reiterated the talking points of the Obama Administration, especially the merits of the Affordable Care Act, aka "Obamacare."

On the basis of the support rendered by the LCWR, Campbell was invited to speak at the Democratic National

Convention in 2012, where she praised President Obama, despite his clear record as having the most anti-Catholic administration in the nation's history. No matter. At the same time, Sr. Campbell has been – shall we say, "evasive?" – when directly asked about her support of the Obama administration's removal of the "conscience clause" in ordering Catholic hospitals to provide abortion and contraceptive services.

Long before the events of Obama advocacy, however, the LCWR had raised eyebrows in the Vatican. No doubt one factor may have been the keynote address at the LCWR Assembly in 2007 in which Dominican Sister Laurie Brink discussed "moving beyond the Church, even beyond Jesus" as a possibility for the future of religious life, and asked those present, and this may have prompted the Vatican to move, "Are we not victims of patriarchy within our society and Church?"

In 2008, a study was ordered by the Congregation for the Doctrine of the Faith (CDF) and approved by Pope Benedict XVI, that sought to examine the LCWR's policies and practices. The LCWR's membership represents about 80 percent of the women religious in the country, but many are leaders of their religious Orders in the U.S. Only cloistered nuns were exempt from the papal inquiry. Four years later, the report, which assessed the 341 congregations, found "serious doctrinal problems which affect many in consecrated life." But more damaging was the criticism of the LCWR's "...fidelity to Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality." I am not a gambler, but I would bet a dollar to a doughnut that the CDF's criticism has not changed LCWR attitudes one bit.

On December 16, the results of another Vatican study, separate from the one by CDF, will be released. This five-year examination of communities of Women Religious in the U.S. was begun by

Cardinal Franc Rode, Prefect of the Vatican Congregation for Religious, now retired. Cardinal Rode expressed the desire to learn why the number of women members in U.S. religious communities had declined so dramatically since the late 1960s, as well as to look at the quality of their lives.

One writer who has reported on the LCWR describes Spiritual Feminism as an iceberg threatening the barque of Peter. The tip, which represents women's demands for ministerial power, is visible and can be avoided. The real threat, however, comes from the much larger submerged, hidden part of the iceberg, representing the philosophy of religious feminism. This, she concluded, posed a grave danger to souls, so we must turn the radar of our minds upon it if we are to avoid its perils.

I would embark on a fool's errand to predict how the LCWR will respond to reports and suggestions from the Vatican to change their modus operandi. It is clear to me, as I suspect it is equally clear to those in the Vatican, that a sizeable portion of today's Women Religious have been deeply affected by Spiritual Feminism, a powerful force that guides most of their thoughts and many of their actions. No report will change that. Neither will serious threats about ending their status as Women Religious, as was done when the founder of Network, the LCWR's organizational committee, Sister Marjorie Tuite, was threatened with excommunication for her open pro-abortion stance in the 1980s.

What can and should be done is to draw that proverbial "line in the sand," and, if necessary, openly denounce in public the non-Catholic actions of these poseurs acting as Women Religious. But will the Vatican or the USCCB fess up to their responsibility as shepherds to their flocks? If what I suspect will be the tenor and tone of the press conference on the 16th, I doubt it. Perhaps our only hope and prayer is just that: prayer, for it has been known to change a lot of people. ■



Unliberated Nuns!

Mother Cabrini founded almost 70 hospitals, schools and orphanages in the United States, Spain, France, England, and South America, more than one for every year of her life. When Mother Cabrini died over 1500 nuns, who aided the poor, the illiterate, the unskilled and the sick, staffed her institutions. Missionary Sisters of the Sacred Heart.

Saint Marie of the Incarnation

■ **The Mother of New France and founder of the oldest educational institution for females in North America. She too, of course, was “unliberated”.**

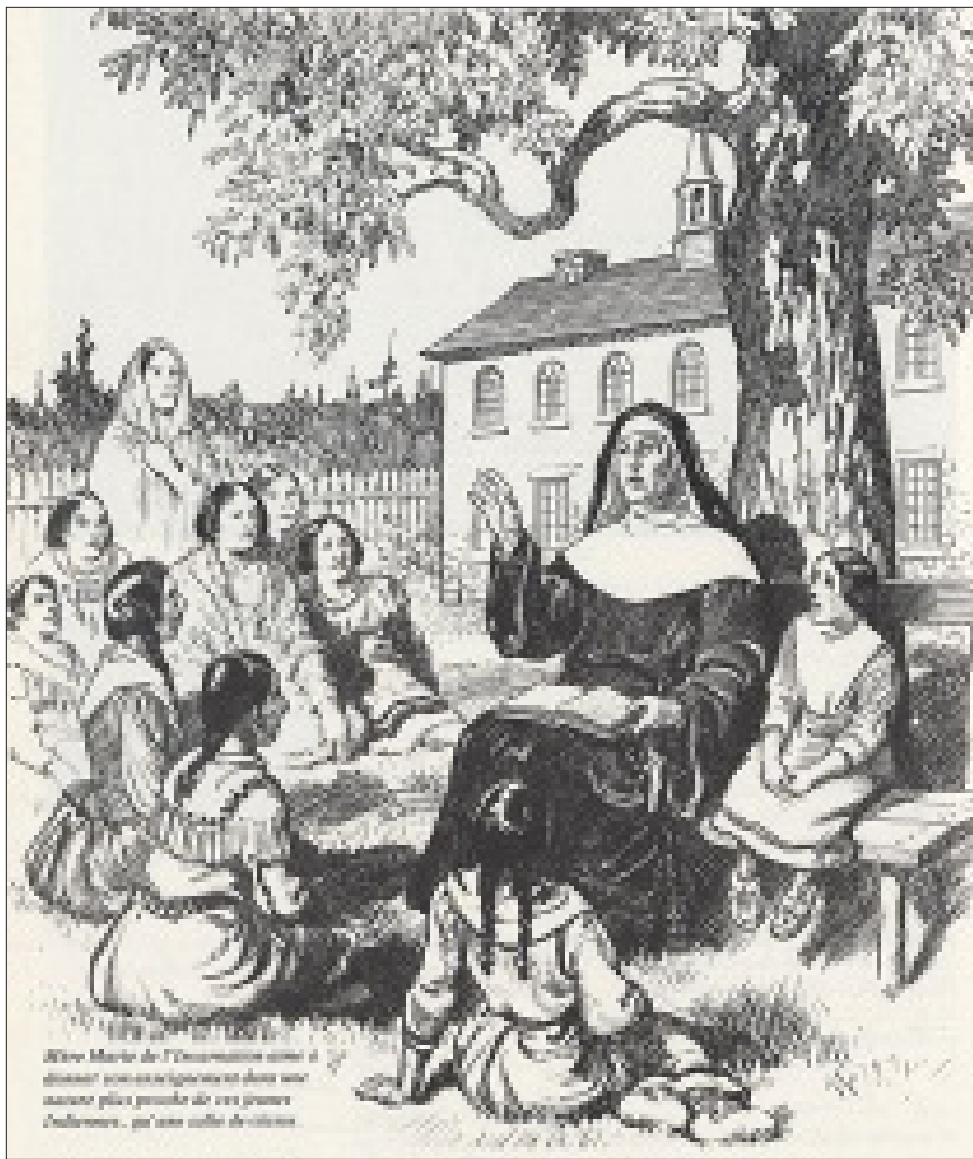
Commanded by a vision, Marie Guyart—better known as Marie de l’Incarnation—arrived in 1639 in what would become Quebec City. By 1642, Marie, an Ursuline nun, had established the first school and built a convent in New France.

Marie was born in 1599 in the French town of Tours into an industrious family of craftsmen and bakers. As a child, she spent hours talking with God and would stand on a chair and repeat sermons that she heard in church. At age seven, she saw the Lord Jesus in what she later described as a mystical dream. “Do you want to be mine?” he asked. “Yes,” she replied. Marie’s affirmation was to be a lifelong commitment.

Against her wishes, her parents arranged her marriage at seventeen to a man in whom she had no interest. Two years later, she was a widowed young mother. She discouraged all further suitors, lived with her father, and earned a living as an embroiderer.

Although Marie’s desire to become a nun remained unabated her worldly affairs kept her from withdrawing into a cloister. She was urged to remarry to re-establish her financial situation, but she chose instead the reading of works of piety and conversing with God.

In her diary, Marie tells of a unique spiritual experience on the morning of March 25, 1620, when an irresistible force descended upon her. In a moment, the eyes of her spirit were opened and all her faults and imperfections were revealed to her with “a clearness more certain than any certitude.” She saw herself immersed in Christ’s blood. After confession, she was completely changed, and committed to prayer. She studied the Gospels, meditated on the life of Christ, and practiced the sacraments at her local parish church.



Marie de l’Incarnation teaching young Indian students

Marie left her father to help her sister and brother-in-law in their shipping and conveying company. They made her the company manager because of her knack for administration. At the same time she became deeply involved in benevolent works in Tours.

Her son, Claude, had entered college at age twelve, a separation that was heartrending for Marie. She sought the advice for her priest and waited for divine guidance. In January 1631, she asked her sister to care for her son and entered the novitiate of the Ursulines of Tours. Distraught, Claude tried to storm the convent with a band of schoolboys. Amid the uproar, Marie overheard him crying; “Give me back my mother, give me back my mother.” She would later

say of her decision to leave her son that “no human explanation can justify such an action,” she was obeying divine commands.

Marie took her vows in 1633 as Marie de l’Incarnation. Like many other nuns, Marie had read of opportunities to create religious communities in New France in *Relations des Jésuites* (published in English as *Jesuit Relations and Allied Documents*), and she prayed fervently for the Catholic work in the colony.

While Claude continued his schooling with the Jesuits in Rennes, Marie rose to become the assistant mistress of novices and an instructor in Christian doctrine. In yet another dream, however, God took her to a vast country full of mountains, valleys, and heavy fogs. “It was Canada that I showed you,” and the Lord, “you must go there to build a house for Jesus and Mary.”

Marie interpreted the dream to mean that she must go to New France to evangelize that natives and to build a convent and a school. In May 1639, she set sail from Dieppe accompanied by two other Ursuline nuns and one of her main lay supporters, MARIE-MADELEINE DE LA PELTRIE.

After three months at sea, they disembarked at the future site of Quebec City, then a community of a few dozen inhabitants. Marie threw herself wholeheartedly into the demands of the

new country, striving to be of service through teaching native girls and to save souls through sharing the Gospel.

Marie’s letters overflow with picturesque stories describing the “children of the woods,” whom she often referred to as the “delights” of her heart and with whom she recommended that the nuns “use affection.” Her work among adult Indians was equally passionate. She catechized them and regaled them with *sagamité* (a dish of corn meal and meat). She studied Indian languages under the Jesuits and mastered them to such a degree that she wrote Algonquin, Iroquois, Montagnais, and Ouendat dictionaries and a catechism in Iroquois. She wrote prolifically, and her correspondence—over 12,000 letters—is an invaluable document of colonial history.

In the spring of 1641 the foundation-stone was laid of the Ursuline monastery, on the same spot where it now stands. Marie de l’Incarnation was acknowledged as the superior. Her piety, her zeal for the conversion and instruction of the young Indians, and the wisdom with which she ruled her community were alike remarkable. She suffered great tribulations from the Iroquois who were threatening the colony, but in the midst of them she stood firm and was able to comfort the downcast.

On 29 December, 1650, a terrible conflagration laid the Ursuline monastery in ashes. She suffered much from the rigors of winter, and took shelter first with the Hospitalières and then with Mme de la Peltrie. On 29 May of the following year she inaugurated the new monastery. The rest of her life she passed teaching and catechizing the young Indians, and died after forty years of labors, thirty-three of them spent in Canada.

Bishop Laval eulogized her. “We consider as a special blessing the acquaintance which it pleased God to give us with her.... She was dead to herself to such a degree, and Jesus Christ possessed her so completely, that one may assuredly say of her, as of the Apostle, that it was not she who lived, but Jesus Christ in her, and that she lived and acted only through Jesus Christ.”

Marie de l’Incarnation has left a few works which breathe unction, piety, and resignation to Divine Providence. “Des Lettres” (Paris, 1677-1681) contains in its second part an account of the events which took place in Canada during her time, and constitute one of the sources for the history of the French colony from 1639 to 1671. There are also a “Retraite”, with a short exposition of the Cantic of Canticles, and a familiar “Explication” of the mysteries of the Faith — a catechism which she compiled for young religious women. ■



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He Who Lives by Modernity Dies by Modernity

By John Rao, Ph.D.

This week we are not just celebrating the octave of the Feast of the Immaculate Conception. It is also the one hundred fiftieth anniversary of Blessed Pius IX's encyclical letter *Quanta Cura* and its accompanying Syllabus of Errors (December 8, 1864). This is a document that even a man as closely associated with modern experiments involving Christian Democracy as Don Luigi Sturzo (1871-1959) called a prophetic summary of an entire age of social apostasy from Christ.

Despite the libels of its opponents, the Syllabus is not merely "negative" with its eighty condemnations of modern errors. It stands tall at the head of a glorious line of march towards that more complete development of Catholic Social Doctrine that took place in subsequent pontificates—a Catholic Social Doctrine that the all too well-endowed schools of thought of Fr. John Neuhaus, Michael Novak, George Weigel, and Fr. Robert Sirico have done so much to disfigure and render impotent in our own day. Anyone interested in the whole intellectually rich history behind the preparation of the Syllabus, as well as the beginnings of "conservative" distortions of its significance should take a look at my book *Removing the Blindfold*, which has recently been reprinted in a revised edition by the Angelus Press to learn the truth.

Even a brief familiarization with the background of the Syllabus would make it clear to an open-minded reader that the spirit behind the document is that of an outraged frustration caused by realization that what we call "modernity" is one many-faceted and tragically successful fraud: a declaration of independence on the part of the universe in general and in all of its specific aspects from the Creator that gave it life, meaning, and sustenance; a hideous assault on nature, society, and the individual and his freedom; a Iago-like monster that has been accepted by its victims as though it were providing them the answer to all of their problems. As two authors to *La Civiltà Cattolica* (perhaps the most significant contributor to the genesis of the Syllabus and a chief defender of its true meaning) explained the contrast between modernity and the mission of the Syllabus:

Starting with the words "I am free" and their new-found spirit of independence, men began to believe in the infallibility of whatever seemed natural to them, and then to call "nature" everything that is sickness and weakness; to want sickness and weakness to be encouraged instead of healed; to suppose that encouraging weakness makes men healthier and happy; to conclude, finally, that human nature {conceived of as sickness and weakness} possesses the means to render man and society blissful on earth, and this without faith, grace, authority, or supernatural community...since "nature" gives us the feeling that it must be so. (Taparelli, I, 6, 1851, 497-498) Now I have demonstrated one hundred times in the course of these articles that pagan civilization is a regression for humanity, its liberty entailing the most shameful slavery and the liquidation of the human personality, absorbed by the omnipotence of the God State.

