

# 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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## Pope Celebrates ‘Conquest of the Catholic Church’

By Michael J. Matt

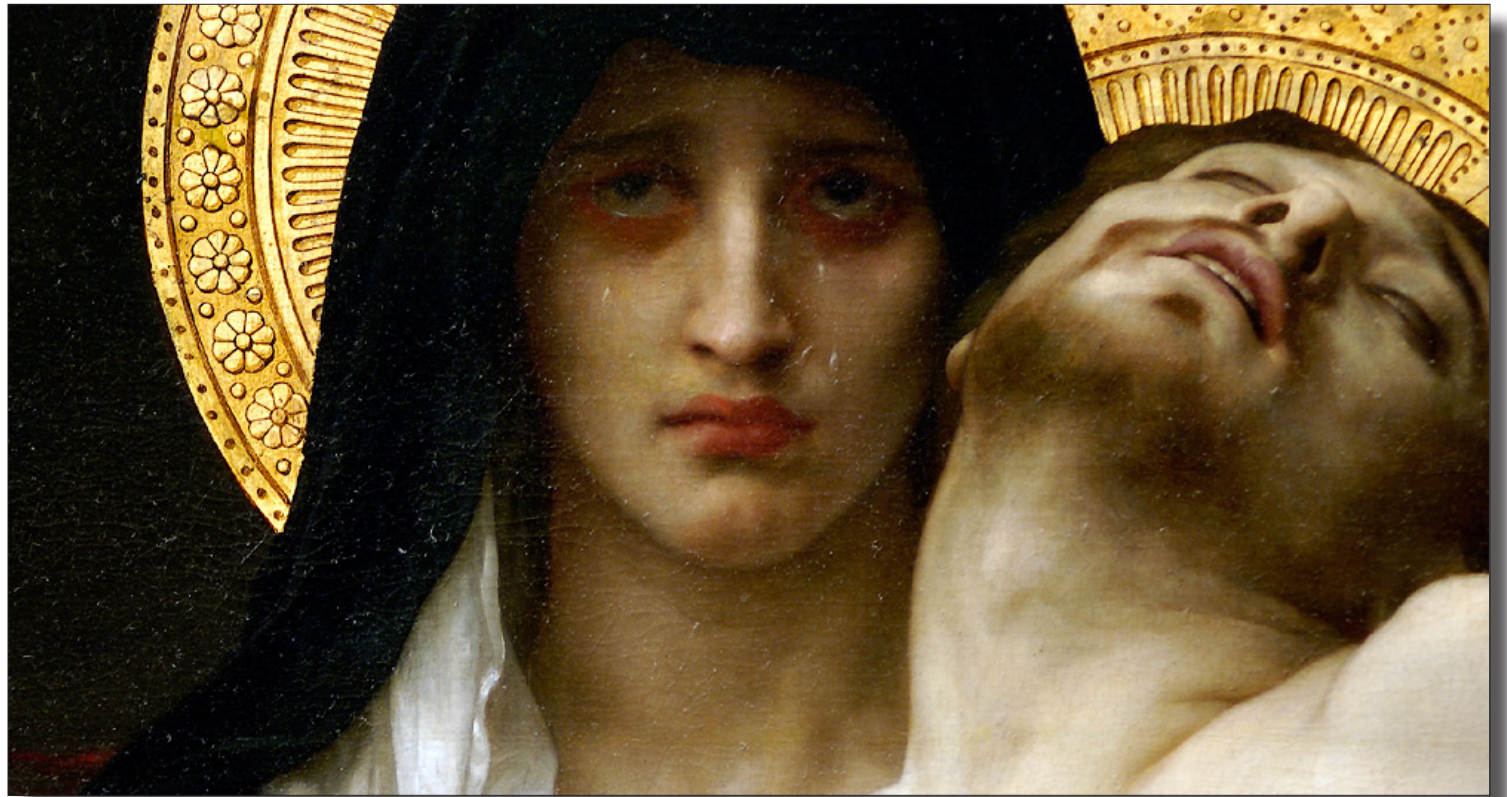
At 6:00 PM in Rome on March 7, 2015, Pope Francis celebrated a special Mass of commemoration of the first vernacular Mass of Pope Paul VI. The celebration took place at the Church of All Saints, Via Appia Nuova—the very same church where, fifty years ago, Pope Paul VI offered a prototype of the New Mass in the vernacular. “Blessed” Pope Paul’s homily aptly began with, “Today we inaugurate the new form of liturgy in all the parishes and churches of the world.” It was March 7, 1965, a date which will live in infamy.

There is a commemorative plaque on the wall at the Church of All Saints, which reads: “At this place His Holiness Paul VI, as the liturgical reform decreed by the Second Vatican Ecumenical Council was beginning, was pleased to celebrate in this church the first Mass in Italian, amid the excited exultation of an entire people.”

But one reason the plaque now rests so high above the table/altar is because it was vandalized several times by members of the “entire people” who were infuriated by Bugnini’s attempted destruction of the Roman Rite over which Pope Paul VI dutifully presided. It was necessary, finally, to put the plaque out of the reach of faithful who couldn’t resist the urge to spit at it as they passed by, some even attempting to deface it.

~ See *Pope Celebrates/* Page 2

## The Passion of Mary



The Pietà, by William-Adolphe Bouguereau

by Francis Thompson

### VERSES IN PASSION-TIDE

O LADY Mary, thy bright crown  
Is no mere crown of majesty;  
For with the reflex of His own  
Resplendent thorns Christ circled thee.

The red rose of this Passion-tide  
Doth take a deeper hue from thee,  
In the five wounds of Jesus dyed,  
And in thy bleeding thoughts, Mary!

The soldier struck a triple stroke,  
That smote thy Jesus on the tree:  
He broke the Heart of Hearts, and broke  
The Saint’s and Mother’s hearts in thee.

Thy Son went up the angels’ ways,  
His passion ended; but, ah me!  
Thou found’st the road of further days  
A longer way of Calvary:

On the hard cross of hope deferred  
Thou hung’st in loving agony,  
Until the mortal-dreaded word  
Which chills our mirth, spake mirth to thee.

The angel Death from this cold tomb  
Of life did roll the stone away;  
And He thou barest in thy womb  
Caught thee at last into the day,  
Before the living throne of Whom  
The Lights of Heaven burning pray.

L’ENVOY

O thou who dwellest in the day!  
Behold, I pace amidst the gloom:  
Darkness is ever round my way  
With little space for sunbeam-room.

Yet Christian sadness is divine  
Even as thy patient sadness was:  
The salt tears in our life’s dark wine  
Fell in it from the saving cross.

Bitter the bread of our repast;  
Yet doth a sweet the bitter leaven:  
Our sorrow is the shadow cast  
Around it by the light of Heaven.

O light in Light, shine down from  
Heaven! ■

## St. Joseph, Patron of the Universal Church

(Feast March 19)

by Reginald Garrigou-Lagrange, O.P

We do not hesitate to look on the humble carpenter as higher in grace and eternal glory than the patriarchs and the greatest of the prophets – than St. John the Baptist, the apostles, the martyrs and the great Doctors of the Church. He who is least by the depths of his humility is, because of the interconnection of the virtues, the greatest in the height of his charity: “He who is the least among you, he is the greatest.” (Lk.9.48)

The doctrine of St. Joseph’s pre-eminence received the approval of Leo XIII in his encyclical *Quamquam pluries* (Aug. 15, 1899)... “The dignity of the Mother of God is so elevated that there can be no higher created one. But since St. Joseph was united to the Blessed Virgin by the conjugal bond, there is no doubt that he approached nearer than any other to that super-eminent dignity of hers by which the Mother of God surpasses all created natures. Conjugal union is the greatest of all; by its very nature it is accompanied by a reciprocal communication of the

~ See *St. Joseph/* Page 5





# Pope Celebrates ‘Conquest of the Catholic Church’

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It was the infamous (and alleged freemason) Archbishop Annibale Bugnini who noted that the “liturgical reform is a major conquest of the Catholic Church,” and it was here in the Church of All Saints, the *Ognisani*, that that “conquest” was quietly initiated.

Since that time the Mass of Roman Rite has become a liturgical nightmare, with the faith of the Catholic people largely going the way of the Latin language because of it. Eighty percent of Catholics under the age of fifty no longer believe in the Real Presence of Christ in the Eucharist.

Well played *Blessed* Pope Paul VI...

Of course, the Fathers of Vatican II never envisioned Pope Paul’s disastrous New Mass, nor had the Council itself ever actually called for something as outrageous as the abrogation of the venerable Roman Rite. According to Vatican II, Latin was to remain the language of the Mass and Gregorian Chant was to be given pride of place. At least this is what the letter of the conciliar law said...the ‘spirit’, on the other hand, had something else entirely in mind.

The so-called “New Mass” and all of its Protestant trappings were imposed on the Church by modernist revolutionaries acting under the auspices of the demonic “spirit of Vatican II.” Half a century later the “New” Mass is so riddled with abuse and neglect that another Pope was induced to admit the obvious—that the Mass of Paul VI has been fully *trivialized*. On February 14, 2013 Pope Benedict remarked to the Roman clergy

that the Second Vatican Council had “created many calamities, so many problems, so much misery, in reality: seminaries closed, convents closed, the liturgy was trivialized ...”

Yes, *trivialized*—but not by time so much as design. By the early 1970s, conservative, tradition-minded bishops and cardinals were already attempting to put the genie back in the bottle but, of course, by then it was too late. Cardinals Ottaviani and Bacci famously intervened against the New Mass by writing to “Blessed” Paul VI on September 25, 1969 that the:

Accompanying critical study of the *Novus Ordo Missae*, the work of a group of theologians, liturgists and pastors of souls, shows quite clearly in spite of its brevity that if we consider the innovations implied or taken for granted which may of course be evaluated in different ways, the *Novus Ordo* represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent. The “canons” of the rite definitively fixed at that time provided an insurmountable barrier to any heresy directed against the integrity of the Mystery.

“Who dreamed on that day (when the Council Fathers voted for the Liturgy Constitution at Vatican II) that within a few years,” lamented Archbishop R. J. Dwyer, in *Twin Circle*, on October 26, 1973, “far less than a decade, the Latin past of the Church would be all but expunged, that it would be reduced to a memory fading in the middle distance? The thought of it would have horrified us, but it seemed so far beyond the realm of the possible as to be ridiculous. So we laughed it off.”

But not everyone in Rome was laughing at the notion of doing away with the venerable Roman Rite—the massive rock of orthodoxy which had been codified five hundred years earlier by a canonized saint to stand as a liturgical fortress against Protestant heresy and Islamic assault. Many were complicit in its destruction, including the Pope himself, prompting a young Italian prelate named Mgr. Domenico Celeda to deliver a bombshell against the New Mass in May of 1969:

The gradual destruction of the liturgy is a sad fact already well known. Within less than five years, the 1000-year-old structure of divine worship which throughout the centuries has been known as the *Opus Dei* has been dismantled...Instead, a puerile form of rite has been imposed, noisy, uncouth, and extremely boring. And hypocritically, no notice has been taken of the disturbance and disgust of the faithful... Resounding success has been claimed for it because a proportion of the faithful has been trained to repeat mechanically a succession of phrases which through repetition have already lost their effect.

The well-respected French liturgist, Fr. Louis Bouyer, had no intention of waiting fifty years to note the obvious where the New Mass of Paul VI was



Church of All Saints in Rome--the Place Where It All Began.  
(Note Commemorative Plaque on the Wall)

concerned. In 1968 he noted that “there is practically no liturgy worthy of the name today in the Catholic Church.” And by 1975, Fr. Bouyer would write:

The Catholic liturgy has been overthrown under the pretext of rendering it more compatible with the contemporary outlook—but in reality to confirm it with the buffooneries that the religious orders were induced to impose, whether they liked it or not, upon the other clergy. We don’t have to wait for the result: a sudden decline in religious practice, varying between twenty and forty per cent among those who were practicing Catholics... those who weren’t practicing have not displayed even a trace of interest in this pseudo-missionary liturgy, particularly the young whom they had deluded themselves into thinking they would win over with their clowning.

The great Catholic author, Evelyn Waugh, was raising adamant protest against the New Mass as early as 1965—just months after Pope Paul had celebrated the Mass in the vernacular in the Church of All Saints in Rome. Waugh noted that since his private protests to the Vatican had been ignored it was time for him (and all Catholics) to speak out

to warn the submissive laity of the dangers impending. Those propagating the theories now being imposed had been with us in parts of the USA and northern Europe for a generation. We looked on them as harmless cranks who were attempting to devise a charade of second-century habits. We had confidence in the abiding *Romanita* of our Church. Suddenly we find the cranks in authority.

The *National Review*’s William F. Buckley would somewhat humorously note in 1979 that:

As a Catholic, I have abandoned hope for the liturgy, which, in the typical American church, is as ugly and as maladroit as if it had been composed by Robert Ingersoll and H.L. Menchen for the purpose of driving people away. Incidentally, the modern liturgists are doing a remarkably good job, attendance at Catholic Mass

on Sunday having dropped sharply in the 10 years since a few well-meaning cretins got hold of the power to vernacularize the Mass, and the money to scour the earth in search of the most unmusical men and women to preside over the translation... I am practicing Yoga, so that, at church on Sundays, I can develop the power to tune out everything I hear, while attempting, athwart the general calisthenics, to commune with my Maker, and ask Him first to forgive me my own sins, and implore him, second, not to forgive the people who ruined the Mass.

And the late, great Dietrich von Hildebrand would famously say of Pope Paul’s New Mass that “truly, if one of the devils in C.S. Lewis’ *The Screwtape Letters* had been entrusted with the ruin of the liturgy he could not have done it better.” Even many Protestants were perplexed by the New Mass. Professor Peter L. Berger, for example, a Lutheran sociologist, echoed von Hildebrand’s sentiments when he observed: “If a thoroughly malicious sociologist, bent on injuring the Catholic community as much as possible had been an adviser to the Church, he could hardly have done a better job.”

In the February 1979 issue of the *Homiletic and Pastoral Review* Father Kenneth Baker SJ noted that: “We have been overwhelmed with changes in the Church at all levels, but it is the liturgical revolution which touches all of us intimately and immediately.”

And Msgr Klaus Gamber would famously note in his “The Reform of the Roman Liturgy” that the

liturgical reform, welcomed with so much idealism and hope by so many priests and lay people alike, has turned out to be a liturgical destruction of startling proportions—a debacle worsening with each passing year.

“The Reform of the Roman Liturgy”, by the way, features a Preface written by none other than the future Pope Benedict XVI, Cardinal Joseph Ratzinger, which reads in part: “What happened after the Council . . . in the place of ‘liturgy as the fruit of development’ came fabricated

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Michael J. Matt

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# The Remnant Speaks

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



## An Actual Letter to a Pastor

Dear Reverend Father: We regret to inform you that we no longer wish to be parishioners at this Church. Perhaps I speak for others equally scandalized, I don't know; but it is my hope that this letter may serve to do some good and lead to some changes.

