

The Remnant

(Est. in 1967)

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



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From the Editor's Desk

By Michael J. Matt

A Double Issue

Please note that the current issue of *The Remnant* is a double issue. There was no other issue in March, and our next issue will be dated April 15, 2015.

Home Schooling: The Frontline

The infamous Hollywood Reporter's headline says it all: “John Rhys-Davies' Faith-Based Film Aims to Top ‘Theater-on-Demand’ Release Record,” and the story provides some really good news for a change:

A \$4 million faith-based movie made largely by 400 volunteers from the homeschooling community is hoping to open April 6 on as many as 1,100 screens, far more than needed to set a record for the largest on-demand theatrical opening.

The film, called *Beyond the Mask* and starring John Rhys-Davies, is a faith-based action-adventure movie [being distributed] through Gathr Films using the theater-on-demand method, whereby theaters are booked based on presales. Once a theater sells a certain number of tickets, typically around 65, the movie is booked. Theaters get 100 percent of the first 65 tickets sold, and Gathr and the filmmakers split the rest. The biggest on-demand opening ever was for a documentary called *Girl Rising*, which opened on 146 screens in 2013. Aaron Burns [Burns Family Productions] says *Beyond the Mask* has more than that already committed and he expects as many as 1,100 by April 6. Aaron Burns and

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Popule Meus, Quid Feci Tibi?

O my people, what have I done to thee?
Or how have I offended you? Answer me.
Because I led thee out of the land of Egypt:
thou hast prepared a Cross for thy Saviour.
Because I led thee through the desert for forty years:
And fed thee with manna, and brought thee into a land exceeding good:
Thou hast prepared a Cross for thy Saviour.

What more ought I to have done for thee, that I have not done?
I planted thee, indeed, My most beautiful vineyard:
and thou hast become exceeding bitter to me:
for in my thirst thou gavest me vinegar to drink:
and with a spear thou hast pierced the side of thy Saviour.

I fed thee with manna in the desert;
and thou hast assaulted me with blows and scourges.
I gave thee the water of salvation from the rock:
and thou hast given me gall and vinegar to drink.

For thy sake I struck the kings of the Canaanites:
and thou hast struck my head with a reed.
I gave thee a royal sceptre:
and thou hast given a crown of thorns for my head.
I exalted thee with great strength;
and thou hast hanged me on the gibbet of the cross.

O holy and immortal, have mercy upon us ■

Facing Days of Darkness (and keeping the Old Faith)

by Hilary White

I don't have any answers for the questions I will pose below, but I think, with less than eight months to go before the next installment of the Synod to End the Family, now might be a good time to at least open the discussion: what do we do when the Cardinal Kasper's New Paradigm is officially in place? Simply put, can a Catholic in good conscience continue to attend a parish where the priest has agreed to go along with the New Paradigm? And if not, what then?

Ultimately, I believe we are in a situation in the Church so dire that only the long view of history is going to be able to determine what is really happening. But this is not to say that we who are living in it are unable to discern what our duty is here and now. I propose, therefore, only to start the discussion by asking some obvious but painful questions, and to perhaps illumine it with a few easily verifiable facts.

More people are asking, what are we going to do when Pope Francis or the national bishops' conference or the local bishop, orders all the priests to formally and publicly declare that they are willing

to desecrate the Holy Eucharist? We can dismiss the objection that “this is already being done all over world, so what difference will it make?” Of course it is, and everyone knows that it was by the Church's leadership making a habit of turning a blind eye to this horrifying abuse that we now find ourselves in this dreadful situation.

But the proposal at hand is qualitatively different. If Kasper and his followers (and his leaders) have their way, the abuse will become a universal norm. A decree, will be issued from the highest authorities that will require all

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From the Editor's Desk...

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Chad Burns are both “homeschool graduates” and decided to incorporate that community into their project, so they spread the word via social media, a Kickstarter campaign and a website that they were looking for workers, actors and volunteers. Many of the 400 who responded are homeschool students who appear as extras in the film.

So the homeschool community is getting big, really big, with graduates now even giving old corrupt & decadent Hollywood a run for its filthy money. Will they succeed? For homeschoolers the sky’s the limit, so who knows.

I’m sorry (no, I’m not!) but in my opinion homeschooling is the answer to most everything going wrong in the world today. Why? Because the enemies of the Cross are at war with the Christian family first and foremost, and there is nothing more pro-family than the home school. Now, more than ever before, keeping the Christian family united and strong is the most counterrevolutionary thing we can do, and, in my opinion, homeschooling does it best.

Now, not everyone is called to educate their children at home. Some cannot, many will not, others *should* not. But, generally speaking, competent Christian parents can educate their children as well as or better than anyone else—certainly better than public school radicals, lame “conservative” or neo-Catholic schools, or even some traditional Catholic schools that are long on good intentions but short on imagination.

My wife and I have been homeschooling for 12 years. God has blessed us with

seven children thus far, the eldest of which recently took the ACT and SAT national college tests and scored very high on them both (as most home-educated children do, by the way, so, no, I’m not bragging). My daughter is now being recruited by all the top schools in our state and by Catholic colleges and universities all around the country, which compared to her homeschooled cousins—who were offered full rides by both the Naval Academy and the Coast Guard Academy—really isn’t all that.

By the way, my wife wasn’t hiding from anyone these past 12 years. In fact, she insisted on registering our children with the local school district (including voluntary yearly academic testing) to make sure our children were on track and to keep a paper trail that left nosy neighbors, social workers and busybodies powerless to interfere with our commitment to educate our children at home. (Homeschooling is so popular now that perhaps such precautions are no longer necessary; but keeping the home school in compliance with the law was always a top priority for us, which is why we have long been ardent supporters of the Home School Legal Defense Association, advocates for homeschoolers since 1983).

We make no excuses for our commitment to home education. All the statistics are there: Top colleges and universities actively recruit home-school graduates. Successful businesses send out headhunters for homeschoolers because home-educated children make productive and reliable employees. Coaches and professors speak of the many benefits of having homeschooled students on the state school playing fields and in the classrooms. This is easy to prove—just Google it.

Home-schooling may not be for everyone, but if you’re up to the challenge of educating your own children—and you’re committed to doing it right—don’t let anyone talk you out of what might just be the most meaningful thing you’ll do with your life. Sure it’s difficult, but not nearly as difficult as it was just a few years ago. Online classes, co-ops, brick and mortar science labs, tutors, public school crossover sports programs and a massive worldwide community make homeschooling more doable than ever.

Yes but homeschoolers lack social skills. Right? Please! This hackneyed canard is as stale as it is demonstrably false and lacking in even a claim of supporting data. It is a loony-Left and ultra-liberal talking point that no one takes seriously anymore. Besides, I’m sure I wasn’t the only child who sat in a Catholic school classroom for 12 years with the same kids, the same teacher, doing the same thing day after day and year after year. The high point of my day was a trip to the water fountain.

By way of contrast, my children and their home-schooled peers go from morning classes with their mother, to online classes with students from all over the world, to a French class at the Alliance Francaise, for example, to catechism class at the local traditional Catholic church, to flute and piano lessons at the music school, to tennis, basketball and soccer practice in the afternoon, to science labs later on, with evenings at the St. Paul Youth

Symphonies with 850 other musicians preparing for the big spring concert at Orchestra Hall—so many different learning environments, different groups of children and many different teachers from one month to the next, with the parents choosing what is needed year by year for the needs of each individual child. The next day it’s time to volunteer at Feed My Starving Children or the local pro-life clinic, and all of this without Lady Gaga on the smart phones, gunplay in hallways, marijuana in the restrooms, or Cat Stevens in the principal’s office.

Nor is homeschooling just sitting across the table from Mom anymore; or being bored silly by Mrs. Nelson the octogenarian; or dosing to Father Smith the head-in-the-clouds intellectual who despite manifest saintliness can’t seem to connect with children to save his life.

And, yes, I remember the chickens-in-the-kitchen reputation homeschooling “enjoyed” years ago. Typically that was accompanied by a parental attitude that went something like this: “Hell, me and the missus gonna learn them youngins our own selves.” Off putting, yes, but that was a long time ago, and homeschooling has come a long way.

Of course, I’m not indicting the many good parents—even my own friends and family—who choose the classroom over the homeschool. But neither can we allow anyone to cajole homeschool parents into abandoning the front line just because of outdated prejudices. If nothing else, the Internet and online classes have turned the old anti-homeschool arguments on their heads.

We need to pray for the success of all homeschools, and support them! Support the Homeschool Legal Defense Association. Support Our Lady of Victory Homeschool. Support Queen of Heaven Academy and all the rest. Even if you don’t homeschool, resolve to spread the word about the importance of the movement in general. And if you’re already homeschooling, DON’T . GIVE . UP! — not even when your children reach high school. My wife and I have 3 in high school at the moment and, honestly, it has been a most rewarding period for us and for the children. And, yes, Post-Secondary Enrollment Option (PSEO) means that our high schoolers are excelling in college-level classes that dramatically reduce the number of credits needed to graduate (and thus tuition costs) from whatever college we select.

My children are neither geniuses nor saints, but homeschooling has given them opportunities to grow in their Catholic Faith and to stay close to God and family while becoming successful in academics, the arts, and athletics, which is why as the father of a large family I can say without hesitation: Considering the degenerate state of culture and education today, I could not in good conscience allow anyone to exercise maximum influence over my children during the most impressionable years of their lives so long as my wife and I can, by the grace of God, educate them at home. It’s as simple as that.

The world, the flesh and the devil are waging war on the Catholic family and, at least for our family, there is no better place to fight back and learn to survive than in the Catholic home — even and including the Catholic classroom.

We educate our children at home because we believe this is God’s will for us. And we do have other options—*good* options, where despite the best efforts of great Catholic teachers and administrators, the culture of porn, pop music and video gaming cannot be kept at bay. Many traditional Catholic families, then, choose to homeschool because they believe it is the best option. We’re not stuck with it. We choose it freely and thank God for it every day.

Home schooling is a huge commitment and a tremendous obligation, but it is also incredibly rewarding and I encourage all my friends, allies and brothers in Christ to consider the home school over every other option. Your children will be educated, well rounded, family oriented and, by the way, *Catholic* too!