Therefore, even without my saying it, anyone can see by himself that modern liberalism, under the fiction of promoting liberty, tends to destroy it; under the shadow of desiring progress, it desires barbarism...It is not aversion to liberty or sympathies for despotism that lead the Church to fight their wicked efforts...Rather, it is the love it feels for true liberty, its native repugnance for all kinds of despotism, the mission it has from God to save the personal independence of man that inspires it, and urges it to such a battle. (Liberatore, I, 2, 1850, 540-541)

The Pope wants freedom as much as you do, if not quite in the same way... What man does not desire freedom? Freedom, however, is only a name now. In fact, everywhere liberalism reigns we have slavery and oppression...Dressed in all colors, liberalism is in reality always tyrannical, and, what is worse, hypocritical. In one word, the Church is not the enemy of freedom but of liberalism, which is the enemy of the Church no less than of freedom.

If only the true lovers of freedom had a little judgment! How they would love and revere the Church, the Pope, the Encyclical, the *Syllabus*, and any document of the Catholic Church, which is the sole moral force that tempers both despotism and libertinism.

...Far from opposing the true conception of liberty (and who could oppose a thing naturally dear to every man?), we have adopted for ourselves the task of solidifying it and purging it of those false principles that, while retaining the name of liberty, destroy it in its substance. (For previous three citations, *Liberatore*, VI, 1, 1865, 222-223, VI, 5, 1866, 9-10).

Briefly summarized: he who lives with his eyes on Christ as King understands how to harmonize nature and its eternal end, society and the individual, freedom and authority in a manner that perfects individual to the fullest possible degree. In contrast, he who lives by modernity, dies by modernity. For modernity is a principle of death disguised as a message borne to us on angels' wings.

Modernity's separation of the universe from its Creator can be summarized in one destructive word: naturalism. Diving into unaided, fallen nature and closing one's eyes to the Father of Lights, from Whom all good things flow, is tantamount to self euthanasia. Those who kill themselves in this fashion have proven, historically, first to isolate their chief pet natural obsession from all others, to play with their reductionist treasure like infants sucking their thumbs in cribs they will never leave, and then to grow ever more strident in their proclamations of their maturity as their sin becomes manifestly more thick and pointlessly dull. As Louis Veuillot notes:

Between the sensualists of the past and the sensualists of our day, there is the same difference as between the great lords who ran about the world astonishing it with their prodigalities, and those sons of the enriched whose splendor and decadence one quarter of Paris sees. The first wanted to ruin themselves and did not succumb to it; the latter calculate, are rich,

yet succumb without even having known to make a semblance of being magnificent. Everything is lacking to the poverty of our times, including the brilliance and often even the substance of the vices it would like to have. (L. Veuillot, *Oeuvres complètes*, iv, pp. 2-3).

On this one hundred fiftieth anniversary of the Syllabus of Errors, in this second "winter of our discontent" under the current pontificate, I am preparing for my last class of the fall semester at St. John's University in New York City. As I do so, and think more about the above citation, a dreary truth impresses itself upon me. Not only do all those who live by modernity die by modernity, but they die in the same way: by first abandoning the idealistic "cover story" through which their particular piece of the many-faceted fraud is promoted, and then by grasping after the passing shadows that the back wall of the contemporary world cave offers in the way of baubles and cheap applause-hunting masquerading as lasting riches and fame.

I say this because I have had the similarities impressed upon my by describing how two modernist institutions, one by nature and one by choice—the Soviet Union and the "mainstream" Roman Catholic Church—came crumbling down to death and deathbed. I have to recount this story in the single 85 minute lecture left to me to relate the events of the past fifty years in the inevitably absurd "global history" course that will be the *sole* history course that almost all of my students will be exposed to in our of so enlightened age.

The Soviet Union dissolved when the machine men of the Communist Party—the apparatchiks—discovered that they finally could rid themselves of the ideological piece of the modern naturalist pie that they had used to build their careers and still survive handsomely in the world around them. So they chucked the "cover story" in which they had long since ceased to believe, along with their anachronistically ideological "corporation", for the competing "vision" and the truly successful, "with it" corporate world of pluralist, naturalist modernity. They became members of or facilitators for multi-national companies or imitators of the "Free World's" organized crime syndicates. Baubles on both sides of the Atlantic were now at their fingertips, and fame in the form of their pictures in big newspapers and glossy magazines as well. They finally had pure naturalism: flesh and blood rewards without any "big" cumbersome idea blocking enjoyment of rattle shaking in their cribs. Boy, had they made it!

The Roman Catholic Church began to crawl into its deathbed somewhat earlier than the Soviet Union, once its own apparatchiks discovered that they finally could rid themselves of the religion that they had used to build their careers and still survive handsomely. So they chucked their own hated "cover story" and their anachronistically theological "corporation" to adopt the vision of pluralist modernity and the "with it" corporate world in whose games the former apparatchiks would



Bl. Pius IX

soon indulge: either as members of or facilitators for not just multi-national companies, public relations' firms, wacko money-making cults, popular newspapers and magazines and criminal enterprises, but for the many branches of the global Homintern as well. They finally had pure naturalism: flesh and blood rewards without any "big" cumbersome idea blocking enjoyment of rattle shaking in their cribs. Boy, they had it all, but, being sooner and better versed in the ways of pluralism than their Soviet colleagues, they still managed to convince large numbers of Catholics that their substantive Faith and its emasculating pluralist contradiction somehow could remain alive together at one and the same time. And the Roman Catholic Church, while not quite as dead as the Soviet Union, is just about to climb into the grave in consequence.

On this one hundred fiftieth anniversary of the greatest document of Blessed Pius IX, the best introduction to the growth of modern Catholic Social Doctrine, I appeal to those many, many deceived priests, prelates, and laity of our beloved Roman Church who are not really in their heart of hearts "apparatchiks", and do not want to be their fellow travelers to do themselves a favor. Wake up, smell the coffee, and read the Syllabus of Errors. You can find it easily on the Internet. Do not fall prey another day longer to the lies of our own apparatchiks who are still literally getting away with murder as they drive all of us---themselves included---into the grave. And do not believe that Catholic-Pluralist "cover story" masquerading what is merely a more successful channel for the victory of the modernist fraud than Marxism that the Novaks, Weigels, and Siricos and the other perhaps self-deceptive standard bearers of a false vision of Christian order propagate. Many-faceted modernist naturalism is deadly in each and every one of its forms. Those who live by modernity, die by modernity. All that any of its victims, willing or fooled, can hope for as a reward as their terminal illness progresses is to have their picture on the cover of a glossy magazine as a representative of Catholicism in its only acceptable form: repentant, emasculated, and impotent.

Long live the Syllabus! Long live Christ the King! ■

A Requiem for a Priest

By Father Ladis J. Cizik

+ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Benedictine Brother Nathan Cochran's unexpected death, at the age of only fifty-seven, impresses upon us that the end can come sooner than we think. Here, at Saint Anthony's Chapel on Troy Hill (in Pittsburgh, Pennsylvania), we are surrounded by over 5,000 relics of the Saints. We are reminded of the lives of the Saints who once walked this Earth. Sooner or later, younger or older, they were called to meet their final judgment and eternal life. Final judgment awaits us all: sooner or later; younger or older.

In Rome, I once visited a Capuchin Franciscan Crypt popularly known as "the Church of the Bones." It is called the Church of the Bones, since the skeletal remains of 3,700 Friars are displayed there, artistically arranged by the Friars. There is one section just of skulls. There is another room where leg bones are displayed in respectful patterns. Several other rooms are filled with more bones. It is a silent reminder of the swift passage of life on Earth and of our own mortality.

Brother Nathan, who had a love for sacred art, would have been impressed by the originality and message of the Church of Bones. Printed on a sign above the entrance of the Crypt, are the words: "What you are now, we used to be; what we are now, you will be."

Surrounded by bones, as we are, at Saint Anthony's Chapel, we are not assured, however, of ending up in Heaven like the Saints, who are honored here. The Saints, whose relics are here, persevered in their Holy Catholic Faith to the end, at which time they were judged by Our Lord and God, Jesus Christ, and found worthy of eternity in Heaven. They are the Church Triumphant.

We are the Church Militant, fighting against sin and evil; working out our salvation in fear and trembling, as Saint Paul would say. We are NOT assured of a place in Heaven. A friend of mine, now deceased, was Deacon Al. Deacon Al told the story of once stopping at a truck stop diner for lunch. Inside, a huge truck-driver came over and overshadowed the diminutive Deacon. The burly stranger then pronounced in a loud voice: "Brother, are you saved?!" Deacon Al looked up and responded: "No sir, I am Catholic."

Indeed, the Church teaches that if we die with one or more unrepentant mortal sins on our soul, then we will go to hell. Many people today do not believe in hell. Such a heretic once said to Saint Padre Pio: "Padre Pio, I don't believe in hell." Pio replied: "You will when you get there!"

But when a man dies, such as Brother Nathan, we are comforted by the words of today's Epistle: "Blessed are the dead who die in the Lord...let them rest from their labors, for their works follow them."

Brother Nathan accomplished many good works in his short life to bring Glory to God and salvation to souls. I knew him as the humble Benedictine Brother who spoke so well of Blessed



Brother Nathan Cochran, O.S.B., RIP

Emperor Karl of Austria at the Knights of Columbus Woodlawn Council 2161's Traditional Latin Mass Guild banquet. Brother Nathan also had served the important role as the special secretary for the beatification of Blessed Emperor Karl of Austria.

Brother Nathan did much to revive the great tradition of sacred Christian art, architecture and music. Of special note to many of us here, Brother Nathan had a love for the Traditional Latin Mass and

was supportive of the Pittsburgh Latin Mass Community.

These and other good works performed by Brother Nathan, were all known to Almighty God, and would have served him well on his day of judgment, which we were reminded of in the beautiful rendition of the traditional funeral sequence, the *Dies Irae*, sung today by Dick Valletta, a long-time member of the Pittsburgh Latin Mass Community. Traditional Gregorian chant, in the Holy Sacrifice of the Mass, gives honor to the memory of Brother Nathan.

Let us not forget, that besides the Church Triumphant (the Saints in Heaven) and the Church Militant (we on Earth), there is also the Church Suffering. The Church Suffering are holy souls, who died without having offered up to God the Father, in union with the Suffering of Christ, enough suffering in reparation for their sins. Because of this, they will then have to have their souls purified in Purgatory. We call this suffering: temporal punishment due to sin. The entire month of November is dedicated to the Holy Souls in Purgatory, so that the Church Militant may be inspired to pray for them to gain their early release into Heaven.

In that light, we offer today, the Holy Sacrifice of the Mass for the soul of Brother Nathan. We pray for ALL of our deceased loved ones – NEVER

assuming that they are in Heaven, such that we don't pray for them. Your prayers are never wasted. Saint Padre Pio said that if a soul were already in Heaven, your prayers for them would be applied to someone else.

And so at this Holy Sacrifice of the Mass, imagine EVERYONE who is here! The Church teaches that the Communion of Saints is at every Mass! As traditional artwork would often depict the Communion of Saints: The Souls in Heaven, the Church Triumphant, are here, looking down from Heaven; as the living, the Church Militant, are in the pews; and depicted down below the Altar of Sacrifice, in the flames of Purgatory, the Church Suffering is also here, earnestly seeking our prayers. We are united together, with our dear-departed loved ones, in a special way, at each and every Holy Sacrifice of the Mass, where Heaven touches Earth; and we on Earth reach out to relieve those in Purgatory.

And so now, we conclude with a prayer for Brother Nathan and for all of the faithful departed: Eternal rest grant unto them O Lord... and let perpetual light shine upon them; May they rest in peace...Amen; May their souls, and the souls of all the faithful departed, through the Mercy of God, rest in peace...Amen.

+ *In Nomine Patris, et Filii, et Spiritus Sancti. Amen.* ■

Is the Swiss Guard Also Too Self-Absorbed, Promethean and Neopelagian?

By Vincent Chiarello

As readers of The Remnant may recall, while in Rome last summer I wrote an article which focused on the traditions and history of the Swiss Guard, and centered around the "giuramento," or swearing in, ceremony of the new Guardsmen. Few, if any, who have come in contact with the Guardsmen are not impressed with their courtesy, their military discipline, and their devotion to the Church.

Along with these very distinctive young men, I had the good fortune of attending a press conference in which the Commander of the Swiss Guard, Colonel Daniel Anrig, impressed the gaggle of reporters by his polished responses to their questions in German, French and Italian, the three national languages of Switzerland. I wrote that each Commander serves at the behest of the pontiff for five years, and then it is usually pro-forma that if he chooses to extend another five years, that wish is granted.

Perhaps in the past, but not now: I was stunned to learn today that Colonel Anrig has been dismissed as Commander by Pope Francis I and will leave his post at the end of January. It appears that the pope believes that Col. Anrig is "too militaristic" in his approach, a novel perspective I assure you.

Recall also that the Swiss Guardsmen who serve as Protector of the Papal Palace, and have done so since 1527, serve in the Vatican in lieu of their conscription requirement in their native Switzerland. They are military recruits...

nothing more...nothing less, and formed into a military unit that was described as such in the brochure they distributed to the press in May. To call their discipline "too militaristic" is, I'm afraid, not seeing the forest for the trees.

Unconfirmed reports claim that the pope was appalled recently when he encountered a Swiss Guard who had been standing guard all night. "Sit down," he told the young guardsman, to which the Guardsman said: "I can't, it's against orders." To which, the pope is supposed to have responded, "I give the orders around here," which he does.