Latest statistics show that 80% of Catholics today do not believe in the Real Presence of Our Lord in the Holy Eucharist. I belong to the 20% and I know that the heart of holy Mass is the reenactment of Good Friday... we virtually stand with Mary, St. John, and the Magdalene at the foot of the cross to assist at the sacrifice of Christ. There can be no doubt that the Novus Ordo Missae has done a lot to confuse and distract people from this sacred reality. I refer specifically to the "music hall" ministry and the three-ring circus that Holy Communion time has become.

We started going to the earliest Sunday Mass just to avoid the string of strident folk songs and mawkish melodies robbing us of precious moments of silence for personal prayer in front of the Blessed Sacrament. But last Sunday, even that was taken away. After the Offertory, the organ started to play, getting louder and louder, accompanying a singer of songs. Then the equally loud tinkling "piano show" did not stop until the end of Mass. Those who hadn't left after Holy Communion (about half of us) just sat staring into space; the priest just sat staring also... all of us held hostage until the music solo finally came to an end. Then the congregation burst into applause and stood up, clapping and lauding as if at a pop concert.

An even bigger outrage is what happens during Holy Communion. There are lay "hand" distributors of the Sacrament seemingly everywhere, but I will only receive Holy Communion on the tongue and

from the priest. As I try reverently to await my turn and join the line to the altar, great numbers of people from side rows are stepping or tripping over me, pushing and shoving their way to "servers" by the narthex doors.

Ushers get upset with my kneeling and attempts to pray, while they allow the impatient stampede to use all back pews as their personal "highway". Most of them just grab the Communion wafers AND RUSH RIGHT OUT THE DOOR. After I come from Holy Communion at the altar, the back of the Church typically looks half-empty. I am reminded of the 80% statistic once again. We know it's time for us to leave this parish, ... unless perhaps you would consider having a Tridentine Mass in the Chapel?

Michael Moore

## Michael Voris and the New Thought Crimes

Editor, *The Remnant*: It is indeed troublesome that the attacks against the Traditionalists even come from within our own camp. I scratch my head too as to the 'why' of the 'et tu, Brute' attack from Mr. Voris. Is it Mr. Voris' vainglory that keeps him from the 'sensus fidelium' perhaps? I pray not and will have confidence that our Mother in heaven will someday present this dear man as a bruised apple, dark spots and all, to her Son and ask, "Please, have mercy on him". Only God can lift the veil from his eyes when Michael is ready and sincere. Until then, charity with prayer.

Mr. Voris talks of using your newspaper to 'aid and abet schismatics, thus driving people out the Church'. Once and for all I wish these ignorant attacks on the good priests of the SSPX will end. While you rightly defend your father and newspaper, may I say a word about the faithful priests of the SSPX? There are many couch canon lawyers out there who are too wrapped up in the 'letter of the law' and not the

'spirit of the law' when it comes to the lack of jurisdiction in the SSPX Confessions and Marriages. What few critics will bother to address is the issue of 'PROBABLE DOUBT' in canon 209, and new code canon 144.

I am a simple woman but even I can see that there is PROBABLE DOUBT that I will find a priest in the Novus Ordo who has not wavered on matters of faith. All I need to know is that I can use this as my 'self-defense' and call upon my sensum fidei (what all Catholics have believed from all times) when I attend the chapels of the Society of St. Pius X. I will find a priest there who will show me the correct way to gain the sanctification of my soul. Our Lord supplies this jurisdiction, not the hierarchy itself. "I have mercy on this crowd for they are as sheep without a shepherd". This is a personal jurisdiction, not a 'territorial' jurisdiction in the strict sense.

It is my duty 'to ask' for a traditional priestly ministry. I am a mere lay person and cannot be expected to continually search outside and judge for myself which confessors in the Novus Ordo Church are

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## Pope Celebrates Conquest. . .

Continued...



write a trilogy of books (still in print and available from Angelus Press) on Pope John's Council and Pope Paul's New Mass which would lead bishops, many priests and countless laymen to recognize the dangerous and faith-threatening folly of the liturgical revolution of Vatican II.

And yet Pope Francis celebrates with great enthusiasm the anniversary of the introduction of Pope Paul VI's infamous Novus Ordo Missae—the liturgical embodiment of the "conquest of the Catholic Church"—and a fabrication, a banal on-the-spot product that has driven millions from the bosom of Holy Mother Church and left the rest of us to feast on stones and hunger for bread.

Happy Anniversary, Novus Ordo Missae.

Happy Anniversary, Novus Ordo Seclorum. ■

(Source: "The Roman Rite Destroyed" by Michael Davies.)

liturgy. We abandoned the organic, living process of growth and development over centuries, and replaced it—as in a manufacturing process—with a fabrication, a banal on-the-spot product."

In November of 1967, Walter L. Matt founded *The Remnant*—now the oldest traditional Catholic newspaper in the world—first and foremost in protest of the liturgical revolution—the 'conquest of the Catholic Church'—especially out of deep and abiding concern for what he called the "abominable new Mass of Paul VI" which he predicted would lead to wide scale loss of faith.

Shortly thereafter, my father was joined in this apostolate by the late, great Michael Davies who would spend the next 30 years writing in defense of the Tridentine Mass, the "most beautiful thing this side of heaven", in the face of the increasingly bizarre New Mass of Paul VI. Davies would eventually

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February 28, 2015

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## Letters to the Editor Cont...

acceptable. How can the Church ask that of me? She doesn't. She is a generous loving Mother and does not strictly tell me I must only go to the priest in my own hometown, take it or leave it.

The Divine Law of the 'salvation of souls' trumps Canon law. The Church, which is the mystical body of Christ Himself gave the power to priests to feed His sheep. The Church supplies the jurisdiction which is 'Supreme Law'. The faithful members of the Catholic Church have the right to request from any priest with any reasonable cause at all, especially if there is no minister, the jurisdiction for obtaining the sacraments. This is the sense of the Church, the *sensus fidei*. We are able to call on that sense only if we put away our vainglory and humbly ask the Holy Ghost to enlighten us to the truth. We know when something is not quite right. We sense the smoke of Satan that has infiltrated the Church, and, let's face it, where there's smoke, there's fire. Dare we pretend anymore who the arsonists are?

We must wake up and be Catholics of principle now, not later. Our souls are at stake. Take a stand and stop worrying about being 'under the umbrella' of the Church to the exclusion of the SSPX. Forget about the pharisaical shouts against the SSPX faithful priests and their canonical irregularity. Will you prefer to attend the 'approved' Masses where you risk tainted, heretical and heterodox teachings? Is this what God wants of us? Will you risk invalid absolution in the confessional?

I am not. I cannot. Thank God for the good and holy priests of the SSPX!

Best Regards  
Misty Marie Blanton

### Disagreeing with Timothy Cullen

Editor, *The Remnant*: Timothy Cullen's article in the January issue, *War of the Worlds*, left me rather saddened and dismayed. Lately his writings have shown that he was coming around to traditional concepts of our beleaguered faith. But on this article he seems to have lost his supernatural belief even while espousing it in non-believing "believers".

That we are facing Armageddon is beyond doubt and the picture he draws is both vivid and true. But when he asks, "Is there no other way to remain true to one's faith but avoid earthly annihilation?" and further on he says, "Ecumenism may be an idea whose time has come within certain limits. Is it contrary to authentic Catholicism? Yes". He continues with the premise that we have no choice but to join with Christ's enemies to somehow do His bidding. Cullen then joins hands with the very opponents that he

would defeat. Like them he neglects the one and only way to overcome Satan and that is through the divine way which is the way the Blessed Virgin has opened to us which is the consecration of Russia to Her Immaculate Heart. There simply is no other way for us. It is humans who made the mess of things and we are incapable of getting out of it. As Mary said, "Only I can help you now".

Alan E. Fricke  
Medford, NY

Editor, *The Remnant*: A psychological rule of the thumb holds that no one likes bad news. There is a natural tendency to avoid this discomfort by simply being in denial of the extent of the bad news; or at least by imagining a "positive side of the negative". Could this be the fate of our good columnist, Timothy Cullen, in his *Remnant* article, "The War of the Worlds" (Jan. 31)?

In this, he surprisingly urges a renewal of "ecumenism" as our best course in opposing present forces of evil—a marshaling of all political and religious groups and forces which "believe in humankind's eternal end". But naively, all this is wished to be gained through a neo-ecumenism. Vatican II tried this unorthodox route 50 years ago and failed miserably, pushing the entire Universal Church into the ditch of "ecumenism", a disastrous compromise laying waste to Catholic rites and dogma.

While criticizing Pope Francis' program, Mr. Cullen then strangely seems to flip-flop in practically adopting the Vatican-II troublesome "ecumenism"—a main cause of the Conciliar disaster now upon us. With modernist popes beating the "ecumenical" path to Assisi, where Catholicism is seen as but one of many cults, we may realize this as a preparatory ritual for gaining a respectful place in the eventual political "New Order"—depending of course on acceptable "good behavior" in the "One-World", which may have a place for a Teilhardian cosmic god.

Well, we all make mistakes, sometimes later realized as regrettable. In this case perhaps Tim simply just got up on the wrong side of the bed, brewed too heavy a blend of imported coffee, and too quickly hammered away on the keyboard against the forces of evil—still a noble intent, but with questionable result. We still value your talents and good intent, Tim, but please reconsider this subject. "Ecumenism" starts and ends in the Tower of Babel—with some collaborators finally exposed as "infidels". Anti-Christian Freemasonry is our Trojan Horse within, as outlined in the 1819 secret "Permanent Instruction of the Alta Vendita" for Masonic infiltration into the Church of Rome and its

seminaries. [From *The Remnant*, order your copy of "Unholy Craft; Freemasonry and the Roots of Christophobia" by Arnaud de Lassus, Remnant Press.]

In the article, Mr. Cullen's main point is quoted: "Ecumenism may be an idea whose time has come, within certain limits. Is it contrary to authentic Catholicism? Yes. Is it impolitic to grant it admission to discussion within clearly defined limits?". Mr. Cullen answers "yes" again. Many Traditionalists, if not most, would answer NO. "Ecumenism" is an endless and futile dialogue, finally ending in a controlled Modernist monologue. For over a half-century "ecumenism" has been given free reign by the "Conciliar Church"—ending in the heresy of Indifference. Heresy? Sorry for using that word—"heresy"—which has been erased from modernist Catholic diction, in the "Spirit of Vatican-II". Back to reality, it is obvious that we are now in very grave times of Divine rebuke. Human solutions of "ecumenical" diplomacy have been tried and found to be vain political and religious struggles for earthly power. What is left to us are the ominous warnings of Fatima. What Catholics, clerical or laity, can do is to apply steady pressure upon the hierarchy and Papacy to faithfully and exactly answer the requests of Our Lady of Fatima. The 1917 Fatima Apparitions, Miracle of the Sun, and Divine Request are now a century-old. Time is running out. A Godly curse awaits inaction.

Robert K. Dahl

### Mr. Voris's Tommy Gun

Editor, *The Remnant*: I'd like to express my support for your family and newspaper in the face of the recent attack by Michael Voris. Keep up the good work! Unfortunately, Mr. Voris has made it personal. Growing up in 1970s Providence, Rhode Island I lived on the periphery of the Mafia. When people messed with Mafia family members there were consequences. One of the boys in a nearby school happened to be the son of an important Mafia figure and he was beaten by a classmate. The local mafia went into action and painted the assailant's family house black one week later. I don't want to paint Mr. Voris's studio black but an injustice has been done to your family's reputation and I'm sorry. It is also another indignity to speak ill of the dead and so on. Mr. Voris should stop using his camera like a Tommy Gun on other people's reputations—especially of someone as courageous and honorable as your father.

Hang in there, I guess you've got Chris Ferrara to help instead of the local mob.

In support,  
Bill Choquette



### Remnant Tours Sells Out, Youth Fund Still Open

Please note that the Youth Fund is still "open for business" even though this year's Remnant Tour/Pilgrimage is now officially sold out and fully booked. A number of worthy young pilgrims are still awaiting pilgrimage partners, and the breakdown can be seen below. The chaplains and chaperones fund is also still open and accepting donations. Many thanks to all those who have contributed so generously thus far. Our apologies to the many, many young pilgrims whose letters of application were never published. It was clear early on that this year's event would sell out very quickly and we were forced to limit the number of letters published. Please try again next year, when we will seriously consider starting a second US Chapter on the Pilgrimage to Chartres, having turned away dozens of applicants over the past few weeks. Also, we are still accepting registrants for the 3-day walking pilgrimage only. If you'd like to join the US Chapter for the 70-mile walking pilgrimage from Paris to Chartres please contact us as soon as possible. The costs for the 3-day walk is \$75, not including airfare. MJM

### 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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# St. Joseph, Patron of the Universal Church

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goods of the spouses. If then God gave St. Joseph to Mary to be her spouse, He certainly did not give him merely as a companion in life, a witness of her virginity, a guardian of her honor; He made him also a participant, by the conjugal bond, in the eminent dignity which was hers.'

## The Reason of St. Joseph's Preeminence

What is the justification of this doctrine which has been more and more accepted in the course of five centuries? The principle invoked more or less explicitly by St. Bernard, St. Bernardine of Sienna... Surez, and more recent authors is the one, simple and sublime, formulated by St. Thomas... 'An exceptional divine mission calls for a corresponding degree of grace.' This principle explains why the holy soul of Jesus, being united personally to the Word, the Source of all grace, received the absolute fullness of grace. It explains also why Mary, called to be the Mother of God, received from the instant of her conception an initial fullness of grace which was greater than the initial fullness of all the saints, together: since she was nearer than any other to the Source of grace, she drew grace more abundantly.

The same truth explains St. Joseph's preeminence. To understand it we must add one remark: all works which are to be referred immediately to God Himself are perfect. The work of creation, for example, which proceeded entirely and directly from the hand of God, was perfect. The same must be said of His great servants, whom He has chosen exceptionally and immediately – not through a human instrument – to restore the order disturbed by sin. God does not choose as men do. Men often choose incompetent officials for the highest posts. But those whom God Himself chooses directly and immediately to be His exceptional ministers in the work of redemption receive from Him grace proportionate to their vocation. This was the case of St. Joseph....

## St. Joseph's Predestination

St. Joseph's preeminence becomes all the clearer if we consider that the eternal decree of the Incarnation covered not merely the Incarnation in abstraction from circumstances of time and place, but the Incarnation here and now – that is to say, the Incarnation of the Son of God who by the operation of the Holy Ghost was to be conceived at a certain moment of time by the Virgin Mary, espoused to a man of the family of David whose name was Joseph. 'The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David.' (Lk1. 26-27)

All the indications are therefore that St. Joseph was predestined to be the foster-father of the incarnate Word before being predestined to glory; the ultimate reason being that Christ's predestination as man to the natural divine sonship precedes

the predestination of all the elect, since Christ is the first of the predestined. The predestination of Christ to the natural divine sonship is simply the decree of the Incarnation, which, as we have seen, includes Mary's predestination to the divine motherhood and Joseph's to be foster-father and protector of the Incarnate Son of God.