Please Pray for Pope Francis

There has been a tendency among some recent critics of The Remnant to confuse our editorial concern over the troubling pontificate of Pope Francis with expressions of indignation over mere personal effrontery. Nothing could be further from the truth. When we note the fact that the Holy Father, for example, appears to be “scolding” traditional Catholics on something of a regular basis, we are not particularly concerned about his less-than-favorable opinion of us as individuals. We are a remnant, after all, whose stock-in-trade is opinion which tends to struggle against the current. An attack on traditionalists by the Holy Father does, however, suggest an attack on Tradition itself, on 2000 years of liturgical heritage and the established moral order of Holy Mother Church—the defense of which, no matter how inadequate, is what makes a Catholic a traditionalist.

What is so troubling for many of us is this idea that if Pope Francis is correct in administering these scoldings of Tradition, and if he is right in attempting to establish a new orientation for the Church and the papacy, then it would seem to stand to reason that the Church historically and traditionally was wrong or at least seriously mistaken in both her praxis and teaching for a very long time.

It is difficult for non-Modernists to reconcile novelty with established Tradition, and so we hope and pray we are dead wrong about Pope Francis, and that we are grossly misunderstanding his agenda. Please, God, let it be so! But this is not about so-called “traditionalists” taking umbrage with a perceived insult from the pope. We’re used to the catacombs, and we’ve grown up with the scoldings of post-conciliar popes ringing in our ears. But in the situation that appears to confront the Church now we fear that the pontificate of Francis may be setting up to take things to a level no Catholic in history ever imagined possible.

Our fear, then, is for the Church we revere above all else as well as for the hopeless world in which our children will grow up, robbed as it may well be of the moral authority of Holy Mother Church. What will happen to them in the winds that will blow then? This is why we are apprehensive over the direction in which Francis appears to be taking the Church. Pray for Pope Francis and pray that The Remnant’s concerns eventually prove to have been wildly paranoid and exaggerated. ■

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Long Live King Richard III—Traditionalist Catholic!

Editor, *The Remnant*: After 530 years there will be a burial for his Most Catholic Majesty King Richard III of England (whose remains have been found and authenticated) on March 26 2015. This is a landmark event in that the Mass will be in the Ordo of 1485 and will be a fitting and lasting tribute to the last true Roman Catholic King of England. I believe the event and Mass will be said by the Archbishop of Leicester, and the details are on many British websites.

King Richard was never afforded a proper Catholic burial, which was his rite as a member of the faithful. His body was desecrated by the then King Henry VII who fathered Henry VIII and who in turn destroyed and displaced many Catholic religious and their foundries when he started the Church of England in the 16th century. I thought it proper to inform the folks at *The Remnant* that a Traditional Latin Mass will be said in 21st century England. Thanks be to God.

Louis Macchia

Three Days of Darkness

Editor, *The Remnant*: I feel quite overwhelmed these days with all the distorting of the truth, word of God, and distorting the teachings of the Church. As we well know, the truth has been and is continually being distorted by our current pope, corrupt liberal priests, bishops, and cardinals, liberal news media, the History Channel, and so forth. Considering all of this I feel as though the vast majority of the population has been successfully brain-washed into believing all these evil liberal lies, which makes people like us look like lunatics whenever we speak the real truth of the faith. I feel as though evangelization is a hopeless proposition and that the only thing that can save us and get us back on the right track is direct intervention from our Lord, such as a sign in the sky in Portugal, three days of darkness where everyone will see the state of their soul as God sees them, which has been foretold by some mystics of the church.

Please continue to keep up the good work you're doing because you're the only source of truth I'm able to find in these troubling times. Thank you and God bless,

Kip McGinnis

Enough with the Salza/Harrison Bickering!

Editor, *The Remnant*: I look forward to every issue as a light in the darkness and thank God for it, but at times a shadow falls—like the debate on Protestant salvation. While I'm very interested in finding out whether or not there is salvation for Protestants, the discussion of this subject in *The Remnant* has been both confusing and

discouraging. I've had to comb through all the "accusations", "discrediting", and "false allegations" of John Salza and Fr. Harrison to get to what may or may not be Church teaching. All I really know for sure is that John Salza and Fr. Harrison don't get along. It's disappointing to see all the bickering and personal insults between these writers. There are ways to present ideas and clarify a position with respect and love. There is no need for all the "pots and kettles" about it. Where is the humility? We readers and writers of *The Remnant* all have one goal in mind—to restore all things in Christ. Don't we?

Margie in California

Collect Yourself, Francis!

Editor, *The Remnant*: "Collect yourself, we pray you Holy Father, and return to those sentiments which become the gravity of the Holy See". This was the uninvited advice of the Florentines to Pope Sixtus IV, 1471-1484 — as quoted in "A History of the Church", Vol. 3, by Philip Hughes, Sheed & Ward, NY, 1935. Does such bold "unofficial" advice have relevance in today's Papal turmoil?

With several dogmas concerning the family and sexual morals being the main subjects of upcoming Phase Two of Pope Francis' hand-picked Synod of Bishops, what might be the laity's response to an anticipated Modernist "revision" of traditional Dogmas of Faith, using the supposed excuse of "charity"? With most cardinals and bishops holding a deafening silence, can Catholic laymen also be expected to be silent on any such revision of doctrine—especially given the constant "off-the-cuff" unorthodox public quips of this strange Jesuit pope, who seems to virtually disown traditional dogmas? Are we to witness a Roman "schism from within", holding an obedient silence?

Robert Dahl

Would Archbishop Lefebvre Remain Silent?

Editor, *The Remnant*: Since the election of Pope Francis, I have watched each

and every Remnant TV video done by you and Chris Ferrara. The videos have been, if nothing else, a moment where I have been able to commiserate with those rare few who share my views. For the longest time, I thought I was an island unto myself, but now I know I am not.

I'm not normally one to write an email like this, but I just finished watching the latest video, "Validating the Great Apostasy: the Francis Effect", and it has left me frustrated. I'm not frustrated with you or Chris Ferrara. Quite the contrary. I'm thankful for the work each of you have done and, hopefully, will continue to do. My frustration concerns those in the Church who, seemingly, do little while everything crumbles. Yes, we've heard from Burke and a few stray Bishops, but what about other prominent voices like Ranjith, Piacenza, Ouellet, Scola, Bagnasco, or even Patriarch Maroglia? Isn't it time we call on them to publicly counter this rampant modernism that comes straight from the Vatican?

Shouldn't we want to see a loyal opposition like the one Cardinal Siri offered in the 1960's and 1970's? Maybe there's little these men can do to stop Francis, but shouldn't we want them to speak the truth loudly about the Catholic faith? Isn't that their duty? Would Archbishop Lefebvre have been silent faced with these circumstances?

I write about this frustration because I don't believe the tide has begun to turn against Francis. Regrettably, I believe the vast majority of Catholics assume the Church should be about social justice and serving the poor rather than doctrine and/or Liturgy. And so long as there is no counter message to the Francis agenda, his will dominate and things will only get worse.

So again, isn't it time we name names and call upon the conservative/traditional Cardinals to step forward publicly in this terribly troubled time?

Robbie Sherman
Louisville, Kentucky



Has the SSPX Allied Itself with Michael Voris?

Editor, *The Remnant*: As a longtime supporter of the Society of St. Pius X I am unnerved by the virtual disappearance of the SSPX where the Pope Francis War on Tradition is concerned. Should the Society not be stepping into the breach and leading the charge right now rather than concerning itself with its own "canonical status" and its irregular relationship with the Vatican? Isn't an irregular relationship with Pope Francis' Vatican in fact a good thing just now? Have we not seen enough persecution of the Franciscan Friars of the Immaculate to have a pretty good idea of how the Vatican will treat a "legitimate" SSPX? Given the character of the Franciscan Circus would not many souls be ready to fall in behind the Society right away were they

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Letters to the Editor Cont...

to stand up as Cardinal Burke has done and say to Pope Francis: ‘Up with this we will not put?’ I feel confident that the SSPX must have some sort of rear guard initiative in mind that is over the head of a simple layman like me, but at this stage of the game I see little difference between the SSPX position on Francis and the one so ballyhooed by Michael Voris. What is going on?

Tom Zangs

What, pray, are they Resisting?

Editor, *The Remnant*: Clearly, I’m not getting it. What exactly is the so-called ‘Resistance’ resisting? I won’t pretend to be an expert in the matter. Since moving to Sydney from rural Tynong, the epicentre of SSPX activity in Australia, a significant portion of my waking hours has been taken up with earning a crust for the family. I certainly haven’t had time to read the apparently voluminous commentary doing the rounds of Traditional Catholic websites, chat rooms and other forums (or *fora*, for the purists). The charge seems to be that, theologically and ecclesiastically speaking, SSPX HQ has shifted unconscionably close to Rome. And Rome is the enemy, and you don’t co-habit with the enemy, for fear of adopting their plumage.

I recall His Lordship, Bishop Richard Williamson, saying to the faithful at a conference he gave in Moorabbin Town Hall (Melbourne), in 2001, that we are all, first and foremost, Roman Catholics; while we may flock to the SSPX to sustain us in our sacramental lives, we are in no sense bound to the SSPX as we are bound to the Catholic Church. Indeed, he went on, if ever the SSPX lost its direction, he would be the first to jump ship, and advised us to do the same. I agreed with his admonition then, and I agree with it still.

But *has* the SSPX lost its way? That was certainly a question that exercised me in early 2013 when word of Menzinger’s alleged betrayal of its founding principles was going viral across Traditional Catholic media, and in whispered conversations outside Mass centres worldwide. “Did you know that Bishop Fellay said such and such?” “Did you know that Bishop Fellay has committed to such and such?” Personally, I didn’t know. At that time my thoughts were all: “If I don’t earn such and such this month, the bank is going to be a real so and so.” While Menzinger maintained radio silence, and the rebelliously-inclined urged each other on to ever more dogmatic depths of dissent, I waited, somewhat impatiently, for a reply.

It came on the feast of Our Lady of Perpetual Succour, June 27, 2013, in the form of the SSPX Bishops’ “Declaration on the Occasion of the 25th Anniversary of the Episcopal Consecrations”. This was an occasion of clear confirmation and genuine sadness.