In his quest to "transform" the various Vatican departments, the current Pontifex Maximus has decided that "the old order" must go; hence, Cardinal Burke got the pink slip from the Apostolic Signatura, and now the same applies to Colonel Daniel Anrig. Perhaps the best way to explain all of this was to hear Cardinal Kasper during his recent talk at Catholic University, in which he stated: "The pope is not a liberal; he's a radical." A radical, I might add, who sees little value not only amongst the Church's Traditionalists, but also those who believe that the primary purpose of the *Guardia Svizzera Pontificia* requires a military style organization. After all, that discipline saved a pontiff once, but that tradition doesn't carry much weight these days in Vatican City either.

There is another aspect of this "drama" that still puzzles me. On April 22, 1991, my wife and I were invited to St. Peter's to attend the celebratory Mass honoring



Col Daniel Anrig

the 450th Anniversary of the founding of the Jesuit Order. I still have the libretto printed by the Vatican that was distributed that evening, which details the readings and hymns during the Papal High Mass, which was offered by Pope John Paul II, and which took place under the "baldachinno," (canopy) of the cathedral. During the years that followed their founding, the Jesuits elected St. Ignatius Loyola as their first Superior General of the Order. He modeled the order on a military-style organization; indeed, it was called "the Company of Jesus" to denote its military style. In the following years, a military dedication and discipline to the pontiff marked their meteoric rise, and they became known as "the army of the pope."

Is it not ironic, then, that the first Jesuit pope sees the actions of Col Anrig as being "too militaristic." I doubt that the founder of the pontiff's Order would have agreed. ■

Confused by the New Old Mass?

Preached in West Hollywood by Father James Fryar, FSSP

Dear Michael Matt,

I thank you and your staff for your faithfulness to the Catholic Church. After a petition 3 years ago of over 1000 signatures Archbishop Gomez invited the FSSP to set up a parish in the Los Angeles Archdiocese. As there was no existing parish that could be used and did not become available, the FSSP decided to come and try and raise the funds to build a new church or convert an appropriate existing structure. Father James Fryar is the priest in charge of this mission. In the last 4 months, he has been busy looking after the souls of those parishioners who have joined the FSSP. LA Table website and who attend the San Felipe Mission in East LA for the Mass of All Ages. He has also given his services as far afield as Sacred Heart in Palm Desert to celebrate the Mass.

During Advent the parish priest of St. Victors in West Hollywood has kindly allowed the Mass to be celebrated at 7 pm on Sundays followed by a general get together. Over 225 attended the first Mass (a Solemn High Mass) and I thought you might like to print Father's sermon in The Remnant.

By the way, anyone is welcome to join the FSSPLA website to view instructive articles and comments about the creation of this new parish. As yet there is not a permanent address but this will happen in God's time after much prayer. I might add that this is spurring other faithful in nearby areas in Southern California to take their own initiative to work towards establishing a local TLM.

God Bless,

Gerard Wallis

Intro to the Latin Mass

By Father Fryar, FSSP

At work tomorrow you'll be telling your coworkers: "You have no idea what I did yesterday!"

They are going to turn to you during break and ask: "What do you mean, the whole thing was in Latin?!"

45 years ago today – the First Sunday of Advent, November 30th 1969 – people all around the world, in every parish, were going to a new Mass—what was called the Novus Ordo—for the first time. And they were as confused as you are right now.

Today, 45 years later, there are many among you who are doing the same thing again: you're going to (*what is for you*) a new Mass. The Extraordinary Form, for the first time. And you are as confused as they were!

But I am going to tell you something you did not think possible: that it is *easier* to comprehend the Mass by observing the Extraordinary Form. So hear me out, as

I introduce you to the Mass. In the first place, we are all familiar with movies. Some of you are in the industry, in fact. Now a good movie does not explain all the characters before the movie starts. We are immersed in a scenario which is part of the life of the characters, and little by little, as the movie unfolds, we get to know the characters better - their history, their personalities. All the stuff that the actors had to memorize and live, in order to play the role. Movies aren't explained. It is written into the script, but we catch on to what we need to know as the movie progresses.

Another aspect of movies is that we don't catch everything the first time we see a movie. The second time we see it we notice more, and if we watch the movie over and over we really come to understand the personalities and expressions of the different characters, and maybe even find yourself using the same expressions in similar situations.

These two things can be said about the Latin Mass. It isn't all explained to us, we live through it and grow to understand it as time progresses.

Let's start with the concept of proxy—the possibility to stand in for the person who is supposed to be present. You were greeted at the door by an usher. The usher is a proxy of the seminarian who was ordained porter, and whose job is to watch the door of the church. That seminarian cannot be here because he is studying in a seminary, and so we have a proxy.

The altar server is a proxy of another seminarian. Closer toward the priesthood, the seminarian is ordained an acolyte, and again, since he is busy studying in a seminary, we have proxies serving at the altar.

Even the priest is a proxy, not of the bishop, not of the pope but of Christ Himself. Christ is the One True Priest—Priest forever according to the Order of Melchizedek.

Every other priest has been ordained to be His proxy, or what we call in theology an *alter christus*. And this is why when the priest says the words of consecration he does not say "this is Christ's body", but rather this is my body. Christ is saying "this is my body" through the priest. And what happens when this happens? The bread is changed to Christ's body.

Then what? It is offered to the Father, by Christ. And finally this offering is consumed.

So what is happening here? We see all the elements of a sacrifice: A victim, a priest, offered to God, immolated and consumed. The very essence of the Mass is that it is a sacrifice.

Now we can stop here, or we can take it a step further. I'll take it a step further. We have the same Priest and the same Victim that was present on Calvary. Christ offered Himself



on Calvary, Christ offers Himself at Mass. Now it is not possible to have the same priest offer the same victim in two different sacrifices, because part of the sacrifice is the immolation and consummation of the Victim.

So what I am saying is that what goes on at Mass is the same sacrifice of Calvary. Not duplicated, not repeated, -- the same sacrifice prolonged. This is a mystery you cannot wrap your head around. You just can't, so take my word for it.

You can't wrap your head around the fact that the Trinity is present in this room and that here before us God the Son is sacrificing Himself to His Father while we are present. Again – there is no way we can fully comprehend that. It is a mystery.

So the challenge we have is how to express the supernatural? Can you explain the supernatural with the natural? Every poet tries to find ways, within the limitations of language, to express the inexpressible. Every artist has to find ways to express what they strive to express using shape and color. But the supernatural? How can that be done? And so we have the Extraordinary Form of the Mass.

Sacrifice is being offered to God. When you read about sacrifices in the Old Testament, the priest went out to where God was to offer it to him. So Abraham went up the mountain with Isaac. Moses led the people out of Egypt to Sinai. And in the Extraordinary Form we push the priest forward – out from among us, to the front, up the stairs to the Altar – the closest we can get to Heaven from within the Church – and he offers the sacrifice to God. It is a directional prayer. It is intended for God and oriented toward God. God is the center of attention. It is He who we are all facing.

Not only do we go to God to offer this sacrifice, but we step out of the world. Everything is special, set apart, and dedicated for the Mass: the clothes worn are not what we wear on the street; the candles, hosts and wine can't be bought at Walmart. They are special.

The chalice is specific, only for holy Mass. The ciborium and all the vessels are dedicated for their purpose. We also have special music. It is not the common music we listen to, but rather it was written by monks specifically to give glory to God. And we also have a special language. One that is not corrupted by swearing and anger and double meanings – it is set aside for one purpose only: for God.

We have books to follow to understand the prayers said. But we take these prayers and we wrap them in this sacred language to present them to God in a manner set apart.

Moses did not take the people up Sinai. He left them below. Christ told the Apostles to watch and pray while He went a stone's throw away. So also we have the altar rail, and the priest and ministers go into the sanctuary, a place set apart, to offer the sacrifice.

Another aspect of the Extraordinary Form is the use of mysteries. Inspired by the Holy Ghost throughout the centuries, these mysteries are like the shell of an onion that slowly reveal more and more as they are peeled back. But it captures your attention. It tells you that you are missing something. And this is good, because if we didn't have these mysteries, you would think that you understand everything there is to know about the Mass – and if you think that, you are very wrong.

When you attend this Mass for the first time, you are lost. But you leave knowing you were just present at something that was very special. And it leaves an impression so that you'll be telling your friends about it tomorrow.

And when you come back you are inspired with curiosity: what does this mean? What does that mean? What prayers are being prayed? And as you begin to unravel the signification of all these things you understand more and more – but from the very first day you walk in to a church and see this Mass, you have no doubt that this is a solemn ritual offered to God. There's no doubt about it. ■

Bottomless

■ Doubt not: keep the Faith! The Church will right herself in time, but that time—known only to God—is a secondary concern; keeping the Faith is what counts for all of us who hope to pass beyond time and space into the Beatific Vision

By Timothy J Cullen

“Very deep is the well of the past. Should we not call it bottomless?” (Thomas Mann)¹

An interesting and challenging question, that cited in the epigraph. If the “well of the past” is “bottomless” then one must conclude that time had no beginning. The limitations of language leave one befuddled at times.

Fifty years in the life of a man is nearly always the lion’s share of it; fifty years in a past viewed as a very deep well—never mind “bottomless”—is not even a pebble that will make the tiniest sound as it plunges into the depths. The well of the past is indeed very deep; whether or not it should be called “bottomless” is a matter for theologians with respect to Catholicism.

Catholicism itself has a very deep past: 2014 years; the half-century-and-change of the Vatican II period represents a little under two and a half percent of that history. One could argue that Catholicism’s past is deeper, tracing it back to the beginnings of monotheism, which began with God’s revelation to the Hebrews some three thousand years ago (per modern scholarship) and the planting of the seed of eventual redemption of fallen man with the coming of Christ; if one accepts this theory, then fifty years is a bit more than one per cent of the Catholicism’s past.

Fifty years, then, represents little more than a drop in the bucket, a drop that barely spreads a ripple. If, however, one takes as the span of the life of a man as the Biblical three-score-and-ten (70 years), then fifty years looms large, a bit over seventy per cent of the total, which is to say nearly a lifetime for those born in 1944 A.D. For those fifty and under, the Vatican II period represents an entire lifetime up to the present, and there are no indications as yet that the Vatican II period—that of the “Conciliar” Church—is drawing to a close. Naturally enough, then, this period takes on an importance to the individual that in historical terms is greatly exaggerated.

One may fear for the future of the Church, given the “signs of the times” that appear to read “Warning: Danger Ahead”, but if one truly believes the Church to be indefectible, then one must take the longer view: the present stretch

¹ Mann, Thomas, *Joseph and His Brothers* (translated by H.T. Lowe-Porter), Alfred A. Knopf, NY, 1948.

on the road to eternity is filled with potholes, but they are not bottomless and at some as-yet-unseen point ahead, all will be made right. God laid the road that mankind must follow; whether or not the Church at present seems to be driving blind is a matter of concern, but one’s own salvation is not conditional upon the direction of the Church but rather upon one’s own adherence to the time-honored teachings that the Church has taught for nearly all of her history.

One can be sure that there will *always* be priests who will not deviate from authentic Catholicism, however few and far between they may be. Christ’s sacrifice upon the cross was not in vain: this we *know*. Times of trial have existed in the past, they exist now and they will likely exist in the future, but what God has decreed is *our* time to live is *now*: a time of trial in which despair has no dominion. The Catholic Faith is one of Hope, Faith and Charity and it behooves the faithful Catholic to exercise all three with respect to what may seem incomprehensible actions on the part of the hierarchy of the Church to which you have pledged your faith. Keep your eye on the strait way, follow it as you know it should be followed and express your confusion and criticism with Charity rather than rancor and know that your eternal reward will be had.

Eternity is not an unlimited future; it is a present without limit. Eternity, in a sense, is *now*, because God *IS*. Christ as the Second Person of God is crucified *now* and *always*, at all times and in all places, because in the final account, the Triune God *IS*, a Mystery not easily comprehended, if indeed we fallen humans can comprehend it only in part: “Now I know in part; but then I shall know even as I am known” (1 Cor. 13:12). Time and space—the dimensions that bound our earthly existence—have no existence in eternity; eternity *is*. What you know “in part”, then, must be made into a foretaste of what you will know when the errors of the Second Vatican Council have fallen into the bottomless well of a past that has no existence in eternity.

Teach your children well: the resources exist to do so. Never lose sight of them, never lose faith in them, for they are the guidelines that lead to eternal bliss as opposed to eternal damnation, a timeless feedback loop of doubt and self-absorption commonly called Hell. Doubt not: keep the Faith! The Church will right herself in time, but that time—known only to God—is a secondary concern; keeping the Faith is what counts for all of us who hope to pass beyond time and space into the Beatific Vision.

It is a tragedy that God’s Church in her customary practices appears to have been infiltrated and usurped by those who would lead her faithful into a deviation from Truth into a perverse idolatry of incompatibility with her timeless teachings, a glorification—near

deification—of the failings of fallen humankind, damning her followers to an eternal self-absorption such as that which befell Narcissus in Greek myth². A tragedy, no denying it, but not a tragedy that must befall the well-informed and clear-thinking faithful, who have all the repository of traditional Catholic teaching upon which to rely.

The well of tradition, if not “bottomless”, is very close to being so, given that all one needs to know with respect to one’s own salvation is to be found therein. The Catholic Faith is a reservoir of richness upon which one may draw now and forever, until such time as time itself comes to an end and God gathers unto Himself all that has been and is at that moment, the moment when space and time are absorbed into eternity and human folly is no more. This is the primordial promise of your Faith, the Faith that has instructed you as to how it shall be fulfilled. Keep that Faith, stay true to what you *know* is God’s Church, hope and pray that her hierarchy returns to that Faith, but fear not that deviations in time can stand against the awful majesty of the eternal: the *true* Faith will prevail. Hold fast to that Faith and be assured that the well of the past of the Faith is in fact its eternal *being* when time and space exist no more.

This writer recognizes that there are concepts in this essay that may at first appear abstruse, but he begs the reader’s indulgence and requests a meditation upon them. This writer has nearly completed his allotted three-score-and-ten and is in the fortunate position of having largely discharged his earthly responsibilities and been given time to reflect and recapitulate with an eye focused less and less upon the doings of the world, the flesh and the devil, but rather upon that which awaits him when his earthly sojourn has come to a close and he is to be called home to that which the Faith has promised: the eternal Beatific Vision. Yes, he is concerned for the future of his posterity and the Hope that they will not be led astray by all the false doctrines that appear unto them, recognizing as he does that the Church of his fathers is now a pale shadow of the Church he knew as a child, seeing as he does the powerful allure of a Church that proclaims universal love in the face of defiance of what he was taught was the Word of God, knowing as he does that these false doctrines are increasingly likely to outlive him, but knowing that in the final accounting one is called to judgment for all of one’s *own* acts, one’s *own* sins against Faith, Hope and Charity, not for what may or may not occur in an earthly future in which he plays no part. To paraphrase a phrase now notorious, it is not for him to judge; *God* is the judge, not he. The future is not his—or yours—to see; it is *His*.