The reason (Joseph) was predestined to the highest degree of glory after Mary, and in consequence to the highest degree of grace and charity, is that he was called to be the worthy foster-father and protector of the Man-God.

The fact that St. Joseph's first predestination was one with the decree of the Incarnation shows how elevated his unique mission was. This is what writers mean when they say that St. Joseph was made and put into the world to be the foster-father of the Incarnate Word and that God willed for him a high degree of glory and grace to fit him for the task.

## The Special Character of St. Joseph's Mission

This point is explained admirably by Bossuet in his first panegyric of the saint: 'among the different vocations, I notice two in the Scriptures which seem directly opposed to each other, the first is that of the Apostles, the second that of St. Joseph. Jesus was revealed to the Apostles that they might announce Him throughout the world; He was revealed to St. Joseph who was to remain silent and keep Him hidden. The Apostles are lights to make the world see Jesus. Joseph is a veil to cover Him; and under that mysterious veil are hidden from us the virginity of Mary and the greatness of the Saviour of souls...He who makes the Apostles glorious with the glory of preaching, glorifies Joseph by the humility of silence.' The hour for the manifestation of the mystery of the Incarnation had not yet struck; it was to be preceded by the thirty years of the hidden life.

Perfection consists in doing God's will, each according to his vocation. St. Joseph's vocation of silence and obscurity surpassed that of the Apostles because it bordered more nearly on the redemptive Incarnation. After Mary, Joseph was nearest to the Author of grace, and in the silence of Bethlehem, during the exile in Egypt, and in the little home of Nazareth he received more graces than any other saint.

His mission was a dual one: As regards Mary, he preserved her virginity by contracting with her a true but altogether holy marriage. The angel...said to him: 'Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost'. Mary is truly his wife. The marriage was a true one, as St. Thomas explains when showing its appropriateness. There should be no room for doubt, however slight, regarding the honor of the Son and of the Mother; if ever doubt did arise, Joseph, the best informed and the least suspect witness, would be there to defend it. Besides, Mary would find help and protection in St. Joseph. He loved her



with a pure and devoted love, in God and for God. Their union was stainless, and most respectful on the side of St. Joseph. Thus he was nearer than any other saint to the Mother of God and the spiritual Mother of men...The beauty of the whole universe was nothing compared with that of the union of Mary and Joseph, a (virginal) union created by the Most High which ravished the angels and gave joy to the Lord.

As regards the Incarnate Word, Joseph watched over Him, protected Him, and contributed to His human education. He is called the His foster-father, but the term does not express fully the mysterious supernatural relation between the two. A man becomes foster-father of a child normally as a result of an accident. But it was no accident in the case of St. Joseph: he had been created and put into the world for that purpose. It was the primary reason of his predestination and the reason for all the graces he received. Bossuet expressed this well: 'If nature does not give a father's heart, where will it be found? In other words, since Joseph was not Jesus' father, how could he have a father's heart in His regard?'

Here we must recognize the action of God. It is by the power of God that

Joseph has a father's heart, and if nature fails, God gives one with His own hand; for it is of God that it is written that He directs our inclinations where He wills... He gives some a heart of flesh when He softens their nature by charity...Does He not give all the faithful the hearts of children when He sends to them the Spirit of His Son? The Apostles feared the least danger, but God gave them a new heart and their courage became undaunted... The same (God) gave Joseph the heart of a father and Jesus the heart of a son. That is why Jesus obeys, and Joseph does not fear to command. How has he the courage to command his Creator? Because the true Father of Jesus Christ, the God who gives Him birth from all eternity, having chosen Joseph to be the father of His only Son in time, sent down into his bosom some ray or some spark of His own infinite love for His Son. That is what changed Joseph's heart, that is what gave him a father's love, and Joseph the just man who feels that father's heart within him feels also that God wishes him to use his paternal authority, so that he dares to command Him whom he knows to be his Master.' ■

*Taken from The Mother of the Saviour and Our Interior Life by Reginald Garrigou-Lagrange, O.P. Chap. VII.*



## Traditional Latin Mass 101...

# The Prophet Elijah: God Demands Perfect Sacrifice

By Father Ladis J. Cizik

**(Editor's Note:** The following sermon was delivered to a group of lay Carmelites who were new to the Traditional Latin Mass. As Saint Elijah is considered to be the founder of the Carmelites, Father Cizik used Elijah to help deepen their understanding and love for the Immemorial Mass. Note: Biblical citations are from the Douay-Rheims Bible. **MJM**)

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

God demands perfect sacrifice on an altar. The Only-Begotten Son of God came to earth to offer Himself on the altar of the Cross as the Perfect Sacrifice in atonement for our sins. Protestants insist that the Mass is a mere "memorial meal" to be offered on a table. The Catholic Church has traditionally taught the unchanging truth that the Holy Sacrifice of the Mass is first and foremost an unbloody re-presentation of Our Lord and God, Jesus Christ's, Sacrifice on the altar of the Cross.

In what can also be seen as a prefigurement of the Son of God's Sacrifice on Mount Calvary, we may consider the sacrifice offered by the Prophet Elijah on Mount Carmel. Like the sacrifices of Abel, Abraham and Melchisedech, mentioned in the Canon of the Traditional Latin Mass, the sacrifice of Saint Elijah was found acceptable by Almighty God.

At the time of Elijah, 9<sup>th</sup> century BC, the people of Israel had turned away from the One True God and entered into the worship of the false gods of their neighbors, most notably, Baal. The people of Israel had sinned against God by their religious indifferentism. Elijah, whose name literally means "the Lord is my God," was sent by the One True God to testify to the truth; the truth being that God was not pleased with their infidelity and would punish the King, Queen and all of their subjects because they had "done evil in the sight of the Lord." A curse came upon the Israelites; a total drought came upon Israel for three and one-half years.

A final showdown took place on Mount Carmel, to determine who was the true God, Baal or the Lord. Elijah challenged 450 false priests of Israel to call upon Baal to bring down fire from heaven to consume their sacrifice; and Elijah would ask the same of Yahweh. From morning to evening the false priests of Baal concelebrated, dancing around their altar, slashing themselves in a frenzy of activity, but nothing happened. Then, one man, the Prophet Elijah, poured large quantities of precious water upon his altar of sacrifice and fire from heaven consumed his offering, along with the stone altar and the water that filled a trench surrounding the altar. When the people of Israel saw this miracle, they repented and declared: "The Lord, He is God! The Lord He is God!" The false prophets of Baal were then executed for having brought a false religion to the people of God. The drought, consequently, came to an end (3Kings 18: 17-46).



Those who call themselves Catholic today, especially leaders who promote religious indifferentism, like the King of Israel in Elijah's day, should fear the wrath of the One True God and repent of their sin. Repent and turn back to God the Holy Trinity to end our long drought of vocations to the priesthood and religious life! One religion is not as good as another. All religions do not lead to Heaven. The Catholic Church and the Traditional Catholic Faith are the one true Church and the one true Faith, founded by the only-begotten Son of God, the Second Person of the Blessed Trinity, Our Lord and God Jesus Christ.

Note that at Elijah's altar there was only one man: the Prophet Elijah. Around the altar of the false god, there was a circus of people making much noise and engaging in many antics – full and active physical participation. At the Traditional Holy Sacrifice of the Mass, there is only one priest offering Sacrifice, *in persona Christi*; the sanctuary is devoid of a crowd of people speaking and carrying on activity. One priest offers the Holy Sacrifice alone, and like Elijah, is not dependent upon a multitude of people saying or doing various performances.

Like Elijah, who loved to spend time in the solitude of his cave, the church should be a place of solitude where we

could speak to God heart to heart – full and active spiritual participation. The church should not be seen as a mere "gathering space" where everyone is talking and feels the need to be entertained. The priest should not try to be an entertainer or presider over a three-ring circus. Those who say: "I didn't get anything out of that Mass," betray their own ignorance of the Sacrificial nature of the Mass and appear to set themselves up as false gods needing to be appeased. We do not come to Mass to be entertained or to focus on the the false god of "community." The focus of the Mass is God-centered, not man-centered. We do not come to Mass for a "happy meal." We come to Mass to offer Sacrifice to the One True God, just as Elijah did in his time.

People who wonder why they cannot hear all of the prayers that the priest is saying at the altar of Sacrifice during the Traditional Latin Mass, should call to mind the Prophet Elijah's experience on Mount Horeb: Almighty God was not in the great and strong wind; He was not in the earthquake; He was not in the fire; but He was in the "whistling of a gentle air" (3 Kings 19: 11-13). The priest does not have to be speaking loud or have to be making dramatic gestures for God to be at work.

In the desert, Elijah was fed bread and

flesh by ravens at the Wadi Carith, drinking from the torrent, which was there (3 Kings 17: 1-7). This can be seen as a prefigurement of the Most Blessed Sacrament whereby, in the desert of this world, we are provided Bread from Heaven and Spiritual Drink in the form of the Body, Blood, Soul and Divinity of Our Lord Jesus Christ in Holy Communion.

The sacrifice of Elijah on Mount Carmel was not an end, but a beginning. The sacrifice of Elijah would prefigure the perfect Sacrifice of Christ on Mount Calvary to God the Father. The Sacrifice of the Cross, re-presented at the Holy Sacrifice of the Mass, gives glory to the One True God for the salvation of souls by the forgiveness of our sins. The Traditional Holy Sacrifice of the Mass resonates with the Bible, in particular with the stories of the Prophet Elijah.

Some prayers, such as the Sign of the Cross, and some actions, such as genuflections, are done repeatedly at the Traditional Latin Mass. Call to mind that Elijah prostrated himself on the ground and told his servant to look toward the sea seven times. It was only after the seventh repetition that a small foot-shaped cloud was seen rising out of the sea, which would signal an end to the drought (3 Kings 18: 41-45). That small cloud has traditionally been interpreted as the foot of Our Lady of Mount Carmel, Who would crush the head of the serpent.

At Fatima, Portugal, in 1917, Our Lady appeared on October 13<sup>th</sup>, at one point, as Our Lady of Mount Carmel. The Fatima Message is a compendium of Traditional Catholic Church teaching and a reaffirmation of the Gospel. The Fatima Message, along with the Traditional Latin Mass, is a remedy for our dark times of religious indifferentism. By wearing Her brown habit and holding out Her Brown Scapular, Our Lady of Mount Carmel can be seen in the sense of a Prophet Elijah for our day. May we take up Her mantle, Her Brown Scapular, as Elisha took up the mantle of Elijah. May we be a prophetic voice in a world that does not recognize the One True God or offer to Him the Perfect Sacrifice that He demands.

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

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# Rules for Radicals

## What *Really* Motivates the Neo-Catholic Witch Hunters

By Christopher A. Ferrara

My previous article discussed Karl Keating's latest exercise in traditionalist bashing: his self-published book *The New Geocentrists*. Herewith some further considerations prompted by the book.

The positions this newspaper has taken on the crisis in the Church since the immediate aftermath of the Second Vatican Council, when The Remnant was founded, have been vindicated beyond reasonable dispute by historical events. Only the obtuse or the willfully blind can continue to maintain that the "renewal of Vatican II" has been anything but an unprecedented disaster, leading Paul VI himself to lament very early on that "the smoke of Satan" had entered the Church—which, indeed, it had thanks to the "opening to the world" Pope Paul likewise lamented as "a veritable invasion of the Church by worldly thinking."

As this total debacle continues to unfold, the neo-Catholic establishment appears increasingly desperate to discredit the traditionalist position. Having no rational argument or empirical evidence to support their rapidly crumbling position, however, neo-Catholic spokesmen have resorted to the rhetorical toolbox of the demagogue: insults, ridicule, and character assassination of particular people in order to discredit the traditionalist movement as a whole. In short, the classic *ad hominem* fallacy.

There are crude practitioners of this demagoguery such as Mark Shea, a veritable Vesuvius of vituperation whose vulgar eruptions appall even some of his fans. As one of Shea's disgusted followers wrote: "I continue mostly agreeing with you, Mr. Shea, but increasingly, I find myself entirely repulsed by your sheer nasty caustic abrasiveness." Then there are the subtler, but nonetheless transparent, practitioners of the same unworthy polemic. Keating is such a one, aptly described by one critic as "an SPLC-style muckraker."

### The Polemic of Demonization

Keating's book, intentionally or not, follows one of Saul Alinsky's famous "Rules for Radicals," specifically Rule 12:

"Pick the target, freeze it, personalize it, and polarize it." *Cut off the support network and isolate the target from sympathy. Go after people and not institutions; people hurt faster than institutions.* (This is cruel, but very effective. *Direct, personalized criticism and ridicule works.*)

That is exactly what Keating does in his book, which is essentially a series of unflattering portraits of his various targets—me included, albeit only briefly enough to make sure I am tarred along with all of the others. (I gave a friendly interview to a geocentrist, so that makes me one of "The New Geocentrists.")

The tenor of Keating's "argument" is: "Wow folks, aren't these people just nuts?" As Keating himself admits: "The

focus is more on the people than on their scientific and religious claims." Because "people hurt faster than institutions," as Alinsky recognized, it is better to attack the reputations of particular traditionalists than to attempt to refute the positions their movement advances. This has become the basic strategy of neo-Catholic pundits in their effort to discredit the movement. Keating's application of the method bears some further examination as an example of what we can expect from our neo-Catholic critics as the situation in the Church continues to deteriorate along with their already untenable position.

### Keating's Rules of Evidence

Writing about his principal target, a prominent exponent of geocentrism—we shall call him Mr. Geo to avoid unnecessary embarrassment—Keating attempts to give the appearance of legitimacy to his exercise in character assassination: "This catalogue of odd beliefs is not given here to embarrass [Mr. Geo] but to suggest that a man who is so unreliable in his judgments and so suspicious in attributing motives cannot be relied on when explaining matters of science, history, or theology." Nonsense. Keating's own words show that the "catalogue of odd beliefs" is given precisely to embarrass the subject so that no one will take him seriously on any issue. Hence Keating expends many pages on the subject's alleged 9-11 conspiracy theories, Holocaust denial, Jewish conspiracy theories and other such irrelevant and scandalous material—all of which was deleted from his website years ago, by the way. (Not good enough, says Grand Inquisitor Keating in a combobox at Catholic World Report. Mr. Geo must also publicly repent of his views in writing. Mr. Geo is merely hiding "the evidence"—that is, what Keating considers evidence.)

The reader will notice immediately the logical fallacy that undergirds the entire book: Mr. Geo has given "unreliable judgments" regarding claims A, B and C. Therefore, he should not be relied upon for judgments in matters C, D, and E. But what if Mr. Geo happens to be right about claims C, D and E, which involve entirely different subject matter? Should not those claims be examined solely on their merits if one is going to write about them at all? Keating contends that he does examine geocentrist claims on their merits. Does he, then, present a convincing case against those claims? If so, then why does he need to bring in the opinions of Mr. Geo on completely unrelated matters, along with the equally extraneous opinions of traditional Catholics who are not even geocentrists in the first place?