What was confirmed? Bishops Fellay, de Mallerias and de Galaretta confirmed before God that the SSPX continues to be true to the same “love of the Church which guided Archbishop Lefebvre”, and clings steadfastly to his “desire to ‘pass on the Catholic priesthood in all its doctrinal purity and its missionary charity’.” Concerning relations with Rome, the three bishops again affirmed the SSPX’s intent to remain “at the service of the church”, in a spirit of charity predicated upon an *insistence* that Roman Authorities “regain the treasure of doctrinal, moral and liturgical Tradition.”

Why, then, was it a sad occasion? The sadness lay in the fact that there were only three signatories to the document. The fourth man elevated to episcopal office in defence of the Faith of all times was absent. He could not, because he would not, stand by his fellow bishops in declaring that the SSPX has stayed true to the spirit of its founder, and obedient to the Rome of all times. As I understand it, it was not the disciplinary action taken by the SSPX that prevented Bishop Williamson—a man of exceptional intelligence, obvious integrity and long service to the Faith—from lending his voice to this affirmation; it was in fact quite the reverse. The balance between his reason and passion had evidently collapsed into the latter polarity. Sure, it could happen to any of us. Fallen nature ensures that. But it is always sad when the heroes we so willingly immortalize, alas, display their mortal flaw.

That’s why I find this whole ‘Resistance’ thing so disappointing and frustrating. If the SSPX has sold out, or is intending to sell out, to Rome, where are the fruits of this treason? I certainly haven’t seen them. I don’t hear it in sermons, observe it in the liturgy, or read it in any communications I receive from official SSPX sources. From the corner they have backed themselves into, Resisters have been heard to snap that treason is proved by the SSPX’s having dialogued with Rome in the first place. But that’s madness, like unto the madness of the modernist. Didn’t Archbishop Lefebvre come when Rome called? We know that he did. Did he not sign an agreement with Rome, under pressure from the Vatican, which he later refused? History tells us that he did.

Much has been said in the Traditional underground about Bishop Fellay’s negotiations with Church authorities, and scandalous deals he is alleged to have struck. Unfortunately, I am not privy to the bishop’s correspondence, far less to his conversation, so I don’t have much to say on that count. What I can say is that the character of the man, as I perceive it in his many conferences, letters to the faithful, and a couple of personal interviews, does not at all dispose me to credit such rumours. Moreover, as far as I can judge, Menzinger is no closer to Rome than it has ever been; the distance may even be greater under the present papacy.

In any case, it is a mistake to think that the distance between ourselves and the Vatican is, intrinsically, a good or necessary thing. In point of fact, it is an evil. Admittedly, such is the historical moment we find ourselves in that it is a lesser evil than that of participating in the destruction of Catholic truth, which, wittingly or not, is what the Conciliar Church is hell-bent on achieving.

For many war-weary, battle-hardened, warrior Catholics of the Resistance—may God bless the wounds they have long endured—the distinction, between the Rome they must love, and the Rome they find it increasingly difficult to abide, has become a contradiction they seem entirely prepared to live with. But the moment we fail to separate the sinner from the sin; the moment we see only one Rome, and that Rome ‘the enemy’, then every prayer for the pope at daily Mass, and every rosary offered for the Holy Father’s intentions becomes mere sentimentality. In fact, at that stage, our whole insistence on so-called “Tradition” has descended into actual nonsense, and the one true and worthy object of our resistance has triumphed.

Francis Fox
Sydney, Australia

Peter Wilders and Evolution

Editor, *The Remnant*: Peter Wilders has written another masterful exposé of the blight on Faith that is evolutionism (THE REMNANT, February 20, 2015). He used a significant amount of print space in denouncing “theistic evolution.” Why? The late Precious Blood Fr. William J. Kramer (C.P.P.S.) lamented such action: “[N]either side (creationists nor evolutionists) in the controversy has much use for theistic evolution, the intermediate position accepted by most Christian authors, including Catholics. Those who hold this moderate position do not of course regard it as a middle-of-the-road compromise, arrived at by measuring off equal distances between the two sides, but as a solidly based position flanked by two shaky extremes.” [1986. *Evolution & Creation: A Catholic Understanding*. Our Sunday Visitor, p. 5].

He also explained why he felt his position was justified: “The designer of a self-correcting machine has to be much more clever than a plodding one-at-a-time designer. Theistic evolutionists maintain that the design of an evolving universe which achieves perfection through natural, even random, processes, is a much greater tribute to the divine Designer than piecemeal creationism. [Ibid., p. 120]

Catholic apologist Paula P. Haigh had long since demolished any justification for accepting such “moderation”: “... based on the conviction that “Theistic Evolution” is heresy, debilitating the Church today and causing more harm ultimately than atheistic evolution because of its reduction of God to a mechanism for the supposed

natural processes of evolution, its lack of reverence for Holy Scripture as the revealing Word of God, and its insidious attack upon Catholic doctrine and tradition.” [1976. *Thirty Theses Against Theistic Evolution*. Louisville, KY: Catholic Center for Creation Research] Her booklet, out of print, has been reproduced online: <http://www.catholicapologetics.info/modernproblems/evolution/etheistic.htm>]

Every REMNANT reader is encouraged to read that essay. Our Lady of Fatima, pray for us!

Bill Crofut
Jordan, NY

A Final Push for Pilgrimage Partners

Dear Remnant Readers: The 2015 pilgrims for the Chartres Pilgrimage are grateful for your support and prayers as we work and save toward our financial goals for the cost of this year’s pilgrimage. As the time for the pilgrimage draws near, and travel arrangements are being made, we would like to humbly request your prayerful consideration in helping us reach our goal. We’re so close but there are only a few days left before final payment must be made. Most pilgrims are not able to finance the full amount of the pilgrimage on their own and, though we have been working hard, we still need your support. On behalf of the 2015 pilgrims, we would be so grateful for your consideration of our request. God bless you always,

Sarah Mackintosh, New Market, AL
and Theresa Patterson, Taft, TN

Thank You, Remnant Readers!

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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**

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Traditional Latin Mass 101...

The Traditional Latin Mass: A Reenactment of Christ's Last Days on Earth

■ Latin must be retained because vernacular is always subjected to changes, would give rise to false interpretations, diminish reverence for the Most Holy Sacrifice, and might endanger the faith itself.

By Rev. Leonard Goffine

Editor's Note: Knowing that many devout souls are trying to bring back the Latin Tridentine Mass, we are presenting an article written by Rev. Leonard Goffine over 200 years ago. Catholics who still love the Latin Mass will enjoy reading the part the priest plays as compared with Christ's. By following the priest step by step in the celebration of the Holy Sacrifice and seeing how the Mass is the re-enactment of Christ's last days on earth, many will gain a better and deeper understanding of the Mass and may come to realize why it is necessary to continue to preserve the Latin Tridentine Mass. May the Blessed Mother bestow her graces on all who seek to preserve the Holy Sacrifice. ■

Manner of Hearing Mass

In order to hear Mass profitably in the sense and spirit of the Church, we should know, in the first place, that the Mass is that sacrifice, which we should offer with our whole being, with all that we are or have, to Almighty God for His glory, in satisfaction for our sins, in thanksgiving for graces received and in supplication for those still necessary, a sacrifice which we ourselves, because of our wretched sinfulness, cannot offer and therefore Christ Himself offers for us; we should be united with God by the most intimate participation in the Sacrifice of Jesus, and we should understand that the Sacrifice of the Mass is also an unbloody renewal of the sacrifice on Calvary. Thus we must hear Mass in a three-fold manner.

First, by remembering at the beginning of the Mass, that we ourselves should be the offering of reconciliation to God's justice, but that Jesus, the Son of God, out of infinite love, gave Himself to us as an offering by which we become reconciled with His Father, perfectly glorify and thank Him; and though the priest stands alone at the altar, alone speaking, and with his hands offers the sacrifice, we must unite ourselves with him and offer the sacrifice with him. The first manner of hearing Mass is to perform the sacrifice with the priest, doing as far as we can, in spirit, that which he does, remembering that we

have met not only to hear Mass, but at the same time to perform and offer the sacrifice with the priest.

To do this, we should humble ourselves with the priest at the foot of the altar, as poor sinners before God, imploring mercy; at the Gloria praise God with the priest, at the Epistle and Gospel thank God for His sacred word, resolving to live in accord and with it; at the Credo make a profession of faith with heart and lips, earnestly promising to live and die in the Holy Catholic Church; at the Offertory offer our heart with all its desires and inclinations, a profession of faith with ear and lips, earnestly promising sacrifice to God; at the Sanctus to praise God with all the angels and saints. Before the Elevation we should be sincerely sorry for our sins, consider that we are unworthy to appear in the sight of God, remember that we must make satisfaction for our sins, and, during the Memento for the living, make a memento with the priest.

We can here follow St. Francis Borgia, who vividly represented to himself, during the holy Sacrifice, the Bloody Sacrifice of Jesus on the Cross and meditated in his memento upon the five wounds of Jesus. At the thought of the wound of the right hand, he recommended to God the Pope, bishops and priests; at the wound of the left hand, officers of justice, and heads of civil power; at the wound of the right foot, all spiritual orders; at the left, all relations, friends, benefactors, and all who had commended themselves to his prayers. The wound in the side he reserved for himself; into this he entered and hid himself with all his wishes and anxieties. He made the memento for the dead in the same way, commending his departed friends, benefactors and all for whom he intended to pray, and all forsaken souls, through the wounds of Jesus, offering them with Him to God.

At the Elevation, we should with the priest, in deepest reverence, adore Jesus, offering Him, the true Lamb of Sacrifice, to God the Father, for His Glory, in thanksgiving for graces received, in satisfaction for our sins and for the sins of the whole world; for help in our needs and our weakness, and in supplication for new graces, offering ourselves also entirely for the same objects.

After the Elevation, we should adore the Saviour present on the altar, thank Him for His gracious condescension, exciting in ourselves the ardent desire of a sincere union with Him and through Him with His Heavenly Father.

The Second Form of Devotion at Mass, belonging to the third principal part, reaching from the Pater Noster to the



Matthias Stom's Christ Crowned with Thorns

end, which includes the priest's reception of the Holy Communion. For the Church desires that the faithful should unite themselves at every Mass with Jesus by Communion, and through Him with His Heavenly Father, becoming one with Him, which is the great end of the Sacrifice of Jesus. But as actual Communion at every Mass is not possible, we should receive Communion spiritually, that is, excite in ourselves the fervent desire to be spiritually united with Christ; spiritually because we can then receive only the spiritual gifts and graces given to those who receive Him sacramentally.