This writer prefers to celebrate the Faith while respecting the erudite and wise criticisms of the Church of his colleagues

² https://en.wikipedia.org/wiki/Narcissus_%28mythology%29

as she exists in the here-and-now. God knows, the criticisms are valid, but for one who is on the “home stretch” of the race he has run³, the Faith has begun to transcend the doings of the Church and her hierarchy, a stance perhaps erroneous but nevertheless quite real. Anger and Pride are among the Seven Deadly Sins and at this stage of the game, this writer would prefer to do his best to be free of them, preferring to abide in what is perhaps a naïve state of Faith, Hope and Charity, which he equates with the final State of Grace required to pass into the eternity promised by the Faith.

This writer does not presume to know or even guess at God’s plan for His fallen creatures. This writer is not a Religious, a theologian, a Church historian, an erudite commentator or anything approaching the former; he is nothing more than an essayist who was raised as a Catholic in a Church very dissimilar to the Church that has evolved from the Church that has taken her direction from the Second Vatican Council, a Church that he finds thoroughly unfamiliar and in fact alien to his beliefs as forged in the well of the past. He has determined that his ever-growing confusion must be resolved if he is to reconcile his beliefs—indeed, his *faith*—with what the Church of 2014 A.D. claims to be the proper interpretation of the Teachings of Christ. He has resolved his confusion, for better or worse, and he has chosen to adhere to tradition, to what his conscience dictates is true. Does the outer darkness—Hell—await him? Perhaps. But what is Faith if not a state of mind and heart that comprises conscience and dictates belief? A difficult question that each must answer, remembering as this writer believes one should that free will is a tenet of the Catholic Faith and that while conscience is not “free”, it is nevertheless a fundamental characteristic of our Faith. Obedience? *Blind* obedience? This writer, a fallen human just like you, cannot answer those questions with authority. But...

These are difficult times for a Catholic, more so for one who adheres to Catholic tradition. Times of yet greater difficulty may be on the horizon. What is one to believe? What is one to do?

Obviously, it is not for this writer to say. This writer takes responsibility for himself, not for others, given that it is not his place to do so. This writer has his Faith, his beliefs, his opinions, but they are his alone, per the free will that God granted him. Each reader must examine his/her conscience and act accordingly, knowing the risks such action entails. Fair enough?

Remember this: God’s love for His fallen creatures is not simply “bottomless”, it is all-encompassing in a manner beyond our limited comprehension. The “well of the past” is ours to draw from, but there exists no “well” of the present or far less one of the future; we have the present, nothing more.

God *IS*: so shall eternity be. ■

Drinking the Neo-Catholic Kool-Aid:

Why Neo-Catholics Never Met a Novelty They Couldn't Justify

■ Neo-Catholic apologists like Dr. Mirus are committed to accepting and defending whatever the current occupant of ecclesiastical office declares at this moment, even if such declaration is in direct contradiction to what the previous holder of that same office declared years or even months previously

By Brian M. McCall

Christopher Ferrara with his customary acumen and wit exposed the nonsensical position of the Neo-Catholic party of the Status Quo in his October 15, 2014, Remnant Article "Defending Cardinal Kasper: Another Neo-Catholic Non-Surprise." As Mr. Ferrara proves beyond even unreasonable doubt, Dr. Jeff Mirus is the most agile and adept member of the Party of the Defense of the Indefensible. Neo-Catholic apologists such as Dr. Mirus are committed to accepting and defending whatever the current occupant of ecclesiastical office declares at this moment, even if such declaration is in direct contradiction to what the previous holder of that same office declared just years or months previously.

Popes John Paul II and Benedict XVI ruled out Communion to the polygamous, but now Pope Francis has entertained the Kasper Proposal and so, as Mr. Ferrara shows, Dr. Mirus has to switch sides and defend the Kasper Proposal as not necessarily inconsistent with Catholic Tradition even though he, Dr. Mirus, would have said the direct opposite under either of the prior pontificates. The problem is that in the Alice and Wonderland world of Dr. Mirus reality has no independent existence outside of the current office holders. Doctrine and practice are not independently existing and depend on the current holder of the papal office to determine their content. Beyond doctrinal and liturgical novelty, justice and law also have no fixed content and must serve the whim of the present.

Having defended the indefensible assault of Cardinal Kasper and his cooperators, Dr. Mirus then turns his Neo-Catholic skills to defend the unjust attack of two bishops against the only organization within the Church that officially and to a man repudiated the Kasper Proposal, the Society of St. Pius X.¹ Why would Dr. Mirus feel the need to defend this latest unjust attack on the SSPX? It must be because the Society will not play the Neo-Catholic game of praising the Emperor's non-existent new clothes. Because the Society refuses to surrender the principle of non-contradiction, the Society is *the* adversary of the entire Neo-Catholic position. In the face of one new rupture in the Church after the next, propped up by a cadre of Neo-



Catholic "yes" men, the SSPX is the only institution which calls a reversal of doctrine a rupture—no matter how dressed up in pastoral practices it might be. For that reason Neo-Catholics must love and defend any persecution of the SSPX.

The events which Dr. Mirus feels compelled to defend are the recent condemnations (by Bishop Marcello Semeraro of Albano, Italy and Bishop Óscar Domingo Sarlinga of Zárate-Compana, Argentina) of the SSPX and anyone who approaches them. In the midst of a veritable crisis of Faith, when the Synod in Rome was calling into questions the most basic precepts of the Natural and Divine Law, these two wolves in sheep's clothing decided not to speak out against the undermining of Catholic doctrine on marriage and the marital act (as did brave prelates such as Cardinal Burke) but rather to issue unjust statements against the Society. Like Dr. Mirus these princes of the Church seem to be taking their cue from Pope Francis who responded to those who unambiguously defended the Truth, like Cardinal Burke, by summarily punishing them for their faithfulness to Tradition. While Cardinal Burke was stripped of his office and relegated to a merely honorary role, the drafter of the scandalous sections of the Synod's interim draft condemned by Burke was confirmed in his role for the next session.² Following the lead of their good friend, Pope Francis, who in addition to demoting Cardinal Burke has also decimated the Franciscans of the Immaculata, these bishops turned their sites on the few in their diocese who attempt to uphold and struggle to live these basic truths.

These bishops attempt to claim that the faithful may not attend Mass nor request sacraments from SSPX priests and that by doing so the faithful become excommunicated and can only return to the Church after some unspecified process of penance (read: reprogramming). To quote the Italian example:

The Catholic faithful cannot participate at Mass, neither request and/or receive Sacraments from or in the Society. Acting otherwise would mean to break communion with the Catholic Church.

¹ See *Pope Keeps Leaders in Place for Next Family Synod*, Nov 21, 2014, available at <http://abcnews.go.com/Health/wireStory/pope-leaders-place-family-synod-27080296>.

Therefore, any Catholic faithful who requests and receives Sacraments in the Society of Saint Pius X, will place himself de facto in the condition of no longer being in communion with the Catholic Church. A readmission to the Catholic Church must be preceded by an adequate personal path of reconciliation. . . .

Such nonsense contradicts thirty years of legal statements by the competent Vatican authority regarding this issue. As early as 1984, Cardinal Silvio Oddi, President for the Sacred Congregation for the Clergy, on March 17, 1984, replied in the affirmative to an inquiry asking if attendance at a SSPX Mass fulfilled the Sunday obligation.

The Pontifical Commission *Ecclesia Dei* has repeatedly stated that the faithful may participate in Masses offered by Society priests and may even contribute to the collection. Speaking for the ecclesiastical organ competent to address the matter, Monsignor Camille Perl confirmed this conclusion in a May 28, 1996 letter and repeated it in Protocol No. 236/98 of March 6, 1998. His letter of September 27, 2002 confirmed that not only participation in the Mass but reception of the Sacraments did not constitute formal adherence to a schism.

In his interview published February 8, 2007, in the German *Die Tagespost*, Cardinal Castrillón Hoyos, President of the *Ecclesia Dei* Commission, confirmed that laymen commit no sin nor incur any ecclesiastical penalty by attending SSPX Masses.

On May 5, 2006, an official announcement in the Gazette of the Archdiocese of Salzburg contained an English translation from the *Verordnungsblatt der Erzdiözese Salzburg* no. 5 page 85, with the headline "Priestly Fraternity of St Pius X: Information." The announcement explained that the diocese had received a reply from the Pontifical Commission *Ecclesia Dei* regarding matters connected with the SSPX.

Regarding the laity, this official response insisted that: "we are dealing with Catholic faithful who — provided they have performed no explicit actions — in no way wish to leave the Roman Catholic Church" and "attending Masses celebrated by priests of the SSPX is not in itself a delict [Ecclesiastical crime] and does not bring about excommunication." The PCED went on

to state practical consequences of this principle: "It is consequently not at all appropriate to regard as non-Catholic the children baptized in the chapels of the SSPX, and to treat their marriages to another Catholic as mixed marriages."

Thus, the competent Church authority has clarified that no sin or ecclesiastical crime is committed by attending SSPX chapels and that no excommunication is due therefor. Yet, Bishops Semeraro and Sarlinga seek to impose an ecclesiastical penalty. Yet, according to the most basic principles of natural justice which support all manmade law (including ecclesiastical law) a person can be punished only if that person has committed a crime. Since the competent authority in this case has declared these actions do not constitute a crime, no penalty can be imposed.

The declarations of these bishops are thus unjust and, as St. Thomas teaches, an unjust law is no law at all. For this very reason, when the bishop of Hawaii purported to excommunicate six lay faithful for not only attending an SSPX chapel but organizing the establishment and continued existence of that chapel, then Joseph Cardinal Ratzinger, Prefect for the Congregation of the Doctrine of the Faith and the future Benedict XVI, declared these purported excommunications null and void, since the actions undertaken did not merit a penalty. (See Protocol No. 14428; June 4, 1993).

Yet, for Dr. Mirus what does it matter that the faithful have committed no crime? The bishop declares them guilty and so they must be punished, and it is a good thing!

I once heard directly from Bishop Fellay and the priest involved that the Congregation for Religious had attempted to excommunicate a priest for leaving his religious community and joining the Society of St. Pius X. When Bishop Fellay brought this document to Cardinal Levada, then the Prefect for the Congregation for the Doctrine of the Faith, His Eminence tore the paper in half and through it in the trash, indicating that Bishop Fellay should pay no attention to it. Ah, but Dr. Mirus knows better! For him all that matters is the declaration of a penalty, no matter if no crime has been committed.

What are all these facts about justice and law to Dr. Mirus? The only fact for Dr. Mirus is that these bishops claimed that the faithful separate themselves from the Church by attending SSPX chapels and therefore, even if contrary to justice, Natural Law, the rulings of competent Church authorities and even the former pope himself, these acts must be defended.

Why is it that the Cardinal Prefect for the Congregation for the Doctrine of the Faith, and one not known to be overly solicitous towards Tradition, can so easily see through the legal nonsense of attempting to excommunicate a priest for joining the Society when Dr. Mirus feels he must rush to rationalize and justify the unjust and invalid scare tactics of these bishops? The answer is twofold.

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² See *Episcopal action on the SSPX: A basic strategy for unity*, Nov 04, 2014 available at <http://www.catholicculture.org/commentary/otc.cfm?id=1246>.

Neo-Catholic Kool-Aid

B. McCall/Continued from Page 15

There are two erroneous pillars that support the entire Neo-Catholic edifice of “yes men.” First, they cling to a distorted hierarchy of virtues. Secondly, they refuse to see reality as it is and must pretend that the Church is not going through the worst crisis in her history. Let us explore both of these false foundations.

Catholic teaching clearly holds that there is a hierarchy of virtues. Theological virtues are higher than moral virtues and the theological virtue of charity is the highest of all theological virtues. When living according to various virtues comes into conflict we must use this hierarchy to resolve the conflict. Thus, although Catholic teaching places a great deal of emphasis on the virtue of obedience (See Romans chapter 13), the first pope was very clear that Faith takes priority over obedience to men. (See Acts 5:29 and 4:19).

Unlike the supernatural virtue of charity, of which we can never have too much, the other virtues represent a mean between two extremes. Each of the moral virtues, including obedience, can be offended not only by defect but also by excess. To take an obvious, although sadly no longer utterly absurd, hypothetical: if the pope ordered us in obedience not to believe in the existence of God, the virtue of Faith requires us to disobey. To obey would be the vice of servility, obedience to excess. The key distinction between vicious disobedience and the virtuous disobedience due by obedience to a higher virtue clearly eludes Dr. Mirus. One who disobeys a superior because he rejects as a matter of principle the lawful possession and exercise by the superior of a legitimate authority acts viciously against the good of obedience. A subject who disobeys an unjust command of a superior without rejecting in principle the nature of the superior’s authority acts virtuously according to true obedience. The former type of person is a base rogue anarchist; the latter is a hero.

The position of the Society of St. Pius X from the first day of its canonical erection has been completely consistent. Archbishop Lefebvre and his successors accept without reservation the authority of the pope and the diocesan bishops as being the legitimate pastors of the Church. When possible without violating any higher virtues, they have obeyed and continue to obey them. Yet, when these legitimate authorities order the Church, or a part thereof, down a path of destruction toward the demolition of the supernatural virtue of Faith, without rejecting their authority as such they justifiably disobey.

Unlike liberals and progressives who disobey the pope *because* they reject the very essence of the supreme authority of the papacy, the Society members may disobey particular orders of that supreme authority but one would be more hard pressed to find a more passionate defender of the principle of papal authority, properly understood, than the Society of St. Pius X. Yet, the Society knows that the most appropriate defense of that awesome authority is not an irrational idol worship of the holder of that authority that distinguishes the end or good of that authority from its abuse.

