

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...

Michael Voris and the New Thought Crimes

By Michael J. Matt

Historians estimate that nearly 25 million people were repressed by the atheistic Stalinist regime between the years 1928 and 1953. Many of these 25 million were executed outright; others disappeared and many more were imprisoned in the Gulag, slave laborers in the various concentration camps of the USSR. Together the victims of Joseph Stalin's regime make up roughly one-eighth of the Soviet population, and this does not include the victims of famine or those who lost their lives fighting in actual wars.

Stalin's reign of terror was longer and even more intense than that of the Nazis during their 11-year Third Reich in 1930s and 40s Germany. Stalinism physically, morally and psychologically crippled the peoples of the Soviet Union, reducing whole nations to emotionally traumatized casualties of terror, who survived (if you can call it that) by becoming introverts who said and indeed *thought* nothing against the regime, or who were reduced to playing the part of informer, turning friends and neighbors in to “big brother” in order to save their own lives by attempting to appease the regime. There were no winners.

It does not take a prophet to predict that this sort of thing is coming to America and Europe, where the new reign of atheistic and secularist terror will sustain itself by imprisoning, brainwashing and even killing anyone who dissents from the thinking of the new order and attempts to keep alive the traditions of the old.

~ See Editor's Desk/ Page 2



In Praise of Lenten Fasting, Even for Children

By Silvio Cardinal Antoniano

During Lent, fathers of families ought to take time to accustom their children little by little to the observance of the precept of fasting, for the faults which are committed in this regard almost always originate from the education one has received. I know that Holy Mother Church, a mother full of tenderness, does not oblige anyone to fast before attaining 21 years of age. Nevertheless, it would be highly advantageous if the ears of children

would often hear the fast mentioned in the home and if the children could see the religious exactitude shown by their parents and by the servants in the fulfillment of this precept of penance imposed on Christians. It is good to teach them about the vigils of solemn feasts and the Ember Days, and to train them to hold in high esteem the holy season of Lent which Our Lord Himself taught us to observe by His example and by which we, in some way, give God a tenth part of the whole year.

See Fasting/Page 6

A New Stage in the Neo-Catholic Witch Hunt

By Christopher A. Ferrara

During what I have called the Benedictine Respite, the traditionalist movement achieved a long overdue measure of justice from the Roman Pontiff. Benedict XVI liberated the Latin Mass from its forty-year-long false imprisonment, lifted the always dubious “excommunications” of the four bishops of the Society of Saint Pius X (SSPX), and ordered critical corrections to defects in the vernacular translations of the Novus Ordo Missae that traditionalists had long protested—first and foremost what Msgr. Klaus Gamber (with the future Pope's approval) rightly called the “truly scandalous” alteration of Our Lord's words during the first Mass from “for many” to “for all.”

It was Pope Benedict himself who noted with dismay the furious resentment he had provoked within the Church merely by doing justice to the SSPX. As he wrote in his [letter to the world's bishops](#) explaining why he had lifted the excommunications:

At times one gets the impression that our society [the Church] needs to have at least one group to which no tolerance may be shown; *which one can easily attack and hate*. And should someone dare to approach them – in this case the Pope – he too loses any right to tolerance; he

~ See Witch Hunt/Page 8

Je Suis Catholique

By Elizabeth Yore

But I have weighed you, says God, and I have not found you wanting.
O people who invented the cathedral, I have not found you wanting in the faith.
O people who invented the crusade, I have not found you wanting in charity.
As for hope, it might be better not to mention that, because they have taken all of it.

~ Charles Péguy, *God and France*, (1912)

Would the brilliant French poet, Charles Pierre Péguy, still compose these imaginings uttered by God about France? How would the poetry of the devout Péguy capture the Catholic faith in post-modern France? Surely, Péguy would notice the empty cathedrals, the greying congregation, and the apathy of baptized, but lapsed Catholics and the grim reality of Catholicism supplanted by secularism.

Will the terrorist massacres of Charlie Hebdo bring France back to its knees?

On January 11, 2015, over a million French marched through the streets of Paris, in protest against the Islamic terrorism and in support of the 17 murdered and 22 injured victims. Throughout the country, the French marched together arm in arm, along its own Via Dolorosa, mourning the



brutality of terrorism. The anger of the French was palpable in the March for Unity. As far as the eye could see, the streets of Paris were choked with

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From the Editor's Desk...

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We already see the early stages of this with so-called hate crime legislation and brutal indoctrination methods in schools, leaving parents, children, priests, teachers, etc., afraid to speak the truth and eager to place distance between themselves and those suddenly branded "extremists" by the Godless mob that rules over our so-called democracy.

Even in the Church this is beginning to take place. (See Chris Ferrara's excellent piece on the neo-Catholic witch hunters, for example, who are attempting to "turn us in" to the court of public opinion for 'thought crimes' such as a fundamentalist belief in the origins of life and the Book of Genesis.)

The Remnant at this moment is growing, and, as this becomes more and more apparent, I am amazed by the level of hate and invective being spewed against this little newspaper whose overall reach, let's face it, is still sufficiently limited to warrant being ignored completely by those who don't like our traditionalist point of view. But The Remnant is not being ignored, and the attacks against it are escalating.

A case in point: Michael Voris. With the world falling into sin, heresy, apostasy, war and a universal assault on all things Christian, the last thing I anticipated back when the New Year dawned was having to defend against a broadside by an old friend. In fact, I wish I could report a strengthening of the alliance between The Remnant and Michael Voris's Church Militant TV (CMTV) that only a year ago was the cause of such joy and hope for all of us here at The Remnant. But for reasons utterly unbeknownst to me, my former friend

has become an attack dog against the Remnant, accusing us of the mortal sin of schism and of using our newspaper to aid and abet schismatics, thus driving people out the Church.

On his recent Mic'd Up program, Michael Voris even took it upon himself to insult the legacy of my father—the leader of a "breakaway group"—by claiming that he was a man who rather than helping thousands stay in the Church and remain faithful after Vatican II, instead encouraged them to reject the authority of the Church like some modern-day Martin Luther. As these scurrilous charges threatened to sow still greater confusion and discord among faithful Catholics, Chris Ferrara and I answered Mr. Voris's charges in the latest Remnant Forum. (See: "Inflammatory Media: On Michael Voris and Mrs. Niles" http://youtu.be/tze_qOw6ezY)

But our reply was a longtime coming. On his website, Mr. Voris and his accomplice, Terry Carroll, have been savaging The Remnant as "spiritual pornography" for well over a year. We addressed their unprovoked attack privately and on many occasions by telephone and via email, but to no avail. Mr. Voris seems determined to use his bully pulpit to hijack the traditionalist movement by defining himself as THE faithful, orthodox Catholic media outlet, and redefining "traditionalists" who've been in these trenches for over half a century as schismatic reactionaries who are leading good people out of the Church.

We stand on the shoulders, said Voris in his recent broadcast, of "faithful Catholics" such as The Wanderer and Dietrich von Hildebrand -- and not those break-away schismatics at The Remnant.

The truth of the matter is, of course, as Remnant readers know, that my father collaborated with Dietrich von Hildebrand back in those days, publishing his occasional article here in these columns and even publishing books such as von Hildebrand's "Why the Tridentine Mass".

In addition, my good friend and longtime Remnant columnist, Dr. John Rao, was a student of von Hildebrand's and continues his legacy to this day in von Hildebrand's Roman Forum.

In fact, there is a letter scanned and posted on our website, dated April 27, 1970, which von Hildebrand wrote to my father's brother, then editor of *The Wanderer*, summing up the crux of the problem that had separated my father from his own brother, essentially siding with my father's position on the question of the New Mass, Vatican II and even public criticism of the pope:

Dear Mr. Alphonse Matt:

I thank you very much for your kind letter. But I believe that there is some misunderstanding. You assume that the new ordo missae and especially the rubrics constitute for me merely a personally painful change by replacing something very beautiful and perfect with something less beautiful and less perfect. But unfortunately it is my conviction that the new ordo missae is the greatest pastoral mistake and that its consequences for the Church may be disastrous.

I agree however completely with you that it is a grave problem, whether one should criticize it publicly or only intra muros. Concerning this problem everyone must follow his conscience. But I frankly cannot understand that you do not only abstain from a public criticism of the new ordo missae but make the "Wanderer" an instrument for propagating and praising the new ordo.

You even suggest in your letter, dear Mr. Matt, that I should join this propaganda. As you say that you agreed with my article in "Triumph" in which I stress that obedience to practical decisions of the Pope does not imply approval of them – it is difficult for me to understand why you expect me to utter a univocal approval of something which seems to be, from the purely religious point of view, a "suicidal" practical decision.

I do not believe that a mere loyalty to the present Pope who does not act against those who destroy the Catholic faith daily more and more – like Kueng, Schillebecks, Padovano, Greeley and many others – and who does not use the means by which the Church survived through 2000 years: anathema and excommunication – can preserve Catholic faith untarnished.

Dear Mr. Matt, it is painful for me to disagree with you because of my sincere admiration for the "Wanderer" throughout the past years and our warm personal union in Christ. This disagreement, however should in no way affect our friendly relations.

Faithfully yours in Christ
Dietrich von Hildebrand

Obviously, The Remnant—not Church Militant TV, as Michael Voris claims in his broadcast—stands on the shoulders of Dietrich von Hildebrand, since, when it comes to the pope, Voris takes precisely the opposite position from that held and defended by von Hildebrand—the very same von Hildebrand, by the way, who wrote a letter to Michael Davies, dated April 22, 1976 on the question of Vatican II, also published in The Remnant, in which he writes:

I was very pleased about your words concerning my position toward the documents of Vatican Council II. I consider the Council—notwithstanding the fact that it brought some ameliorations—as a great misfortune. And I stress time and again in lectures and articles that fortunately no word of the Council—unless it is a repetition of former definitions *de fide*—is binding *de fide*. We need not approve; on the contrary we should disapprove...

So, von Hildebrand is writing to Michael Davies, lead columnist for The Remnant for 30 years and the premier lay defender

of traditional Catholicism, and a man about whom Joseph Cardinal Ratzinger, the future Pope Benedict, would write the following shortly after Michael's death: "I have been profoundly touched by the news of the death of Michael Davies. I had the good fortune to meet him several times and I found him as a man of deep faith and ready to embrace suffering. Ever since the Council he put all his energy into the service of the Faith and left us important publications especially about the Sacred Liturgy. Even though he suffered from the Church in many ways in his time, he always truly remained a man of the Church. He knew that the Lord founded His Church on the rock of St Peter and that the Faith can find its fullness and maturity only in union with the successor of St Peter. Therefore we can be confident that the Lord opened wide for him the gates of heaven. We commend his soul to the Lord's mercy."

In the meantime, Michael Voris is telling the world that from the very beginning The Remnant, Walter Matt and Michael Davies were rallying good Catholics to break from the Church and go into schism. Should I have taken the high ground by ignoring this stupid attack? Perhaps. If had been only me, yes, surely. But he went after those who can no longer defend themselves—those early traditionalist giants who have long since passed away. As I saw it, their honor, their legacy, and history itself demanded a response.

If Michael Voris doesn't want to criticize the Pope that is not only his business but it is also the approach of many friends and allies of mine. For a quarter of a century, for example, I have acted as US rep for Notre-Dame de Chretiente in Versailles. These French allies of ours have never publicly criticized any pope, and yet I have been proud to serve their organization faithfully and I regularly hail their work (the Chartres Pilgrimage) as the most important annual event in the Church today. I have no problem with their strategy vis-à-vis the Holy Father, and I couldn't care any less how Michael Voris intends to handle this question either, so long as he stops criticizing us.

Moving forward from here—if there are no more broadsides from CMTV there will be no more responses from The Remnant. Please God, Voris & Company will cease and desist so that we can all get back to the business of helping people keep the Faith rather than contributing to their increased scandal and discouragement.

Now more than ever before it is time for believing Catholics to come together and to form a united front against the Christophobic enemies of our Church, our families and our God.

Please, Michael, knock it off! ■

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Michael Voris (light suit) at the 2013 Catholic Identity Conference with his "friends" Michael Matt, Chris Ferrara, John Rao, John Vennari, Jim Vogel, et al.

The Remnant Speaks

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

Father Anonymous: 'Afraid of Pope Francis'

Editor, *The Remnant*: I'm reassured to read your articles taking Pope Francis to task for his many attacks on faithful Catholics, while at the same time endorsing the immoral behavior of others.

I am a priest and have been for twenty-five years. I've never experienced such a spiritual upheaval in all those years, and, believe me, I have seen what I thought was the worst the Catholic Church had to offer.

Pope Francis' behavior and his continued off-the-cuff remarks have left me feeling demoralized. I have never experienced such ill-will coming from the Holy See. The confusion the Pope's remarks is causing among the faithful to whom I minister, and the way his actions are emboldening an already anti-Catholic culture seem to me to have something of the sinister about it. When I look into Pope Francis' eyes I do not see love and compassion, I see vainglory and cunning.