Keating himself admits that it would be wrong to judge a scientific opinion based on such views of its proponent as "know[ing] the location of the Lost Dutchman's Mine" or "[having] discovered the key to perpetual motion." But—introducing a distinction without a difference that serves his rhetorical purposes—Keating argues: "It is something else to subscribe to a jumble of conspiracies arising from suspicion or prejudice." Really? How so? If someone is alleged to harbor prejudices concerning

the Jews or suspicions about the people behind the 9-11 attack, for example, what does that have to do with the merits of his scientific opinion on geocentrism?

Keating of course knows there is no logical connection. He merely provides verbal camouflage for a sustained personal attack on Mr. Geo so that the subject, now thoroughly discredited in the court of public opinion, can serve as the bull's eye of a larger target whose concentric circles are all the other people Keating associates loosely with the man in the bull's eye.

While Keating's tactic is quite effective in the court of public opinion, where muckraking is continually employed to sway a "jury" easily moved by passion and prejudice, consider what would happen if Keating attempted the same thing in a real courtroom.

Under the Federal Rules of Evidence "[e]vidence of a person's character or character trait is not admissible to prove that on a particular occasion the person acted in accordance with the character or trait." Fed.R.Evid. 404 (a) (1). That is, a lawyer cannot argue that Witness Smith, a purported expert on geocentrism, is a crackpot as shown by his various opinions in other matters, so that his scientific opinion on geocentrism is just another crackpot theory from a crackpot. The only character evidence properly admissible for impeaching the credibility of a witness is "the witness's reputation for having a character for truthfulness or untruthfulness"—that is, evidence of a reputation for lying, not "unreliable judgments" on various extraneous matters. Fed.R.Evid. 608(a). See also Rule 609 (on admissibility of certain criminal convictions as evidence of a character for untruthfulness). Of course, an expert witness can always be attacked on such relevant grounds as lack of degrees or peer recognition in the pertinent field, defective scholarship or errors on the matter at issue, a prior criminal conviction for perjury or larceny, and so forth.

In view of these basic rules of fairness in the courtroom, let us consider a hypothetical attempt by Keating to impugn the credibility of Mr. Geo on the witness stand in the same way he did in his book. Assume Mr. Geo has just testified about what one Caltech physicist, echoing innumerable others, admitted in *Discover* magazine:

[D]oes the Earth go around the Sun? ... *It's actually a more subtle question than you might think.* The question is not "Was Ptolemy right after all?", but rather "in the context of modern theories of spacetime, is it even sensible to say 'X goes around Y,' or is that kind of statement necessarily dependent on an (ultimately arbitrary) choice of coordinate system?"....

Even in Newtonian absolute space (or for that matter in special relativity,



Saul Alinsky

which in this matter is just the same as Newtonian mechanics) *we always have the freedom to choose elaborate coordinate systems*, but in GR [General Relativity] that's *all* we have.

*And if we can choose all sorts of different coordinates, there is nothing to stop us from choosing one with the Earth at the center and the Sun moving around in circles (or ellipses) around it.* It would be kind of perverse, but it is no less "natural" than anything else, since there is no notion of a globally inertial coordinate system that is somehow more natural. *That is the sense in which, in GR, it is equally true to say that the Sun moves around the Earth as vice-versa.*

Keating now rises to begin his cross-examination. Instead of addressing the merits of the opinion just given with such appropriate questions as whether the choice of a *local* inertial reference frame would establish that the Earth "really" moves around the Sun, he tries to introduce the "catalogue of odd beliefs" recited in his book. The following is a transcript of the probable outcome:

**The Court:** Mr. Keating, you may cross-examine.

**Mr. Keating:** Thank you, your Honor. Mr. Geo, isn't it a fact that you believe that Hitler did not kill six million Jews?

**Defense Attorney:** Objection, Your Honor! Irrelevant, immaterial and unduly prejudicial.

**The Court:** Sustained. The jury will disregard that question. Please confine yourself to the issue of the validity of the witness's opinion concerning geocentrism, Mr. Keating.

**Mr. Keating:** Very well, Your Honor. Mr. Geo, isn't it true that you think the Jews are conspiring to rule the world?

**Defense Attorney:** Objection! Motion to strike.

**The Court:** Sustained. Mr. Keating, I admonish you once again to stick to the scientific issue and this witness's expertise concerning that issue. I

Continued Next Page



# Rules for Radicals

## What *Really* Motivates the Neo-Catholic Witch Hunters

C. Ferrara/Continued from Page 7

instruct the jury to disregard Mr. Keating's question. It will be stricken from the record.

**Mr. Keating:** Yes, Your Honor. Mr. Geo, isn't it a fact that you believe that 9-11 was a conspiracy by members of the federal government and that the Twin Towers—

**Defense Attorney:** Objection! I have a motion Your Honor.

**The Court:** Yes, I anticipated that. Please excuse the jury.

[The jury is excused].

**The Court:** I will hear from defense counsel.

**Defense Counsel:** Your Honor, I move for a mistrial. The jury has been irremediably prejudiced by Mr. Keating's bad faith references to such explosively prejudicial matters. The bell cannot be unringed, and no curative instruction would suffice.

**The Court:** Mr. Keating?

**Mr. Keating:** Your Honor, I was merely trying to show, as I wrote in *The New Geocentrists*, that "a man who is so unreliable in his judgments and so suspicious in attributing motives cannot be relied on when explaining matters of science."

**The Court:** The way to impeach an expert witness, Mr. Keating, is to show that his credentials are lacking or that his expert opinion in itself is unsound. Or you can show that the witness has a reputation for being untruthful, not that he has made what you call "unreliable judgments" about matters not before this Court. I think you know better, Mr. Keating and that your repeated conduct indicates a deliberate attempt to prejudice this jury and affect its deliberations. Do you have anything to add, Mr. Keating?

**Mr. Keating:** No, Your Honor. Except that I am convinced that my questions are relevant.

**The Court:** Mr. Defense Attorney, I will grant your motion for a mistrial. The jury will be dismissed. Mr. Keating, I find you in contempt of Court. I will retire briefly to consider the appropriate sanction for your repeated misconduct. The Court will also address the scheduling of this matter following empanelment of a new jury. The Court is in recess until 1:00 p.m., at which time counsel will appear to hear the Court's decision on the sanction for contempt, which will include costs associated with a new trial.

Mr. Keating and his defenders will reply that he is not in a court of law. But that is precisely the point. In the court of public opinion Keating is not bound by the basic requirements of fair play reflected in Rules 404 and 608 of the Federal Rules of Evidence. He need only follow Rule 12 of Alinsky's

Rules for Radicals. The victims of Keating's underhanded attempts to prejudice the "jury" in the court of public opinion have neither recourse to a curative instruction from a judge nor any remedy of a mistrial. Those victims include not only our Mr. Geo, Michael Matt, this writer and a number of other traditionalist targets, but even Solange Hertz, a 94-year-old woman in the final days of her life. Keating has dredged up her articles on geocentrism from the Remnant back in the 1990s, ignoring her vast contribution to this newspaper on spiritual and historical subjects. Ever the demagogue, he also cites her "pro-monarchy, anti-democracy views."

One of the primary aims of this whole exercise is to allow Keating to declare, quoting a schismatic priest of Old Catholic Church, that "The Remnant is getting to be more and more of an embarrassment to traditional Catholicism as time goes on... (p. 40)." That is what Keating is really up to: attempting to destroy The Remnant's credibility as the

most influential Catholic traditionalist newspaper today, *which Keating himself acknowledges it to be* (p. 42). Impugn The Remnant's writers and you impugn The Remnant. Impugn The Remnant, the most influential traditionalist newspaper, and you impugn the traditionalist movement at large. That leaves as the only "traditionalists" Catholics who favor Latin Masses but, like Keating, have no great problem with the post-conciliar revolution in the Church or, for that matter, with a pontificate whose radically progressive program is now eliciting opposition from cardinals, bishops and even entire national hierarchies.

In the turbulent days to come we can expect nothing but more of the same from Keating and company as the



traditionalist movement continues to reveal the neo-Catholic position for what it is: passive and even active cooperation in the scourging of the Church by internal enemies over the past fifty years. If Mr. Keating and his fellow muckrakers cannot bury that message, they can at least attempt to bury the reputations of some of the messengers. Saul Alinsky would heartily approve. ■

## Is the SSPX in Schism? *EWTN vs. CMTV*

By Michael J. Matt

Everybody's favorite whipping boy these days, the Society of St. Pius X (SSPX), is evidently not in schism after all—at least according to a recent EWTN report featuring a Vatican bishop (Mons. Juan Ignacio Arrieta, of the Pont. Council for Legislative Texts) admitting what The Remnant has maintained for two decades—that the SSPX is not in schism. "We can say that the problem with the SSPX is only a problem of trust," said Arrieta, "because they are people who pray, people who believe the same things we believe in...they have their heart in Rome. I can assure you of that since I know them well." EWTN reported this? Yes, and kudos to them for having the courage to say what needs to be said about a difficult and most complex question. The video also depicts an array of impressive images of hundreds of young Catholic schools girls in red berets and uniforms on pilgrimage in the Basilica of St. Peter in Rome under the leadership of their teachers—the traditionalist Dominican Sisters of Fanjeaux (closely associated with the SSPX). The Vatican gave the school permission to enter the Basilica in formal procession, and this entire video presentation is one of the most fair and balanced treatments of the Society of St. Pius X we've seen served up by a non-traditionalist production company.

It is sometimes all too easy to set charity aside and just sort of blast away at the Society of St. Pius X as a coven of "evil schismatics" who are "outside the Church" or at least "lacking communion" to such an extent that far from helping souls navigate the spiritual and moral perils of the present crisis in the Church, they are actually leading millions out of the Church.

Alas, this is exactly what Michael

Voris & Co. have been adamantly contending of late—which is truly at the heart of the present [clash between Church Militant TV and The Remnant](#). It is also what his Voris protégé Terry Carroll and spiritual advisor [Fr. Paul Nicholson](#) have been announcing to the four corners of the Internet for the past several years.

By the way, the SSPX itself played no part in instigating this video project. The priests and sisters of the SSPX were approached by EWTN's Vaticano crew, who proceeded to produce this most charitable presentation of the SSPX which, while not glossing over the points of doctrinal points of impasse that stand between the SSPX and the Vatican, nevertheless goes a long way towards helping people understand the complexity of the situation and the need for words of compassion and charity, rather than the polarizing rhetoric of liberals and modernists.

Hats off to the folks at EWTN for setting such a fine example of how all Catholics should look at the SSPX, whether they agree with the Society's overall position or not.

When he lifted the "excommunications" of the four bishop of SSPX, Pope Benedict wrote a letter that included the following salient point:

"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 too can be treated hatefully, without misgiving or restraint."

Exactly! Conspicuous by their absence from so many attack pieces leveled against the SSPX are any expressions of regret, love, hoped for reconciliation, willingness to dialogue,

or words of kindness for the souls attached to the SSPX. Nothing! Just: "SSPX, BAD! Stay away!"

Regardless of your position vis-à-vis the SSPX doesn't this seem a little off-kilter? After all, isn't it obvious that their irregular canonical status is based on a dogged adherence to Catholic Tradition and the constant magisterium of the Church? At least we can all agree that they are faced with a dilemma, one which to varying degrees we all face. Are Catholic traditionalists seriously to be considered the only "schismatics" left in the Church today? Is everybody saved except those who do not question a single article of the Catholic Faith, prefer the old Latin Mass and are concerned about the "spirit of Vatican II" running roughshod over the faith of their children? ([A concern shared by Pope Benedict XVI](#), by the way).

*Really!?* Even after [Pope Benedict lifted the excommunications of the SSPX leadership](#)? Even though the SSPX priests pray for the Pope and the local (Novus Ordo) bishop at every Mass? Even when the SSPX questions not a single dogma of the Faith—including that associated with the theology of the papacy.

Say what you will about the SSPX but if this is "schism" it's the weirdest one in history.

To Michael Voris et al, let us hope and pray that EWTN's fine video presentation will encourage a curbing of enthusiasm when it comes to issuing melodramatic condemnations of the SSPX worthy of Tomas de Torquemada. There is nuance and crisis and principle and dilemma all rolled up in this question of the SSPX's canonical status—as the EWTN video intimates with such masterful deftness. View this video on YouTube here: <http://youtu.be/RHi5OclDlvc> ■



# Extraordinary Catholics of the Past

## Father Daniel A. Lord, S. J. (1888-1955)

Excerpted from "Dan Lord, Hollywood Priest," by David J. Endres, *America Magazine*, 2005)

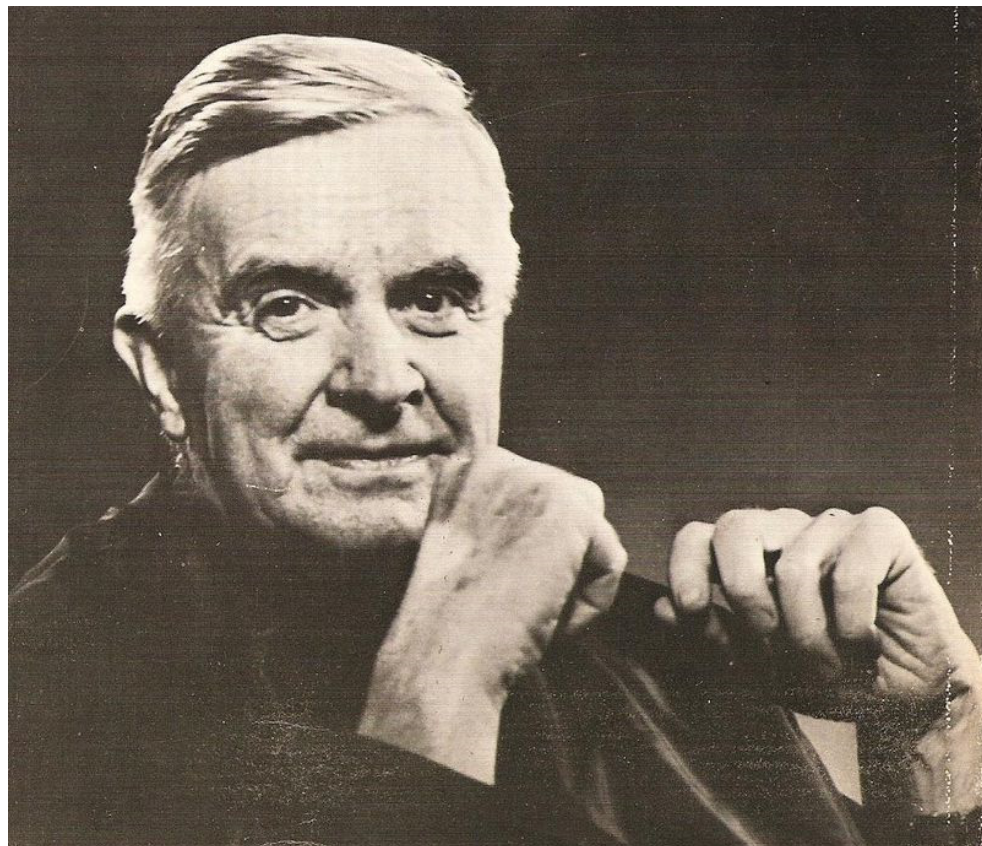
Born in Chicago, Lord attended Catholic elementary and high schools before beginning studies at St. Ignatius College in Chicago. It was there that he became intrigued by the life of St. Francis Xavier and attracted to life as a Jesuit. He entered the Society of Jesus in 1909 and was ordained to the priesthood in 1923 after more than a decade of study and teaching. Lord's years as a Jesuit, spanning more than four decades, were marked by his participation in a variety of apostolates, including education, ministry to the young and communication. Fifty years after his death, Lord remains an intriguing personality, in part because of the divergent assessments of his life and ministry. Not always welcomed or respected, he encountered his fiercest opposition from the film industry, where he was seen as a meddling priest set on ruining Hollywood. Similarly, Lord was not always appreciated within the church or by his confreres. Among the Society of Jesus' band of teachers and scholars, Lord was sometimes viewed as a popularizer, who exhibited an anti-intellectual approach to the faith unbefitting a son of Ignatius. Some considered his use of drama and the mass media to communicate the faith a less than noble means for teaching serious truths. Because of his specialized work, Lord's

ministry required him to travel frequently from diocese to diocese, which made him appear at times as a renegade Jesuit and led to the assertion by one American bishop that Lord was an example of the harm that could be done when a priest's ministry passed outside the control of the bishops.