Dr. Mirus is completely wrong when he states that “the SSPX constitutes a direct attack on ordinary episcopal jurisdiction in the Catholic Church.” The SSPX in no way attacks or seeks to alter the traditional doctrine on the ordinary authority of a bishop in his diocese. In fact, one of the main reasons Archbishop Lefebvre objected to the dangerous error of collegiality is because it directly undermines the ordinary authority of a bishop in his diocese. Rather than, as traditionally had been the perennial ecclesiology, the bishop ruling his diocese directly under the pope, novel bishops’ conferences have usurped that ordinary authority of the diocesan bishops leaving the bishops mere functionaries of these bureaucratic inventions easily coopted for liberal agendas. When diocesan bishops actually use their ordinary authority for the good of the Church, the Society is happy to support such bishops.

To site just one example: Here is what the SSPX’s U.S. district said about Bishop Slattery’s action against the black mass in Oklahoma (the Society services a chapel in his diocese): “The Society of St. Pius X certainly supports these traditional means that Bishop Slattery has advocated to oppose the public mockery of Our Lord Jesus Christ and His Holy Sacrifice that is being planned in Oklahoma City, and likewise encourages its readers to join in the novena of prayer and fasting.”³

Does that sound like an organization that poses a “direct attack” on the ordinary jurisdiction of a bishop? The point is that Dr. Mirus seems incapable of making the very simple distinction between attacking the concept of authority and the justified disobedience of an unjust command of a legitimate authority for the sake of a higher virtue.

Yet, for Dr. Mirus the very term “justified disobedience” is an oxymoron. Obedience and human law are for him an absolute, and there are no exceptions. Unfortunately, Dr. Mirus’ understanding of law, justice and obedience is not the Catholic understanding. St. Thomas teaches:

Now it happens often that the observance of some point of law conduces to the common weal in the majority of instances, and yet, in some cases, is very hurtful. Since then the lawgiver cannot have in view every single case, he shapes the law according to what happens most frequently, by directing his attention to the common good. Wherefore if a case arise wherein the observance of that law would be hurtful to the general welfare, it should not be observed.⁴

Unlike what Dr. Mirus might wish to believe about reigning popes and bishops, no human being is omniscient and no human lawmaker can make a law that justly applies to every possible contingency. Thus, we can only frame laws for the “majority of cases.” For the exceptional cases, the cases of necessity, the law does not apply and the higher good—the common good which is the end of law—requires the law not be obeyed. This concept is summed up in the ancient legal maxim recognized by

³ See <http://sspx.org/en/news-events/news/pray-and-fast-drive-out-devil-4590>

⁴ Summa Theologica I-II, q. 96, art. 6.

all human law, including canon law, that “necessity knows no law.”

It is true that St. Thomas claims that it is better if the lawgiver himself decides when necessity requires an exception to a law but in the case of evident necessity such is not required.⁵ Canon 1752 of the 1983 Code of Canon law incorporates the traditional norm that “the salvation of souls . . . must always be the supreme law in the Church.” By the supreme law is meant that all particular laws must in the case of conflict give way to this supreme end of canon law. Yet, for Dr. Mirus, any necessary extraordinary action is ipso facto an assault on authority itself. Due to his distorted understanding of law and obedience, Dr. Mirus is wrong about his alleged simple fact:

The simple fact is that no bishop (let alone an illicitly ordained bishop) can send priests into another bishop’s diocese to administer the sacraments without those priests receiving faculties from the local ordinary. To do so is an assault on the proper authority of the local ordinary, who receives his jurisdiction from the successor of Peter.

No, Dr. Mirus, that is not a true statement as written. A bishop can send priests into another bishop’s diocese to administer the sacraments without written faculties in the case of necessity and for the salvation of souls. In the case of necessity a bishop can, and in the past has done so. During the early days of the Elizabethan Reformation, for example, there were still bishops who had been legitimately installed in their sees under the mini-restoration of Queen Mary. The missionary priests were sent into their diocese without permission (which was never sought, as to do so would have been futile). The salvation of souls required it and it was done.

During the Arian crisis, St. Athanasius not only sent priests but went himself into other diocese to administer the sacraments to souls living under heretical Arian bishops who were still in possession of their sees. In fact, St. Athanasius even consecrated bishops without papal mandate because once again the salvation of souls in the case of a grave danger stemming from mass apostasy in the hierarchy demanded it. So Dr. Mirus the simple fact is that your absolute statement must be qualified by the exception “except when the salvation of souls requires it.”

Yet, this explanation leads us directly to the second erroneous pillar of the Neo-Catholic edifice. They are completely committed to the Pollyanna position of utterly blinding themselves to the reality of the crisis in the Church. Their obsession with the excess of blind obedience means that they must praise the Emperor’s new clothes no matter how obvious his nakedness. If there is no crisis in the Church there is no state of necessity and they can avoid the hard work of applying the law justly in light of the extraordinary circumstances.

Dr. Mirus knows that most people can see the crisis in the Church. Just before he penned his “defense” of the attack on the SSPX by these two bishops, the Catholic world was still reeling from the

⁵ Summa Theologica, I-II, q. 97, art. 4.

extraordinary Synod that attempted to repudiate traditional Catholic doctrine on marriage. How can Dr. Mirus claim there is no crisis in the Church when princes of the Church were drafting and disseminating a scandalous text (the Synod mid-term report) with the apparent approval of Pope Francis? The approach is to admit there was a crisis but it is all getting much better now so no need to worry:

Now clearly the worst excesses of the sixties generation in the Church have faded. The episcopate and the diocesan priesthood have improved rapidly over the past twenty years or so. Liturgical abuses and heterodox catechetical programs are on the wane; schools under parish or diocesan control are becoming spiritually more reliable. But the process is not complete. For example, Catholic universities and many religious communities remain in serious disarray. Catholic politicians continue to advocate intrinsic moral evils with only rare episcopal intervention. Plus the influence of secular schools, secular media and secular government on Catholic formation requires resistance at every turn. So there is no question that every bishop still has much to do in correcting sins against the Church from the secularist or modernist side. . . . I am not knowledgeable enough to assess whether Bishops Semeraro and Sarlinga have been zealous in rooting out Modernism in their clergy and educational institutions, or in rescuing the faithful from—to take an important example—the faulty understanding of human sexuality and marriage which so dominates Western culture. But I do know that their insistence on proper episcopal authority in the Church will be more credible if that authority is exercised vigorously across the board.

This is a very clever approach. First, he admits there has been a crisis in the Church but that was back in the past. The worst is over. Ironically, the Kasper proposal (defended by Mirus in another posting dissected by Christopher Ferrara) is the next step in the Vatican II revolution. So “the worst excesses of the sixties generation in the Church” are still alive and kicking.

Secondly, when those “worst excesses” were being called out by Traditionalists during the pontificate of John Paul II, the Neo-Catholics were doing what Dr. Mirus has done with the Kasper proposal today: minimizing their gravity and excusing and rationalizing them. But since the Neo-Catholic position is to defend the status quo of each pontificate only during that pontificate, it is fine to throw all predecessors of the current administration under the bus.

So whereas during the reign of John Paul II, Neo-Catholics were ready to defend and excuse any abuse (such as altar girls), now that the John Paul II era is over, there is no problem for the Neo-Catholic in admitting that there was a crisis in the past (even though they denied that crisis at the time).

So the good news, according to Dr. Mirus, is that the crisis whose very existence Neo-Catholics denied twenty years ago is happily on the wane. Liturgical abuses are a thing of the past, notwithstanding altar girls

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29 Years in Laogai: The Father Koo Story

■ Only then did he realize that Father Fan was actually Bishop Fan, and that his shabby room in the barn loft was actually Bishop Fan's chancellery, a primitive room where he penned and received official correspondence to and from the Vatican.

By Theresa Marie Moreau

Conclusion

Over the decades, in and out of prisons and labor camps for his faith, Matthew's vocation had never left him. The whisper in his heart grew louder. During his home visit for Lunar New Year 1986, he decided to visit Father Fan.

From his mother's home on Museum Road, Matthew turned his bicycle west, through Zikawei and rode another 20 minutes to Father Fan's home, on his niece's property in a Shanghai suburb.

The old priest lived in one-half of a hayloft that had been converted into a room for him.

Matthew entered the first floor of the doorless barn, stuffed with straw and stacked with a yoke, a plow, sundry agricultural tools and work clothes. He walked up the narrow wooden stairway, which was more like a ladder. At the top, to the left was the loft. To the right, a door, which had no handle. He knocked and adopted a serious expression on his face.

Father Fan pulled the door open, turned around and cast his eyes down toward the floor, for he never looked directly at anyone. "Hello, Matthew. You've come back for home visit," the old priest said, slowly walking with a limp back to his small room.

"Yes," Matthew answered, as he entered and sat on a bare-wood chair, without a cushion.

The small, shabby room was no bigger than 14 feet by 20 feet and had no running water. The bed was very small, made of wood, just rough boards, with a piece of thin material spread over the

bare lumber and a hanging mosquito net draped over all. On the opposite wall, a window.

The walls were not covered with newspaper, like most homes. Just holy cards, holy pictures and holy statues. On the table, Matthew saw more holy cards: Sacred Heart of Jesus, Immaculate Heart of Mary, "Little Flower," and Saint Joseph, Father Fan's patron saint.

The two men chatted about Shanghai. They also chatted about Chinghai. They both knew about Chinghai. One of the last times they saw each other was in 1958, when they were both imprisoned at Machine Tool Works Prison Factory, in Hsi-Ning, where they had hammered away at rock piles, forced to participate in Mao's great failure, the Great Leap Forward.

Father Fan confided in Matthew about the happiest time in his life. It had been during the Cultural Revolution, when the Red Guards tortured him, which caused him to limp for the rest of his life. "I felt that it was the happiest time in my life, because I felt that Jesus did not leave me alone, that Jesus suffered with me," he said.

During a lull in the conversation, Matthew thought of what his friend Kuo-Liang "Vincent" Chin had told him: "You want to be ordained? You go to Father Fan. He will help you, if you want to be ordained." Matthew took his opportunity. While riding his bicycle that morning, he had practiced what he was going to say.

"I want to be ordained," he blurted out.

Thoughtful, whenever asked a question, Father Fan would place his hand upon his head, as if consulting with the Holy Spirit, and then he answered very slowly, with his eyes cast downward. "If you want to be ordained, you must study theology first," Father Fan said.

After a few seconds, as if something came to his mind, he turned and faced his desk. Pushed against the Eastern wall, it also served as his altar, where he kept his Missal for Mass. Propped up on top were several more holy pictures of the Sacred Heart of Jesus and a statue of Saint Thérèse of Lisieux.

From a drawer, he pulled out two books, "Moral Theology" and "Dogmatic Theology," and handed them to Matthew. "Read these. You must study first, to prepare," Father Fan said.

"I will read them every day," Matthew said, as he flipped through the pages of the two books. And prepare, he did. When he returned to Chinghai, during the night, in his dorm room in Gong He County, Matthew secretly read the two books. For two years, he prepared.

Then in February 1988, he visited his mother, bedridden, suffering from Alzheimer's disease. When underground nun Chung-Jan (old form of Zhongran) "Elizabeth" Wang stopped by and



"For fifteen years, I served the Chinese Community, but in reality I was served by them. I received more than I offered. It was they who made me get closer to God. It was they who helped me see God's mercy on His people."

...Mons. Matthew Koo

agreed to look after his mother, he took the opportunity to visit Father Fan again. "I want to be ordained," Matthew told the old priest.

"Before you are ordained, you must have a retreat," he said.

"It's impossible. I'm taking care of my mother 24 hours a day."

"If it's God's will, everything will be fulfilled."

Matthew rushed back home to his mother, and for one week, he made his retreat at her bedside. Then, he returned to Father Fan. On February 20, 1988, Matthew was ordained a deacon. He was 54 years old.

Only then did he realize that Father Fan was actually Bishop Fan, and that his shabby room in the barn loft was actually Bishop Fan's chancellery, a primitive room where he penned and received official correspondence to and from the Vatican.

Although freed from Tilanqiao, Bishop Kung, the bishop of Shanghai, was still held under strict house arrest. So Father Fan – with approval from the Vatican – was consecrated a coadjutor bishop, on February 27, 1985. But Matthew and the old priest never discussed that he had been secretly consecrated a bishop in the persecuted, underground Roman Catholic Church. It was just understood.

Two days later, February 22, was

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Neo-Catholic Kool-Aid

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and communion in the hand being the norm in practically every parish. There may still be a little mopping up to do to in universities and some religious communities trying to recover from the previously claimed non-existent crisis, but the best way to deal with the stragglers committed to the worst excesses of the 1960's is not a return to the doctrinal and liturgical tradition of the Church but "insistence on proper episcopal authority in the Church [which] will be more credible if that authority is exercised vigorously across the board."

So according to Dr. Mirus, the best way to fight Secularism and Modernism's "sins against the Church" is unjustly, and in contradiction to the prior statements of the competent authority, to threaten punishment for those souls who have sought refuge from one of the few institutions within the Church that has not capitulated to the sins of Secularism and Modernism. Who in his right mind would think that threatening excommunication to people trying to save their souls in the worst apostasy in the history of the Church by seeking the sacraments from SSPX priests is going to make the non-existent measures taken against the likes of Cardinal Kasper more credible? Cardinal Kasper would merely delight in an unjust persecution of the faithful under the care of the Society, whom he demanded must swear allegiance to Vatican II during the aborted talks in 2011-2012.

Enough of this Neo-Catholic nonsense! Faith comes before obedience to the unjust exercises of authority that

endanger the Faith. So the Faith was preserved and so souls were saved by St. Athanasius in the Arian crisis. Notwithstanding Neo-Catholic doublespeak and the re-writing of history, the Church has been and remains convulsed by the worst internal crisis of Faith since the time of the opening of Vatican II. This crisis shows no signs of waning when the highest authorities in the Church are openly trying to push the revolution of the 1960's to its next level.

As the Synod sets its sights on the very foundation of morality, Natural Law, hoping to rewrite its most basic precepts,⁶ and as the pope utters such bizarre statements as "God does not exist,"⁷ Dr. Mirus tells us all not to worry as the worst is over and then applauds the unjust and tyrannical actions of two diocesan bishops, not against the enemies of the Church, but against her most loyal defenders.