Now we face the possibility of catastrophe when the Synod reconvenes in Rome this fall. My own archbishop sent out requests for input from parishioners about issues of marriage and family. The questions asked of my parishioners seem leading, as if he's looking for particular responses to suit a predetermined outcome. I fear, in a way I've never feared before, that we're facing serious doctrinal changes. Although Pope Francis continues to insist that these would only be discipline changes and not doctrinal, my gut tells me that he's being disingenuous.

All over the world we're seeing cardinals, archbishops and bishops affirming behaviors which are unequivocally condemned by Popes and Councils in previous centuries. As I listen and watch these events, in my mind, over and over, I hear the phrase, "the smoke of Satan has entered the sanctuary." Could it be that all that is happening is truly the work of Satan? I'm not ready to affirm that it is, but in my heart I fear that it may be true. If it is then it may also be true that many members of our hierarchy do not belong to Christ.

I've had conversations with priest friends about all of this. We are all fearful for what is to come. None of us feels as if we're standing on doctrinally solid grounds any longer. We all cringe every time Pope Francis steps in front of a group of journalists. What will he say next? How will he berate those who are faithfully serving Christ? How will he beat up on us this time?

One of my priest friends asked me during a conversation what I would do if the Church does formally approve what it previously formally condemned. I had to confess in all honesty that I'd probably have to leave priestly ministry. He admitted that he'd probably have no

choice but to do the same.

My deepest fear is that if Pope Francis continues to push the Church toward heresy we may experience a war among the faithful that would make Archbishop Marcel Lefebvre's opposition after Vatican II appear like a simple objection!

I know you'll understand why I'm not signing my name to this email.

May God preserve His Holy Church from the forces, visible and invisible, within and without, who seek to destroy it. Holy Mary, Mother of God, pray for us sinners!

Father Anonymous

Marriage under Attack, Even in Rome

Editor, *The Remnant*: Pope Francis seems to have forgotten the wise words of his predecessor Pope Pius XII when he said that large families are the jewels of the Church. His statement about rabbits is uncalled for. For us Catholics, we need to be well versed on the true nature of Marriage. This doctrine appears to be under serious attack by none other than the people whose job it is to protect and uphold these and all the doctrines of the Catholic Church.

The upcoming second part of the synod on the family will be a watershed moment. Will we see Marriage firmly upheld or will we see more gibberish about the positive values of homosexuality and communion for the divorced and remarried? I am afraid it will be the latter.

Militant homosexuality is being peddled throughout the Western World with the exceptions of Africa and Russia which appear to be resisting this nonsense to their credit. If the Catholic Church united strongly against these modern degenerate trends much good can come to the world. The Large Family should be exalted as a very great blessing of God. Marriage should be shown that it is a Holy Sacrament and the bedrock of society.

We, as faithful Catholics must be assiduous in the study of the faith. Publications like Catholic Family News, The Angelus, and The Remnant

are doing very good work promoting the Faith against all odds. The faithful should read these publications.

Finally, we must pray that Russia is consecrated to the Immaculate Heart of Mary so that peace may reign and Russia will fully bloom as a bastion of Christendom.

Jim Jones
Hoboken, NJ

Taking Issue with Mr. Cullen

Editor, *The Remnant*: RE: "The War of the Worlds", 1/31/15 Remnant:

I disagree with the proposition that Catholics unite with non-Catholics to combat secularist evils in the world which has Satan for the Adversary, as if the nature of combat that must take place in Man between the world, the flesh and the devil, and the attainment of the life of Christ were capable of being fought without the precondition of sanctifying grace found only in the One, Holy, Catholic and Apostolic Church.

The very secularist evils lamented are the result of people either rejecting or ignoring Truth. If the visible weed were the evil thing lamented, then the root is self-will oriented against truth either knowingly or unknowingly. But there is no such thing as a living weed without a root, and if weeds were the secularist evils lamented, then their root is of diabolical origin; the enemy taking advantage of the soul that has no defense by reason of having either denied or rejected Christ.

That which is found in the root, is found in the weed, for they are one and the same thing. But as only sanctifying grace is capable of effectively combating Satan, then only Catholics are capable of effectively combating this evil. And how do Catholics fight this? By making of one's own soul a kingdom for God; take your pick whether of St. John of the Cross or St. Benedict, or St. Francis, or many others.

Satan always looks for a chink in our spiritual defense, some gap through which to worm in his evil design. But if God reigns in your soul, what chance has Satan to deploy his modernism through you? An example: this article is



peppered with tiny doses of secularism simply by rendering Mankind as Humankind – as if all women and girls were not included in the word Man.

John Hladky
Spokane, WA

The Fifty Shades of Evil

Editor, *The Remnant* You know, seldom do I take the time to thank you for all the articles and TV discussions provided by The Remnant. So, thanks...so very much... for everything—but especially now with this creepy *Shades of Grey* fascination. We were very happy to see that your Remnant Underground interview with Mr. Steve Wood was to coincide somewhat with the release of this demonic new film.

Three weeks ago I knew nothing of this film. For all I knew, it was a documentary on the old South. But now, I shudder, tremble with fear for what we have become.

Was it not that long ago that we, as Catholics (and quite a few prominent protestants, as well), were discussing a boycott on all future Super Bowls due to the half-time antics of Miss Janet Jackson. [Really, it should not have

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Letters to the Editor Cont...

taken something that shocking to induce followers of Christ to boycott the Super Bowl. There are plenty of other reasons to simply boycott all NFL games, especially those that take place on Sundays.] But there WAS a lot of hype about taking action.

Now, one of the most diabolical movies of all time has surpassed all opening-weekend box office records, including those set by Mel Gibson's *The Passion*. "50 Shades of Grey is bigger than Jesus", read one headline.

In February of 2004, for weeks, if not months, after the release of *The Passion* there was a collective – if momentary – sense of doing good in society. For Heaven's sake (literally), people were turning themselves into police stations due to past offenses for which they were never caught or punished.

Fast-forward to February-2015. Now, within two weeks of each other, we have the most-watched Super Bowl and the most-watched opening weekend movie ever. Ten years ago we slammed the door, albeit ever so briefly, in the devil's face. But year after year for the last decade, we forgot to guard the windows.

On the whole, it seems as though we are losing our will to fight off these demons, known to us as modern plagues; not just becoming numb to the fact that we are surrounded by these plagues, but in reality, in many cases, simply allowing ourselves to be absorbed into these black holes of hell, right alongside the neopagans of our time. Can we not re-visit the idea of boycotting the theatres, and while we are at it, the arenas, as well?

In the Sacred & Immaculate Hearts,
Scott Jones

Our Lady of Victory/Lepanto Press
Post Falls ID

The Remnant and our Journey Home

Editor, *The Remnant*: I recently discovered your publication while researching Catholic apologetics. I really appreciate your Mission statement. We are to respect our Holy Father, without necessarily agreeing with everything he says or does. My wife and I began our journey of return to the Catholic Church nearly two years ago. One thing that troubles me is this "false ecumenism". I cannot swallow that we Catholics worship the same GOD as other, non-Christian religions. I appreciate your paper defending our Catholic faith against those who are working tirelessly to make it just another choice in the cafeteria of religions.

R. Debusschere
Japan

Improvements at the Diocesan Seminary

Editor, *The Remnant*: I am currently studying in a diocesan college seminary in Minnesota. I am a junior and just felt called to let you know how great of a seminary it is at which I am studying. Although I do not like the labeling, I would consider myself (and am considered by my brother

seminarians) a traditional Catholic. I love the extraordinary form of the Mass, I love Latin, chant, *ad orientem*, cassocks, birettas, incense, you name it. Here at the seminary we chant lauds twice a week, vespers twice a week, and compline once a week. We are required to take a year of Latin and Greek each and the seminary is in the process (as requested by the bishop) of requiring all seminarians to take two years of Latin and Greek each. We occasionally use the Latin Mass parts for our daily ordinary form Mass, Mass is chanted twice a week, and incense is used on Sundays and solemnities and whenever there is Exposition and Benediction (which we have every day except Wednesdays and Fridays and where Tuesdays are all-day adoration).

Liturgical abuse is nonexistent, our rector occasionally wears his cassock, he encourages me to keep studying the liturgy, its history, development, and reforms of which I am very interested. All things considering, I know I am in a great seminary. The seminary and the rector have been complimented more than once about the good that is coming from the formation program here. These compliments even came from the mouths of FSSP priests (a vocation which I have seriously considered and their seminary which I have visited).

I agree that the state of the Church and its liturgy is in need of much help. It is disheartening to see all the abuse (liturgical and sexual) rampant around the world. However, I only request that *The Remnant* not make generalizations. I have a firm conviction that God is calling me to seminary where I am and that He is calling me to be a diocesan priest. I have heard and seen many things that downplay the necessity of tradition/Tradition in the Church and Her liturgy and have received advice to "keep my head down" while in seminary since I have a traditional stance.

However, I simply live who I am, not in fear of being reprimanded or kicked out of the seminary for loving the extraordinary form, praying the Liturgy of the Hours in Latin, etc. I strive to live the life God is calling me to live. Please pray for a revival in what has been lost in the last 50 years. Pray that Pope Emeritus Benedict XVI's "reform of the reform" takes root in more and more places. Pray that more seminaries follow Holy Mother Church as surely as we do here. I do every day and I know that the Church is on Her way to a true "springtime". In the meantime, we need to still love the Church and all Her sinful leaders and members (including you and me). We need to love the Church where She is and always spread the truth boldly in charity. Thank you and God bless.

In Christo,
Traditional Diocesan Seminarian

The Last Pilgrims in Need of Pilgrimage Partners

Dear Remnant Readers: It is a great privilege of mine to have been born and educated in the traditional Catholic Faith. My name is Sara Bischel and

I am the second oldest in a family of ten children. Growing up, I was homeschooled until high school. I then attended a traditional Catholic high school. Currently, I am a sophomore at Miami University of Ohio. In addition to being a full-time student, I am working three part-time jobs in order to fund my education. This new step of my life has made me so grateful for my precious opportunity of having been educated in y Catholic Faith, but it has thrown mi into dealing with the true evils of this world.

Recently, I started a pro-life group on my college campus. In doing this I hope to make a difference among my peers and help promote a culture of life. I must work to make progress in my spiritual life every day. This past year has enormously challenged by beliefs. Now, more than ever, I am realizing the true value of my Catholic Faith. My beliefs have never been tested so much as they are now, or have I ever appreciated my faith as much as I do now.

This pilgrimage to Chartes would provide me with an invaluable opportunity to become a more integral part of carrying on the Faith. Having heard from my older brother, who attended last year, this pilgrimage would be a great benefit to my spiritual life. Enduring the penitential three-day walk, while praying with my fellow pilgrims would be a strengthening challenge.

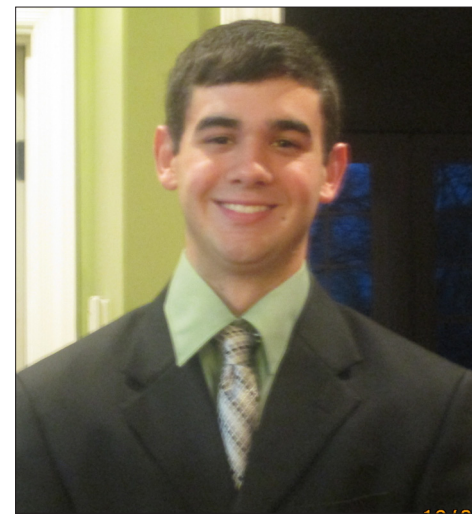
Furthermore, on this pilgrimage I would pray for my family, my country, and most importantly for the intention of my sponsors. Seven years ago there was a tragedy within my family, my young sister passed away at the age of one. Although this was a very difficult loss, we are fortunate to have a loved one in heaven and I would bring my little sister, Monica, with me to Chartes to intercede for all of the intentions.

Traveling to Chartes for this pilgrimage would be an extraordinary way to boost my spiritual growth and help to continue spreading the true faith. I am so grateful for your consideration in sponsoring me. May God bless you.

Sincerely,

Sara Bischel (Age: 19)

Harrison, OH



Dear Remnant Readers: My name is James Hand and I am eighteen years old. I am a freshman in a secular college and the fifth child of nine. After being in college for a short time, I am very aware of the anti-Christian forces and the many temptations facing young adults today. I have teachers and students telling me their ideas every day and these ideas go against true Catholic teaching, which is why I would like to go on the Chartres Pilgrimage.