These assessments of Lord's life and ministry should not, however, be viewed apart from his remarkable popularity as a youth organizer, author, playwright and media consultant. In particular, his wide appeal among young people, long before the days of recognized youth ministry, was without parallel. Lord's dramatic and literary works testified to the enduring appeal of themes of heroism, virtue and faith and their ability to speak to the young of every generation. During his lifetime he energized and engaged hundreds of thousands of young people by employing music, drama, narrative and ritual as means to spiritual growth.

### An Army of Youth

Shortly after his ordination, Lord somewhat unwillingly commenced the work that would frame nearly his entire ministry, becoming director of the Jesuit-sponsored Sodality of the Blessed Virgin Mary in 1925. The sodality, which began as a loose network of student-based charitable and devotional groups often headquartered at Jesuit educational institutions, expanded dramatically under Lord's leadership, claiming over two million members at its high point. Though it was labeled a dying

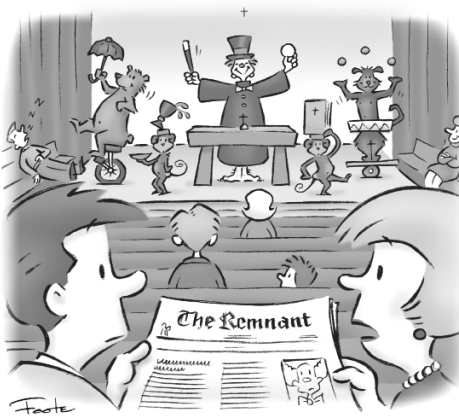


Father Daniel A. Lord, S. J.

organization before his involvement, Lord quickly set to work on a national plan for expansion, beginning with a revival of the sodality's magazine. The magazine grew to become a major tool for catechesis and evangelization and had an impact on students of nearly every Catholic school in the nation. Lord's creativity enveloped every aspect of the movement, including his drafting of the theme song, *For Christ the King*, which began, *An army of youth flying the standards of Truth, We're fighting for Christ the Lord. Heads lifted high, Catholic Action our cry, And the Cross our only sword.* Many Catholics who were in school near mid-century can still recall the tune and its lyrics. Remaining national director of the sodality until 1948, Lord was the chief architect of its growth, the organizational and creative force behind what at one time was the most significant movement of American Catholic youth.

### Eight Million Words

Noted for his organizing zeal, Lord was also one of the principal participants in the Catholic literary revival of the



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early 20th century, which aimed at propagating distinctively Catholic literary and dramatic works. Unlike most of his Jesuit counterparts, who were attracted to a scholastic, intellectual means of handing on the faith, Lord took a popular approach that relied primarily on catchy titles, poems, cartoons and songthings that appealed to youth by way of emotion rather than strictly intellect. To this end, he began writing numerous pamphlets and articles that drove home the typical themes of Catholic Action: eucharistic and Marian devotion, modesty in dress and conduct, respect for the family and persons of authority, anti-secularism and, later, attacks on the chief ism: Communism.

He earned a reputation as the Catholic authority on film after serving as a consultant to Cecil B. DeMille's *The King of Kings* (1927), a cinematic portrayal of the life of Christ. Within a few years, Lord became prominent in the effort to censor the content of movies as a backer of the Legion of Decency and author of the Motion Picture Production Code. Though he himself was an entertainer who skillfully used the stage, Lord's support of film censorship indicated his unwillingness to allow artistic freedom to trump moral parameters.

Lord's writings often had provocative titles meant to capture the attention of young people for example, *The Church Is a Failure* (1939), *Confession Is a Joy* (1933) and *Don't Marry a Catholic* (1952). His fresh style won him many followers who had only to look to their parish's literature rack for his latest installment. Not including letters, it is estimated that he penned an average of 20,000 words per month over the course of his 35-year ministry, totaling at least eight million words. By the time of his death, Lord had written 90 books, nearly 300 pamphlets and countless articles. His works had sold over 25 million copies by the 1960's, assuring that Lord influenced most American Catholics educated in the first half of the 20th century. ■

## 2014 Gardone Lectures Now Available on CD

The Roman Forum and The Remnant are once again happy to present the 2014 Gardone lecture series on CD: **1914-2014: Have We Learned Anything From This "Hundred Years' War"?**

The Church had a clear idea of what was wrong in 1914. Does she still have such a lucid judgment in 2014, or has she herself been influenced by the evils against which she once so brilliantly fought? Have her children proven to be capable of passing on her wisdom to the world at large? Is the secular world in any way more receptive to her message as this "Hundred Years' War" moves into its second century? It is to these basic questions that the faculty of the Twenty-Second Annual Gardone Summer Symposium and the 2nd International Catholic Christendom Congress turned its attention last summer.

This CD set is available for \$85 which includes an MP3 copy of all the lectures. **Individual lectures are available for \$7.00 each.** Postage and handling are free within the United States, Please add \$10.00 for international orders.

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Disc 10 – Jamie Bogle – Ireland; Myth and Reality  
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# Dr. StrangePope

## (How I Learned to Love Bergoglianism)

By Joseph Romanoski, PhD.



### Introduction

The very first thing that one needs to understand about Pope Francis is that he is a Jesuit—first and foremost. The Jesuits are the largest order in the Roman Catholic Church, and are acknowledged as its intellectual (but not necessarily its spiritual) leaders. Throughout history there have been good, in some cases heroic, Jesuits (Ignatius Loyola, John Berchmans, Isaac Jogues, Vincent Miceli, John Hardon) and bad, if not outrightly vile, Jesuits (George Tyrrell, Teilhard De Chardin, Jongen Dhanis, Karl Rahner, Philip and Daniel Berrigan).

There have been also neutral Jesuits, such as the explorer Marquette or that unknown Jesuit who assisted Pope St. Pius X in penning his famous encyclical which condemned the errors of Modernism, *Pascendi Gregis*. Regardless of the proclamations of the Roman Curia in either formally lauding or condemning individuals, all Jesuits are universally accepted by their confreres—as **Jesuits!**

The order has, over the centuries for either good or bad, accumulated enormous wealth and influence (the *encomienda* system in South America, for example) and has established itself as a power virtually independent of the organizational Roman Catholic Church. The order has even been suppressed at one time in its history because of its pervasive “clout” in both ecclesiastical and secular affairs.

The formidable influence of the Jesuit order on the world stage has never been misassessed or misunderstood by its members. The rigor of its spirituality, based as it is on the Spiritual Exercises of its founder St. Ignatius of Loyola, is unsurpassed in Western Asceticism. Jesuit retreats have formed many a vacillating individual into a committed soldier of Christ. The method is tried and proven. Their educational motto “Assume Nothing” has become a

tool enabling the most thorough and comprehensive training for scholars both young and old. Their professional graduate schools—law, medical, dentistry, and others—are renowned throughout the world.

The rock-solid reputations and loyalty of their alumni have assured that their university systems are surviving and thriving despite past and recent marked economic fluctuations. Their comprehensive academic excellence for as many as have passed through their system cannot be denied.

Yet, for all their thoroughness and acumen in intellectual spheres, the Jesuits have failed in one crucial area of educational endeavor—the clear and unambiguous distinction between truth and falsity. For this distinction one must return to the method of syllogistic logic employed by scholastic philosophers, notably that equally renowned Scholastic Dominican, St. Thomas Aquinas. Yes, indeed, the Jesuits would most assuredly have wished to have claimed St. Thomas for their own. His clarity and conclusiveness would have proved another, if not the most, stunning jewel in their intellectual crown. However, as the most necessary moral virtue is humility, so also the most necessary intellectual virtue is humility, and St. Thomas excelled in both. Only the classical scholastic mind with its vigorous method of syllogistic logic can perform the requisite intellectual exercise necessary to provide the clear distinction between truth and falsity. Hence, only Thomistic philosophy and theology can provide the clear and unambiguous crucible for discerning truth from falsity, correctness from error. In this realm, unfortunately, the Jesuits, despite their excellence, are decidedly deficient. And this is the reason why we have an unclear, ambiguous, and inconsistent barrage of seemingly mindless musings coming from the current occupant of the Chair of St. Peter.

### A Word about Scholasticism

The philosophy of St. Thomas Aquinas was the marvel of the Middle Ages and the crown jewel of Catholic scholarship. Yet, Aquinas’ philosophy was in many ways the culmination of 1,600 years of Greek philosophy. Much to the boon of Christian philosophers at the time, the philosophy of Aristotle was rediscovered during the Middle Ages after having been lost during the downfall of the Roman Empire 1,200 years earlier.

The philosophy of Aristotle gave St. Thomas Aquinas and his contemporaries the tools they needed to prove the reasonableness and rationality of the Catholic faith. This unique blend of pagan wisdom (the philosophy of Aristotle) and revealed wisdom (the Scriptures and teachings of the Church) was called Scholastic philosophy. The most famous Scholastic philosophical work was St. Thomas Aquinas’ five-volume treatise *Summa Theologica*. In the *Summa Theologica*, Aquinas used the doctrines of the Church as a springboard

for exploring the deepest questions of philosophy. (From S. M. Miranda)

Aristotle’s philosophy is latent in the works of the Scholastic philosophers. The idea of substance and accidents form the basis for the Christian metaphysical understanding of the world. St. Thomas Aquinas and his peers use the metaphysics of Aristotle to explore everything from the nature of man to the nature of God. Additionally, Aristotle’s ideas of actuality and potentiality are manifest within the Scholastic understanding of causation and the creation of the Universe. For the Scholastics, it seems that a great debt is owed to Aristotle. It was in Aristotle that the philosophers first truly learned to seek for wisdom in the intellect rather than the imagination and sought for knowledge in rationality without limiting themselves to the world of sensation. (Also from S.M. Miranda) Scholastic metaphysics added to the Aristotelean system a full discussion of the nature of personality, restated in more definite terms the traditional arguments for the existence of God, and developed the doctrine of the providential government of the universe. The exigencies of theological discussion occasioned also a minute analysis of the nature of accident in general and of quantity in particular. The application of the resulting principles to the explanation of the mystery of the Eucharist, as contained in St. Thomas’s work on the subject, is one of the most successful of all the Scholastic attempts to render faith reasonable by means of dialectical discussion. Indeed, it may be said, in general, that the peculiar excellence of the Scholastics as systematic thinkers consisted in their ability to take hold of the profoundest metaphysical distinctions such as matter and form, potency and actuality, substance and accident, and apply them to every department of thought. **They were no mere apriorists; they recognized in principle and in practice that scientific method begins with the observation of facts.** Nevertheless, they excelled most of all in the talent which is peculiarly metaphysical, the power to grasp abstract general principles and apply them consistently and systematically. (From William Turner, the Catholic Encyclopedia, 1908.)

No method in philosophy has been more unjustly condemned than that of the Scholastics. No philosophy has been more grossly misrepresented. And this is true not only of the details, but also of the most essential elements of Scholasticism. Two charges, especially, are made against the Schoolmen: First, that they confounded philosophy with theology; and second, that they made reason subservient to authority. As a matter of fact, the very essence of Scholasticism is, first, its clear delimitation of the respective domains of philosophy and theology, and, second, its advocacy of the use of reason.

Academic Scholasticism went into decline in the 1970s when the Thomistic revival that had been spearheaded by

Jacques Maritain, Etienne Gilson, and others came to an end. Partly, this was because Thomism had become a quest to understand the historical Aquinas, and also because at the Second Vatican Ecumenical Council the proponents of what previous popes had termed “Modernism” were able to gain the upper hand (v. e.g. Wiltgen, R. *The Rhine flows into the Tiber* New York 1967). Still, those who had learned Scholastic philosophy continued to discover how the insights of the medieval synthesis could be applied to contemporary problems

### A Word about Method in General

The word *method* is derived from the Greek *met’-hodos*, “A way after.” Method is “a way after” truth. It is an *orderly mode of procedure* in seeking truth.

A method is *analytic* or *synthetic*. Analytic method is procedure from particular data to universal principles and laws; it is procedure from known effects to the causes of these effects. Synthetic method is procedure from universal principles and laws to particular data; it is procedure from cause to effect. The analytic method is, for example, the method of the laboratory sciences. Individual data are gathered and observed and subjected to experiment; then the general laws governing such data and their activity are formulated from the observed phenomena. The synthetic method is, for example, that of the grammarian who states a general rule and then proceeds to consider the particular exemplifications and applications of it. The analytic method examines data, and, by *induction*, arrives at the general law necessary to account for them. The synthetic method states the general law and, by *deduction*, justifies it in the particular data which it explains. These methods are not opposed, but supplementary.

Method is orderly procedure, and all such procedure (whether analytic or synthetic) is governed by certain general rules. Then there are special rules for the various types of sciences.

Important *General Rules of Method* are the following:

- 1.) Begin with the easier and better known elements of the science or subject studied, and proceed towards those that are more difficult and less well known.
- 2.) Let the procedure be gradual and continuous; let the reasoning be without gaps or “jumps”; let the nexus of truths discussed be kept steadily in sight; let the relation of conclusions to their principles or premises be clearly indicated.
- 3.) The same grade of certitude is not available in all things. Sometimes it is possible to achieve metaphysical certitude, sometimes physical certitude is obtainable; there are cases, too, where moral certitude is scientific and sufficient. Let the proper and available certitude be sought.