If we desire to make a spiritual Communion with the priest at Mass, then we should, after the Pater Noster, sincerely repent of our sins, awaken in ourselves a vivid faith in Christ's presence, a firm confidence in His merits, and a fervent love for Him, and then at the priest's Communion excite within us an ardent desire to receive Christ and be united to Him. When this is done, we should thank God for the graces we have received and recall to our minds, during the day, the goodness and love of this divine Saviour, whose pleasure it is to be with the children of men, to enrich them with His blessings.

The third form of Devotion consists in placing before our minds that this Holy Sacrifice is a commemoration of Christ's sufferings and of that great love which He has shown us. Christ foresaw that, if we assisted at this sacrifice, it would be a continual recollection of what He had suffered for us, a powerful incentive to the soul to love Him and serve Him, and for the vivid conception of this, the ceremonies of the Mass, we are reminded of the whole passion of Christ, and are able to walk, so to speak, over the path of His sufferings, as seen by the following:

Meaning of the Ceremonies at Mass

1. The Priest Goes to the altar - **Christ** Goes to Mount Olivet.
- 2 The Priest Commences Mass - **Christ** Begins to pray.
- 3 The Priest Says Confiteor - **Christ** Falls down and sweats blood.
- 4 The Priest Goes up and kisses the altar - **Christ** Is betrayed by Judas with a kiss.
- 5 The Priest Goes to the Epistle side - **Christ** Is captured, bound, and taken to Annas
- 6 The Priest Reads the Introit - **Christ** Is falsely accused by Annas and blasphemed.
- 7 The Priest Goes to the middle of the altar and says the Kyrie eleison - **Christ** Is brought to Caiphas and there three times denied by Peter.
- 8 The Priest Says the Dominus vobiscum - **Christ** Looks at Peter and converts him.
- 9 The Priest Reads the Epistle - **Christ** Is brought to Pilate.
- 10 The Priest Says the Munda cor meum at the middle of the altar - **Christ** Is taken to Herod and mocked.
- 11 The Priest Reads the Gospel - **Christ** Is taken back to Pilate and again mocked.
- 12 The Priest Uncovers the chalice - **Christ** Is shamefully exposed.
- 13 The Priest Offers bread and wine - **Christ** Is cruelly scourged.
- 14 The Priest Covers the chalice - **Christ** Is crowned with thorns.
- 15 The Priest Washes his hands - **Christ** Is declared innocent by Pilate.
- 16 The Priest Says the Orate Fratres - **Christ** Is shown by Pilate to the people with the words, Ecce Homo.
- 17 The Priest Prays in a low voice - **Christ** Is mocked and spit upon.
- 18 The Priest Says the Preface and the Sanctus - **Christ** Is preferred instead of Barrabas and condemned to crucifixion.

Continued Next Page

The Traditional Latin Mass

Continued from Page 5

Saint Pius X offers Mass in the Sistine Chapel - the *Traditional Latin Mass*, Of Course



19 The Priest Makes the Memento for the living -
Christ Carries the cross to Mount Calvary.
 20 The Priest Continues to pray the Canon in a low voice -
Christ Meets His Mother and the other pious women.
 21 The Priest Blesses the bread and wine with the sign of the cross -
Christ Is nailed to the cross.
 22 The Priest Elevates the Sacred Host - **Christ** Is raised on the cross.
 23 The Priest Elevates the chalice - **Christ** Sheds blood from the five wounds.
 24 The Priest Prays in a low voice - **Christ** Sees His afflicted Mother at the cross.
 25 The Priest Says aloud, Nobis queque peccatoribus -
Christ Prays on the cross for men.
 26 The Priest Says aloud the Pater noster - **Christ** Says the seven last words on the cross.
 27 The Priest Breaks and separates the Host -
Christ Gives up His spirit and dies.
 28 The Priest Lets a small portion of the sacred Host fall into the chalice - **Christ** His soul descends to Limbo.

29 The Priest Says the Agnus Dei - **Christ** Is acknowledged on the cross as the Son of God by many bystanders.
 30 The Priest Administers Holy Communion -
Christ Is laid in the tomb.
 31 The Priest Cleanses the chalice - **Christ** Is anointed by pious women.
 32 The Priest Prepares the chalice again - **Christ** Rises from the dead.
 33 The Priest Says the Dominus vobiscum -
Christ Appears to His Mother and the disciples.
 34 The Priest Says the last prayers - **Christ** Teaches for forty days.
 35 The Priest Says the last Dominus vobiscum -
Christ Takes leave of His disciples and ascends to heaven.
 36 The Priest Gives the benediction to the people -
Christ Sends down the Holy Ghost
 37 The Priest Says the Ita Missa est and the last Gospel -
Christ Sends the apostles into all parts of the world to preach the Gospel.
 In this manner we can bring Christ's passion vividly before our eyes and unite ourselves with the sufferings of our divine Saviour, which is the leading

intention of the Holy Mass. We should not fail at every representation to make short acts of love, repentance, humility, submission and thanksgiving.

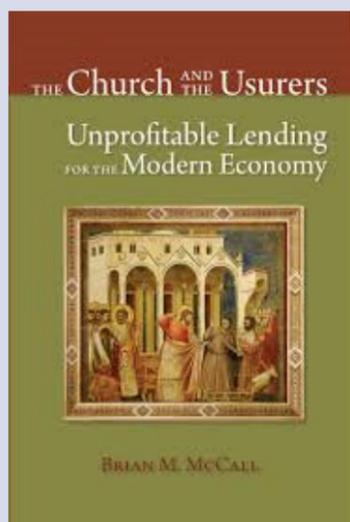
Whoever assists at the holy Sacrifice of the Mass in the manner described and performs this devotion with deep reverence and attention, with recollection and fervent contrition, will surely not go away void of graces; for if God is always prepared to share His graces with us, then will He not most willingly give them there where His only-begotten Son is the true Lamb of Sacrifice, and make our petitions His own?

At the same time it is seen from this, that those who wish the Mass to be said in their own language instead of Latin, complain unnecessarily, for everyone can unite himself with the priest and make his offering in his own tongue, since with God it does not depend upon the language, and there is in most prayer books an explanation of the ceremonies connected with suitable prayers. The Catholic Church has very wisely retained the Latin as the language of the Mass, as a means of preserving ecclesiastical

unity, and Catholics can everywhere recognize themselves as such, when they find in every land the same divine service in the same language.

The holy Sacrifice would, besides, be endangered by the introduction of the different languages of the countries in which it is said, because the vernacular is always subjected to changes, would give rise to false interpretations, diminish reverence for the Most Holy Sacrifice, and might endanger the faith itself, while the Latin language is peculiarly suited to the dignity and majesty of the Mass; for it is truly a royal language, and is the language of the missionaries who subjected the world to the cross.

The celebration of the Mass is not for the instruction of the people so much as for their edification, and this easily results if each of the faithful assists with heart and lips, as best he can, at the Holy Sacrifice, having the sincere desire to share in all its fruits, which our loving Saviour obtained for us on the cross and wishes to bestow upon us. We are enriched by His merits, purified by His most precious blood, nourished and strengthened in the way of virtue by His most Sacred Body, and are changed from children of wrath to children of God, and chosen heirs of heaven. ■



The Church and the Usurers:

Unprofitable Lending for the Modern Economy

by **Brian M. McCall**

The Remnant Press

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Catholic Action Alert...

Viva Cristo Rey

Traditional Catholic Restoration in Mexico

Dear fellow friends of *The Remnant*,

Greetings once again from Fr. Jonathan Romanoski, FSSP, in Guadalajara, México. I would like to give you an update on our apostolate down here in the land of Our Lady of Guadalupe, Empress of the Americas.

We moved two years ago from the Church of St. Peter where we had been for four years, to an historic church in the center of town dedicated to the oldest Marian title in all of Christendom - Our Lady of the Pillar. The oldest church indeed as it was begun by Our Lady herself during her lifetime around the year AD 40 when she visited the apostle St. James who was sent to evangelize the land of what is now Spain.

Arriving at Zaragoza, St. James had made but few converts and was tempted by sadness to despair when Our Lady appeared to him, descending from the clouds upon a pillar, which she left planted there, asking him to build a shrine in her honor, which she promised would remain till the end of time and which would be the source of grace for the conversion of that land which was to become a great nation.

You know, of course, the rest of the story. Spain would gradually convert and become a miraculous tool in the hand of Our Lady to vanquish the Muslims in Spain, combat Protestantism by leading the Counter-Reformation, and evangelize millions of souls in the New World, which was discovered of course on her feast day the 12th of October. We thus are very pleased to be under her Patronage – a pledge of hope against hope.

The community has been growing, now approaching 300 faithful on Sundays, with more and more groups for gentlemen, ladies, acolytes, young ladies, etc. The majority of our faithful are people who never knew the traditional Mass, but who became quickly attracted to it, given the general traditional sense of devotion the people still have here, where they still insist as a norm to receive Holy Communion on the tongue and that only young men serve at the altar.

I remember a pious lady, a daily Mass goer, who began to attend our Mass and after a few weeks remarked that she still did not understand some aspects like Latin, but just sensed that it is the way it should be, as the silence and reverence naturally resonated with her traditional sense of devotion, which is still very common here. They are also quickly attracted to the traditional form of preaching, a clear catechesis explaining the reasons why the Catholic faith is true and the only one revealed by God, and

condemning very clearly the modern errors and heresies which can ruin their souls and families.

They are definitely a people who by nature understand yes, yes, no, no, and that all other ambiguity is from “el chamuco” as they call the evil one. And hence they are overjoyed to be reclaiming their traditional Catholic culture, wearing once again long dresses, mantillas, and restoring traditional Catholic life in their families. I say overjoyed because they are still generally very docile to the priest and his instruction, but unfortunately often times have been left as sheep without a shepherd who will speak the truth without compromise.