It would be helpful to be around other Traditional Catholics that want to keep the faith while living in the world. I know it would increase my faith to battle the temptations I face every day. Also, I would like to make reparation and gain the many graces available on this pilgrimage. I would consider it a privilege and a great grace to walk where the saints walked and pray in the churches they prayed in. I would be grateful for any financial help in attending the Chartres Pilgrimage. I would be sincere in my prayers for any one that sponsored me. God bless you!

Sincerely,
James Hand

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 cost of the entire pilgrimage is \$3200. The names of sponsors and their special intentions will be carried to Chartres and read aloud each day on the Pilgrimage. Your donations to this effort are tax deductible. **MJM**

Waiting for Sponsors:

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Amber Siscoe, TN \$1000 thus far
Margaret Walsh, CA SPONSORED
Emilia Tomaszynski, Richmond \$250 thus far
Joseph Check, NM \$500 thus far
Lucia Cavazos, CO \$0 thus far
Louis Knuffke, TAC \$0 thus far
Sarah Mackintosh, AL \$500 thus far
James Hand, \$400
Sara Bischel, Ohio \$0 thus far

Je Suis Catholique

E. Yore/Continued from Page 1

marchers carrying *Je suis Charlie* signs, waving French flags, in support of the victims. Among the marchers winding through the streets of Paris, were French citizens carrying oversized pencils symbolizing the murdered cartoonists who sketched for the satirical magazine. It was an impressive demonstration of unity and solidarity for the victims of terrorism.

Oddly, in this once Catholic country, no symbols of Christianity were visible in the crowd. The words, *Not Afraid* were spelled out with lighted votive candles. Ironically, votive candles that once burned brightly in French cathedrals, now serve as the secular symbol of protest. Here, in France, where the prayerful pilgrimage was founded, is now replaced by a Mass March which ends not in a March to Mass at one of the 16 Notre Dame Cathedrals, but ends when the media turns off their cameras and coverage.

Secular Europe finds temporary salve for its psychic wounds and anger in mass marches in its capitals. In October 1997, 350,000 Belgians took to the streets of Brussels to protest their corrupt and incompetent justice system that allowed a known pedophile to abduct and rape 6 young girls and murder 4 of them. The impressive and massive *White March* with Belgians dressed in white, carrying white balloons for the innocence of the children stunned Europe. For a brief moment, the usually placid Belgians demanded that their government institute child protection laws and reforms. Yet, like most secular protest marches, nothing changed in Belgium. The incompetent government survived a no confidence vote. Children returned to their lowly and insignificant status and known pedophile murderers continued to abduct, rape and kill children despite the demands of the White Marchers.

Secularism reigns in the once Catholic Belgium, as does the "catholic" Belgian King, who in 2014 signed a euthanasia law for terminally ill children, the first of its kind in the world. So much for the White March and its demand for laws that protect lives of children!

After the Charlie Hebdo attack, French President Hollande declared that the Islamic jihadists have declared war on France. In the last year alone, Belgium, France, and Denmark experienced Islamic terror cells wreaking murder, mayhem, and brutal violence aimed at innocent and unsuspecting citizens. Jihad has been waged against Europe.

Will the grim prediction of the French novelist and essayist, Georges Bernanos, who recognized the French apathy in the threat of Nazism in 1938, occur again with Islamic terror:

**Christendom created Europe.
Christendom is dead. Europe is going
to cave in. Nothing could be simpler.**

Bernanos' dire prognosis seems to

be unfolding in France and Europe as it faces another violent murderous ideology. While the fleeting euphoria of a massive march may temporarily quell anxiety among the populace, the reality of a France bereft of its Catholic faith, leaves it defenseless to fight the radical ideology of indiscriminate terror. Freedom is under assault by Islamic jihadism. Georges Bernanos describes the pathology of secularism, in one of his last essays entitled, *Why Freedom*:

"All humanity is sick. It is necessary above all to re-spiritualize man. For such a task it is time, high time, to mobilize all the forces of the spirit, in haste, cost what it may. God grant that the order to do this may come from my country, which is so humiliated today!"

Bernanos recognized that for generations, the French scoffed at the Catholic faith, and lost its soul, and its will to fight evil.

What will happen to France in the face of a violent and disenchanting Islamic extremist enemy which, like the Nazi Germans, now occupies France? Has Western Europe forgotten that in a mere six weeks the Nazi army conquered four countries? It can happen again and as quickly as before. The rampage of the cunning jihadists will continue unabated and largely unchallenged. They lurk, waiting for the opportune time to strike, in Parisian neighborhoods and throughout France, unleashing terror, not with an overpowering army, but with a handful of brutal ideologues, playing by their own set of murderous rules. This enemy has no uniforms, no generals, no rules of engagement and these warring occupiers have blended into French society as the elusive enemy. France is on the verge of a bloody war for its soul. France needs a miracle.

Yet, the urbane and secular French cling to their pensions and paté, but not to their faith. According to a 2010 Eurobarometer Poll, only 27% of French citizens responded that "they believe there is a God." This does not bode well for a country needing divine intervention to fight an enemy who is evil incarnate.

Are the French too cynical and sophisticated to pray? How do the French hope to defeat this evil scourge of terrorism? With pencils and placards? Resisting the violent Islamic jihadists with pencils and placards is like fighting the murderous Boko Haram with a 5-second social media hashtag campaign like #BringBackOurGirls.

It's like taking an iPhone to a...
beheading.

Secularism banished God and faith from the public square and yet the public square is now the battleground of the new evil of jihadism. How does France defeat this barbarian and religious zealot without the power and intervention of God? Bernanos aptly describes the symptoms of secularism, in a speech entitled *Liberté*:

"This sclerotic hardening and stiffening of consciences, this drying up of the soul's deepest wellsprings, is a universal phenomenon. I have been observing in my own country, among my own people...God is going away, God is withdrawing from us, and how empty and heavy at once he is leaving us. We have lost that interior freedom that was our inherited privilege...and it's God we have lost along with it."

Hopefully, France has been brought to her knees. The nation was shaken by the despicable actions of only three people. Do not be fooled. More madmen are plotting in the shadows of Marseille, Toulouse, Lyon and Paris. France needs a warrior saint, like the young peasant girl from Domremy, Joan of Arc, who ►

Replace Mass Marches with Marches to Mass

A massive street march makes for good television optics. Nothing more. Inevitably, the marches end, people return to their everyday lives, waiting for the next catastrophe. Lay down your clever *Je suis Charlie* signs and pick up your rosaries and crucifixes. Yes, take to the streets and march to mass, on pilgrimages, to your beautiful Notre Dame Cathedrals. Fill them, like you filled the streets of Paris during the March for Unity.

Shortly before entering World War I, as a French soldier, Charles Péguy wrote the moving poem, *Presentation of the Beauce to Our Lady of Chartres*, written during a pilgrimage in thanksgiving to Our Blessed Mother for answering his prayers to miraculously heal his young son of the deadly typhoid disease. As Péguy walked 3 days from Paris to the Notre Dame Cathedral de Chartres, he composed these stanzas which describe the power of Our Blessed Mother waiting at her Cathedral in Chartres to protect the warrior and vanquish the foe:

**Sailing to your cathedral city thus we go,
A rosary of stacks emerges here and there,
As circular as tower, opulent and rare,
Like forts on a flagship, ringed against the foe.**

**You see us marching on, we are the infantry,
One step at a time is the most that we advance,
But two thousand years of the people and the Kings of France.**

**This is the stone without a stain, or fault.
Never was a prayer that carried greater weight.
And never was an argument that went more straight,
And never taller line soared to a boundless vault.**

**And when we shall awake, at dawn tomorrow,
It will prove a purifying resurrection,
The arms of your cathedral our protection,
Crippled by our journey, full of joy and sorrow.**

France desperately needs to reengage its *spiritual infantry* to fight the evil of Islamic jihadism. Europe is on the verge of an epic battle with a relentless and barbaric enemy. The fight will be lost without its most potent weapon, the Catholic faith.

The final stanza of the poem, *God and France* by the warrior poet, Péguy, rings out an urgent and prophetic message for France:

**Now those Frenchmen, just as they are, are my best servants.
They have been and always will be my best soldiers in the crusade.
And there will always be a crusade.**

It's time to start walking the pilgrimage to Chartres. ■

Elizabeth Yore is an international child advocate attorney who assisted the Belgian families of the murdered children during the White March. Formerly, she was Special Counsel to Oprah Winfrey, serving as her Child Advocate. Elizabeth was General Counsel at the National Center for Missing and Exploited Children and Director of its International Division. We are pleased to make her welcome here in the pages of *The Remnant*.



In Praise of Lenten Fasting, Even for Children

Continued from Page 1

The father or mother could sometimes gently invite their children to fast along with them, but without depriving them of the amount of nourishment which their age requires. The mere sight of a table set out more frugally than usual and which does not contain some of the accustomed items of food familiarizes them little by little with the idea of fasting and prepares them, as they grow older, to observe these holy practices themselves one day.

It is so difficult today [writing in the 1500's!] to stir Christians from their habitual lukewarmness to the fulfillment of the precepts of Holy Church, that I scarcely dare to recommend here the pious custom of fasting on Friday in memory of the cruel passion of Our Savior, and to encourage fathers to transmit this happy tradition to their offspring.

We can, without any inconvenience, impose some privations when the body has gained strength at about the fourteenth year. Moreover, since youth often put themselves to some trouble in skipping a meal out of pure caprice or in order not to interrupt their play, could



Jesus fasted for 40 days and nights in the desert, as depicted in this detail from the 1872 painting by Ivan Nikolaevich Kramskoi, "Christ in the Desert."

they not sometimes do this for love of virtue and for the benefit of their souls? In addition to the satisfaction which comes from the fulfillment of a duty, it

is certain that habit makes fasting much easier to bear. On the other hand, those who have failed to accustom themselves to the fast little by little find it very

difficult regardless of the strength and vigor of their physical constitution. A father must not forget that his children have no enemy more dangerous than their own body if it is too delicately nourished and supported, for then it rebels against the soul. Therefore, we must strive to disarm this domestic enemy. The Holy Scriptures and the Fathers and Doctors of the Church constantly urge us to this fight against the body. There is hardly one of them who has not written some discourse or treatise in praise of fasting; St. Basil, among others, has spoken of it in most divine terms. Holy Church herself calls it the medicine of body and soul. Indeed, the duties of civil life and of various social conditions often require that we know how to bear fasting and abstinence, and that we not be like those who cannot bear it if the time set for their meal be delayed for even a moment. This arises not so much out of necessity as from impatience.

No one can appreciate how happy he will be in his older years if he has learned during his youth to endure hunger and thirst, the severity of the seasons and a thousand other inconveniences of life. ■

Great Catholics from the Past...

Who Was Cardinal Silvio Antoniani?



Silvio Antoniani (31 December 1540, Rome - 16 August 1603, Rome) was a musician, canon lawyer, writer on education, priest and cardinal, who spent most of his career in the Roman Curia.

The son of a poor wool merchant, his talent with the lyre at a young age drew the attention of many patrons and led indirectly to his career in the Church.

Cardinal Otto Truchsess von Waldburg funded his education at a young age. Pope Julius III provided Antoniani with room and board at the Apostolic Palace. He met Ercole II d'Este, Duke of Ferrara, who sponsored his studies at the University of Ferrara, where Antoniani earned a doctorate in civil and canon law

in 1556, and was professor of classical literature.

After the death of the Duke of Ferrara, he returned to Rome. In 1563 Pope Pius IV appointed him to the chair of belles-lettres in Sapienza University, a position in which he worked with St Charles Borromeo, who made him his personal secretary. In 1566 he resigned the chair, and took up the study of theology under the direction of St Philip Neri and was ordained priest on 12 June 1568.

Pope Pius V named him Secretary of the College of Cardinals, a position he held for twenty-four years. Pope Sixtus V named him secretary of the

Congregation of Bishops and Regulars. Clement VIII appointed him Secretary of Papal Briefs in 1593. Antoniano was also Master of the Papal Chamber and a Canon of the Basilica of Saint Peter.

Pope Clement created him Cardinal Priest of *San Salvatore in Lauro* on 3 March 1599. He was present at the acceptance of the Union of Brest, and two of his writings are inscribed on the north and south faces of the pedestal supporting the Vatican Obelisk in Saint Peter's Square. He died in Rome in 1603, and is interred in Santa Maria in Vallicella.

With the advent of Italian humanism

in the late sixteenth century, Antoniano devoted himself to the study of educational problems and at the instance of St Charles Borromeo, wrote his principal work on the Christian education of children, (*Tre libri dell' educazione cristiana de' figliuoli*, Verona, 1583.) His work passed through several editions in Italian and was translated into French by Guignard (Troyes, 1856; Paris, 1873), and into German by Kunz (Freiburg, 1888). The other writings of Antoniano, many of which have not been published, deal with literary, historical, and liturgical subjects.