Continued Next Page





St. Ignatius of Loyola

- 4.) Let the procedure be clear, its development as brief as may be without being obscure, its content solidly scientific and not frivolous; let loose opinions be kept apart from clear certitudes. This rule of clarity and consistency requires: (a) *Clarity in preliminaries*: the point of inquiry plainly determined, the field of study mapped in a general way, the terms accurately defined. (b) *Clarity in development*: division of the matter into suitable sections—parts, books, chapters, articles; plain and thorough treatment of each part, keeping clear its relation to the matter as a whole, and to what precedes and to what follows; omission of irrelevancies—“hold to the line”; honest facing of difficulties and objections; thorough refutation of notable fallacies.

That good method is useful is an obvious truth. As a man may ramble and wander, and yet come eventually to the city he desires to reach, so it may happen that haphazard readings and studies may give the student a satisfactory knowledge of a science. But the probabilities are that the wanderer will not reach his goal without direction and instruction, and that the student will not acquire a science without good method. Good method is as useful to the student as a road map to the tourist, or as a schedule of trains to a traveller. The value of method may be summed up in four points: It makes the road to learning *easier, surer, shorter, more satisfactory and fruitful*. (Per Msgr. Paul J. Glenn)

#### A Word about Mind in General

The *mind* is man's most perfect knowing power. It is the intellect or understanding. Man has bodily knowing powers called *the senses*. There are five external senses: sight, hearing, taste, smell, and feeling or touch. There are four internal senses: imagination, sentient consciousness, sentient memory, and instinct. The senses are bodily powers. But the mind is a spiritual power. The findings of the outer senses are immediately carried inward to the inner senses of imagination and sentient consciousness. Imagination in its first and basic use is not the fancy by which we “make up” images; it is not a cartooning power; first of all it is a

faithful reproducing power; it presents inwardly the findings of the outer senses exactly as these are experienced. And sentient consciousness makes us *aware* of the things thus sensed outwardly and represented inwardly in the imagination.

So far the senses serve the mind: they grasp their objects, and these are inwardly reproduced or represented in conscious imagination. Here the mind goes to work on them.

The very first thing the mind does is to *pay attention* to the sense-findings held in imagination. It focuses upon them, finding in them a certain point of interest and inquiry.

Secondly, the attentive mind lays hold of the point of interest and inquiry, and draws it out, so to speak, from the circumstances and limitations with which it is involved or united, and *views it alone*. The mind is thus said to draw out or *abstract* an essence. Thus the second mental act is that of abstraction. In other words, the person's mind *abstracts from* the non-essential details of size, position, and color, *the thing, the essence*, which each of the pictures represents. This grasp or understanding of an essence is called *apprehending* or *apprehension*, and the essence apprehended and possessed by the mind is now held in the mind as a *concept* or an *idea*... The first operation of the mind is *the forming of ideas*. Ideas are formed (and “formed” does not mean “made up,” but “legitimately worked out”) by the *abstractive* power of the *attentive* mind working on the findings of the senses, as held inwardly in the imagination. In other words, the forming of ideas, or *apprehension*, is the mind's basic operation, which it exercises by means of *attention* and *abstraction*. The second operation of the mind is *judging*. When the mind has acquired some ideas or concepts by the first operation of apprehending, it tends to compare them, to notice likenesses and differences, and to *pronounce upon its findings*. This pronouncing of the mind on the agreement or disagreement of ideas is the operation called *judging*. Judging is the basic operation of thinking. The fruit of judging is *the judgment*, that is, the pronouncement of the mind on the agreement or disagreement of two ideas. And the judgment is a *thought*.

#### Truth and Falsity

An idea alone is not a thought, for an idea is a simple grasp of an essence—it is a *simple apprehension*, in which the mind merely takes in an essence, a root-meaning, without saying anything about it. But when the mind compares its ideas (always two by two) and pronounces upon them, it is *thinking*. Now, the mind in pronouncing upon two ideas will pronounce truly or falsely. Therefore, truth or falsity is to be found in judgment, not in single ideas. When the mind judges (that is, pronounces) in such a way as to square with fact, its judgment is true; otherwise its judgment is false. The third and final operation of the mind is *reasoning* or *inferring*.

Reasoning is the process of thinking things out... When the mind cannot make a judgment on the agreement or disagreement of two ideas, this is because it does not know the ideas clearly or because it cannot behold them distinctly in their relations to each other. In this case, the mind employs a third idea which it does know in relation to each of the others, and, through the mediation of this third idea, the mind thinks out or reasons out the relation of the two to each other. Correctly utilized, the scholastic syllogism expresses and arranges the ideas as follows: A is C, C is B, therefore, A is B. Notice that the thing the mind is after in the whole process is a justified *judgment*. Thus it is manifest that the process of reasoning is a roundabout way of arriving at judgment. The fact explains why we have called judging the basic thinking process. A judgment reached by reasoning is said to be *reasoned out* or *inferred*; the process of reaching the judgment in this fashion is called *reasoning* or *inference*. More precisely, this reasoning is called *mediate inference*, because the reasoned judgment is reached through the *medium* of a third idea.

#### Philosophical Opposition and Papa Francisce

Mill says that the syllogism is useless. His reasons are two. (a) He says that the conclusion must actually be known before the premises can be enunciated. (b) He says further that the conclusion gives no new knowledge, adds nothing to science, and leaves the mind informed to precisely the same extent as it was before the syllogism was formulated.

His first reason is not valid. In a true syllogism, the conclusion is not known *explicitly* before the premises are formulated, but is implicitly contained in the premises, and is *explicitly deduced from them*.

His second reason is without value. The syllogism does not give entirely new knowledge, but it gives *more explicit* knowledge. The syllogism clarifies knowledge, makes it more definite, precise, useable. Hence, the syllogism does serve science, and it leaves the mind in a much more effective state of information than it was before the syllogism was formulated.

Some philosophers have fallen back upon a *subjective* criterion as the ultimate criterion of truth, and they assert that the mind itself together with its clear and distinct knowledge is such a criterion. Protagoras (5<sup>th</sup> century B.C.) made man “the measure of all,” and so he made the mind and the senses the

ultimate test of truth. He also made truth *relative*, for he taught that what one individual holds as true, is true for him, and what others hold as true, is true, respectively, for each of them. With this ancient sceptical doctrine that of Immanuel Kant (1724-1804) has a close affinity. For Kant does not make knowledge consist in the conformity of the mind to reality, but in the filtering of reality into the mind through innate mental forms which qualify and shape it. Thus the mind's forms become the ultimate criterion of truth. Galuppi (1770-1846) makes our consciousness, our mental awareness of truth, its ultimate criterion.

None of these subjective criteria is acceptable as the ultimate criterion of truth. For if reality is ultimately reducible to states of the mind, what basis have we for accepting as reliable or real the states of the mind? If the world is all a dream, is not the dreamer a part of the world and therefore a part of his own dream; and have we not then a dream *in the void* without a real dreamer? Even if we could accept any or all of them as criteria, we should still be thrown back upon the necessity of finding reasons for our acceptance; none of the criteria would be ultimate. Only the visibility of objective truth manifesting itself to the mind (that is, *objective evidence* alone) can satisfy the mind and leave no further question; only this can be accepted as the ultimate criterion of truth.

Does our current Holy Father use syllogistic logic or any objective evidence for any of his “off the cuff” observations, speculations, quips, musings, or meanderings? Evidently not. Hence, none of his informal (that is, non *ex cathedra*) statements should, in any way, be taken seriously. Is our Holy Father “copping out” when he says “Who am I to judge? Probably—at least if the subject of his consideration is good or bad, right or wrong behavior. But, then again, who really knows just what exactly or who precisely the Pope is actually talking about? The homosexuality or the homosexual? The behavior or the person? Perhaps “only his hairdresser knows for sure”, to quote a 1960's television advertisement.

#### Conclusion

The seemingly thoughtless meanderings of Bergolianism can be demonstrated to be illogical, self-contradictory, or reduced to the untenable position of skepticism and thus proved, scholastically speaking, to be fallacious. But, by the same token, one must not be too hard on the current Pope or the Jesuits in general. Nor must all Dominicans be placed on the same level as the Angelic Doctor. There have been bad Dominicans as well—Edward Schillebeeckx, Yves Congar, and Marie-Dominique Chenu for example. The method of Scholasticism, however, is tried and true. With an application to practical problems, its conclusions have the rigor of sound logical thinking in making precise distinctions. As the marvellous scholastic thinker Bishop Fulton J. Sheen once so keenly observed regarding compassion: **true** compassion is compassion for the **victim** of a criminal act; **false** compassion is compassion for the perpetrator of the act, the **criminal**. ■

**SWEET HEART OF MARY,  
BE OUR SALVATION**



# John Salza Responds to Fr. Harrison and His Theory on Salvation for Protestants

In his latest article entitled “Can Some Protestants Be Saved?” Fr. Harrison once again creates an opportunity to mischaracterize my views on salvation and demonstrate his heterodox views that some Protestants are saved because they are on the “borderline” of the Church, even though according to him they are “neither inside nor outside of her” [the Church] and yet outside the Church there is no salvation. Needless to say, it is difficult to respond to Fr. Harrison’s theory because the Church doesn’t teach it. The Magisterium does not teach there is a “borderline” state for Protestant souls (an earthly limbo?) where the soul is “neither inside nor outside” the Church (which only begs the question of what happens to these souls after death). No, the Church teaches that one must belong to the Catholic Church in reality (*in re*) or in desire (*in voto*) on Earth to be saved for Heaven (the martyrdom of non-baptized children being the *only* exception to the principle that implicit desire to enter the Church is absolutely necessary for salvation – but certainly not a “borderline” state for “on-the-margin” Protestants).<sup>1</sup>

The *Remnant* readership should understand the genesis of this exchange, specifically, how Fr. Harrison “jumped the gun” in criticizing my four-part article “Who is a Member of the Church?” before he had all the facts (that is, before all four parts were published). I published this article in last year’s August/September/October issues of *The Remnant*, in which I explained that one must belong to the Catholic Church *in re* or *in voto* to be saved. In the first three installments, I addressed the use of the analogical terms of “Body” and “Soul” as applied to the Church, and stated that one must be joined to *both* the Body and Soul of the Church to be saved (which is the teaching of St. Bellarmine, Leo XIII and Pius XII). In doing so, I was attempting to rebut the modern heresy that Protestants are saved by an alleged union with the “Soul” of the Church but not the “Body” of the Church.<sup>2</sup> I addressed the Church’s teaching on explicit or implicit desire (that some are saved by being joined to the Church in desire) in the *fourth and final* installment that was published on October 25, 2014.

Yet, Fr. Harrison chose to write a rebuttal before the entire article was published and my analysis completely presented (he critiqued the September 30 installment even though the last installment was published October 25).<sup>2</sup> And in his preemptory critique of the incomplete article, Fr. Harrison effectively claimed that I denied the Church’s teaching that one can be joined to the Church in

*desire* outside of *formal* membership, even though in my last installment I *did specifically* address the doctrine of desire as a means of union with the Church and salvation, the very doctrine he rashly and falsely accuses me of rejecting! (and even though Fr. Harrison knew, or should have known, that the final installment remained to be published, which the third installment made clear).

Now, instead of admitting that he made a rash judgment (falsely accusing me of rejecting a doctrine which I not only promoted in the article in question but have also publicly defended in other articles over the years), Fr. Harrison tries to cover up his mistake by further mischaracterizing my work in his latest article (where he says Protestants are saved). Ever since I exposed Fr. Harrison’s blatant errors on religious liberty nearly five years ago (he obstinately believes man has a God-given right not to be prevented by the State from doing evil, such as worshiping in a false religion), he has sought out opportunities to discredit me and my work (e.g., my articles on religious liberty, the New Mass, the canonizations of John XXIII and John Paul II, Fatima, No Salvation Outside the Church). I wonder whether this has become a personal issue with him. Whatever the case may be, based on his rush to judgment before my entire piece was published, I no longer presume Fr. Harrison is acting in good faith.

In his “jump the gun” rebuttal (which was published on October 25, 2014, in the very same issue in which my installment on “desire” was published!), Fr. Harrison said: “John Salza apparently assumes that all those who are not **members** of the Catholic Church must necessarily be **outside** of her” (emphasis in original). If Fr. Harrison would have waited for the entire article to be published, he would have known that I believe no such thing. As the October 25 installment of my article made clear, “God can infuse the internal bonds of unity of faith, hope and charity” in a person’s soul based on his *desire* for salvation, which “joins him” to “the Body of the Church based on that same desire.”<sup>3</sup>

Now, to give Fr. Harrison the benefit of the doubt (which he has not done with me), his most recent statement that “our dispute over this particular point may boil down to nothing more than a disagreement over the meaning of words” may in fact be the case. For when Fr. Harrison says “those who die as Protestants” are not “doomed to Hell,” I as a Catholic understand his use of the term “Protestants” to mean those who have not accepted the Catholic Faith after it has been sufficiently proposed to them, such that they now have a moral obligation to believe (in which case they have no relationship with the Church they are resisting and are thus “doomed to Hell”). In his latest article, Fr. Harrison

now explains he is using the term “Protestant” based on the definition from, in his words, “mere secular dictionaries.”

But the term “Protestant” is primarily a theological, not secular, term which describes one who “protests” against the true Faith (and thus does not have the interior virtue of faith). I am certainly not alone here, for two priest friends of mine also understood Fr. Harrison’s article to mean that Protestants (those who reject the Catholic Faith) may still be saved, perhaps by virtue of some union with the “Soul” of the Church (or, in Fr. Harrison’s novel theory, by being on the “borderline” of the Church). As he rushed to critique my (not yet entirely published) article, Fr. Harrison in his use of the term “Protestant” failed to make the proper distinction between those who have the interior virtue of faith (and are thus joined to the Church at least in desire) and those who do not have supernatural faith, but remain “Protestant.”

If Fr. Harrison is referring to the presumably rare case of material heretics who have the interior virtue of faith (which necessarily joins them to the Church by desire), then we do not disagree with each other on that point. But such people, according to the Catholic (not secular) understanding of the term, are not “Protestants” (at least

interiorly, which is how I understood his terminology). Moreover, these people are not, in the words of Fr. Harrison, “on the ‘borderline’ of the Church, neither inside nor outside of her,” but actually joined to the Church in desire. Such an earthly “limbo” for Protestant souls is a novelty of his own making, and not the terminology that has been used by the Magisterium (and for Fr. Harrison to say that such people are “saved” even though they are not “inside” the Church gives the impression that he is, at a minimum, reinterpreting the dogma *No Salvation Outside the Church* in a completely novel way).

In his strained effort to discredit me, Fr. Harrison creates a straw man out of the Holy Office’s 1949 Letter to the Archbishop of Boston, just because in a *footnote* I questioned the *level* of Magisterial authority of the document (simply because it is debated whether Pius XII actually approved the letter *in forma specifica*). Even more troubling, however, is Fr. Harrison’s false allegation that I disagree with the Letter, even though in my article I used the Letter to *support* my thesis that union with the Body (*in re* or *in voto*) was absolutely necessary for salvation! As I stated in my article, the Letter rightly states that “supernatural faith” and “perfect charity”

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## What's New at Remnant TV?