Please, Dr. Mirus, if you want to live in a fantasy Church in which every crisis only exists in a rewritten past, just leave the rest of us alone who are trying to live and save our souls in the universal revolution all around us to which your silence gave tacit approval all along. ■

⁶ For a fuller analysis of the Synod's stated goal of rewriting Natural Law in new language see John Vennari, *Dangerous Synod Proposal: "New Language" for Natural Law*, available at http://www.cfnews.org/page10/page99/synod_undermine_natural_law.html

⁷ See Pope at Santa Marta: *What we dare not hope for* October 10, 2014 *Vatican Radio* ("But God does not exist: Do not be shocked! So God does not exist! There is the Father, the Son and the Holy Spirit, they are persons. . . .") available at <http://www.news.va/en/news/pope-at-santa-marta-what-we-dare-not-hope-for>

29 Years in Laogai: The Father Koo Story

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ordination day. Matthew wore a button-down white shirt. No tie. An overcoat, with a jacket underneath. Under that, a sweater. Trousers that closed with a button and were held up with a belt, under which he wore work dungarees with a draw string and a button. And black shoes.

Bishop Fan prepared for the ordination Mass. He lit the two altar candles, prepared the water, oil, wine and one large Host, which the two would share. He then spread on the floor pages of the Liberation Daily, a propaganda newspaper published in Shanghai. "Why are you putting newspaper on the floor?" Matthew asked.

"We are performing an ordination. You have to prostrate yourself, and the floor is dirty," Bishop Fan explained. During Mass, Matthew did, indeed, prostrate himself on pages of the Liberation Daily, in that converted barn loft. When he rose, he knelt before Bishop Fan, who placed his hands on Matthew's head. Then the two sang "Veni Creator."

"Come Holy Ghost, Creator blest, Vouchsafe within our souls to rest; come with Thy grace and heavenly aid and fill the hearts which Thou hast made." Tears streamed down the cheeks of both men.

As they continued singing, Bishop Fan anointed both of Matthew's palms with oil, slowly tracing the sign of the cross. After the Mass, Matthew a brand



After two decades of government imposed house arrest, Shanghai's Vatican approved Bishop Joseph Fan Zhongliang, SJ, died in March of 2014.

new priest, felt ecstatic, believing his was a very special ordination. Perhaps, the most special. *I don't belong to this world!* he thought, as he rode his bicycle back to his mother's home. And his life was in for more changes. His elder brother, Joseph, had moved to the United States, in 1985, and opened

a business that imported swim fins manufactured in China. On February 25, 1987, he sent a letter to Matthew, encouraging him to join him in America.

Unfortunately, there would be no reunion of the three Koo brothers. Their eldest brother, Dominic, who had left China, in 1948, to attend school in America, was subsequently denied reentry to the mainland after the Communist regime closed the borders. Eventually, he became a successful judge in Miami, Florida. And although never a smoker, he succumbed to lung cancer and died, on February 23, 1981.

With hopes of leaving China and joining Joseph in America, Matthew retrieved his overcoat and ripped open a seam that he had sewn years earlier. The piece of paper with Father Ticozzi's address was still there. He wrote a letter to Joseph: "Dear Brother, I am in good condition now. I am teaching. I have a friend in Hong Kong. He would like to help me study abroad," he wrote, intentionally vague and cautious, for all letters could be read by the government.

Weeks later, Matthew wrote to Joseph a second letter, in which he included Father Ticozzi's name and address in Hong Kong. Joseph understood, and

he contacted Father Ticozzi. Back-and-forth communication took many months, but the two men arranged for Matthew to attend the Catholic Theological Union, in Chicago, Illinois, and obtained from the seminary the Form I-20, a necessary document for Matthew to obtain his visa. He already had his passport. With hopes of freedom, Matthew traveled to the American consulate in Shanghai and met with an immigration agent. But the interview was not going well. Afraid his one opportunity to leave China was slipping away, he took a chance.

"Please," he begged, "I was in seminary and was arrested, in 1955, with Bishop Kung; then, I was in prison for 10 years and labor camp for 19 years." The young man looked at Matthew and then left the room. He returned a few minutes later.

"I discussed it with the head consular officer. We will give you a study visa, not because of your brother's invitation, not because of the I-20 from the Catholic Theological Union, but because you suffered a lot in prison," he said. Matthew cried with happiness.

Days later, he was at his mother's home when he received an official-looking envelope. His sister Gertrude peered over his shoulder, as he opened it and looked at his visa. She let out a gasp. "What's the matter?" he asked her.

"Brother, do you see the issue date? The date is September 7. You were arrested on September 8. You should be set free on September 7. The Chinese government did not set you free. The American consulate set you free. Now, you are really free," she said.

Fearful that the government might change the policy – which would not be unusual – and that he could lose the opportunity to flee China, he wanted to leave as soon as possible. He quickly prepared.

In the beginning of October, he stood, perhaps for the final time, in a room in the house where he had grown up. His younger sisters, Agnes and Gertrude, distracted their mother with laughter. Matthew looked at his frail mother, in failing health. *I will never see her again*, he thought, grief-stricken.

No one wanted to cry and dampen the celebratory feeling, so everyone kept the conversation light, as they stood outdoors and posed for a few last photographs. Then Matthew, his sisters, and a few other family members all traveled together to the Shanghai Hongqiao International Airport. Only when they stepped inside the terminal did Matthew and his two sisters cry.

"For 33 years, our brother had no freedom. Now, he has his freedom," Gertrude said, wiping away the tears. Then it was time to go. Matthew walked to the departure gate, and with a final wave, he turned and stepped through the doorway. ■

Theresa Marie Moreau can be reached at TMMoreau@yahoo.com.

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This Week at The Remnant's Blog...

“Mass is Community Worship Where Believers Gather To Offer Praise and Thanksgiving...”

By Chris Jackson

I recently came across an article entitled, “I Don’t Get Anything Out Of Mass.” The article was posted a month ago at Catholic365.com, a conservative oriented and “mainstream” Catholic website. Since then, the article has amassed nearly 33,000 Facebook shares.

The article attempts to respond to the primary reason modern Catholics give for not attending Mass, which is: “I don’t get anything out of it.” While the goal of the article is admirable and the intent of the author is no doubt sincere, the response he gives is a shocking indicator of what passes for “orthodox” Catholic belief in this country. The author begins by stating the following familiar statistics:

“Up until the early 1960s, a full 75-percent of Catholics in America went to Mass on a regular basis. (“Regular basis” being defined as every Sunday plus Holy Days of Obligation.) Nowadays, of those people who identify themselves as Catholic, the figure is more like 25-percent. And that’s not counting the people who have left the Church completely, those who no longer identify themselves as Catholic. Don’t forget, although the church denomination in the U.S. with the largest membership is the Catholic Church, the second largest religious group in this country are people described as ‘former Catholics.’”

Any Catholic reading this article should ask himself why this took place. Apparently 75% of Catholics were “getting something” out of the Traditional Mass before it began to be tinkered with in 1965 and finally replaced with the Novus Ordo in 1969. Imagine what had to have happened for so many millions of Catholics to give up their Faith all together, while 75% of those who remained, according to the author, no longer even bother to go to Mass. As anyone can see, the decline is directly correlated with Vatican II and the changes to the Mass.

As for the Neo-Catholic excuse that correlation does not equal causation, attendance of Protestants at Sunday services remained constant during this same period. Thus, the idea that the secular culture of “the 60’s” struck a blow across all faiths is a canard. Something happened unique to Catholicism during this period that devastated the Catholic Church and devastated it quickly. It doesn’t take a genius to figure out what the cause was. Yet, sadly, most of our conservative Catholic friends are not allowed to even begin down this line of questioning before being prodded back into line by their Neo-Catholic leaders.

The article continues:

“Is going to Mass similar to going to a movie or a ballgame, or going out to a

restaurant, where the whole reason for going is to get some personal enjoyment or entertainment? No, of course not...

“Mass is not a show; it’s not a party; it’s not entertainment. Mass is community worship where believers gather to offer praise and thanksgiving to the God who created them, and to enter into a mystical communion with the Almighty Lord by receiving the body and blood, soul and divinity, of Jesus Christ in the Eucharist.”

Let this sink in for a moment. An author on a popular “conservative” Catholic website, in an article with 33,000 shares on Facebook and an overwhelming number of positive comments from Catholics leads his definition of the Mass by stating it is “community worship where believers gather to offer praise and thanksgiving.” He then adds that the “believers” also “gather”, “to enter into a mystical communion with the Almighty Lord by receiving the body and blood, soul and divinity, of Jesus Christ in the Eucharist.” Thus, according to his definition, the Mass is nothing more than community worship of praise and thanksgiving where one also receives the Eucharist. This is not a Mass. It is nothing more than a praise and worship “Communion service”, which is precisely what so many Novus Ordo Masses have become. In the author’s defense, however, his definition of the Mass is not much worse than the original definition of the Novus Ordo Mass found in the 1969 General Instruction of the Roman Missal:

“7. The Lord’s Supper, or Mass, is the sacred meeting or congregation of the people of God assembled, the priest presiding, to celebrate the memorial of the Lord. For this reason, Christ’s promise applies eminently to such a local gathering of holy Church: ‘Where two or three come together in my name, there am I in their midst’ (Mt. 18:20).”

In any case, isn’t it striking that nowhere in this article is the word “sacrifice” used when the very topic of the article is why one should assist at Holy Mass? Catholic365 readers should be aware of Canons I and III of the Twenty Second Session of the Council of Trent, which seem to apply almost verbatim to the author’s definition. The only thing missing is the outright denial of the sacrifice:

“CANON I.--If anyone saith, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema.”

“CANON III.--If anyone saith, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving...let him be anathema.”

The article continues:

“Many people think of Mass as a show.



The priest is the performer; God is the prompter, who whispers to the priest what to say; and the people in the pews are the audience, who sit back and expect to be entertained. And if the priest does not entertain the audience, either with inspirational or humorous comments, then the show is a flop. By this standard, virtually every Mass is a flop.”

And where, pray tell, did modern Catholics get the idea that Mass is a show and that the priest is a performer? Could changing the orientation of the priest from facing Christ, to facing the people have anything to do with this? Could the fully “approved” charismatic “renewal”, where rock music is played, or the teen rock masses seen at World Youth Day with full papal approval have anything to do with this? Where in the world would any Catholic today get the idea that the Mass is a show or entertainment!? I have no idea.

After the author disagrees with the idea that the Mass is a show and the priest is an entertainer, he proceeds to give the “correct” understanding of the Mass to his readers:

“But in reality, here are the correct roles: The people in the pews are the performers; the priest is the prompter who guides the pace of the performance; and the audience is God. When we go to Mass, we’re not going as audience members to be entertained. We’re going as performers to put on a presentation of prayer and worship and gratitude for our audience of One: God Himself.”

Wow! Thus, instead of the priest being the performer, WE ourselves are the performers. The priest simply guides the pace of our performance. Therefore, the priest apparently has even less of a role than in the previous absurd description. Also our entire “performance” appears to be for the purpose of entertaining God who is our “audience.” Thus, the Vatican II call for “active participation” in the Mass continues to bear its fruit in modern Catholicism.

How far all of this explanation is

from the Holy Sacrifice of the Mass! It shows just how serious the crisis in the Church has become. The ancient saying that “the law of prayer becomes the law of belief” has been proven time and time again in the Novus Ordo. We have now reached the point where even well meaning “conservative” Catholic websites are attempting to evangelize other Catholics by putting forward a Protestant concept of worship mixed with Eucharistic belief. This is the depressing contradictory belief system that develops when Catholics habitually attend an ambiguous and protestantized liturgy.

The author then chastises those fallen away Catholics who say they don’t get anything out of Mass and tells them that it is because they don’t put enough “into it.” The clear implication is that if these lazy Catholics “actively participate” aka say their responses with more enthusiasm, sing louder, pay more attention, become a “lay reader” or “extraordinary minister”, join the choir, and really “get into it” then they will somehow “be filled with His joy and peace and love” and “enter into a personal relationship with the Eternal Being.”

It may shock the author and his readers, but in many cases the fallen away Catholics who don’t get anything out of the Novus Ordo Mass are correct not to go. Something deep inside these Catholics is telling them that something is wrong with the modern Mass. It is called their Catholic sense, or *sensus Catholicus*. These fallen-away Catholics are merely making the same tragic choice those millions of Catholics made in the 1960’s when the Mass was changed to begin with. The very thing their hearts long for and were made to long for is missing at their local Novus Ordo Mass. Their God given desire to offer themselves up with the mysterious sacrifice of Christ on Calvary in an atmosphere of reverence and silence necessary to efficacious prayer has been thwarted by the current man-centered, juvenile, loud and ugly “performance” found in most parishes today. No amount

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"Mass is Community Worship"

C. Jackson/Continued from Page 19

of trying harder to "give" of oneself to such a disordered and misguided "gathering" is going to fill this divine need of the fallen away Catholic in the slightest.

The fault of these fallen away Catholics lies in their not searching hard enough for the alternative. While rejecting the poison, they still haven't found the cure. Some have resigned themselves to a life of secular hedonism. Others have joined Protestant sects to receive morsels of stolen Catholic Truth, which is more than they received from their modernist parish. Far from asking these Catholics to simply "try harder" at their local Novus Ordo experiment, I would challenge them to attend a Traditional Mass. There, nothing will be asked of them except to be reverent, receptive, and to pray. Everything around them will fill their sense with the sacred they have been longing for. They will begin to see simply by the demeanor of the congregation and the priest that something serious is happening. They will begin to see that they are present once again at Calvary. And like Our Blessed Mother at the Cross, they need not say a word or take any physical action in order to be near Our Savior. It is in that conversation with Christ on the Cross, that He will begin to heal their wounds, convert their souls, and "make all things new."

As a service and an antidote to the readers of the Catholic365 article I offer the following excerpts from an article titled "Why In Latin?" by the Rev. George Bampfield in 1917. In it, Fr. Bampfield explains why the Vatican II idea of "active participation" in the Mass as it has been commonly understood (i.e., repeating responses aloud, singing enthusiastically, joining a "liturgical ministry") is nonsense. He then explains all one truly needs to "do" in order to "get" what one is supposed to receive at the Holy Mass:

[The priest at Mass] is not only praying; he is doing a work which is greater than prayer; and the people join with him not in the words he is saying, but in the work he is doing. He does not want them to join in the words he is saying; he would rather they did not; so little does he want them to join that he says half the prayers, not only in Latin but quite low to himself: let the people use their own words, say their own prayers,

point out to God their own wants, for each heart knows its own grief, and no shoulder bears the same cross; let many different prayers therefore arise to Heaven, so long as all join in the one great Act, the grand Work, which gives to all the different prayers their value.