He was one of the compilers of the Roman Catechism and a member of the commission charged by Clement VIII with the revision of the Breviary. ■

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Traditional Catholic Apologetics...

The Latin Mass 101: Sermon to First-Time Attendees

By Father Ladis J. Cizik

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

Welcome to the Traditional Latin Rite Mass by which the Roman Catholic Church had worshipped Almighty God for centuries prior to Vatican Council II.

It is an ancient maxim of the Church that how we worship is how we believe. In Latin, that is called *lex orandi, lex credendi* ... **The law of prayer is the law of faith:** the Church believes as she prays..." That is why, for centuries, the Church resisted changing one iota of the Sacred Liturgy for fear that it would change our Catholic beliefs. In the wake of Vatican II, radical changes to the Mass have taken place, which resulted in a New Order of Mass (the "*Novus Ordo*"). We will now review just a few of these changes, that will be noticeable to you, and see how they may have impacted our Holy, Catholic and Apostolic Faith; which was preserved intact for centuries by the Traditional Latin Mass.



The Mass that you are attending this evening is said entirely in the official language of the Church, Latin, as it had been said for centuries. This is to help ensure the purity and integrity of our Catholic beliefs and doctrine. When the language of the Mass was switched to the vernacular (in our country to English), that resulted in numerous mistranslations that had a negative impact on our Faith, such that Pope Benedict ordered a new English translation to more closely conform to the official Latin. In addition, we once were able to travel anywhere in the world and attend the Latin Mass in the same language as said in our local parish. Now, we have a "Tower of Babel" effect, where we can no longer understand the prayers of Catholics from other countries who speak different languages.

After Vatican II, the priest was turned around to face the people. At the Traditional Latin Mass, the priest and the congregation all face the same direction; we all are turned toward Almighty God, toward the "Mystical East" (*ad orientem*). The focus of the Traditional Latin Mass is on God, not on the community. The priest facing the community suggests a man-centered Mass, as opposed to God-centered; horizontal worship versus vertical worship.

The Traditional Latin Mass was said on a High Altar, which represented that the priest was going up to offer Sacrifice to God; an unbloody re-presentation of Christ's Sacrifice on the Cross on the mount of Calvary. In both the Old and New Testament, God demands sacrifice on an altar. After Vatican II, the altar has become a table, along with having cups and plates in place of chalices and ciboriums, which suggest that the somber Holy Sacrifice of the Mass has

been transformed into a community "Happy Meal," complete with "cheerful" music. None of Christ's disciples were "rejoicing" at Calvary. In contrast, the Traditional Latin Mass gives us the feeling that we are actually present at Calvary beneath the Cross of Christ, standing beside our Sorrowful Mother, Mary Most Holy.

Tonight, those who receive Holy Communion will receive Our Lord kneeling and on the tongue, as we had done for centuries. Kneeling symbolizes that we are subservient to God; standing for Communion indicates that we are God's equals. Receiving on the tongue represents our Catholic tradition that only the consecrated hands of the priest should touch the Sacred Host. In addition, the danger of particles of the Body of Christ falling off into the hand of the communicant is an outrageous unnecessary risk. Protection of the Sacred Species is why the Latin Mass also uses the paten under the chin during the distribution of Holy Communion. Failure to take precautions with the Body of Christ may lead to a lack of belief in the Real Presence of Christ in the Eucharist.

The Church has always taught that Jesus Christ is entirely present in the Sacred Host: His Body, Blood, Soul and Divinity. That is one reason why we do not have "Communion under both species" at a Traditional Latin Mass. To insist on "receiving from the cup," as it is called today, suggests a denial of that Catholic Truth and an adherence to the Hussite Heresy, which insisted on the laity receiving the Blood of Christ separate from the Consecrated Host. "Communion under both kinds," as it is sometimes called in the New Mass, can also lead to a Protestant-like "memorial meal" view

of the Mass taking pride of place over the Sacrificial reality of the priest, acting in the person of Christ, re-presenting Christ's one Sacrifice on Calvary to the faithful in our time and place.

To emphasize the Sacrificial reality of the Mass, the Sign of the Cross is made over fifty times (fifty-seven by one count) at the Traditional Latin Mass, not including each time a person receives Holy Communion. The Sign of the Cross is also present on the priest's vestments, and on altar linens. The Cross of Christ at Calvary is ever-present to us at the Traditional Latin Mass, whereas the *Novus Ordo* Mass has less than five Signs of the Cross and often has the Risen Christ image in the most prominent place near the altar/table instead of the Crucifix.

To emphasize the Real Presence of Christ in the Eucharist, the Traditional Latin Mass priest will hold his thumbs and forefingers together after the Consecration of the Host, so as not to lose the smallest particle of the Body of Christ. For that reason, he will not shake hands after the Consecration, as is lamentably done at the *Novus Ordo* Mass. Numerous genuflections and the ringing of altar bells also emphasize the Catholic Truth that through the miracle of Transubstantiation, effected by a validly ordained priest acting *in persona Christi*, mere bread and wine are truly changed into the Body and Blood of Christ.

To maintain his focus on God, the priest also keeps his eyes downcast whenever facing the people during the Traditional Latin Mass. Note that the sermon is not considered to be an official part of the Mass; therefore the priest removes the maniple from his left arm (some may also remove their chasuble) just before the

sermon and can freely look toward the congregation as he is speaking to them. After the sermon, the maniple goes back on his left arm and the Mass resumes.

In conclusion, this will explain just a few of the differences that you will notice between the *Novus Ordo* Mass and the Traditional Latin Mass. The changes made to the Holy Sacrifice of the Mass, in the wake of Vatican Council II, may seem to be insignificant to some; although any reasonable person would admit that the changes were SUBSTANTIAL. However, no matter how significant or insignificant a change may appear to be, any single alteration can be expected to impact our beliefs. How we worship is how we believe; *lex orandi, lex credendi* ... **The law of prayer is the law of faith:** the Church believes as she prays..."

It should not be surprising therefore, if modern-day "Catholics," of all levels in the Church, no longer seem to believe as we did prior to the changes in the Mass following Vatican Council II. The problem for these Neo-Catholics is that the Apostolic Faith is unchanging, just as the Traditional Latin Mass was unchanged throughout the centuries.

Hold on to the One True Faith founded by Christ by holding on to the Traditional Latin Mass! There are many more elements of the Mass that have changed, that we can address in the future. Perhaps in another sermon, at another Traditional Latin Mass here in the future, we can address these changes. God bless you and your pastor for inviting the Traditional Latin Mass into your parish this evening!

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

A New Stage in the Neo-Catholic Witch Hunt

C. Ferrara/Continued from Page 1

too can be treated hatefully,
without misgiving or restraint.

Thus did even the Roman Pontiff experience something of what it is like to be a Roman Catholic traditionalist in the midst of the post-conciliar revolution in the Church, practicing the Faith as a member of the “one group to which no tolerance can be shown; which one can easily attack and hate.”

In a development as tragic as it was unprecedented, Benedict abandoned the Chair of Peter, surely in part because his gestures in favor of Tradition had incited so much hatred against him, which only added to the burdens of office he felt he could no longer sustain. The Chair has been turned over to the Pope of “[Mercy and Compassion](#),” who delights the world media as he bashes traditional Catholics weekly and destroys the Franciscan Friars of the Immaculate precisely on account of what Benedict was hated for: “[a definite traditionalist drift](#).” Under the title “[the Francis Revolution](#),” the post-conciliar revolution is back with a vengeance to the world’s rapturous applause. The season of justice for traditionalists has ended and the persecution resumes anew—assisted, as it has always been, by the polemicists of what can only be called the neo-Catholic constituency, which has defended every major step in the auto-demolition of the Church while hounding traditionalists incessantly for their opposition to this ongoing disaster.

Recently it seems these same neo-Catholic spokesmen are heedless of the manner in which their continuing witch hunt of traditionalists is playing into a dynamic of persecution in the same civil society that hails Francis as “the Great Reformer.” We have in the Church today the sorry spectacle of a kind of internal functional equivalent of the Southern Poverty Law Center, seemingly eager and willing to provide “evidence” that would warrant state investigation of their fellow Catholics under the expansive new categories “hate crime,” “homegrown extremism” and even “domestic terrorism.” One specialist in this business of demonizing his fellow Catholics is Mr. Karl Keating, who has made a career-within-a-career out of attacking this newspaper and the proponents of the views it represents.

There is something supremely ironic and not a little sad about Karl Keating’s writing career: that his most significant work, *Catholicism and Fundamentalism*, published back in 1988, is a vigorous apologetical approach to the errors of “Bible-based” Christianity that would now be viewed as completely unnecessary, if not an outright embarrassment, by the “ecumenical” Churchmen of the post-Vatican II era.

Reflecting the new mentality, Pope Francis [opined](#) as follows during a meeting with the “Ark Community,” a breakaway Anglican sect that purports to ordain women as priests: “We are sinning against Christ’s will because we continue to focus on our differences... [O]ur shared baptism is more important than our differences.” The idea that we sin against Christ’s will by focusing on the errors of the Protestant sects turns on its head [the teaching of Pius XII](#), who



Historically speaking, Karl, witch hunts never end well!

condemned the false notion that in the Church’s approach to Protestants “things which are rather accidental be not so emphasized, that what is most essential, *namely the defection from the Catholic faith*, be scarcely any longer seen or felt.” Contrary to Francis, Pius insisted, in line with all his predecessors, that “by no means is it permitted to pass over in silence or to veil in ambiguous terms the Catholic truth regarding the nature and way of justification, the constitution of the Church, the primacy of jurisdiction of the Roman Pontiff, and the only true union by *the return of the dissidents to the one true Church of Christ*.”

Worse, the new attitude of utter laxity concerning Protestants and their errors implicitly rejects the infallibly defined necessity of holding the Catholic faith for eternal salvation (cases of inculpable ignorance aside): “Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity (Athanasian Creed).” In short, the novelty of “ecumenism” has destroyed the very reason for a work like *Catholicism and Fundamentalism*. The errors Keating so deftly exposes in that book simply no longer matter for salvation in the minds of the overwhelming majority of the members of the Catholic hierarchy. On the contrary, the Pope himself now opines that it would be a sin to focus on them!

In the midst of an unparalleled crisis of faith and discipline that has rendered his best work irrelevant, however, Keating has devoted much of his remaining literary output to unprovoked personal attacks on traditionalist writers and commentators who have documented the crisis he resolutely ignores and have called for an integral restoration of doctrinal and liturgical Tradition. His favorite target has been this newspaper, concerning which he exhibits a preoccupation that seems proportionate to the extent to which its positions have been vindicated by events and its influence has grown in consequence.

Keating has just stepped down as President of Catholic Answers, citing a desire “to devote more time to writing and speaking.” If his latest book is any indication, it appears that Keating

will devote the rest of his writing career to perfecting the art of character assassination. When he [wrote](#) last year that Michael Matt’s late father would disown the Remnant were he alive today, I thought Keating’s anti-traditionalist polemic could not sink any lower. I was mistaken. *The New Geocentrists*, which Keating has published under his own trade name (Rasselas House), purports to be a critique of the geocentric theory (that the earth is the center of the physical universe). But the book is merely a vehicle for Keating’s descent even deeper into the *ad hominem* sewer that has become his literary habitat.

In the opening pages of this more than 300-page-long attempt to make a number of people look bad, including me (I receive a brief mention for having given a friendly interview to Robert Sungenis concerning geocentrism), Keating indicts himself as a character assassin: “The focus is *more on the people than on their scientific and religious claims*. Their claims are not neglected, but I make no attempt at comprehensiveness and feel no obligation to do so.” Confronted with the *ad hominem* nature of his work, [Keating confirmed it in the very process of denying it](#): “I also write about the actions and eccentricities of Bob and other geocentrists because these things are useful in judging whether these people are trustworthy interpreters of positions they disagree with.” What do the actions and eccentricities of people have to do with the merits of a particular scientific theory? Nothing, obviously. They are cited for the admitted purpose of an *ad hominem* attack that evades serious discussion of the theory on the merits: don’t believe geocentrism because its proponents are kooks.

Here Keating indulges in the fallacy known as “poisoning the well,” a species of the *ad hominem* argument by which one recites assorted embarrassing facts about a person—in this case his strange opinions—rather than debating the objective merits of the position he defends. The argument is just this crude: Mr. X, who believes in geocentrism, holds a number of kooky opinions on other subjects. Therefore, geocentrism is false. The shyster trial lawyer specializes in this sort of argument, often skirting a contempt of court citation for attempting to prejudice the jury. (To be

distinguished are legitimate attacks on a person’s credibility as a scholar of the subject at hand, which can be shown by demonstrating errors in his work on that subject. To the extent Keating does this in the book, his approach is unexceptionable.)