At the same time the devil does not sleep and continues to sew heresies, immorality and the corruption of customs throughout the youth, many of whom are losing the faith. I often explain to them that Mexico depends on being Catholic to function, as it really runs like a big family based on mutual trust and friendship which arises naturally out of their common faith and ethnicity, as even Aristotle noted for the just man there is no need of law. But in so far as that faith erodes there is not a legal mindset which maintains order like we have in the US, and things quickly degenerate into chaos and corruption. Hence an old Monsignor told me that when he grew up one could leave his door open and go out and nothing would have happened, and now where he lived as a child has become a place common for prostitution and drug use. Hence the time is now to save what remains

of Christendom and rebuild it before everything gets drowned by the filth that Satan is vomiting out of his mouth (Rev. 12:15) and promoted by his Masonic sect, which seeks to replace Christ as king with fallen Man (c.f. *Humanum Genus*, Leo XIII). But the gates of hell shall not prevail as long as we continue to fight.

The blood of the martyrs is the seed of the faith, which has been proved especially here in Guadalajara, Mexico, which still has three times more priestly vocations than any other diocese worldwide. And it is a fight not only for the Faith in Guadalajara and Mexico, but thanks to so many technological means we are able to literally preach unto the ends of the earth. The sermons which we place on our website and Facebook page, as well as the videos of classes on YouTube have been able to help people around the world, as we receive words of thanks from people from Spain and all throughout Latin America.

Our project now, while the harvest is still ripe, is to form priests in the sacred Tradition of our Roman Catholic Church. To this end we are about to buy a house, God willing, which will initially be a center of formation for the laity and future candidates and, one day soon, we pray, grow to become a future seminary. For which cause I earnestly ask for your help of prayers and whatever donations can be made. We have already expanded to Mexico City this last year, a city with a population of around 25 million. We received an historic church in the center of town dedicated to Our Lady's

Immaculate Conception. Our mission to Mexico is thus founded on two Marian pillars, the Church of the Immaculate Conception and the Church of Our Lady of the Pillar in Guadalajara. We have already sent a few young men to the seminary in the US who are eager to come back and join in the fight for Christ the King of Mexico, King of the Americas.

I thank you for all the spiritual and material help you have given us, encourage you to continue to help us and in turn promise our continued prayers and Masses for all of you.

Viva Cristo Rey!

God bless and Mary keep,

Fr. Romanoski FSSP

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The Power of the Cassock: Fathers Romanoski and Sumich (FSSP) stopped in the street in Mexico by strangers wanting objects blessed

Facing Days of Darkness (and keeping the Old Faith)

H. White/ Continued from Page 1

priests everywhere to agree to betray Christ in this manner in a systematic, programmatic way, to formally assent to it as a precondition of their continuing to act as priests. Priests, all priests everywhere, will be required to at least be willing to desecrate the Holy Eucharist, to commit the grave sin of sacrilege.

The gravity of the possibility is only now starting to sink in with a great many people. (Though notably, the Church's enemies grasped the implications in the first five minutes and have been crowing about it since). The other day, our worthy editor Michael Matt posted an email from a priest he called, "Father Anonymous," who said that in such a case, he and other priests of his acquaintance were considering leaving the ministry of the priesthood.

That post has garnered a huge response, both at the Remnant's website and elsewhere. A great many people, including me, were rather hard on this priest, who, Mr. Matt told us, was not a Traditionalist, but merely a decent Novus Ordo Catholic priest who clearly had never imagined that things would come to this pass.

I'm afraid that I still have to wonder which sand dune he's been hiding his head in for the last few decades. But I suppose a lot of people out there have refused to really think unflinchingly, to reason logically, where the Vatican II revolution was going to go, and are now shocked that it has gone where we Traditionalists had always said it would go: to disaster. Global catastrophe. But we seem to be very close to that ultimate conclusion.

"Schism" used to be a word one heard only either in history books or on the websites of the wackier sedevacantists. But now, and in an astonishingly short time, we are seeing some very prominent people using the "S-word" right out loud. So I don't feel too bad voicing the same fear now that we appear to have moved into Phase II of a clearly deliberately planned and expertly executed revolution.

A scant month after the notorious February 2014 consistory at which Cardinal Kasper dropped his bombshell, apparently with the pope's full approval, Fr. Brian Harrison, the notable and [non-crazy theologian](#), wrote to Vatican journalist Robert Moynihan, taking the poor man to task for his admittedly rather bland coverage of the event:

[Fr. Harrison warned of](#) "the immensity of a massive, looming threat that bids fair to pierce, penetrate and rend in twain Peter's barque – already tossing perilously amid stormy and icy seas."

"The shocking magnitude of the doctrinal and pastoral crisis lurking beneath this politely-worded dispute between scholarly German prelates can scarcely be overstated. For what is at stake here is fidelity to a teaching of Jesus Christ that directly and profoundly affects the lives of hundreds of millions of Catholics: the indissolubility of marriage."



Christian martyrs in the Colosseum

Fr. Harrison does not even require that Pope Francis make any attempt to change Catholic teaching, saying his silent assent is sufficient to cause a disaster: "If the present Successor of Peter now keeps silent about divorce and remarriage, thereby tacitly telling the Church and the world that the teaching of Jesus Christ will be up for open debate at a forthcoming Synod of Bishops, one fears a terrible price will soon have to be paid."

People have expressed shock and disbelief that these men would dare to repudiate the very words of Christ. But this, I believe, is part of the strategy. The other day, I had a conversation with another Vatican journalist who said that it was absolutely necessary for the revolutionaries to go straight for the actual, unequivocal teaching of Christ on marriage, His very words. With contraception they were working with much less firmly founded teaching, but had huge success with the "change pastoral practice" method. And this, even though Our Lord nowhere said in so many words that we may not take the Pill.

But with marriage indissolubility, they have a much bigger hurdle, and a much more far-reaching payoff for success. Once they have overturned the actual words of Christ Himself as recorded plainly in the Gospel, all bets are off, and absolutely anything becomes a target. All the teachings of the Church will automatically, logically and inescapably, be rendered merely deterministic "rules" to be discarded at will. As many others are saying, the entire edifice of the Catholic religion is at stake, starting with the twin pillars of the Eucharist and the priesthood.

As more people start to work out the ghastly implications, they are starting to ask some very hard questions. If, one day soon, the Catholic world wakes and groans to find itself Kasperian, what are

we actually to do, in concrete terms? I am not here talking of what priests should do since I have, simply, no idea. And it does not pertain to the majority of us.

I am a layman. You reading this are probably also a layman. What I want to know is what should laymen do, with the duties and obligations and resources available to us right here and now? A popular "prepper" website, one of those that talks about stockpiling batteries, camping equipment and freeze dried food in anticipation of "The Big One", asks a provocative question: "If the big one hits tomorrow, what do you have in the house right now that will keep you alive?" I cannot celebrate the Mass or hear my own confession. So what should I do?

Here are the questions I have seen asked. Can we attend Masses in parishes where the priest has agreed to acquiesce to the demand that public adulterers and other people in a state of unrepented manifest grave sin be systematically offered Holy Communion? Is that Mass illicit? Is that action, as it has been suggested, sacrilegious? What if it is sanctioned by the bishop? What if it is sanctioned by the Pope? What if it has, in fact, been ordered by the Pope?

In the event that a priest has refused to participate in the New Paradigm for fear of offending God, and has been suspended for his disobedience, but offers the Mass anyway, can we attend those Masses? Or would that be an act of sinful disobedience? Is it possible to be lawfully disobedient in order to avoid committing a grave offence against God, a sacrilege? Is obedience even meaningful when to obey would mean participating in a sacrilegious act of desecration? If I live in an area where all the priests have signed on to the New Paradigm, am I dispensed from my duty to attend Sunday Mass?

Is it a legitimate option to continue attending Mass in parishes where the priest has acquiesced to the New Paradigm while simply interiorly maintaining the Faith? Can we continue to attend and simply abstain from receiving Communion as long as we have made our own objection public? Or does just showing up at all constitute a public act of tacit cooperation with evil?

The situation is not entirely without precedent. A similar set of questions, I suppose, could have been asked by French lay believers during the period in which priests were co-opted by the French Revolutionaries and forced to sign an oath of fidelity to the Civil Constitution of the Clergy. Or in England when only one bishop and one prominent layman refused to agree that Henry VIII could make himself the head of the "English Church". History has told us what happened to laymen who supported their non-juring priests in those times. Many were martyred, let's just say.

Now, it may be important here to note that we are no longer talking about a divide between the Traditional Mass and the new rite. With potentially all Catholic priests facing being placed under this edict, whether they celebrate the old or the new rites, we are looking, at last, at an absolute unity of the entire Catholic world, one created by an absolute unity of catastrophe. (A result, one might add, of the grand success of Summorum Pontificum in bringing so many more "mainstream" priests and Catholics to the glories of the Traditional Mass. Now we really are all in the soup together!)

We may speculate what particular form the break, should it come (we have no certainty even now) will take. In general terms, given what we have seen and heard so far, it is possible to make some prudent predictions. There are regular, almost weekly indications now from the pope, either directly or through his chosen underlings whom he allows to claim to be his spokesmen, that the discipline of refusing Holy Communion to manifest grave sinners will shortly be abolished.

Given what we have seen, I would venture to predict that this Synod will issue a document that broadly and in ambiguous terms endorses some version of the Kasper Proposal. All that we saw last year, with the brazen manipulation of the "Synodal process," by the Kasperite faction, it seems undeniable that the Synod – with or without the agreement of all the bishops who will actually attend it – will say something like, "Those who are divorced and remarried should not be systematically denied Communion. A determination should be made on an individual basis, and the national conferences should draw up guidelines for priest-confessors."

The pope, if he remains true to form, will issue a document which, using expressions like "collegiality" and "synodality," and "decentralisation," will leave "open" the actual doctrinal

Continued Next Page

question itself – whether granting Communion to manifest grave sinners can be allowed – and advise that the actual change be implemented by the national conferences of bishops, which, let's face it, is where the real engines behind this revolution lie.

This will be followed by an edict addressed to priests to make a declaration, either in public or privately to their bishops, whether they will comply. Whether or how non-juring priests will be punished, of course, will remain a matter for individual bishops. But it seems reasonable that those bishops who are willing to go along with the New Paradigm will at the very least threaten to suspend faculties.

The success of the plan, in fact, depends entirely upon the willingness of individual bishops to co-operate with the New Paradigm. Indeed, I have had some suggest that those bishops would have the power, and the duty, to oppose the pope forcefully, to simply refuse. But all that is above my pay grade, as the American president likes to say.