Michael J. Matt Interviews FSSP priest, **Fr. Jonathan Romanoski** on the priesthood, the traditional movement in general, and the FSSP apostolate in Mexico. The interview is available on YouTube as well as Remnant TV



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<sup>1</sup> See, for example, Van Noort’s *Christ’s Church*, p. 264.

<sup>2</sup> I requested that the entire article be published in one issue to prevent potential misunderstandings of the material (especially on so delicate a topic), but this understandably could not be done due to space limitations in the paper, although in each of the first three installments we alerted the reader to the subsequent installments.

<sup>3</sup> One with supernatural faith is joined to the Church by either an explicit desire (i.e., the catechumen who believes the Catholic Church is the true Church and is preparing for baptism) or an implicit desire (i.e., the person who is ignorant of the Catholic Church and thus “does not explicitly believe all, while he is prepared to believe all.”) ST, II-II, q. 5, a. 4, ad. 1.



Continued...

are absolutely necessary for salvation, which the Protestant – the one who resists the Church – does *not* have. In other words, I completely agreed with the Letter and said it reiterates Catholic teaching, and yet Fr. Harrison now claims the Letter “says the exact opposite” of my position and that I disagree with it! How Fr. Harrison comes to these conclusions in good faith, I don’t know.

In what might be even stranger than his “Borderline for Protestant Souls” theory (only he and God knows what happens to such souls after death) is Fr. Harrison’s accusation that I said “inculpably ignorant adult adherents of non-Catholic communities” are “members” of the Catholic Church (and which Fr. Harrison calls the “anonymous Catholics” theory). One will scan my entire article in vain for such a ridiculous assertion. I have said *just the opposite* – that one needs the three external bonds of unity with the Catholic Church to be a *member* of the Church, and which I repeated in *all four installments of my article!* (which proves the absurdity of Fr. Harrison’s claim and why I raise the issue of Fr. Harrison’s good faith). For example:

In the first installment (August 31, 2014), I say:

“In order to be a member of the Roman Catholic Church – outside of which there is no salvation – one must be baptized into that visible communion of men in which all (1) profess the same divine faith, (2) share the same seven sacraments, and (3) are subject to the Roman Pontiff. These are the external bonds of unity of the true Church of Christ, which is necessarily visible, and whose members are known. Hence, only those who are united to the Church through these three visible, external bonds of unity are members of the true Church.”

In the second installment (September 20, 2014), I say:

“In our last installment, we saw that only those who have the true faith, the seven sacraments and union with the Pope can be members of the true Church of Christ.”

In the third installment (September 30, 2014), I say:

“...the [three] *external* bonds of unity are required for *membership* in the Church” (emphasis in original).

In the fourth and final installment (October 25, 2014), I say:

“Again, to be a member of the true Church of Christ, one must be united to her by the three *external* bonds of unity (unity in the true faith and sacraments, and united with the Pope)” (emphasis in original).

Needless to say, there is nothing about “anonymous Catholics” or “inculpably ignorant adult adherents of non-Catholic communities” who don’t have the three external bonds of unity and yet are “members” of the Church in this article, or in any article I have ever written.

In fact, Fr. Harrison in his latest rant demonstrates that he does not understand the foregoing teaching on the external bonds of unity, which comes from the doctrine of St. Bellarmine and Pope Pius XII in *Mystici Corporis*. Fr. Harrison said he agrees with my statement that “one must have the Catholic Faith to be a member

of the Catholic Church,” even saying “I myself firmly hold that belief.” However, I was imprecise in my statement; I should have said “one must *profess* the Catholic Faith to be a member of the Church,” because having the interior virtues alone (faith, hope and charity) does not make one a *member* of the Church, even though Fr. Harrison “firmly” believes that it does (and presumably why he believes “borderline” Protestants with invisible faith are saved, but “neither inside nor outside” the Church). Conversely, one is still a *member* of the Church if he has the three external bonds of unity, *even if he has lost the interior virtue of faith*. Fr. Harrison also does not believe that “the supernatural *virtue* of faith is the same thing as ‘the Catholic faith,’” even though this interior virtue is, according to St. Thomas, precisely what makes a man believe (or disposed to believe) all that the Catholic Church teaches, and what *joins* a person to the Catholic Church through *desire* (the “desire” that Fr. Harrison falsely accuses me of denying).

It has been said that Fr. Harrison maintains that Protestants are commonly saved because most of his family has remained Protestant and he worries about their salvation (and I don’t blame him at all for this; I have the same worries about certain members of my own family). But this is not a reason for Fr. Harrison to publicly teach that “Protestants” are commonly saved because they have the interior virtue of faith. In fact, Fr. Harrison has stated that the salvation of Protestants by interior faith is “not too rare” an occurrence (in his own words). But to reach such a conclusion, Fr. Harrison must presume that most Protestants are in a state of invincible ignorance and thus maintain the grace of their baptism (assuming their baptism was even valid in the first place).

Evidently, for Fr. Harrison, Protestants can live in our wicked world in a state of sanctifying grace quite easily, without the relative necessity of the sacraments, even though it would appear that many (most?) of them don’t even follow the natural law (they contracept, they fornicate). If St. Thomas Aquinas says that most adult Catholics are damned, then what happens to these poor Protestants? Are more Protestants saved than Catholics? Does Fr. Harrison make the “exception” (desire) to be the “rule” (actual Church membership)? It would seem that Fr. Harrison’s theology does well to keep Protestants in their false religions and bondage to the devil, for the devil created these Protestant religions to keep souls out of the Catholic Church (and you hear none of that in Fr. Harrison’s articles). One of the greatest deceits of the devil is to have these poor souls believe they are saved in their false religions, by some invisible tie to the true Church of Christ (which is why I chose to address this issue; to combat the errors that people like Fr. Harrison promote).

Contrary to Fr. Harrison’s “not too rare” theory of salvation for Protestants, the Catholic reasonably maintains that salvation by implicit desire to enter the Church *is* a rare occurrence, due to the narrow scope of invincible ignorance, which St. Thomas says “cannot be overcome by study” (ST, I-II, q. 76, a. 2). While we don’t presume to set the boundaries of invincible ignorance for individual persons, overcoming ignorance of the Church through study would seem to be possible for the

majority. Moreover, because St. Thomas teaches that “there is a select few who are saved,” and Vatican I declares that “not at all equal is the condition” of Catholics and non-Catholics (*cf.* Denz., 1794), it follows that those saved by implicit desire to enter the Church as members (and, thus, who live without the relative necessity of the sacraments) are in the minority, contrary to the theology of Fr. Brian Harrison. See, ST, I, q. 23, a. 7.

I will conclude with the words of my critic: “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...” This is indeed “the pot calling the kettle black,” even though Fr. Harrison and I

may have misunderstood some of each other’s terminology. As he has done many times in the past, Fr. Harrison has mischaracterized my position and even accused me of making statements I have not made (when in fact I have stated the *opposite* of what he claims I said, which I have shown above), all the while he creates his own novel theology of “borderline” Protestants who are saved “neither inside nor outside the Church.” I would like to think this exchange is a mere disagreement about terminology, and will grant that the terminology employed in this exchange (not only by Fr. Harrison but by me as well) has been imprecise at times. But given Fr. Harrison’s gross misrepresentations of my position, it seems to be more than that. This is also my last word in this exchange. ■



## A Major Catholic Action Event Needs Your Help

*Dear Friends of the Roman Forum,*

The response to the 23rd annual Summer Symposium in Gardone has been overwhelming. It is only February and we already have fifty participants. Given the time left until the event, I have taken the precaution of reserving another ten rooms for still more participants. *Please do not delay your application if you are interested in attending.*

We have also never had such a large number of speakers, priests, musicians, and scholarship applicants as we have this year either. We have raised a significant amount of funds to pay for their attendance---*but still need \$24,000 to accommodate all of them.*

And we do need all of them! A number of the speakers are active in groups preparing for battle at the Synod this coming autumn, and they must have solid troops behind them. In consequence, we have decided not only to discuss the topic already announced for 2015, but that of a more organized, militant, international defense of Catholic marriage, the Catholic family, and the Catholic Faith in general as well. Now, much more than ever before, we must bring the full intellectual *and activist* program of the Roman Forum to fruition.



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# The Fifth Column

■ Msgr. Bugnini was a fifth columnist in every sense of the term, a willing agent in the subversion of the Church in service to the forces aligned against her that have now achieved their long-held aim: the conquest of the Church from within.

By Timothy J Cullen

*"It was Barzini all along" (Vito Corleone "The Godfather")*

The "fifth column" is an expression that originated in 1936 during the Spanish Civil War, but has since come to connote subversives: those who attempt to undermine a larger group to which they claim to belong. Has there been and is there a "fifth column" in the Church? The question is well nigh rhetorical, if one believes that Catholic Doctrine was meant to be fixed rather than variable.

There is much evidence that there have been various groups—or perhaps just one going under different names—that have conspired to destroy the Church, such conspiracies going back at least as far as the mid-eighteenth-century. Deception as a tactic in warfare is nothing new; Satan employed it with Adam and Eve and the phrase "Trojan Horse" remains a stock phrase indicating deception which permits the enemy to be taken within the gates by the very people who have been fighting to keep the enemy out.

The "fifth column" was originally a phrase coined by the Spanish Nationalist General Emilio Mola, who when advancing on Madrid with four columns of troops stated that within the city was a "fifth column" of Nationalist supporters who would rise up against the government that controlled the city when the Spanish Civil War began. As time went on, however, the "fifth column" was taken to mean traitorous persons within an organized society. Do such

persons exist within the Church? One would be hard put to believe otherwise, given the otherwise inexplicable actions of those who work tirelessly to undermine her ancient and unchangeable truths. One might equate the question with the well known rhetorical question "is the pope Catholic", save that said rhetorical question has grown ever less rhetorical since the Second Vatican Council.

If one takes as true the thesis that the Church has been infiltrated by perhaps misguided but certainly subversive churchmen, the question must be asked as to how far has such infiltration gone. If one plans an infiltration with the intent of subversion, then by default one will attempt to aim infiltration at the hierarchy of the organization to be infiltrated. This process is seldom speedy, but neither is erosion. Bit by bit, slowly but surely... One (if one is older) thinks of the 1950s Abbot and Costello comedy routine "Niagara Falls": "Slowly I turned... step by step... inch by inch..." save that there is nothing remotely amusing about how this process has been carried out within the Church.

Christ drove the money-changers from the temple, but for a day; they returned with a vengeance and saw to His crucifixion by the provincial government of a far-off pagan empire. The seat of that empire was Rome, but in this year of Our Lord 2015, Rome is now nothing more than the capital of an inconsequential country so deeply in debt to the modern day heirs of the money-changers that the tiny city-state of the Vatican is little more than a thorn in its side, save for the tourist dollars/euros it brings in and its ownership of some valuable real estate and investment capital. Rome as the seat of a civilization is no more. Pope Francis "reigns" in much the same sense as the Dalai Lama: a symbolic figurehead of an institution with little relevance in the world of worldly affairs.

Worse still, Pope Francis is in a position to alter nearly two thousand years of Catholic Doctrine with nary a peep from the hierarchy beneath him and those who support these alterations by mindlessly parroting "On this rock..." It would

appear that the fifth columnists have maneuvered the faithful into a position between a rock and a hard place from which no escape is easily imaginable. Faithful Catholics are not "clever" or "astute", God be thanked, but a point has been reached at which wisdom dictates that a recognition of the state of the Faith and the faithful in the world is in dire jeopardy has become compelling.

One is compelled to ask oneself how this increasingly obvious state of affairs has come about. And one is compelled to look to the activities of one of Catholicism's more nefarious figures, the late Msgr. Annibale Bugnini (1912-1982), the Secretary to the Commission for Liturgical Reform appointed by Pius XII in 1948 and later Secretary of the Council for the Implementation of the Constitution on the Liturgy (1960) and Secretary of the Congregation for Divine Worship (1964). Msgr. Bugnini, accused with no little evidence of being a Freemason, might well be considered a "fifth columnist" if the allegations of Freemasonry are true; the late Michael Davies believed they were.<sup>1</sup>

This writer believes so as well. This writer believes that Msgr. Bugnini was a fifth columnist in every sense of the term, a willing agent in the subversion of the Church in service to the forces aligned against her that have now achieved their long-held aim: the conquest of the Church from within. Why, one asks, would a consecrated priest of the Church betray her? Ideology? Worldly benefits? Hubris? This writer cannot say, but he does dare to say that a betrayal took place, a betrayal that has spread like a cancer throughout every level of the Church, a betrayal that cannot help but call into question the belief that the Church is indefectible with respect to her institutional existence. This is a bold and controversial statement, one that can and should be challenged, but not necessarily dismissed out of hand, at least in one man's opinion. The Church is the Faith, not merely a worldly institution with a history riddled with twists and turns that have at times flown in the face of the Faith that defines her. The Faith exists out of time; the Church as a worldly institution does not, whatever apologists for the present aberrations may preach. Anyone who holds fast to the timeless Faith *knows* what the Church *truly* is, knows it in the mind, heart and soul and cannot be dissuaded by contradictory proclamations by churchmen who are either confused or conspirators working with her enemies for reasons beyond this writer's capacity to understand.

Such allegations are strong stuff and not to be made lightly. This writer has made them with great reluctance, not least because he does not believe himself to be in a position to judge consecrated churchmen; he does so from conscience, from conclusions drawn from much research and from what he perceives as simple common sense. This writer is not a "modern man" and freely admits to that. The "hermeneutics of continuity" do not resonate with his limited understanding of theology. This writer believes that a Catholic either believes the time honored teachings of the Church

or not; there is no middle ground. Those who believe the Church is an "evolving" faith should openly state such belief, but they should also recognize that it most certainly *not* the Catholicism established as a Faith long, long ago, and should separate themselves from said Faith as a matter of conscience rather than subvert it from within.

The changes made to the Liturgy have led to a gradual and now less gradual erosion of the basic tenets of the Faith. This is not "continuity" but rather treason, a deliberate intention to subvert the very institution to which one has pledged (vowed!) loyalty. The Church as an institution has been betrayed and the betrayal threatens to lead astray souls that are in danger of damnation, if the tenets of the Faith are true. The forces that hate the Faith have held in abeyance a frontal attack that previously would not have been successful, opting instead for a subversive attack that seems to be succeeding quite well. Soon enough, a full out frontal attack may well succeed. If the "reforms" apparently promoted by the present pontificate come to pass, the Roman Catholic Church will more closely resemble the "Old Catholic Church"<sup>2</sup> rather than the Roman Catholic Church as she existed heretofore. Is this the work of the Holy Spirit? Obviously, it is not for this writer to say.

What this writer is prepared to say is that the politics of the institutional Church are less and less to his liking and that he believes this to be the result of a long-standing infiltration of the Church by declared enemies who are very close to achieving their goal of rendering the Church a pale shadow of what once she was with respect to her role in civil society. This writer is certain beyond reasonable doubt that Msgr. Bugnini was indeed working with the Freemasons and was almost certainly contemptuous of the "unworldly" Catholic Faith he did so much to undermine. Who was principally responsible for the corruption of the Liturgy? It was Bugnini all along.