For the record: I don’t subscribe to the geocentric theory, but I defend the right of Catholics such as Mr. Sungenis to hold it and recognize that the science involved is far more complex than Keating’s few basic arguments against it would suggest, even if I am still convinced that the geocentrists must be wrong somewhere. At any rate, the theory is of little interest to me beyond my surprise that its advocates are not so easy to refute. I like the idea that these contrarians cannot simply be dismissed with a sneer by the Enlightened Ones such as Keating, who has to resort to *ad hominem* attacks to make his case—such as it is—against “the New Geocentrists.”

But then, Keating’s book is really not about geocentrism as such, although he makes some effort (but by his own admission not a comprehensive one) to address the theory on the merits. Geocentrism is merely the entrée to Keating’s attempted serial murder of his targets’ reputations by making them all look ridiculous or evil and by loosely associating each of them with the opinions of all the others through depiction of a rogues’ gallery of undesirables, even though there are no connections between many of them. (Mr. Sungenis, for example, has not written anything for The Remnant in eight years and has no professional or other working relationship with this newspaper or me). Keating, then, employs the sleaziest of polemical tactics: guilt by association, even if the association occurs only between the covers of his book. Indeed, a number of the “New Geocentrists” he targets (me, for instance) are not even geocentrists! No matter, Keating somehow manages to rope them all into his meandering roundup of the usual suspects (plus a few new ones).

The real aim of the book is the character assassination of traditionalist Catholics in line with the neo-Catholic establishment’s ongoing SPLC-type inquisition. This is shown by the scattershot nature of Keating’s text, which cobbles together an assortment of sly innuendos and suggestions of lunacy on the part of his various subjects. There is, of course, the old reliable implication of “anti-Semitism,” which Keating conveniently defines as broadly as possible, recounting his quibble over various dictionary definitions by email with Sungenis. Keating attributes “suspicion of Judaism” to The Remnant—an allegation vague enough to encompass everyone from a true anti-Semite to Christ Himself and the Apostles in their conflict with the Pharisees, and even the Catholic Church in her traditional liturgy and the pronouncements of numerous Popes before Vatican II on the Church’s relations with the Jews. Then there are the obligatory snide references to Freemasonry, sedevacantism, 9/11 conspiracy theories, the controversy over whether *Quo Primum* was abrogated by Paul VI, “anti-evolutionism” (as

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Continued...

if this were a bad thing), criticism of Vatican II, supposed rigorism respecting the salvation of non-Catholics, and, for good measure, aversion to democratic government and—oh the horror—“the wistful desire for monarchy.” Yes, if you want to make someone look crazy in our enlightened age of total depravity, you simply must throw in a reference to Christian monarchy. Boo. Hiss. (Keating, not being much of a thinker, has never considered what even the anti-Federalists opposing ratification of the Constitution could see back in the late 1780s: that the President is nothing but a thinly disguised elective monarch whose potentially tyrannical powers could well exceed the alleged tyranny of George III and that, in fact, the monarchical principle is alive and well in what we now call “the Chief Executive.”)

What do all these subjects have to do with “the New Geocentrists”? Not a thing. The very title of the book is a ruse. Worse, it seems Keating has been scouring comboxes for the strangest opinions he can find on the part of certain subjects—none of them mine or The Remnant’s. He would have the reader believe that it is relevant to his purported discussion of geocentrism that one of his targets (I will not embarrass him by naming him) expressed doubt about the moon landing, speculated that NASA satellites could have created crop circles, and opined that the Monica Lewinsky affair was a setup by Jewish political operatives. The reader is supposed to gasp in horror at these kooky ideas with the effect that all of “the New Geocentrists” Keating invites us to revile are tainted by them. The Remnant is denounced at least a dozen times for reasons having nothing to do with its airing of a debate over

geocentrism (which included criticism of the theory by Father Brian Harrison). For example, there is this summary condemnation: “The Remnant is getting to be more and more of an embarrassment to traditional Catholicism as time goes on, and it becomes increasingly clear that it is a journal devoted to seventeenth-century antiquarian thinking.” The “source” for this allegation is an unpublished letter to the Editor of The Remnant by one Charles Brusca, which Keating turned up on the Internet at the writer’s personal website. Brusca, whose letter Keating cites at least eleven times, is a priest of the schismatic Old Catholic Church. How is that for irony? Such is the depth of Keating’s “research.” I guess he was in a hurry to get the thing done, so any cut-and-paste from the Web sufficed for his rhetorical purposes.

Indeed, Keating all but admits that discrediting The Remnant was one of the primary aims of this rambling, self-published screed. In its opening pages we find this bit of fustian melodrama: “There is satisfaction in being privy to knowledge that is unknown to the generality of mankind. It is no accident that one of the publications that repeatedly has given geocentrism room in its pages is called The Remnant.” Dum da-dum-dum! Dum da-dum-dum-dummmmm!

In a [comment](#) I made on an interview Keating gave to Catholic World Report about his book I noted how odd it is that Keating has spent so much time writing a book in order to bash a few orthodox Catholics while having nothing substantial to say about the state of the Church described only days ago in an [historic open letter](#) by an Archbishop Emeritus of Kazakhstan, Jan Pawel

Lenga:

One can observe at all levels of the Church an obvious decrease of the ‘sacrum.’ The ‘spirit of the world’ feeds the shepherds. The sinners give the Church the instructions for how she has to serve them. In their embarrassment the Pastors are silent on the current problems and abandon the sheep while they are feeding themselves. The world is tempted by the devil and opposes the doctrine of Christ.... In our days the voice of the majority of the bishops rather resembles the silence of the lambs in the face of furious wolves, the faithful are left like defenseless sheep.”

“Rather than being preoccupied with a few people who think the earth is at the center of universe,” I wrote,

should we not be turning our full attention to a current state of affairs prophesied by the future Pius XII in 1931? Quoth the future Pope (as recounted in his biography by Msgr. Roche):

“A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God. In our churches, Christians will search in vain for the red lamp where God awaits them. Like Mary Magdalene, weeping before the empty tomb, they will ask, ‘Where have they taken Him?’”

In the same open letter Archbishop Lenga quotes a document that would certainly elicit a sneer from Keating and his fellow Enlightened Ones: the *Permanent Instruction of the Alta Vendita*, a Masonic blueprint for subversion of the Church that both Blessed Pius IX and Leo XIII thought it urgent to publish widely for the admonition of the faithful. Here is what the Archbishop quoted, along with his comment thereon:

It will not be superfluous to remind my brothers in the episcopacy of an affirmation made by an Italian masonic lodge from the year 1820: “Our work is a work of a hundred years. Let us leave the elder people and let us go to the youth. The seminarians will become priests with our liberal ideas. We shall not flatter ourselves with false hopes. We will not make the Pope a Freemason. However liberal bishops, who will work in the entourage of the Pope, will propose to him in the task of governing the Church such thoughts and ideas which are advantageous for us and the Pope will implement them into life”.

This intention of the Freemasons is being implemented more and more openly, not only thanks to the declared enemies of the Church but with the connivance of false witnesses who occupy some high hierarchical office in the Church. It is not without reason that Blessed Paul VI said: “The spirit of Satan penetrated through a crack inside the Church”. I think that this crack has become in our days quite wide and the devil uses all forces in order to subvert the Church of Christ.

It would appear that this courageous Archbishop, elevated to that rank by Pope John Paul II, would qualify as a target of Mr. Keating’s endless anti-traditionalist jihad.

In the closing lines of all his rambling about a few Catholics he considers *outré* and whose reputations he would like to destroy, Keating asks: “Will this resurrected cosmological theory gain a larger following, becoming a long-term thorn in the side of the scientific establishment, or will it disappear once time takes its current proponents from the scene?” Keating seemingly has no idea how laughably trivial the question is in the context of this terrifyingly stormy epoch in Church history. Nor does it seem to occur to him that in churning out this screed at such a time he reveals himself to be something of an eccentric.

It is telling indeed that while Keating seems to relish portraying traditional Catholics as crackpots, he apparently sees nothing of the crackpot in Modernist subversives like Cardinal Walter Kasper or Cardinal Óscar Andrés Rodríguez Maradiaga, who plays [lame saxophone](#) on TV, has [wrecked the Church in his native Honduras](#), and is now taking his show on the road as a member of Pope Francis’s progressive-dominated Council of Eight, telling the loony left Jesuit magazine *America* that Pope Francis will “renovate” the Church “to the point where it becomes irreversible.” Nor, along those lines, does Keating see any lunacy at work in a “Synod on the Family” whose controllers produced a document that declares the Church should “value” the “homosexual orientation,” admit public adulterers to Holy Communion, and start appreciating all the positive elements in civil marriages, adulterous second “marriages,” cohabitation, and even “homosexual unions.” Nothing strange there, eh Karl?

And so it ends with Mr. Keating. He has never devoted even a fraction of the time he has wasted attacking traditionalists to opposing public enemies of the Church who have been in the process of demolishing her from within before his very eyes and throughout his tenure as President of Catholic Answers. Even now, in the twilight of his career, he continues to revile a tiny minority of traditional Catholics while the Church is under siege from internal enemies who seek to destroy every last bastion of the Faith. The man’s behavior remains as sad as it is mysterious.

It is a good thing, then, that Catholic Answers has a new President. I offer my congratulations to him in the hope they will be accepted as the olive branch they are meant to be. Perhaps now that organization will be able to come out from under the cloud of its former head’s grand obsession with “radical traditionalism” as opposed to the real danger that confronts the Church in our time, described by Msgr. Guido Pozzo, Secretary of the Pontifical Commission Ecclesia Dei: “A foreign way of thinking has entered into the Catholic world, stirring up confusion, seducing many souls, and disorienting the faithful. There is a ‘spirit of self-demolition’ that pervades modernism...” The result, which Keating has spent his entire career ignoring, is a Modernist crisis now so profound that the very mission Catholic Answers was founded to conduct has been abandoned by Rome itself. ■

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Internal vs. External Homosexual Acts: An Important Distinction

by Robert L. Kinney III, Pharm.D., M.A.

In a few weeks, the annual St. Patrick's Day Parade will take place in New York City. Cardinal Dolan's acceptance to be the Grand Marshal in the St. Patrick's Day Parade while an openly gay group marches alongside has caused debate both inside and outside the Church. Some have argued his decision is incongruent with Church teaching, and I agree with that position. In this article I will attempt to charitably and briefly explain the root of Cardinal Dolan's error. A similar error, it seems, has been made by quite a few well-meaning individuals who claim to propagate the Church's teaching on homosexuality; the error results from a failure to distinguish between *internal* and *external* acts. In self-defense of his acceptance to be the Grand Marshal, [Cardinal Dolan wrote](#):

The most important question I had to ask myself was this: does the new policy violate Catholic faith or morals? If it does, then the Committee has compromised the integrity of the Parade, and I must object and refuse to participate or support it... From my review, it does not. Catholic teaching is clear: "being Gay" is not a sin, nor contrary to God's revealed morals. Homosexual actions are—as are any sexual relations outside of the lifelong, faithful, loving, life-giving bond of a man and woman in marriage—a moral teaching grounded in the Bible, reflected in nature, and faithfully taught by the Church... So, while actions are immoral, identity is not!

Cardinal Dolan distinguishes between human actions and a human "identity" by saying "actions are immoral, identity is not"; [others](#) have distinguished between actions and desires by stating that "the Church is not saying that the [homosexual] desire is a sin... see, actions are sins, desires are not." While on the surface those statements appear true, one finds a subtle error after delving deeper.

The Church explicitly teaches that desires can be sins, as the *Catechism of the Catholic Church* [notes](#): "sin is an utterance, a deed, or a desire contrary to the eternal law." [Similarly](#):

Sins can be distinguished according to their objects, as can every human act; or according to the virtues they oppose, by excess or defect; or according to the commandments they violate. They can also be classed according to whether they concern God, neighbor, or oneself; *they can be divided into spiritual and carnal sins, or again as sins in thought, word, deed, or omission.*

Now, homosexual inclinations involve thoughts and desires, thoughts and desires can be sinful, and hence, *homosexual thoughts and desires can be sinful*. What, then, causes the confusion leading to the idea that "actions are sins, desires are not" or the related statement that "while actions are immoral, identity

is not"? The error seems to stem in part from the statement that "homosexual acts are sins" while at the same time failing to recognize that there are two types of human action - "internal action" and "external action."

An *external action* is what is typically referred to when using the word "action"; external actions are actions observable at the bodily level - throwing a football, walking, and in the case of sexuality, physical/bodily sex acts.

Internal actions, on the other hand, are *movements of the mind*, or what we commonly call "thought"; "[passions](#)" or "emotions" are a type of [internal action](#) and those can be sinful, even [mortally sinful](#). [To enjoy, to will and not to will](#), and [to consent](#) are examples of internal human actions; meditative and contemplative prayer are internal human actions. While the *Catechism* does not provide a discussion on the topic of internal human actions, it does tacitly acknowledge them throughout, and it explicitly acknowledges them by [noting](#) that "In faith, the human intellect and will cooperate with divine grace: '*Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace.*'" An act of the intellect is an internal action, and hence, believing is an internal human action.