"What is that one great act?"

Sacrifice. Sacrifice is the worship of God. The Jew of old time had their synagogues- their chapels all over the Holy Land, and in these synagogues they preached and read the Bible, and prayed. That was good, but it was not THE worship of God. The worship of God, the true grand worship of God, was in the Temple, where daily, morning and evening, the lamb was offered to God and died - a blameless martyr - to the honour of Him who made it. It was to this worship that three times a year the Jews were ordered, at no little cost and weariness, to travel up. It was the loss of this that made David weep when he was in exile. The synagogue -the bible, the sermon, the prayer- was not enough: it was for sacrifice, for the worship of God, that he yearned. Now your service is the service of the synagogue, ours is the service of the Temple. The sacrifice of the Temple is greater than the prayers of the synagogue.

... Think for one moment of the great worship of God that was done on Calvary. The greatest act of worship ever done was done there by the greatest Priest, the only Priest; but it was done in silence. Mary, St. John, and the Magdalen were beneath, and knew what the great act was, and as Abraham offered Isaac, so Mary, herself martyred, joined in the sacrifice of her Son; but seven times only amidst the thick darkness rang out the voice of the High Priest, nor always then in prayer. Not all three of those who stood beneath prayed surely the same prayer; one was the prayer of the Magdalen who saw there before her eyes the terrible work of her own sins, who crouched at her Lord's feet that those scarlet sins of hers might, as the blood dropped down, be made white as wool; and another was St. John, him, the innocent one, the virgin friend of the virgin heart, who had entered by right of his innocence into all its tenderness, and understood the depths of its love; and another still the

mother's prayer, who drew from that slow dripping blood a higher grander salvation than we all, who, saved more than we, had a work to do more than we, and a right to stand there offering the Son who saved her, the blood which she had given Him, for us, who were not yet saved, who were not yet one with Him. Each his own prayer, each his own thoughts, as they stood beneath the Cross, but all joined in the one Sacrifice, and to all their prayers and thoughts that one great Act gave their value.

...Prayer is something said to God: Sacrifice is something done to God. In prayer the words are ALL; in sacrifice the thing done is first, the words said are second. Sacrifice is a gift given; in a gift the grand thing is the act of giving, not the speaking of any particular word...

The important point is that they should all join in offering the one gift, which gift is Jesus Christ: not that they should all join in the same words; joyful words could not express the sad man's sorrow, and sad words could not tell to God the happy man's joy; but both joyful and sorrowful tell their joy and their sorrow to God by the same gift, by the offering of the same

Jesus Christ. The one thing required then is that all men should join in the act of Sacrifice; but a form of prayer in the vulgar tongue which would force itself upon the ear -would be in the way at the Sacrifice of the Mass. It is not the idea. or wish of the Church, that her priest should pray aloud, and be heard, and take the people with him; she leaves the people each man to his own freedom of prayer. Mass is a time of silent prayers, all put up through the one great Sacrifice. Sacrifice, and prayer without sacrifice, are in the Church's eyes different things...

...Some Protestants love a form of prayer, and feel their devotion aroused and guided by that which is old and familiar : others feel that to pray according to a. form is to pray in chains and to imprison their devotion. Both feelings are, no doubt, true instincts of our nature, and both are satisfied by God's true worship of the Mass, as true instincts of the nature God has made must be satisfied by God's religion. The same unchanging sacrifice is the cause and the guide of our devotion; our liberty to pray during the sacrifice as we will, takes all chains from our devotions and make the same worship ever new. ■

Mr. Darwin's Theory: Proximate Cause of the Holocaust

■ Instead of using Christ's teaching to protect the faithful against a demonic theory, the Curia has unwittingly spent much time and effort attempting to justify it.

By Peter Wilders

This article provides further evidence that the proximate cause of the Jewish holocaust, World War I and World War II was the widespread acceptance of Darwinism. Communism and Nazism were founded upon Darwinist principles of natural selection and survival of the fittest. They had in common the same ideology as the French revolution: to produce an ideal society where liberty, equality and fraternity are the guiding principles. To obtain their goal, those in disagreement were considered obstacles to be removed. These included the Church and its educational and social amenities, religions and capitalist organizations of all stripes.

For sovietism and eventually communism to develop from a monarchist to a state-controlled system either brute force or astute negotiation was required. The opposition of Russian Orthodox bishops and priests to the atheistic communist regime resulted in a brutal persecution which drove the Russian Orthodox Church underground and resulted in the exile, imprisonment, and murder of many bishops, priests, religious and lay people. A pro-

evolutionary "renovationist" church was established by the communist government, but it never succeeded in winning the support of most of the Orthodox faithful.

The situation in Europe was different. There, the Catholic teaching of Lateran IV on Creation (the *Firmiter*) excluded evolution. No such infallible teaching existed in the Russian Orthodox Church. Catholics had a distinct advantage and with the weapon of God's word at their disposition could have damned Darwinism before it began to poison Christianity. Modernist influence prevented the dogmatic teaching against evolution being applied or even known. By the second half of the twentieth century, the only way to retrieve it was to explore the theological manuals on Creation theology and the commentaries of great Doctors like St. Lawrence of Brindisi and Cornelius a Lapide which upheld the traditional meaning of the *Firmiter*. By the end of the twentieth century, traditional creation theology and metaphysics had been completely removed from the theological manuals, as then-Cardinal Ratzinger observed in his address to the European Presidents of doctrinal commissions in Vienna in 1989.

The Orthodox and Catholic Churches have not seen eye to eye on a number of theological issues but have more in common with each other than either has with non-Catholic religions. Most important is their mutual official rejection of evolution theory. However, modernist influences have influenced



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Nazi Mass Arrest of Catholic Priests

Public execution of Polish priests and civilians in Bydgoszcz's Old Market Square, 9 September 1939. The Polish Church suffered a brutal persecution under Nazi Occupation. (Taken from Wikipedia entry: "Nazi persecution of the Catholic Church in Germany")

both of them, persuading their members that there is no real conflict between the consensus view in the earth sciences and revealed truth, when in reality they are in direct opposition to each other. For Catholics, the *ex nihilo* creation of all things has been defined by the Magisterium in the Fourth Lateran Council and again by Vatican Council I.

Official documents from political, military and scientific sources leave no doubt that social Darwinism played a major part in determining the brutal strategy of the 1914-18 war (www.youtube.com/watch?v=9n900e80R30). This strategy would have won little support, if the Roman Curia had imposed the Church's magisterial teaching of immediate *ex nihilo* Creation in all its places of education worldwide, particularly in seminaries.

On the scientific front they had a duty to charge Catholic natural scientists with the task of critiquing Darwin's evolutionary speculations. The onus was clearly upon the Curia to take such draconian action as Darwin's contention that everything was produced by millions of years' struggle for survival stood in direct contradiction to the Lateran Council teaching that God created everything *ex nihilo* in the beginning.

For those more easily convinced by science than by Divine Revelation, in recent decades laboratory research has been performed showing the fallacies in key evolution hypotheses. The most important peer-reviewed published experiments (with supporting field evidence) show, first, that rocks form in months rather than millions of years, and, second, that rock strata form laterally and not vertically in moving currents of water. As a consequence, the evolutionary geological time-scale is invalidated.

The reaction on the pro-evolutionary side is to ignore the gaping hole in its defenses. The Curia follows suit, no doubt in good faith, by saying that evolution is a matter for the scientific community, not for the Church. The Pontifical Academy of Sciences was established in 1936 as an advisory body to the Roman Curia on scientific matters.

Ironically, its establishment coincided with the rise in popularity of Darwinism. Its members being scientists, and the teaching that evolution was excluded by the *Firmiter* in 1215 having been forgotten, the Academy followed the evolutionist majority. In consequence it took a position for Darwinism. This led the Pope and his bishops to believe that evolution was virtually a scientific fact. It was at this point that the Curia capitulated to evolution. Although in terms of theology the error is clear — the doctrine of creation having been defined by the Magisterium — the consensus view in academia won the day. Despite its increasingly evident weakness, the evolutionary hypothesis escaped condemnation because of its support from an increasingly atheistic scientific community.

The only alternative to evolution by natural means is supernatural means: such a hypothesis is, of course, anathema to secularists. A continuous stream of *ad hoc* modifications to the theory, stretching back a century, however unrealistic, has been used to save its face. To those having no *a priori* position, the proof against the evolutionary paradigm from sedimentology and other disciplines is clearly overwhelming.

The situation of keeping a defunct theory from being trashed for ideological reasons has no parallel in scientific history. It has led to a century-long drain on the Church's resources in terms of knowledge and practice of the Faith. Instead of using Christ's teaching to protect the faithful against a demonic theory, the Curia has unwittingly spent much time and effort attempting to justify it. It even teaches Darwinism in its seminaries, universities and schools, disseminating an error that has reduced the Church from being the prime mover in religious, political and social affairs to the most powerless, impotent religious force in Christian history. It is no longer even able to protect its members from annihilation as *infidels* by its antique anti-Christ enemies in the East.

An unbelievable situation! The strongest religion of all time, felled then by a tiny minority of atheists: now swollen to a vast majority. The blow was struck in

1859 by the publication of Darwin's *Origin of the Species*. An unbiased reading of the book shows that all aspects of the magisterial Catholic teaching on the subject of Creation are in direct conflict with the principles proposed by its author. Ten years later the first Vatican Council in 1869/70 continued the teaching six centuries earlier by Lateran IV of instant Creation: refuting the principles of Darwinism. Added to the traditional teaching of Creation by Christ Himself in the first century, it makes eighteen hundred and fifty-nine years of orthodox teaching. In the space of 150 years that orthodoxy has become heterodoxy.

Lucifer has sewn things up so well that the truth is no longer even accessible to the faithful. It was available back in the time of Pope St. Pius X, who saw which way the wind was blowing and the frightful storm that was brewing. He warned that the way things were going, unless the spread of error was stopped, the Catholic Faith would be destroyed. He was the first to spell out the message.

In his Encyclical, *Pascendi*, he exposed the errors of Modernism in writing. Church teaching was already being distorted to accommodate new trends in theology. The modernists taught that experience alone determines truth. Experience makes a person truly a believer. Feelings enlighten the soul and explain revelation to the individual. Each generation brings a new understanding of the faith. Change is the hallmark of modernism. Evolution thrives in these conditions—evolution of dogma, evolution of the cosmos, biological evolution. Once definitions of inspired teachings are adapted to new situations, it is the adaptor who introduces a new religion to replace the old. It is precisely this modernist approach that allowed the Lateran IV definition of Creation in the *Firmiter* to lose its traditional meaning and Darwinism to change the fundamentals of the Catholic religion.

St. Pius X attempted to stop the rampant modernism that had hit the Church prior to his pontificate. His predecessor Blessed Pius IX was fully aware of what was taking place and to expose the situation wrote his *Syllabus of Errors*. Airing and putting a name to the errors, although it shocked many prelates, did little to stop them. Urgent action was required and this St. Pius X supplied. He spelt it out in *Pascendi*:

With regard to studies, We will and ordain that scholastic philosophy be made the basis of the sacred sciences. Whenever there is question of choosing directors and professors for seminaries and Catholic Universities. Anybody who in any way is found to be imbued with Modernism is to be excluded without compunction from these offices, and those who already occupy them are to be withdrawn.

It is (also) the duty of the bishops to prevent writings infected with Modernism or favorable to it from being read when they have been published, and to hinder their publication when they have not. No book or paper or periodical of this kind must ever be permitted to seminarists or university students. The injury to them would be equal to that caused by immoral reading.

Modernism dubbed evolution theory as scientific progress and those who opposed it as enemies of the Church. Pius X saw through this inversion of truth. The effect of his insight, within the seven years remaining to him, had already secured practical results. Had not his death in 1914 and the outbreak of World War I interrupted the continuity of his successful fight against atheism engendered by evolution and naturalism, the combined evils of communism and Nazism could have been nipped in the bud. As Pius rigorously applied magisterial and traditional teaching to evangelize, Darwin's theory which opposes the definition of Creation in Lateran IV would have been a dead letter.

Although the Council teaching would have been applied during Pius' pontificate, it was dropped soon after his death. Had it continued, first it would have prevented the theory being propagated within the Church. Second, it would have allowed Catholic scientists to examine the data without pressure from the atheist community's preconceived and biased evolutionary conclusions. Finally, the influence of the monolithic Catholic empire (now totally dissipated) would have increased exponentially and been the force needed to counter and prevent the decadence that has never ceased to invade society and the Church.

It must never be forgotten that the object of the rationalist is to replace God as Creator *ex nihilo* by a non-spiritual scenario. Evolution theory does just that! As Catholics have been taught for generations without any proof that everything originated by a quantum fluctuation in non-space, they follow the other lemmings over the cliff. They are told the resultant energy produced from nothing by the fluctuation evolved over billions of years to the world we see today. Far from being even a scientific hypothesis, it is wild speculation to expunge belief in intelligence greater than man's.

One wonders how the Pontifical Academy of Sciences — the Church's advisors in scientific matters — could get the Curia to swallow 20 billion years being produced from nothing! This is not science, it is magic — an illusionist's trick. Houdini got his audiences to believe the live elephant they saw, heard and smelled, had disappeared at the magician's word of command. Of course they knew it was all a trick. It was just a question of puzzling out how he did it. Today, the illusion of billions of years coming out of nothing is taught to students as an uncontested fact — and no fooling! Who would question the distinguished astrophysicists who teach it? Certainly not the Catholic hierarchy!

The characteristic feature of the atheist totalitarian state is the virtual absence of compassion. The grotesque acts of inhumanity they are able to perform in the name of their ideologies should be sufficient to inspire Catholics to cling to their Faith as their most precious possession. Alarming, as this article demonstrates, for generations they have been deprived of the fullness of that Faith enabling them to regulate their religion and Christian lives. Must the tragedy continue? ■

A Remnant Book Review...

MARKING THE HOURS:

English People and their Prayers 1240-1570, by Eamon Duffy

Reviewed by Vincent Chiarello

Most of the books I have reviewed in *The Remnant* have focused on subjects whose lives were seriously affected by their Catholic faith, albeit that conviction was often hidden to avoid the consequences: William Shakespeare, for example. At the same time, I would concede that many of my reviews deal with a historical period that centers on the upheavals and changes of the Church during the 16th century, when Henry VIII turned the English Catholic world upside down.