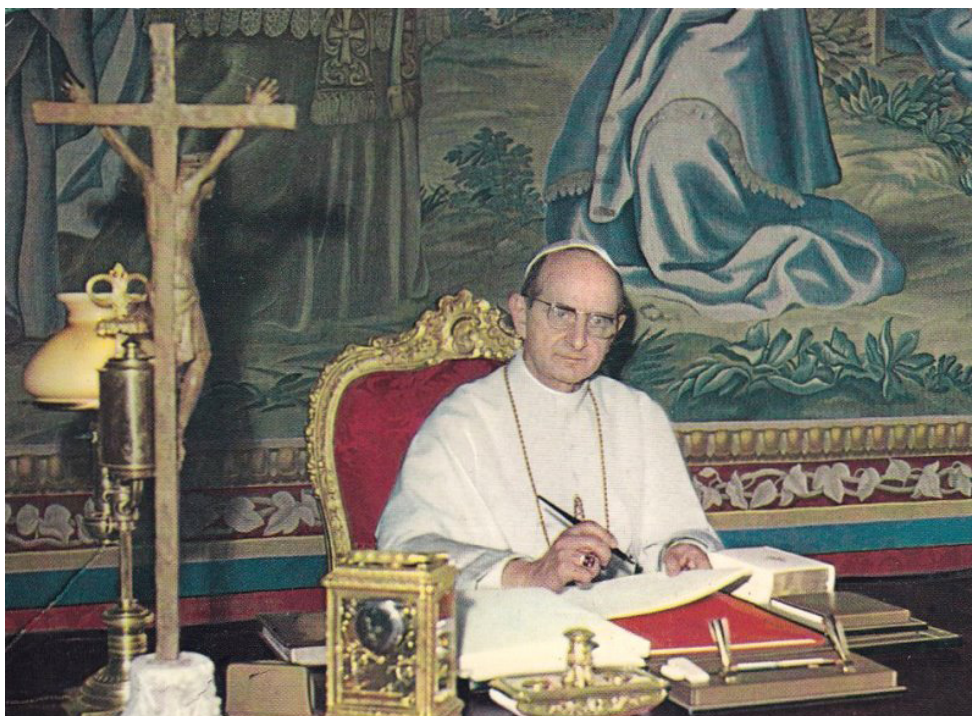
Was Pius VI a willing accomplice or merely a dupe? This writer is not qualified to judge. Does he share responsibility for the ruination of the Church? This writer is not qualified to judge, but if asked, he would opine that one would be hard put to draw a different conclusion. Those interested in exploring the topic further may wish to read "The Bugnini File: a Study in Ecclesial Subversion" by John Kenneth Weiskittel<sup>3</sup>, which cites a 1975 work by the late Jacques Ploncard D'Assac (1910-2005), *L'Eglise Occupee* ("The Occupied Church") which to the best of my knowledge unfortunately has not been translated into English, although there is a Spanish edition (*La Iglesia Ocupada*) published by Ediciones Fundación San Pío X (1989) that this writer has read. Caveat: the author is known to have been a member of the Nazi-collaborationist *Parti Populaire Français*, and following the fall of the Vichy regime in 1945, fled to Portugal, where he became an advisor to Antonio Salazar, Prime Minister of Portugal from 1932 to 1968.

<sup>2</sup> <http://www.oldcatholicchurchamerica.org/?subpages/Old-Catholic-FAQs.shtml>

<sup>3</sup> <http://www.novusordowatch.org/bugnini.pdf>

<sup>1</sup> See Davies, Michael (2003). *Liturgical Time Bombs in Vatican II: Destruction of the Faith through Changes in Catholic Worship*, Tan Books, 2003.

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**Sound Familiar?** Pope Paul VI requested extensive renovation of the Apostolic Palace in his attempt to bring more "humility to the Papal Household."



Continued...



Archbishop Annibale Bugnini

Has the institutional Catholic Church been infiltrated to a degree that Modernists allied in fact or in spirit now control her? This is a question the reader must answer through the use of one's own reason and by inference, given that insufficient evidence exists to decide the question one way or another. While it may be that "Heidi wouldn't lie", the same is not true of non-fictional characters, churchmen included. Human beings are fallible; sometimes they are worse. A well-crafted conspiracy that relies on secrecy and deception to achieve its ends is often difficult to detect and more difficult to demonstrate with irrefutable evidence. Nevertheless, lack of such evidence does not mean that one should dismiss the possibility of a conspiracy as a paranoid delusion; history is filled with examples to the contrary.

Obviously, one would prefer that the Church be as perfect as the Faith, but given that the institution of the Church is a human institution of divine *inspiration* and *foundation*, but still human in her members, such a preference is unlikely to become a reality. One cleaves to the Church as the bearer of the Faith, but if the shepherd is revealed as a wolf in lamb's clothing...?

If indeed there is a fifth column at work in the hierarchy of the Church, the faithful must be wary even if proof positive is not at hand. The Church may no longer be the bastion of civilization that once she was, may no longer be a factor in upholding the social norms of yesteryear, but such matters pale in importance compared with the salvation of souls. If souls are imperiled by a subverted institutional Church, strong measures on the part of the faithful cannot be ruled out, as history has demonstrated.

The Church has had to deal with secret societies in the past, not the least of which was what is popularly called the Mafia. When human beings place their temporal well being above that of their immortal souls, they err in a manner with eternal consequences. Should the Church be steered in a direction that places secular well being above her sacred fundamental mission of salvation as laid down by her Founder, then fears of fifth columnists within her hierarchy should not be dismissed lightly. The shrewd old "godfather" of movie fame was late in realizing that his treacherous enemy was not who he believed him to be: only when all was nearly lost did he come to understand "It was Barzini all along".

Msgr. Bugnini is no longer with us, but his gang has not gone away; if anything, they are stronger than ever before. ■

## The Last Word...

# Slouching Towards Tradition

By Father Celatus

Perhaps you have heard the post-conciliar joke as to the difference between a modern liturgist and a terrorist? The answer is, you can *negotiate* with a terrorist!

Terrorism itself is no joke, of course, and the most recent wave of Islamic terrorism against innocent Christians in the Middle East is nothing short of a holocaust. However, this *Last Word* is not about terrorism at the hands of a false radical religion but rather something much closer to home and from within the Church: unprovoked attacks upon traditional Catholics by a militant element of Neo-Catholicism. Traditional Catholic publications such as *The Remnant* and *Catholic Family News* had already been labeled fallaciously as "ecclesiastical porn" by one prominent *militant* Neo-Catholic source, which will remain unnamed. Not satisfied with that initial attack upon the innocent, that same *militant* source recently took up the sword again by declaring the SSPX to be formally in schism and condemning *The Remnant et alia* for associating with the Society.

Alongside the condemnation of *The Remnant* came a commendation for another Catholic publication from this *militant* Neo-Catholic source, namely, *The Wanderer*. After giving a brief—self-serving—history of the relationship between these two Catholic publications, the *militants* declared their alliance with *The Wanderer*, upon whose shoulders they stand. Maybe that plug will give a boost to *Wanderer* subscriptions among Neo-Catholics. Which brings me to my own history with *The Wanderer* newspaper.

Unlike our *militant* Neo-Catholic friends who are quick to criticize former friends, I have never criticized *The Wanderer*. For I owe a debt of gratitude to this publication and its writers going back decades to an earlier period in my priesthood. Coming out of the revolutionary sixties, during which modernist liturgists and other ecclesiastical terrorists had set their time bombs in the Council to explode ever after in the institutional Church, I read vociferously *The Wanderer* on a weekly basis. It was available in my church and I recommended it to fellow priests and many seminarians who struggled to make sense of nonsense. I reveled in the fact that this conservative publication pulled no punches when it came to exposing and attacking outrages and sacrilege in the sacraments and liturgy—*Novus Ordo*, that is. It went after prelates and priests who misled the faithful and it served as a watchdog and a breath of fresh air for many of us.

But at some point I began to realize that the problems of the post-conciliar Church were not accidental to the Council itself, as Neo-Catholics would have us

believe. To this day they continue to insist that the Second Vatican Council was fundamentally sound but that a misguided "Spirit of Vatican II" has been operative ever since. Traditional Catholics, on the other hand, recognize that the bad spirit can be traced back to the Council itself, all the more apparent now under the pontificate of Bishop of Rome Francis, the first pope to be a post conciliar product, who now seeks to complete the revolution begun in the sixties. Thus far he has been very successful at this, in part because the Neo-Catholic watchdogs refuse to bark at him. For this reason, I have lost interest in reading *The Wanderer*, though I am grateful for past services.

As I drifted free of the temporary refuge that had been provided by *The Wanderer* I came upon the bark of *The Remnant*. Here at last I found confirmation of what I had gradually discovered, namely, that the Council itself was a rupture with Catholic tradition on multiple fronts. It was not enough to be a Catholic conservative, thinking only to preserve what was in reality a novelty of the twentieth century. Rather, to be Catholic is to be in continuity with the universal Church through time; to preserve her integrity back to Christ and the Apostles. I suspect that there are many *Remnant* readers who have had similar experiences, who have transitioned from being conservative Catholics to traditional Catholics, for lack of better terms.

No, Catholic publications such as *The Remnant* and *Catholic Family News* are not "ecclesiastical porn" and neither are their editors and writers pimps and pornographers, by implication. If the provocative label of *pornography* is befitting anything ecclesiastical these days, it is rather what is being propagated and promoted by the Vatican itself, at the very highest level. Some of this *Vati-Porn* is literally and not merely metaphorically pornographic, such as the recent proceedings and reports of the Synod on the Family. As is widely

known and reported, presenters and prelates at the *Synod on Sex* extolled the salvific aspect of homosexual unions and argued for pastoral sensitivity and sacramental compromise for adulterers and cohabitating couples. Bishop of Rome Francis not only approved of the synod process and the players which produced this pastoral porn, he even intervened to preserve it and insure its public dissemination.

So what is a solid Catholic to do in the face of this alarming situation in the institutional Church? Well, by analogy, what should vigilant Catholic parents do to protect the souls of their children and their own from pornography on television and computers? Turn it off and block it, by whatever means are necessary. How terrible it is in modern times that innocent children are so easily subjected to pornography; likewise how terrible it is that innocent Catholics are subjected to *ecclesiastical pornography* in modernist times.

Catholics need to be selective of the medium through which they filter and receive the *ecclesiastical porn* that is so common in this pontificate. One would have to be a hermit to be unaware of the countless papal comments that can shake the faith, from "Who am I to judge" (a homosexual) to the claim that the Islamic Koran is "a prophetic book of peace." At the very least, contact with such heterodox statements could be a near occasion of sin for sincere Catholics, who may be driven to passionate anger or even misled by error.

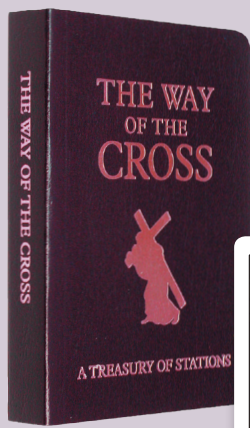
What is the appropriate filter for the *ecclesiastical porn* that is now so prominent? Certainly not the mainstream media, which revels in porn, nor *militant* Neo-Catholic media, which is in denial. The only failsafe filter is traditional Catholicism, as represented by *The Remnant*, *Catholic Family News et alia*. Far from being sources of *ecclesiastical pornography*, these are filters through which we are protected. ■



Early Traditionalists (Cristeros at Mass--the Traditional Latin Mass, of course)

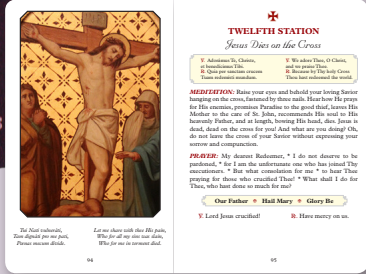


# Lenten Offerings from Angelus Press



## The Way of the Cross

The thirteen methods of the Way of the Cross found in these pages will enable the follower of Christ to weep and atone for his sins, understand Our Lady's sorrow, pray with the Church, contemplate Our Lord as Eucharistic Victim, accept the Will of God, prepare for judgment, and love his neighbor. **Featuring gorgeous pictures and inspiring readings** for every walk of life, this book is sure to become your family's final stop for Lenten meditations on the Passion, Death, and Resurrection of Our Lord Jesus Christ.



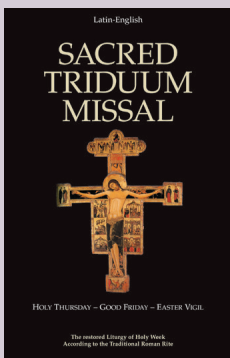
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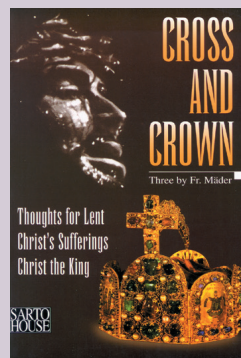


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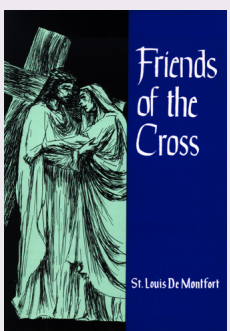


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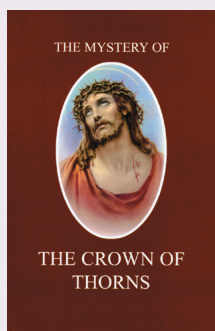


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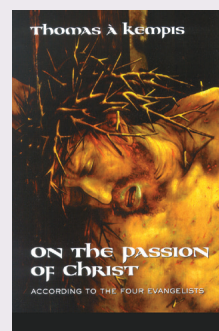


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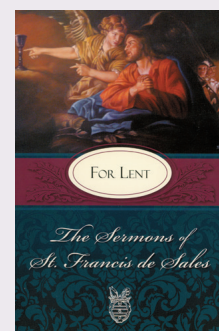


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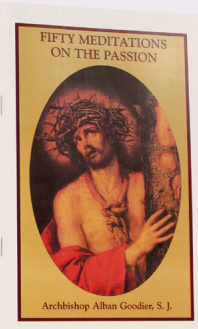
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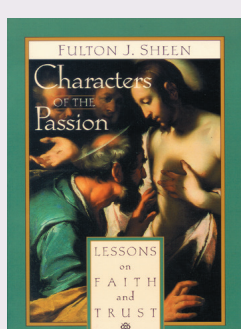


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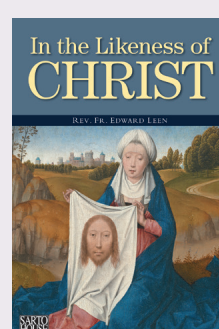


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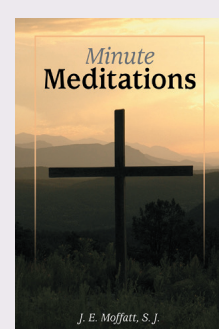
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