Now, consenting to a thought requires one to make a deliberate choice and "say yes to" the continuation of the thought. For instance, a person may have a thought to desire pizza; he may be at work shoveling a hole in the ground when suddenly a thought about pizza enters his mind. His mind moved from his work to the thought of pizza. If he consents to that thought and willingly allows it to continue, the man has internally acted. The internal action involved the initial thought, his conscious recognizing of the thought, and then his decision to allow the thought to continue. The internal consent, the internal agreeing with or "saying yes to" a thought and/or desire is an internal human action. (One could also call it a "mental action", "action of the mind", or "action of thought.")

That principle can be applied to discussions on sexuality. If a sexual thought enters one's mind, one has at least two choices - intentionally deny/reject it, or intentionally accept, agree with, or "say yes to" - that thought. A consented to or willed homosexual desire is an internal homosexual act, and a willed or consented to homosexual thought is an internal homosexual action.

When the Church says that homosexual acts are sins, it seems that She is referring to both internal and external human acts; a movement of the mind toward homosexual desire is a temptation or a homosexual thought, and when that temptation/thought is consented to and allowed to continue, it has become a consented to *internal homosexual act*. Homosexual inclinations are by definition ordered towards sin (homosexual inclinations are objectively disordered), and consenting to those inclinations at the level of thought can be a sin.

Hence, internal homosexual acts can be sins. (Heterosexual inclinations, however, are different in that they can be properly ordered towards the marital act; heterosexual inclinations and homosexual inclinations cannot be evaluated from the same standpoint due to heterosexuality being directed towards the good of the marital act and the homosexual inclinations directed towards objective disorder.)

What about Cardinal Dolan's statement that "while actions are immoral, identity is not"? A thorough answer would require an extensive inquiry into "identity" and other concepts and would need more space than is available here. A brief discussion will be helpful, though. "Identity" has been defined in various ways, but sexual orientation identity has been clearly defined in psychology as a type of "acknowledgement" and "self-label." The American Psychological Association (APA) [writes](#) that "sexual orientation identity refers to acknowledgment and internalization of sexual orientation and reflects self-exploration, self-awareness, self-recognition, group membership and affiliation, culture, and self stigma"; they also [note](#) that sexual orientation identity is a "self-labeling." *Sexual orientation identity* (as opposed to sexual orientation *identity*), they [note](#), is defined in part as "desire for other persons based on those persons' gender and sex characteristics." In regards to homosexual sexual identity, they [note](#) that "homosexuality is a normal variant of human sexuality" and that homosexuality is a positive and healthy outcome of human development.

At this point it might be clearer why the statement that "[homosexual] identity is not a sin" is an error. Homosexual identity involves an acknowledgement and self-label; self-label and acknowledgement involves a deliberate choice or consent. That consent is an internal action. What do those who identify as "homosexual", "gay", or "lesbian" consent to? They consent to the definition of their self-label; they consent to the definition of the "gay" sexual orientation identity.

Those individuals marching under the banner of an openly gay group at the St. Patrick's Day Parade will be openly identifying as "gay" or supportive of those who self-identify in that manner. That "identity" is the outward expression of the internal consent and acknowledgment of the desire for same-gendered individuals as well as the idea that homosexuality is a normal and healthy variant of human sexual orientation.

The Church, on the other hand, teaches that homosexual inclinations are objectively disordered in that they tend towards the intrinsically disordered homosexual acts (which, again, can be both internal - mental, thought, etc. - and external acts). "Objective disorder" is the opposite of the APA's definition of homosexuality as a normal and healthy variant of human sexual orientation. One who identifies as "gay" is consenting to a self-label opposite what the Catholic Church teaches. They outwardly express their internal consent to the idea that homosexuality is a normal variant of

human sexual orientation. Here one might object and claim that some homosexually inclined persons do not adhere to the idea that homosexuality is a normal and positive variant of human sexual orientation. Instead, they might claim, some people publicize their homosexual orientation but do not act on it in thought or physical action.

More space is needed to refute the objection, but the simple answer to that claim is that while the homosexual orientation itself may not be sinful, the orientation is contrary to "the good" of heterosexuality. It is an orientation towards intrinsic evil, and while the orientation itself might not be sinful, the publicizing of such orientation [is discouraged](#). Publicizing an orientation towards any intrinsic evil could acknowledge at least tacit approval, especially marching under a banner at a parade.

Furthermore, the specific group that is marching in the St. Patrick's Day Parade, "[OUT@NBCUniversal](#)" states that its goal is to "to attract, develop and retain Lesbian, Gay, Bisexual, Transgender and Straight Ally employees and help NBCUniversal's businesses effectively reach the LGBTQA community." They partake in "Pride festivals", and while they do not elaborate on their activities at such "pride festivals", the festivals [include parades](#) that

are part of a larger celebration known as Pride week, typically filled with events celebrating the diversity of LGBT communities such as Pride Idol, film festivals, dance parties, and "best dressed in drag" contests. The annual celebrations have become a pivotal way of celebrating LGBT history and diversity.

So, [OUT@NBCUniversal](#) is a group that partakes in festivals that celebrate homosexuality and the orientation towards homosexuality; it is not a stretch, then, to say that they likely affirm the APA's definition of homosexual identity as a self-label and consent to the belief that homosexuality is a normal and healthy variant of human sexuality. Their consent is an internal human action, and it is one that is contrary to the teachings of the Catholic Church. The group, it seems, is one [alluded](#) to by the U.S. Bishops Conference that "not only den[ies] the existence of objective moral norms but also aggressively seek public approval for homosexual behavior." The message of those types of groups "misleads many people and causes considerable harm"; a Cardinal of the Catholic Church celebrating with [OUT@NBCUniversal](#) in the St. Patrick's Day Parade, it seems, would be equally misleading.

The homosexual identity self-label is contrary to Church teaching, it is an internal action, and it is indeed immoral. If one has full knowledge and full consent in the light of that knowledge, it seems that identifying as homosexual could even be mortally sinful. That error as well as other errors found in the works of those propagating the Church's teaching on homosexuality seems to stem from not making the necessary distinction between internal and external human actions. ■

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Debating the Relevant Issues...

Can Some Protestants be Saved?

Fr. Brian W. Harrison, O.S.,

What a strange mixture of sound theological scholarship and serious theological confusion flows from the pen of John Salza! He has written some great apologetics in books and articles - in fact, I was on the point of writing a letter of appreciation to the editor of *The Remnant* for his recent excellent two-part article on sedevacantism.

But then I received (very late) the Nov. 30/Dec. 15 issue of this newspaper, wherein he attacks the “heretical contention” and “grievous errors” he claims to find in my letter of October 25, 2014. I took him to task there for propagating in *The Remnant*¹ an error censured by Pope Pius XII’s Holy Office in its 1949 *Letter* to the Archbishop of Boston, namely, interpreting the dogma “No Salvation Outside the Church” too narrowly and mistakenly thinking it means that *membership* in the Catholic Church at the moment of death is always necessary for salvation. Well, far from accepting correction, Mr. Salza now doubles down and insists: “If one is not a member of the Catholic Church he is outside the Catholic Church.”² But the Holy Office says the exact opposite: “[T]hat one may obtain eternal salvation, it is not always required that he be truly incorporated into the Church as a member (*non semper exigitur, ut reapse Ecclesiae tamquam membrum incorporetur*), but it is necessary at least that he adhere to her by will and desire (*ut eidem voto et desiderio adhaereat*).”³ In other words, those with that saving “will and desire” are not *members* of the Church; but neither are they *outside* of her. They’re in a ‘borderline’ category.

In an effort to evade the force of this teaching, Mr. Salza first claims that “this letter has no Magisterial authority because it was not approved by Pope Pius XII and hence not published in the *Acta Apostolicae Sedis*.”⁴ But it most certainly *was* approved by the Pope! The *Letter* itself affirms that a plenary session of the Cardinals of the Holy Office on July 27, 1949 decreed that this reply be sent to the Archbishop of Boston, following which “the August Pontiff in an audience on the following Thursday, July 28, 1949, deigned to give it his approval.”⁵ Indeed, Cardinal John Wright (then an auxiliary bishop in Boston) told how he spent three hours with Pope Pius in his study at Castel Gandolfo reviewing the English translation of the *Letter*, which the Holy Father wanted to be as clear and exact

as possible.⁶ And the fact that the *Letter* was not published in the *AAS* doesn’t mean it lacks authentic magisterial status. According to c. 9 in the 1917 Code of Canon Law and c. 8 in the 1983 Code, it is only “universal ecclesiastical laws” – i.e., acts of the Church’s governing office, not her teaching office – that must be promulgated in the *Acta* in order to be valid and binding. The reason this particular doctrinal (not legislative) decision did not appear in the *Acta* was presumably just because it was not directly addressed to the universal Church; rather, it concerned what Mr. Salza correctly calls “the isolated problem of Fr. [Leonard] Feeney and the St. Benedict Center in Boston.”⁷

That brings us to Mr. Salza’s second factual mistake. He says the Holy Office targeted Fr. Feeney and the SBC because they “denied baptism of desire.”⁸ Not so. This 1949 Vatican intervention had nothing to do specifically with *baptism* of desire. (Fr. Feeney did not start casting doubt on that doctrine till about 1952.) But it had everything to do with censuring the same error Mr. Salza is now disseminating, namely, that since Protestants and other non-Catholic Christians are not *members* of the Catholic Church, they all necessarily go to Hell (even if they have received water baptism).

Let’s analyze Mr. Salza’s position a little more closely. I’m afraid his reply to my letter can only be described as a masterpiece of hermeneutical confusion. He attacks straw man after straw man, ascribing to me error after error that I certainly do not hold and have neither stated nor implied. **(a)** He starts off squarely on the wrong foot by complaining that I described as “doctrinal error” his belief that “*one must have the Catholic Faith to be a member of the Catholic Church*.”⁹ But I myself firmly hold that belief, and would never dream of branding it a “doctrinal error”! Also: **(b)** I have never “contended” that “Protestants (those who do not hold the Catholic Faith) are also members of the Catholic Church”;¹⁰ **(c)** I did not violate the “principle of non-contradiction” in what I wrote; **(d)** I never suggested that “even those who do *not* have a baptism of desire . . . are still inside the Church (*and thus saved*)”; **(e)** I never claimed that “Protestants are inside the Catholic Church”; **(f)** I do not “teach” or hold that Protestants “who have lost the virtue of faith received in baptism are still members of the Catholic Church and are thus saved”; and **(g)** I do not “deny or at least doubt the dogma *No Salvation Outside the Church*.”¹¹

When a writer demonstrates such astonishing incapacity to present his opponent’s position correctly and fairly, the latter can be tempted to just wash his hands of the whole debate (as I have already done with Mr. Salza in regard to *Dignitatis Humanae*) and get on with something more profitable. However, for the sake of *Remnant* readers who may be quite perplexed by what they are reading about this fundamental salvation issue, and for the sake of defending my own orthodoxy, I will make just this one attempt to clear up the confusion being spread abroad by Mr. Salza.

I detect three main false assumptions underlying his argument:

First, while I concur with Mr. Salza that being “inside the Church” means the same as being “a member of the Church” (and being “a Catholic”), I reject his assumption that the principle of non-contradiction requires us to say that every person is either *inside* or *outside* the Church. All the said principle prevents us from saying is that someone could be simultaneously *inside* and *not inside* the Church (or simultaneously *outside* and *not outside* her). My adversary begs the vital question here by assuming that nobody can be situated, as it were, on the

‘borderline’ of the Church, neither inside nor outside of her. (Think of someone at the entrance to your house with one foot inside the door, the other outside, and his head straight under the lintel.) We have already seen that the Holy Office *Letter* implies that some Christians are in this ambivalent situation in their relation to the Church. (Another example: In my own priestly community, the Society of the Oblates of Wisdom, most of us are “inside” the Society, but we have an intermediate category for priests who are neither *members* of our Society nor *outside* it. They make a commitment to follow some, but not all, parts of our rule, and so are called “*associate members*”.)

Mr. Salza’s *second* false assumption is that “Protestants”, *by definition*, lack supernatural faith (and are thus in the state of mortal sin). Some Protestants have never had that virtue; and those who received it in infant baptism have since lost it, he claims, either by “a positive act of infidelity” or “a negative act of neglect”. In his 4-part article (“Who is a Member of the Church?”) Mr. Salza seemed to imply that one or other of these faith-destroying sins is invariably committed by infant-baptized members of non-Catholic denominations

Continued Next Page

Father Says, "Read The Remnant!"