I believe that the dramatic transformation of Catholic life in England incorporated the problems of many other European Catholics during and after the Protestant Reformation in which a religious vacuum was created, and bloody religious wars followed. “Merrie England,” to use Shakespeare’s description, was to witness convulsive upheavals after Henry’s and his son, Edward’s, reigns, from which England morphed into a permanent Protestant state, despite the brief interlude of Mary Tudor which temporarily reversed that momentum. The very long reign of Queen Elizabeth I, however, confirmed that the Church of Rome would remain a persevering minority in Britain, a status as equally true today as it was when Elizabeth Tudor died four centuries ago.

No current historian of the English Catholic Church has sought to explain what he and others have called, “the Whig” – namely: Protestant – interpretation of those dramatic events better than Professor Eamon Duffy, Professor of History of Christianity at Cambridge University. Not only has he written several scholarly and highly praised books on the subject, but a quick “Googling” of his name will show his presence on YouTube, explaining the changes on English Catholics first wrought by Henry’s break, and then Elizabeth’s consolidation of that split with Rome.

In *The Stripping of the Altars* and then in *Fires of Faith*, both of which I’ve reviewed in these pages, Prof. Duffy sought in each book to dispel a myth: namely, that the majority of people in England eagerly accepted Henry’s break, and that Mary Tudor’s short reign was a sanguinary and insignificant interim between the Protestant rule of her father and half-brother, and the one established by her half-sister, Elizabeth I. Professor Duffy has added another arrow to his quiver: *Marking the Hours, English People and their Prayers*, in which he addresses the subject of how deeply rooted the Catholic Church had been in the everyday life of most English people up to Henry VIII becoming Head of the Church of England.

While some books are only meant to be reviewed, others are meant to be appreciated as well, and *Marking the*



(The Whiston Family at Prayer 1530s)

Hours is one of them, for it contains stunning photos of the “*Horae*,” or the Hours for prayer. The product of a series of lectures that Duffy gave, first in 1999 at Washington and Lee University in Lexington, Virginia, and then in 2002, at the University of Newcastle in England, these photos are complemented by descriptions for each of the 114 illustrations found in the book. The result is a fascinating history of the personal prayer book used in this period, as well as other arcane material. This 2006 Yale University Press publication is a perfect “coffee table book,” one that can be read and viewed at intervals and, I suspect, a wonderful gift, especially at Christmas.

“Almost 800 manuscript Books of Hours survive from the English Middle Ages. These Latin books, often gloriously illuminated, were the indispensable devotional accessory for well-to-do lay people in the late Middle Ages,” are the opening lines of this book, but there is an aspect of these multi-volume prayer books that caught Duffy’s eye nearly two decades ago, when he began his research for *The Stripping of the Altars*: “I was struck then by how many of these books contained often rude manuscript material added by successive owners.... I still recall the surge of emotion with which, turning the pages of one such book, written in a neat 15th century hand against a date in the calendar for November, ‘My mother departed to God.’ My own mother had died not long before, and for a moment the centuries between me and the 15th century book-owner were gone, swallowed up in the universal human experience of loss.”

When the first Book of Hours appeared in England in the 14th century, it was primarily the prerogative of the wealthy, but with the coming of the printing press, it became available to many, and this development provided historians with an insight into the religious beliefs, especially of women, who owned the lion’s share of the market for such a book. In time, however,

additions to each new edition allowed the printer to add prayers and other devotional material, which were then passed from one generation to another. The Book of Hours remained in use during Elizabeth I’s long reign, and what survives from that period, albeit in “battered and thumbed condition,” are books whose margins, flyleaves, and blank spaces form the basis of this book. Duffy announces early on: *I want to take my reader on a journey through the odd but revealing things that people write in, on, or outside of their books, hoping in the process to catch a glimpse of the inner lives of people who lived in an even more turbulent age than that of our own.*

By 1530, there were at least 760 separate editions of the Book of Hours, and at least 114 of them were for England alone. Many of the comments in the Book were expressions of piety, family situations, and spiritual and temporal circumstances. Duffy gives some examples of when the spiritual conflicted with the temporal, a barometer of the political climate, none more illuminating than the Book of Hours of Anne Withypole.

Withypole, a two-time widow, married Paul Withypole, a protégé of Cardinal Wolsey, and an important figure in the City of London under Henry VIII. In her Book, in addition to a plea for marital harmony, she also included important names and dates in the reign of the House of Tudor, but on one of these pages one can clearly see the line drawn through any references to the pope, something now required by the royal command of Henry VIII the year that he became the Head of the Church of England. Similarly, the name and references to Katherine of Aragon, Henry’s first wife, were noticeably blotted out from the Book that had been in Tudor family possession since the first Tudor King, Henry VII.

Previously, I mentioned that Duffy’s earlier books sought to dispel a myth, and this objective applies here as well. We are often informed by Church officials even today that those who sought to change the Church wished also to change the language of the Church from Latin into the vernacular; Duffy will have none of that. He cites an Italian tourist in England in 1490 who noted that he witnessed the English who read their Hours, “After a manner of churchmen,” in Latin, of course, and that the thousands of Book of Hours throughout Europe continued to be published in Latin, not the vernacular. Then this: “What sense does it make ... when we are confronted by the spectacle of hundreds and indeed thousands of lay people reciting more or less identical prayers, chiefly liturgical, day in and day out, often in their parish churches, surrounded by the neighbors they supposedly were distancing by this very act, some...similarly engaged in reciting

the same words at the same time?” What sense, indeed!

It is unlikely that any book that deals with the period of upheaval within the English Catholic Church would exclude the heroic figure of St. Thomas More, and Duffy does not disappoint here. In fact, he devotes one chapter to, “The Prayers of Thomas More.”

“When More was arrested and sent to the Tower in May of 1534 for refusing to take the Oath of Supremacy, he took with him an inexpensive printed Book of Hours published in 1530 by the Paris-based publisher Francois Regnault. What may surprise the reader is that St. Thomas More’s Book of Hours “miraculously survives” in the Beinecke Library at Yale University in New Haven, Connecticut; however, how it got there is never explained.

More, whom Erasmus had fondly described as, *omnium horarum*, a “man for all seasons,” read through his Book, “annotating, drawing lines in the margin against verses which caught his attention, adding words or short phrases of interpretation against dozens of verses, and very occasionally writing extended comments in Latin...” In the words of another English historian of this era, More “...found his cloister in the Tower.” In one of those commentaries, More commented on the suffering of Christians of Eastern Europe from Islam, or, as he described it, *contra turcas*.

To Duffy, More’s annotated prayer book and prayers composed as he awaited execution demonstrated beyond cavil, “...the signs of an individual participation in a varied but coherent (English) culture...related to the public practice of (Catholic) religion.”

Curiously enough, as Elizabeth I’s reign lengthened, efforts by the Church of England to duplicate the Catholic Book of Hours failed miserably despite three serious efforts to do so. In 1627, with England now under the rule of the Stuart kings, the idea was resurrected but quickly withdrawn when cries of “popery” were leveled against it and Parliamentary representatives informed Charles I that, “only recusants and papists were attracted to such books.”

Slowly, but inexorably, the idea of the Book of Hours faded from Britain and then the Continent; in England, those who kept theirs did so as “a badge of non-compliance with the reformation.” Duffy concludes: “The Book of Hours had become the mark of the religious individualist, though it had taken fifty years of religious turmoil and a revolution in devotional sentiment to make it so.”

I repeat: this 2006 Yale University Press publication is a perfect “coffee table book,” one that can be read and viewed at intervals and a wonderful gift. ■

The Last Word...

Vatican II Finally Comes of Age

■ Once Catholics can bring themselves to ask, “What is wrong with Francis?” they are only a step away from asking, “What was wrong with Vatican Council II?”

By Father Celatus

Suspension of Disbelief is a term first used in the field of fictional writing referring to the willingness of a reader to temporarily set aside his common view of reality in order to enjoy a fictional story. Much of the entertainment industry depends upon the *Suspension of Disbelief* for its success. Examples of this include science fiction movies in which the audience allows itself to believe that there are monstrous aliens with intelligence or magic acts in which a woman is presumably sawed in half in a box yet remains fully alive.

Similarly it seems that the post Vatican II *Pilgrim Church* has depended upon a *Suspension of Disbelief*, not for the purpose of entertainment but for something much more devious: a radical reformation of the Catholic Church. The modernist machinators behind the curtains who have engineered this ecclesiastical fraud have been amazingly successful, managing to prolong the *Suspension of Disbelief* in mainstream Catholicism for fifty years with devastating results.

But the modernists may have overplayed their hand with the election of Bishop of Rome Francis and the recent Synod on Sexual Deviancy and Adultery.

Finally, some from among the many conservative Catholics are now awakening to what Traditionalists have long recognized: something is terribly wrong with the post Vatican II institutional Catholic Church. Nearly every week I get emails, phone calls and questions after Masses from devout Catholics who are embarrassed to ask, “What is wrong with this Pope?” They are embarrassed because they have been suspending their disbelief for so long that it is inconceivable to them that the current state of affairs is, in fact, reality and that reality is terribly wrong. Thank God some of them are finally coming to their senses.

My experience of more and more mainstream Catholics questioning this papacy is not localized. Recently the Religion New Service ran an article entitled, “Is Benedict XVI the real pope? 4 factors fueling Vatican conspiracy theories.” I will not bother to detail the four factors here but the opening paragraph is telling:

When Benedict XVI stunned Catholics

by announcing that he would become the first pope in six centuries to resign it immediately raised concerns – which were dismissed just as quickly – that an ex-pope around could undermine the legitimacy of the new pontiff. Now, nearly two years later, those fears are emerging again, fueled by the growing discontent of conservative Catholics with Benedict’s successor, Pope Francis, and by Benedict’s presence, if not quite as a player, in church debates Francis has sparked.

Human reason leads us to investigate the connections between causes and effects. If I see a compass needle suddenly move, for instance, then I assume it is being affected by some invisible magnetic field. In the case of Francis, his words and actions are so bizarre and incongruent with what Catholics associate with the office of pope and Catholicism itself that they are now wondering as to the cause, to include the formerly unthinkable possibility that he may not be the pope. After all, if it does not look like a duck, quack like a duck or walk like a duck, then it probably is not a duck. Can the same be said of a pope?

In reality, most conservative Catholics and mainstream traditionalists are not poised to declare a state of *sedevacantism* related to Bishop of Rome Francis, barring more evidence to warrant such an extreme position. But what the growing misgivings surrounding Francis may eventually occasion among sensible conservative Catholics is a rethinking of their hitherto unquestioning acceptance of the Second Vatican Council and its aftermath.

For decades Neo-Catholics have defended or tolerated the *devastation of the vineyard* by rationalizing that the Council itself was fine but that it had been subsequently hijacked by miscreants and modernists who misrepresent it. What say ye now, Neo-Catholics, when it is a pope himself who promotes these same radical ideas and more? We already know what they say, or don’t say!

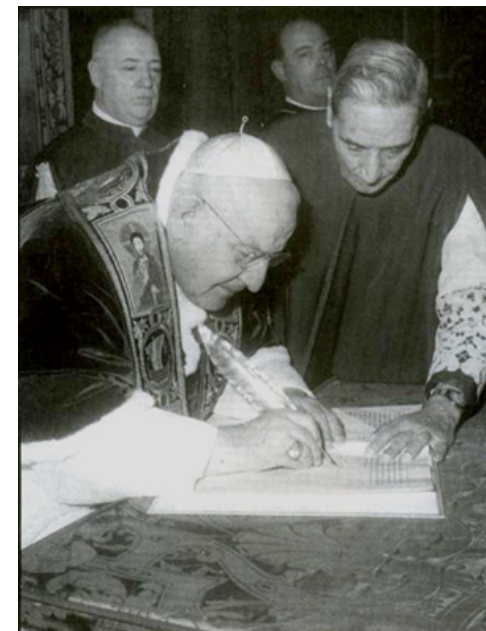
Perhaps a parallel situation may be found in what happens when any of the many false denominations that claim to be Christian finally step over a line in their teaching or practice. When the Anglican Church began the practice of ordaining women, many of their more sensible male clergy left and some became ordained Catholic priests; some even brought entire congregations with them to the true Church in the process.

When the *Episcopagans* began to recognize same-sex unions as morally acceptable and even had openly homosexual clergy elevated to their episcopacy, some of their faithful left the rotten fold. For this reason I regard the theological, liturgical and moral collapse of false denominations as a good thing when viewed in the bigger picture,

because it occasions a migration of the more sensible souls to the Church.

Something similar does happen within the Catholic Church, though with one obvious difference: we do not want a loss of faith and exodus from the Faith but rather recognition of Catholicism as it existed prior to the modernist machinations of the sixties and ever since. Some of this is already happening, as we see some conservative Catholics seeking out the traditional Mass. We should expect that it will continue, not in a ground swell but in a small and steady stream. Once Catholics can bring themselves to ask, “What is wrong with Francis?” they are only a step away from asking, “What was wrong with Vatican Council II?” And while we are at it, “What is wrong with the *Novus Ordo* Mass and the rest of the many innovations?”

The biggest impediment to sensible Catholics taking the necessary step to traditional Catholicism will continue to be the intransigent element of the Neo-Catholic world. They are not willing to admit publicly that there can be anything wrong with a pope or a pastoral council



John XXIII signs *Humanae Salutis*, formally convoking the Second Vatican Council

or a synod. But some from among the conservative Catholics are awakening from their perpetual state of suspended disbelief. They now realize that they have been duped and that it is much preferable to disbelieve what is incompatible with the Faith than to suspend disbelief and live in some fantasy *church* built on modernism rather than upon Christ. ■

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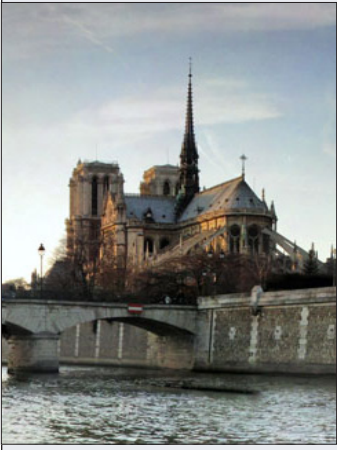
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