However this will affect his office, whether it would put him out of Communion with the Church and therefore make him an antipope is not mine to decide. Indeed, I don't know if it is the call of anyone but posterity. Chaotic times often require a narrowing of the view. I cannot make any call on the larger ecclesiological questions, not only because I am not qualified to do so, but because I am too close simply by living in this time. I can only decide what I will do now.

Some, one might even hope many, will refuse, and tell their national conference presidents where to go. In some cases, one might even hope (Africa, perhaps? Poland? Slovakia? Lithuania?) that entire national conferences will have the moral fortitude to tell the pope and the Germans where to go. But, as we know, the numbers of lay followers are often perfectly inversely proportional to power of a national conference. German bishops, for the moment, have almost no one left in the pews, but appear to be able to act with total impunity.

All this, of course, would be the public face. Given what we are learning about how the Kasper faction operates, at least the barest public appearance of legitimacy will be maintained while the hammer will come down hard behind the scenes in private meetings, on anyone who might resist. Ultimately, and whoever refuses or goes along, the result, with a pope ordering what no priest may lawfully obey, will be schism. Global chaos.

As I said above, I am actually asking what to do. I don't have the answer. Indeed, just the other day I was in a conference with a local priest asking what, should it come to the worst, we must do. The prudential approach would seem to indicate that, with desecration of the Eucharist being one of the worst sins we can commit, erring on the side of caution is the best option.

We can make a decision at the start: I will not sin. I, personally, will not commit the sin of sacrilege. I will not do anything that would give a weaker person the idea that sacrilege is not a grave and horrible sin. Further, I will not commit an act of schism. I will not deliberately go running off to some group or sect that looks at first glance to be unaffected by this. Whatever

happens, the schism that may or may not ensue will be no part of my own spiritual life.

What, concretely can we do now? Talk to faithful priests... most of us know some, and can communicate with them about our fears. If you don't know any, seek them out actively. A lot of good priests are running blogs and have email addresses. You can read their writing to see if they are keeping the faith or panicking.

The second priority is that we must continue to practice the Faith in its

fullness, which includes going to Mass if possible. Regular Confession, regular prayer, and perhaps adding a small programme of self-instruction, starting with the catechism.

I know that my duty is to pray, and make sacrifices, for the pope, and pray very hard indeed that the catastrophe, the Asteroid that we all fear will somehow, through some miracle of mass conversion perhaps, pass us by. But I also know that it is my duty to prepare. To remain calm, to attend to my current duties, to keep doing my work, to maintain all my

normal friendships and relationships, to care appropriately for myself and my neighbour. But to prepare, nonetheless, if only to be as fully and responsibly informed as possible.

The whole diabolical purpose of this is to make us lose our cool, to panic and make wild declarations of "leaving the Church" or "giving up the priestly ministry." If we do that, then the revolutionaries' wicked purpose is already accomplished. The Devil, the Evil One, desperately wants the faithful "to make shipwreck of their Faith." We must not fall into his snares. ■

Charity Must Reign Supreme... *Even in the Catacombs*

By Tess Mullins

Loneliness hurts — especially peer-inflicted loneliness during a time when social cohesion is somewhat necessary for survival. When confronted by an "outsider", the trending reaction in separate traditional circles oftentimes includes a retreat into ourselves to find safety in our established bubble. This has an alienating affect which leads to the cliques, tensions and malaise apparent within the Traditional movement. Why not choose the better thing: reach out to those who are like-minded even if they are members of a different traditionalist society? Can we instantly pass judgment on a family's worth and Catholicism based on who's saying their Latin Mass? The only assumption we are free to make is that their hearts are in the right place.

I am aware that the differences which distinguish one group from the next are often serious, and I take no issue with those who feel that they act according to principle. What has dismayed me in the past is the lack of charity with which each group has a tendency to socially treat the other. It doesn't seem that there is a need for the differences to carry over to the personal and social level. Where is charity to be found when FSSP and SSPX kids refuse to play volleyball together? How is this kind of antagonism benefiting anyone? Is it motivated by a true conviction where doctrine is concerned, or is it simply our default setting once we've established ourselves in a snug comfort zone?

There is a certain amount of collaboration that can happen, regardless of our differences. After all, don't we all want the same thing? Traditional Catholics all want the social reign of Christ the King; we wish we could trust the Vatican and we wish the Pope was actually Catholic; we want good Catholic schools and wholesome community life. Where the



Worship in the Catacombs of Saint Calixtus

things that matter most are concerned there is no real difference. Together we could be force enough to live up to the name Counterrevolution. But instead we're scattered and distracted by infighting and the nursing of private antagonisms.

As I see it, the longer we refuse to work together against our common enemies the greater they become. Isn't it the common enemy which forms allies of peoples and nations? Other differences are secondary and can be overlooked while there is a need for strength in numbers.

It can be done, minus the mud-slinging. The focus right now should be on living good Catholic lives. Simply Catholic! The Angelus Press Conference, an annual event held in Kansas City, is an example of "the Catholic thing" done right.

Though organized by the SSPX, it welcomes a variety of attendees and speakers including Fr. X, John Rao and Michael Matt (only in today's shattered, shell-shocked traditional circles is an obedient, diocesan-going traddie considered a diversity candidate).

The Pilgrimage to Chartres is another event with the right idea: a focus on bringing back the basics; remembering the fundamentals of traditional Catholicism, minus the group labels.

Publications such as *The Remnant* and *The Latin Mass* consciously avoid affiliation with any particular traditionalist priestly society in order to encourage all good efforts and promote the inclusive collaboration so desperately needed today.

I can't see that there is good being accomplished by an attitude which outweighs the good that is possible were

we to use our combined strength and conviction toward our common goals. Little fringe factions historically don't tend to make a difference. So unless we have the passionate and brutal intensity of ISIS we can individually make little more than ripples on the surface of a society that couldn't care less what brand of traddie we are. Maybe we should care a little less about the brand names, as well.

Separated as it is, the traditional community is unorganized and fragmented, preoccupied with the same tired old arguments which should have been finished decades ago—arguments which have become irrelevant due to the ever-changing nature of the Enemy. Together, however, we could become a world-wide collaboration for good, using our combined resources and mental energies to form effective, practical answers to big-picture problems which threaten what we all stand for – Catholicity pure and simple. ■

What Pope Francis' Favorite Movie May Tell Us About Pope Francis

■ Traditional Catholics (aka *Catholic Catholics*) are like the pastor's family in *Babette's Feast*: they are, uptight, scrupulous curmudgeons who read *The Remnant*, breed like rabbits, and do not have cable TV.

By Jesse Russell, Ph.D.

Pope Francis's pontificate has been marked by spontaneity, egalitarianism, and liberality to say the least. Despite a few gestures toward traditional Catholic devotions and theology, for the most part the Franciscan pontificate has been marked by innovation.

Pope Francis is the first truly Post-Vatican II pope; he was ordained and trained entirely after the Second Vatican Council and every dotted "i" and crossed "t" of his writings is saturated with conciliar thinking. While even John Paul II and Benedict XVI had at least some sympathy for the tradition of the Church, Pope Francis barely conceals his contempt for traditionalists. Francis speaks of traditional Catholics as one would of mentally unstable inmates on death row: they must be quarantined, pitied, allowed to have a little enjoyment, but they must eventually go.

To understand Pope Francis' liberalism and his hostility toward tradition, we must begin to understand his education. Such a task as exploring what the Pope has read, heard, and seen in his formation truly would require a book length study. However, to begin to understand Francis we could start by taking a look at his cinematic interests as revealed in Sergio Rubin's interviews with the then-Cardinal Jorge Mario Bergoglio, published in English in April of 2013, not long after the Holy Father's election, as *Pope Francis: His Life in His Own Words, Conversations with Jorge Bergoglio*. One work that His



Holiness revealed as being among his favorites is the 1987 Danish film *Babette's Feast*.

The film tells the story of a Protestant family in Denmark consisting of a Lutheran pastor and his two daughters who live austere, puritanical lives serving the poor of their village. The two girls have suitors, a French Catholic opera singer and a Swedish military officer, who are rebuffed despite the obvious attraction the daughters have toward them. The daughters thus grow up as old spinsters living ascetic lives of simple charity until they are greeted by Babette, a French Catholic who is seeking refuge with them and petitions them to be their housekeeper. The women are unable to provide the French lady any remuneration but take her on anyway.

After serving the Danish Protestants for 14 years, the French woman wins the lottery, and instead of returning to France the woman spends all the money on a dinner for the two women, some members of their late father's dwindling congregation, and a few others, including the rebuffed military officer-suitor who has returned to the area for a visit. At the end of the film, there are various reconciliations and reunited loves and a number of theological

musings. The center of the movie's theological message can be found in the statement by the jilted officer, now an old man:

Mercy and truth have met together. Righteousness and bliss shall kiss one another. Man, in his weakness and shortsightedness believes he must make choices in this life. He trembles at the risks he takes. We do know fear. But no. Our choice is of no importance. There comes a time when our eyes are opened and we come to realize that mercy is infinite. We need only await it with confidence and receive it with gratitude. Mercy imposes no conditions. And lo! Everything we have chosen has been granted to us. And everything we rejected has also been granted. Yes, we even get back what we rejected. For mercy and truth have met together, and righteousness and bliss shall kiss one another.

A favorite of many Catholics, the movie contains a number of ostensibly Catholic themes. The film, on the surface level, is seemingly an attack on the Puritanical nature of certain types of Protestantism. The Catholics in the movie like to have a good time, sing, flirt, and are generous; this gregariousness and lust for life rubs off on the uptight Lutherans who learn to enjoy life and be more "Catholic." Outside of this glorification of Catholic culture and the Mediterranean temperament, there is much that is authentically Christian about the movie. Babette gives herself in sacrificial love for the pastor's daughters and literally pours out all she has for them at the feast. The soldier's musing on the generosity of God at the meal is not *per se* wrong: God is more merciful and loving than we can imagine or rationalize. Many Christians are uptight and neurotic. But it is what is mixed in this authentic Christian view that is dangerous about the movie and is especially revealing about our current pontiff.