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1 Cf. Mr. Salza’s 4-part article. “Who is a Member of the Church”, published serially in the September & October issues of *The Remnant*.

2 *The Remnant*, 11/30/14, p. 4.

3 Denzinger-Schönmetzer, #3870.

4 *The Remnant*, 10/25/14, p. 15, note 7.

5 *Companion to the Catechism of the Catholic Church*, Ignatius Press, 1995, p. 360.

6 Cf. Thomas Mary Sennott, *They Fought the Good Fight*, Catholic Treasures Books, 1987, pp. 226-227.

7 *The Remnant*, loc. cit.

8 *Ibid.*

9 *The Remnant*, 11/30/14, p. 3.

10 *Ibid.*

11 Citations (c), (d), (e), (f) and (g) above are all from *The Remnant*, 11/30/14, p. 4.

Can Some Protestants be Saved?

Fr. Harrison/Continued from Page 11

who remain active in them after attaining the use of reason. However, in his letter he now appears to mitigate this harsh judgment, saying that if anyone baptized in infancy in a non-Catholic community has retained good will and “is invincibly ignorant of his obligation to submit to the infallible rule of the Church”, then he “remains a member of the Catholic Church”.¹² In other words, such a person is not really a Protestant and so has a chance of salvation.

It looks as if our dispute over this particular point may boil down to nothing more than a disagreement over the meaning of words. For if lack of supernatural faith is part of the very *definition* of what it means to be “Protestant”, then of course I would agree with Mr. Salza that no Protestant can be saved. But Mr. Salza’s definition is simply not what the word “Protestant” really means. He is making up his own private meaning for it, while the true meaning of words is determined by public, common usage – the source of their dictionary definitions. And public, common usage defines the noun “Protestant” only in terms of outward or visible membership in one of the non-Catholic communities of Western Christianity – terms that prescind entirely from the inward state of a Protestant’s soul (i.e., whether or not he possesses the theological virtues that are necessary for salvation).

Mr. Salza might perhaps reply that he is using a ‘theological’ definition of the word “Protestant” that is somehow more accurate than that offered by mere secular dictionaries. But do any recognized theologians understand being in the state of mortal sin as part of the very *definition* of what it means to be a Protestant? While they would certainly agree with Msgr. Ronald Knox’s dictum that “there are no Protestants on earth under the age of five”, they all follow normal dictionary usage, to the best of my knowledge, and would understand such baptized infants to become Protestants when, after attaining the use of reason, they start adhering to the heresies taught by their elders, regardless of whether this adherence is culpable (due to sinful infidelity or neglect) or inculpable (due to invincible ignorance). But according to Mr. Salza, if it’s inculpable, they still “remain

members of the Catholic Church”. Thus, following on from Karl Rahner and his ‘anonymous Christians’, John Salza now brings us ‘anonymous Catholics’ – folks who don’t know they are really Catholics and so mistakenly suppose themselves to be Episcopalians, Greek Orthodox, Methodists, etc. But that thesis is alien to traditional Catholic theology (not to mention common sense).

Moreover, it’s not just traditional *theologians* who would disagree with Mr. Salza’s novel redefinition of terms. The idea that some infant-baptized, inculpably ignorant adult adherents of non-Catholic communities, could still “remain members of the Catholic Church” also runs up against Pope Pius XII’s teaching in *Mystici Corporis*. For, in the very words that Mr. Salza himself not only cites but underscores in his reply to my letter, the Pope says that, as well as water baptism (“the laver of regeneration”), another condition of membership in the Catholic Church is to “*profess the true faith*” (*qui . . . veramque fidem profitentur*).¹³ Therefore, nobody who professes (i.e., consciously and explicitly adheres to) a non-Catholic religion and its beliefs can be a *member* of the Catholic Church – i.e., a Catholic.

Thirdly - and I suspect this may be the root of all Mr. Salza’s confusion about this topic – he seems to assume that the supernatural theological *virtue* of faith is the same thing as “the Catholic faith”, whereas in fact it’s quite possible to have the former without the latter. These two kinds of “faith” are in reality so different that they are studied in different branches of theology, the former in moral theology and the latter in dogmatic theology. (In the great pre-conciliar theologian Adolphus Tanquerey’s *Synopsis Theologiae Moralis et Pastoralis*, the theological virtue of faith is expounded in detail in 23 pages [vol. 2, pp. 355-378] that do not mention the word “Catholic” even once.) The *virtue* of faith is the supernatural habit infused into our souls by which we believe revealed truth on God’s authority. But “the Catholic faith” means the same as “the deposit of faith”. It’s the *body of revealed truth* that the Catholic Church proposes for our belief, the principal points of which are summarized in the Creeds. So the theological virtue of faith has *as its object* “the Catholic faith”, and is thus not identical with it. Theologians

often call the former *fides qua creditur* (“the faith by which one believes”), and the latter *fides quae creditur* (“the faith which is believed”).

Now, the main relevant point for present purposes is that those born and raised from infancy in Protestant communities can have the supernatural virtue of divine faith through believing on God’s authority the principal revealed truths (Trinity, Incarnation, Redemption), while not holding other revealed truths such as those regarding the Papacy, the Mass, Our Lady, etc., *provided that* they have good will and are invincibly ignorant of the truth of these specifically Catholic dogmas. (Of course I’m not saying *all* Protestants are in that category – especially if they’re apostate Catholics.) And while such good-willed Protestants don’t have “the Catholic faith” (for they profess a heretical form of Christianity and so, according to *Mystici Corporis*, are not members of the Church), their possession of the theological *virtue* of faith opens the way for them also to have supernatural hope and charity, and hence, to be saved if they die in that condition. While not being *members* of the Church (i.e., “inside” her), neither are such folks “outside” of her; rather, they are linked to her by what the Holy Office *Letter* calls an “implicit desire” for the Church, and (quoting *Mystici Corporis*) “a certain unconscious desire and will” (*inscio quodam desiderio ac*

voto).¹⁴ (That’s the same condition that post-conciliar theology now usually calls being in “partial communion” with the Catholic Church.)

To summarize my answer to the question posed in the title of this article: Yes, according to the teaching of Pius XII in *Mystici Corporis* and the 1949 Holy Office *Letter* officially approved by him, some Protestants (giving that word its ordinary dictionary definition) can be saved, namely, those who at the time of death remain invincibly ignorant of the need to enter the Catholic Church, but believe with divine faith in the principal truths of the Gospels, and also have supernatural hope and charity. Such people are not *members* of the Church, but neither are they *outside* of her. While not in full communion with her, they are joined to her by an implicit or unconscious desire and will.

This is my last word in this exchange. Readers interested in a fuller treatment of this issue are invited to read my two-part essay in the online journal *Living Tradition*: “Father Feeney and the *Implicitum Votum Ecclesiae*”: Part A (*LT* No. 149, November 2010, “Who Is In Fact ‘Outside The Church’?” <http://www.rtforum.org/lt/lt149.html>) and Part B (*LT* No. 150, January 2011, “Reading *Cantate Domino, Unam Sanctam*, and the 1949 *Letter* in a Hermeneutic of Continuity”, <http://www.rtforum.org/lt/lt150.html>). ■

14 Denzinger-Schönmetzer, 3821.

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12 *Ibid.*

13 Denzinger 2286, Denzinger-Schönmetzer, 3802.



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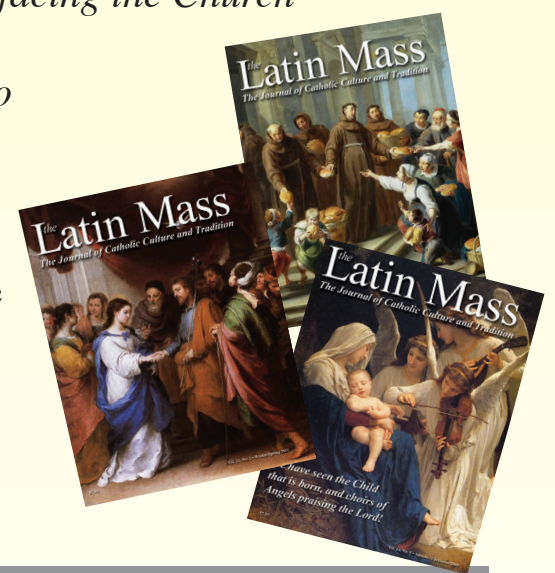
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The Two Bullets

■ The Church's Magisterial teaching is the infallible explanation of Divine Revelation. Attempting to change it, or to give it a meaning other than that intended by the Popes and Council fathers who formulated it, represents rebellion against God.

By Peter Wilders

Divine Providence has provided two silver bullets to restore the Church to order. First, expose the incompatibility between Darwinism and the Church's teaching. Second, apply the Church's teaching on morality with charity but without compromise, thus exposing the absence of charity and love from the teaching of the Quran, an absence that flows directly from its denial of the dogma of the Holy Trinity, the dogma without which it is impossible to know that "God is love" (1 John 4:8).

They say the unfinished Family Synod has left the Church divided. Incredible as it may sound, the divisions exist between groups holding differing degrees of belief in Magisterial teaching. This is new. There have always been differences over the meaning of doctrinal teaching within the Church, but ideas deviating from dogmatically defined doctrine are eventually recognized as heresies. Never have they been reconciled with revelation. Sooner or later the error is admitted.

The heresy of evolution started over 150 years ago and has now overwhelmed the Roman Curia, the leaders of the Church. As a result central doctrines of the faith have been re-interpreted to accommodate evolutionary principles. Among the most obvious is the reality of Adam the first perfect man, the creation of all things from nothing, Original Sin and the Immaculate Conception.

With such fundamental teachings questioned, the domino effect allowed the synod fathers to ride rough-shod over the constant teaching of the Church on marriage and the family. Many bishops went so far as to assign a new meaning to the Sixth Commandment by proposing to allow divorced and remarried Catholics to receive Holy Communion! Battered by such modernist waves of change, how much longer can St Peter's bark remain afloat?

With evolution theory now discredited theologically and scientifically, logically, it should be a simple matter to bring the bark back on course and re-evangelize those who have abandoned ship. The latter abandoned the faith not directly because of evolution, but because of the Catholic hierarchy's failure to uphold fundamental Magisterial teachings over successive pontificates. The sabotage began when Pope St. Pius X's efforts to defend orthodoxy flagged on his demise in 1914, with the subsequent traumas of World War I to divert attention. Since then, the very foundations of the faith have been shaken. The primary doctrine that has been attacked is the Church's

teaching on the origins of man and the universe. The fact that this doctrine has been obscured was confirmed by Pope Benedict XVI in 1989 when he was Prefect of the CDF. He presided over a meeting in Vienna of the heads of the European doctrinal commissions to discuss the *crisis of the faith*, a crisis already recognized as wildly out of control. He told his audience: "...we have to point out the almost complete disappearance of the doctrine on creation from theology." As an example he referred to: "...two compendia of modern theology in which the doctrine on creation is eliminated."

His use of the terms *disappearance* and *elimination* of doctrine leaves no room for ambiguity. Some combination of groups and individuals had done a hatchet job on Magisterial teaching, the Church's infallible proclamation of God's revealed truth. The abandonment of traditional Creation theology explains the origin of the current crisis in the Church. Remove Creation theology and metaphysics from the seminaries and Darwinism was free to take over as an explanation for the origin of the different kinds of living things. Pope St. Pius X had referred to such subversive actions under the heading of "modernism," whose "principal dogma" he warned, "is as it were evolution." Moreover, he had warned that the modernists threatened ***the destruction not of the Catholic religion alone but of all religion.***

Current theologians working to stem the tide of modernism are virtually powerless. The inspired writings and actions of St. Pius X to combat the evil are now hardly remembered. To achieve their ends, the modernists have manipulated Church teaching to make it appear that the Lateran IV dogmatic decree on creation could be interpreted to mean that atoms were created from nothing, *ex nihilo*, by God with the potential to evolve over millions of years into all the forms of life on earth today. If the manuals of creation theology and metaphysics had not disappeared from the seminary library shelves, such a violation of Magisterial teaching could never have gone unchecked.

The Lateran IV dogma defines that *all things corporeal and spiritual* were created in the beginning, not just the angels and some material elements. But modernists today have no difficulty in perpetuating their perversity. Their predecessors did too good a job. They cunningly paid lip service to the mention of creation in the Church's profession of faith by recruiting God Himself as an evolutionist! Today, the proponents of this perverse notion are called *theistic* evolutionists. They claim that God used evolution as his method of producing the universe. In this way they pretend that they can remain members of God's Church whilst denying God's role as the Creator of all things. For them, the development of the different kinds of creatures results from an evolutionary process. They propose that God created original matter which then over millions

of years evolved into every organism living today. Without having the benefit of the Church's complete teaching on creation, most of the clergy fall into the theistic evolutionist trap.