In the inebriated military officer's speech, we see a very liberal Calvinist predestination that is decidedly

universalist: God is taking care of everything, and we will all end up in heaven, so don't worry. Another especially revealing scene in the movie occurs when two members of the dead pastor's congregation, clearly having committed adultery with one another earlier in their lives, kiss (one assumes that their spouses are dead), and are freed from their guilt after becoming inebriated after several courses of alcoholic beverages. This is another hint at the movie's radical theology: God is more concerned with our therapeutic shedding of guilt than our repentance and contrition.

The movie is excellent and full of warm good-hearted humor and a certain *joi de vivre* and is certainly worth watching, but it is loaded with theological errors. If there is no need to go to sacramental confession, and all that is needed is to get a little tipsy and "get over" one's guilt for having committed adultery, there is no reason why one cannot go to communion.

In the film, we can thus see all of Pope Francis's "who am I to judge?" mentality in regard to sexuality. At best, divorce, adultery, and even sodomy are peccadillos. If pretty much everyone goes to heaven—except Nazis, serial killers, and traditional Catholics—then there is nothing to worry about. At best, traditional Catholics (aka *Catholic Catholics*) are like the pastor's family in *Babette's Feast*: they are, uptight, scrupulous curmudgeons who read *The Remnant*, breed like rabbits, and do not have cable TV. As long as there are not too many people like this, and especially if there are not any bishops or cardinals like this, such Catholics are a harmless nuisance—kind of like a neighbor's grouchy cat that hisses when you walk by. If this sort of thinking ever gains traction in a parish, diocese, religious order, or the whole Church, we will be in for the bad old days of the Index, Ember Days, and the Hollywood Production Code. We will lose the epicurean, universalist, "let the good times roll" attitude that God wants us to have. We will go to heaven and realize we could have had so much fun on earth because everyone (outside the SSPX) gets in anyway.

Pope Francis, like every Post-Vatican II pope before him, is a complicated man, and no single work that he has produced or has produced him can give us a full picture of the man. There are many things that Our Holy Father has said that are true, sober, and orthodox. However, it must be admitted, as even many Neo-Catholics themselves are starting to recognize, that Pope Francis is the most radical pope to sit on the throne—ever—and his *ad hoc* modernist, liberal pronouncements and his lax, undignified behavior has caused scandal for untold numbers of faithful. As Louie Verrecchio has consistently counseled, we must fast and pray for the conversion of Pope Francis, and maybe check out some of his movies—after Lent has ended. ■



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Night Fire

■ The day may not be far off when priests who preach and practice authentic Catholicism will become so few and far between that until such time as the Church returns to sanity, those who hold fast to the Faith in more than name may be forced to rely in large measure on meditation and prayer to keep the night fire burning.

By Timothy J Cullen

“Night fire is a slow story told by an old man in whispers, drowsing off into sleep. It is meditation.”
(Michael D. O’Brien: *Plague Journal*)

The author cited in the epigraph is best known for a series of five essentially apocalyptic novels he calls *Children of the Last Days*, nearly all of which were written in the waning years of the Twentieth Century. While the “Last Days” do not yet appear to be upon us, this in no way detracts from the powerful message conveyed in the series, a series of novels that merit careful reading and consideration by any Catholic who finds the “signs of the times” to be increasingly disturbing.

This writer is now an “old man” and the stories he tells in this newspaper and in the privacy of his homes to those with whom his life is closely intertwined are in a very real sense told “in whispers”, given that his listeners/readers are few and his “voice” seldom raised. He is a lover of the hearth, of intimacy and quiet contemplation—“meditation” if you will—, of a soft glow in an ambience of shadow and gathering darkness in which the Word provides a light more bright than that of the fire laid to hold back the gathering darkness and cold that threatens to creep under the threshold and slowly but surely freeze the souls of the unwary.

Some say the world will end in fire,
Some say in ice.
From what I’ve tasted of desire,
I hold with those who favor fire.
But if it had to perish twice
I think I know enough of hate
To say that for destruction ice
Is also great
And would suffice.²

This writer holds with ice. The souls of much of humankind are no longer “lukewarm” but rather cold and in danger of freezing into a glaciating that will mark an “Ice Age” of humanity until such time as the prophesied final fire consumes the world and universe

as perceived by fallen man. It will be nothing less than an harbinger of a Hell on earth that is as dreadful as a Hell of flame: the Hell of narcissistic isolation of the soul in a void of self-absorption from which no exit is possible: in a word, damnation.

Curiously enough, as this essay was being written, Michael Matt penned an article in the Remnant’s first issue of 2015 that echoes this writer’s thoughts and theme, although given the state of things, it comes as no great surprise.

“Can there be a more appropriate biblical chapter than Matthew 24 for the times in which we live? Therein Christ foretells the destruction of the temple and speaks of certain signs, harbingers really, of the last days before the final judgment of the world,” the piece begins. He goes on to add “Already one month into this ‘new year’ one gets the feeling that those days whose coming were foretold by Our Lord may be closer at hand than many of us care to think...”

Are we, then, “children of the last days”? Mr. O’Brien’s series of novels, four of which were written in the 1990s, portrayed “last days” that were close at hand, depicting scenarios that seem even more timely today than they did then, given the ever-worsening conditions into which the world is descending.

As Mr. Matt continued, “Whether or not our days are those days, our task remains the same—we must persevere in the old Faith, being neither deceived nor seduced as we wait for Him to come as He promised.”

As to the timing of the last days, we read in Matt 24:36 “But of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone.” Indeed, it is rare that one knows one’s *own* last day, so it is best upon awakening to consider that that very day may be one’s last and act accordingly. The last days of the world may be upon us or they may not; it is not for us to judge, but simply to live as if they were.

Consider such action as a corollary to Pascal’s Wager.

Blaise Pascal (1623-62), French philosopher, mathematician and physicist, is perhaps best known for his volume *Pensées*. Section Three of the work is entitled “On the Necessity of the Wager” and contains chapters 184-241 of the entire work.³ In essence, “it posits that humans all bet with their lives either that God exists or not. Given the possibility that God actually does exist and assuming an infinite gain or loss associated with belief or unbelief in said God (as represented by an eternity in heaven or hell), a rational person should live as though God exists and seek to believe in God. If God does not actually exist, such a person will have only a finite loss (some pleasures, luxury, etc.)”⁴

By extension, it is not difficult to conclude that living each day as if it were the last day is equally rational, at least in spiritual terms. Preparing oneself

for a secular apocalypse is discretionary and often difficult given the constraints of everyday life in these troubled times; better by far to prepare the soul.

Neither, however, should one consider that it is an easy task to live each day as if it were one’s last; it is simply the more worthwhile form of preparation. This leads us to the “night fire”: meditation.

The great Pope Leo XIII wrote of reviving faith: “Would that like the spark it might grow to an ever-increasing flame, which, by burning up the roots of sin, may open a way for the restoration of morals and for salutary counsels.”⁵

Of meditation—the night fire—he wrote in the encyclical *Exeunte Iam Anno*: “[B]y meditation upon God they [priests] will be themselves encouraged, and will more effectually excite others to the love of God. Such, then, is the surest method for the salvation of all.”⁶ This advice applies to the laity as well as to the priesthood, particularly when we take into account the prescience of an earlier paragraph that is as true if not truer today than when it was penned in 1888.

If We look into the kind of life men lead everywhere, it would be impossible to avoid the conclusion that public and private morals differ much from the precepts of the Gospel. Too sadly, alas, do the words of the Apostle St. John apply to our age, ‘all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life.’ For in truth, most men, with little care whence they come or whither they go, place all their thoughts and care upon the weak and fleeting goods of this life; contrary to nature and right reason they willingly give themselves up to those ways of which their reason tells them they should be the masters. It is a short step from the desire of luxury to the striving after the means to obtain it. Hence arises an unbridled greed for money, which blinds those whom it has led captive, and in the fulfillment of its passion hurries them madly along, often without regard for justice or injustice, and not seldom accompanied by a disgraceful contempt for the poverty of their neighbor⁷

When once it was possible to go no further than one’s parish church to take time out from the world for prayer and meditation before the Blessed Sacrament, today in all but a few the altar lamp is no longer lit. The Catholic increasingly finds that the lamp must be lit within one’s own mind so that the soul may be warmed by the night fire.

Doctor of the Church St. Francis de Sales (1567-1622) was a staunch advocate of meditation and in his invaluable 1609 book *An Introduction to the Devout Life* provides pretty much all any Catholic needs to know about how to light the night fire and keep it burning. The sainted Doctor’s book is nothing less than a step-by-step manual for meditation as it pertains to the Catholic,

⁵ Pope Leo XIII, *Exeunte Iam Anno*: 15, 1888, http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_25121888_exeunte-iam-anno.html
⁶ *Ibid*, 14.
⁷ *Ibid*, 6.

beautifully written but thoroughly methodical in its presentation. The book was not written for religious alone, but for all Christians whatever their station in life, as he clearly states in his preface to the work. “Almost all those who have written concerning the devout life have had chiefly in view persons who have altogether quitted the world; or at any rate they have taught a manner of devotion which would lead to such total retirement. But my object is to teach those who are living in towns, at court, in their own households, and whose calling obliges them to a social life, so far as externals are concerned.”

A shorter, simpler work also worthy of consideration is the compilation known as *The Practice of the Presence of God* by Brother Francis of the Resurrection (1614-1691), a Carmelite lay brother without formal education, a kitchen worker and later a repairer of sandals.⁸ The compilation runs to 112 pages, front matter, contents, forward and introduction included in the edition cited.

Brother Lawrence, a religious, nevertheless took an extremely simple and straightforward approach to meditation, finding that “the best way of reaching God was by doing ordinary tasks...”, recognizing “[t]hat our sanctification depended not upon changing our works but in doing for God what we ordinarily do for ourselves,” considering as well that “it was a great delusion to think that time set aside for prayer should be different from other times, that we were obliged to be united to God by work in the time assigned to work as by prayer during prayer time.”⁹

In other words, Brother Lawrence concentrated on whatever task was at hand by consecrating it to God, emptying himself so that his every thought and act was concentrated on God as he performed the task. Thus did his entire being and life become a continuous meditation, the small flame of the night fire always lit just as was the tabernacle lamp in Catholic churches throughout Christendom in days gone by.

The tragic abandonment of authentic Catholicism by the institutional Church practically requires of the Faithful that they begin to more intensely “practice the presence of God” in their daily lives if they are to experience it in its fullness, given that the Real Presence is no longer readily and universally available either in time or place. The day may not be far off when priests who preach and practice authentic Catholicism will become so few and far between that until such time as the Church returns—or is returned by God—to sanity, those who hold fast to the Faith in more than name may be forced to rely in large measure on meditation and prayer to keep the home fire burning by day and by night.