The Church's Magisterial teaching is the road map for Catholics, guiding them on the way to salvation. It is the infallible explanation of Divine Revelation. Attempting to change it, or to give it a meaning other than that intended by the Popes and Council fathers who formulated it, represents rebellion against God. Indeed, promotion of theistic evolution challenges the authority of the Magisterium, because the latter has dogmatically defined that all things visible and invisible were created by God **alone** (without second causes as in theistic evolution) from nothing.

In reality, the modernist expression "theistic evolution" is an oxymoron. Creation is an immediate act of God bringing from nothing a fully formed being. Theistic evolution involves a *process* of change over time. It posits the existence of non-living particles developing into living things over millions of years. Thus, it is neither acceptable to the scientific community nor to traditional Catholic theology, properly expounded.

Theistic evolution is an example of fundamental Catholic Church teaching being flagrantly attacked by her enemies. Yet, unbelievably, it has been encouraged as sound catechetical teaching by the Roman Curia for generations—and still is! The modernists have won hands down! They have done such a good job that virtually all Catholic doors are closed to even discussing the topic. Nonetheless a tiny glimmer of light remains. It is a study undertaken by a remnant of traditional Catholics to document the history of this forgotten Magisterial teaching. A number of theologians have reviewed it and given it their written endorsement. Details can be found on www.catholicorigins.com.

There is no need to examine the data attesting the infiltration of the Church by atheist organizations. History is sufficient witness and the sad situation in the pews today provides the proof. To what extent the flames of dissent are being fanned by modernists active in the clergy today, or are the result of their ancestors' effective efforts cannot be determined. The mere fact that the philosophy of evolution is standard teaching in all Catholic places of education is no accident. It no longer needs to be orchestrated at least to the degree it was in the past. Most of its victims have already left the Church. Those that haven't are cheating or have not done their homework.

To say that the Magisterium permits belief in evolution ignores the fact that it has defined that the prototypes of all things were created together at the beginning of time by God alone from nothing. If anyone claims that such teaching leaves the tiniest

loophole for Darwinism, he needs to go back to school! The machinery of our decadent society is so finely tuned that it operates with little need of adjustment. Legislation has developed to protect society from any opposition to the systematic dismantling of moral standards.

Social Darwinism has produced population control. Citizens have been disciplined to contribute fiscally to the maintenance of family limitation methods, abortion clinics and other means of restricting births. To divert attention from the natural duty of building a family the modernists have created an anti-family industry. It produces a lavish diet of immoral literature, "art," publicity, television programs and films, including a multi-billion dollar pornography industry. School programs have been adapted to bring students in line with the reformed culture. Promotion of evolution is, of course, fundamental, as it explains the origins of all things including man without a transcendent Creator, thus making man merely an "evolved" primate, accountable to no one and free to determine his own moral behavior. One has to point out, albeit with extreme caution, that one common element in the teaching of the Catholic Church and in Islam is their insistence upon modesty. However, with the spread of modernism within the Church, modesty is almost never taught and rarely practiced. Blatant permissiveness in Christian countries is only too evident.

On the other hand, traditionalist adherents of the Quran have been taught to see offenses against modesty as blasphemy against God, deserving strict punishment. A multitude of Muslim militants stands ready to execute the sentence against immodesty, even in Muslim minority societies. It is not red alerts or precision soldiering that will solve this problem, only the restoration of the Church's moral teaching. To Muslims, the sexually permissive Western way of life is a constant insult to Allah. It automatically ignites rancor and attacks upon Christians. Unless the Church reaffirms her traditional teaching on modesty, immodest clothing and conduct will continue to provoke terrorist outrages. And until Church leaders shoulder their God-given responsibility to uphold the teaching of the Church without compromise, they will share responsibility for the violent reaction of the Islamic terrorists.

Meanwhile, ironically, the modernist teaching that evolution is a proven "fact" has been overwhelmingly refuted in the laboratory and in the field. Without the geological timescale to justify eons of evolution, Darwin's theory is dead. Yet all over the world empirical evidence is being presented to geological conferences proving that massive rock formations—assigned ages in the hundreds of millions of years by evolutionists—have taken less than a few thousand years to form (Kazan University, November 2014) www.sedimentology.fr. It is just a matter of time before the truth seeps out. ■

The Last Word...

Who is this Man, and Why Didn't "Blessed Paul VI, the 'great helmsman' of Vatican II" Listen to Him?

By Father Celatus

Nixon had his Watergate, Obama had his *Benghazi-gate* and now Francis has had his *Rabbit-gate* and his *Spank-gate* in quick succession. But the times have changed and accountability is passé so unlike Nixon, Obama and Francis will surely survive these and whatever more *gates* there are likely to arise from this Pope and this President.

Perceptive Catholics were long ago disabused of the notion that Bishop of Rome Francis is the humblest pope in human history, as proclaimed by the fallen world. Perhaps some papal supporters will rethink their declaration of humility in light of his recent "punch and spank" comments. Then again, Jorge spent his life under South American Dictatorships, so what is a little punch and spank?

At the forefront of those who are critical of Francis for failing to rebuke a father who spans with restraint his own children are two members of the Vatican commission on sex abuse, both of whom were victims of clergy sexual abuse decades ago. The Bishop of Rome may yet regret his decision to include these two on the commission, as victims are not known for their restraint when it comes to redressing this evil and restitution. A case in point is the most recent U.S. diocese to declare bankruptcy as a consequence of child sex abuse lawsuits against it, with many of the allegations dating back decades. This is the twelfth such diocese to go into bankruptcy in the United States, out of the nearly two hundred dioceses and eparchies.

Regardless of what recommendations are made by the commission and implemented by the Church to address the abuse of children by clergy, it is almost certain that more dioceses will go into bankruptcy. The predictable pattern is that state legislators or governors lift existing statutes of limitations for past child abuse—often exempting public institutions in the process—which opens up a window for civil lawsuits going back several decades. In one case I know of the allegation dates back to the early 1930's, meaning the victim is now nearly ninety years old and the alleged perpetrator has been dead sixty years. While sympathetic to genuine victims, in cases like this it is hard not to say, "It's time to move on, fella!"

While it is true to say that the more immediate cause for diocesan bankruptcy is sex abuse lawsuits, the more remote and root cause is the sexual abuse itself and the protection of abusers—even serial abusers. For decades in the post-conciliar Church it has been the practice of prelates and religious superiors to cover up credible allegations of child sexual abuse by clerics and religious and to reassign them, often multiple times, leaving a



trail of abused victims in their tracks. The bishops have typically justified their decisions in the past to leave known abusers in place by arguing that it was common practice based upon professional recommendations. As Cardinal Roger Mahoney of LA stated in his own defense years ago:

We have said repeatedly that ... our understanding of this problem and the way it's dealt with today evolved, and that in those years ago, decades ago, people didn't realize how serious this was, and so, rather than pulling people out of ministry directly and fully, they were moved.

But in reality there was a credible pre-conciliar voice of one expert crying out in the wilderness, doing what he could to warn bishops that clergy child predators are, in fact, evil and generally irreformable. His name was Father Gerald Fitzgerald, who founded an order known as the Servants of the Paraclete, whose apostolate was to work with priests and religious struggling with addictions and maintaining celibacy.

The Paraclete facility in New Mexico also took in clergy and religious guilty of child sex abuse, though the founder came to regret that aspect of his apostolate. He began issuing dire warnings from the middle 1950's to the middle 60's to

bishops in the United States and to the Vatican about the danger of these abusers. Here is a montage of excerpts from letters of Father Fitzgerald to various bishops on this matter:

These men, Your Excellency, are devils and the wrath of God is upon them and if I were a bishop I would tremble when I failed to report them to Rome for involuntary laicization." ... "It is for this class of rattlesnake I have always wished the island retreat -- but even an island is too good for these vipers of whom the Gentle Master said it were better they had not been born -- this is an indirect way of saying damned, is it not?" ... "I myself would be inclined to favor laicization for any priest, upon objective evidence, for tampering with the virtue of the young, my argument being, from this point onward the charity to the Mystical Body should take precedence over charity to the individual and when a man has so far fallen away from the purpose of the priesthood the very best that should be offered him is his Mass in the seclusion of a monastery. Moreover, in practice, real conversions will be found to be extremely rare. ... Hence, leaving them on duty or wandering from diocese to diocese is contributing to scandal or at least to the approximate danger of scandal."

In 1963 Father Fitzgerald managed to get

an audience with Pope Paul VI in order to share his assessment and concerns regarding clergy who sexually abuse children. In a follow up letter to the Pope, he wrote:

Personally I am not sanguine of the return of priests to active duty who have been addicted to abnormal practices, especially sins with the young. However, the needs of the Church must be taken into consideration and an activation of priests who have seemingly recovered in this field may be considered but is only recommended where careful guidance and supervision is possible. Where there is indication of incorrigibility, because of the tremendous scandal given, I would most earnestly recommend total laicization.

The repeated warnings of this Paraclete priest fell on deaf post-conciliar ears, not surprisingly, and as the modernists and homosexuals of the sixties seized ecclesiastical power, this poor padre was relegated to obscurity. His own order ignored the insights of its founder and for decades returned serial sexual predators back to the fold, where they ravaged innocent children entrusted to their pastoral care. The Servants of the Paraclete are now crushed by lawsuits, as are a dozen dioceses, with many more sure to follow. The predators and prelates who protected them will have much to answer for on judgment day! ■

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By Arnaud de Lassus
Foreword by Anthony Fraser



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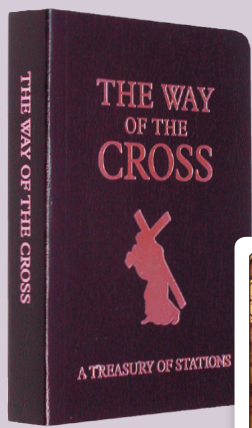
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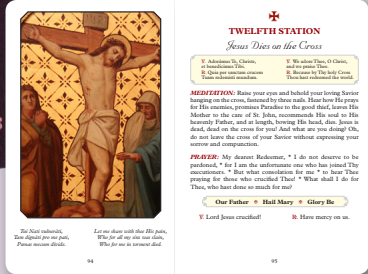
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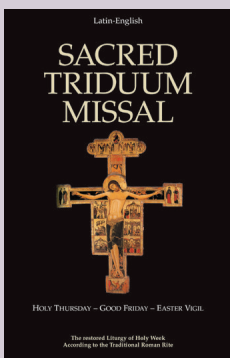
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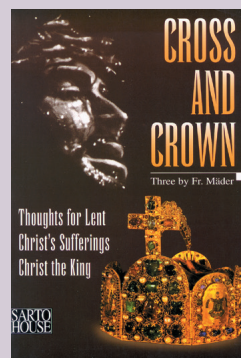


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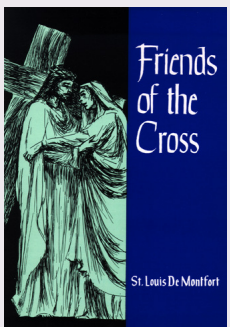


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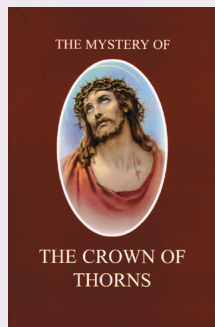


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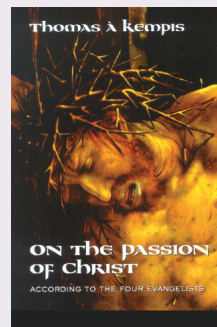


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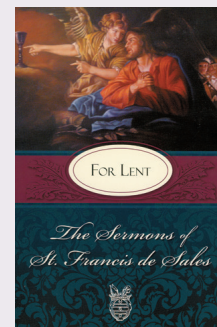


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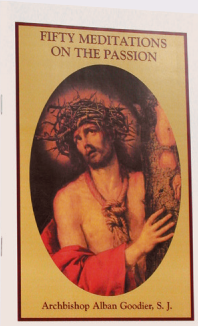
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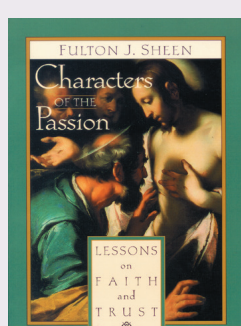


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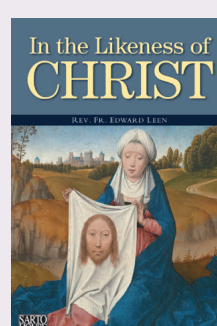
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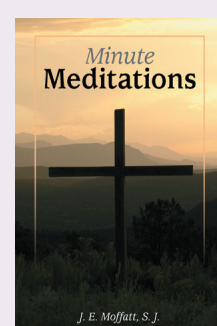
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