These are the words of an oldish man who would shout rather than whisper, but one who has learned that the soft, still voice is that which speaks loudest in the precincts of the soul. ■

⁸ Br. Lawrence of the Resurrection, *The Practice of the Presence of God*. Translated by John J. Delaney, Doubleday Image Book, NY, 1977, p.41.
⁹ *Ibid*, pp.49-50.

¹ O’Brien, Michael D.. *Plague Journal*, Ignatius Press, San Francisco, 1996, p. 103.

² Frost, Robert, *The Poetry of Robert Frost*, Holt, Rinehart and Winston, NY, 1923, 1969, p. 220.

³ Pascal, Blaise, “Pascal’s Thoughts” in *Harvard Classics*, Vol. 48. P.F. Collier and Son, NY, 1910.
⁴ https://en.wikipedia.org/wiki/Pascal%27s_Wager

Creating a World Without God

■ **FACT:** Had the Roman Curia vigorously defended the Church's Magisterial teaching on creation in opposition to atheistic materialism, the infiltration of academia by dogmatic materialists and the subsequent persecution of believers would have been avoided and millions of lives would have been saved.

By Peter Wilders

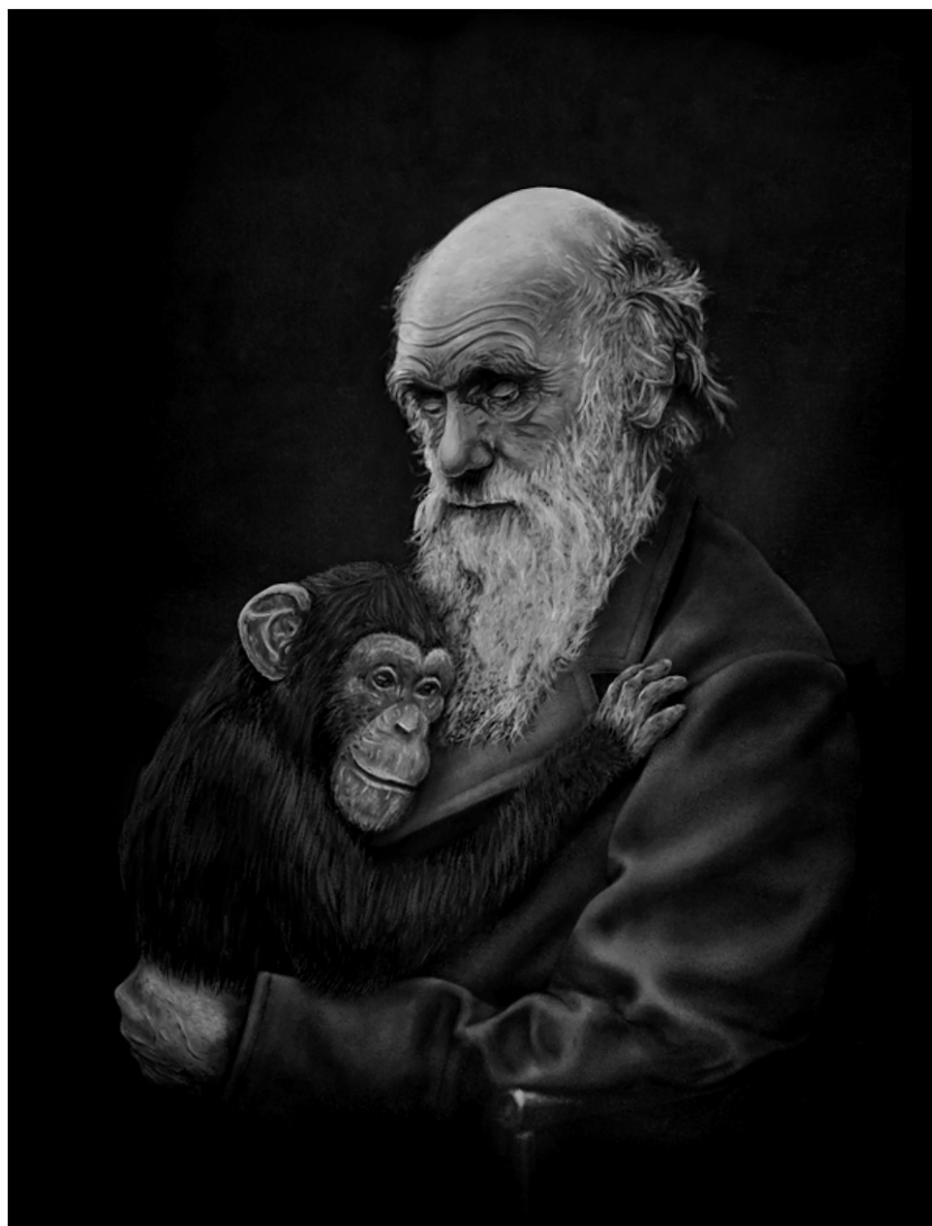
Naturalists deny a supernatural cause for the cosmos and everything in it, and, for many decades, they have controlled the mass media and academia throughout the Western world. This is a fairly recent development, however. Prior to the Communist revolution in Russia in 1917, Christianity dominated the world, not only by having won the respect of the civilized world for the Triune Deity but also by having won a reputation for rigorous scholarship, especially in Catholic institutions of learning.

The principal Catholic centers of education were obedient to Christian teaching and led research in all academic disciplines. The percentage of atheists in academia was infinitesimal. When Marxism and Stalinism entered the scene, all this began to change. The materialists wanted a world without God. By means of unscrupulous political persuasion based upon social Darwinism they obtained their ends.

Of course, had the Roman Curia vigorously defended the Church's Magisterial teaching on creation in opposition to atheistic materialism, the infiltration of academia by dogmatic materialists and the subsequent persecution of believers would have been avoided. Moreover, the Church would have maintained her prestige and millions of lives would have been saved.

In 1991, Russia escaped from overt communist government control, but it still bears the scars of over eight decades of religious persecution and enforced atheism. The post-USSR world in which she found herself was far different from the world of Czarist times. The vertiginous decline of spiritual beliefs in Christendom had already taken place. Whilst atheism was being forcefully imposed on the repressed people of the USSR, evolutionary teaching became the « voluntary » educational fare outside of the USSR.

Although superficially Christianity continued, albeit with much reduced numbers, its adherents have been exposed to atheistic Darwinism for so long that virtually all of them have doffed the cap to theistic evolution



i.e. the belief that God used evolution to create all of the different kinds of creatures in the universe

Those doubting the supernatural origin of the world eventually have their consciences conditioned to disown Catholic teaching. The process generally starts when children receive no education on the subject of creation. As human beings instinctively search for an explanation of their origins, their quest generally terminates at school with indoctrination into Darwinist evolution. That the theory enjoys the support of most of the scientific community is sufficient authority for most students. Because of their evolutionary indoctrination, most of those who have had exposure to Catholic teaching and who accept that they were created by God believe that their ancestors evolved over millions of years from a primordial explosion.

The question therefore arises: "What is *wrong* with theistic evolution?" After all, most people in the Church don't think there is anything wrong with it. It is taught to future priests in the seminaries and the Curia raises no objection. So, by inference, the faithful assume that the Church authorities have done their homework and reconciled Darwinism with Christ's teaching as expressed by the Magisterium. Yet, the Church taught infallibly at the Lateran IV Council in 1215 that all things were created together from nothing—exactly the

opposite of evolution theory. If things were created together from nothing in the beginning, there was no gradual evolution of one life-form into another. As this is such elementary reasoning, how is it that evolution has become the reigning paradigm of science? The primary reason must be that most scientific disciplines are now dominated by atheists who believe that religion is a handicap to their profession. Harvard evolutionary Biologist Richard Lewontin summed up this position back in 1997, as follows:

...we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.

Despite this intractable *prise de position* by the world's leading scientists, amazingly, most Catholic apologists, presumably intimidated by atheistic science, prefer to overlook the subject rather than seriously address it. They apparently see no connection between the vastly reduced number of practicing Catholics, the increasing crisis in the Church and the flagrant abuse of Christ's teaching. Holy Scripture's teaching on Creation is the Good News that comes to us from God. It lays the foundation for all that follows in Holy Writ. The first

words of the Bible are: *In the beginning God created the heavens and the earth.* Following on is a full account of all the things that were created leading up to the purpose of it all - Man! Several millennia later, one of these creatures rose up and explained to the world that mankind did not originate from Adam and Eve but from a lower species - probably the orangutan. Genesis was all a myth.

In this connection, the Creator gave his flock a warning: « If you love Me, keep My commands » (John 14:15). His command was to believe in His word. He told mankind, without ambiguity, that in the beginning He alone created the world and everything in it from nothing (Lateran IV, 1215). Charles Darwin (1859) disagreed, asserting that species evolved from other species by natural selection over millions of years. For some unexplained reason the Curia, instead of standing by the Church's teaching, acceded to Darwin's. The loss of faith and problems within the Church and the world as a whole have not ceased to manifest themselves since that supreme act of negligence. Vibrant Christianity, whose power could not be ignored by sovereign states and republics, whatever their political stripe or religious belief, has taken a mighty fall. No longer is the Church's wisdom and prudence a guide in government and world affairs, nor is the significance of Christ the King an indispensable reality within the Church. They have become irrelevant. Is it surprising that the world is in the state it is?

In light of its negative impact on the Church and the world, there is something profoundly weird about the subject of evolution. It is taboo. Raise it in discussion and there is an almost tangible feeling of unease. It is clearly not a topic for ordinary conversation. The rare surveys that have been held indicate evolution theory is not that popular with the general public. There even seems to be a resistance to it. The problem is that being bombarded with evolutionary propaganda from cradle to grave and particularly in the educational system, it is virtually impossible for structured arguments against evolution to get to students. Any facts reaching them are inevitably fragmentary and colored by media bias and censorship.

Yet evolution is an atheist concept. For Christian institutions to entertain it is positive proof that something is seriously wrong. The purpose of evolution is to explain the world by natural causes. It is the antithesis of the Catholic teaching that all things were created together supernaturally at the beginning of time from nothing. So why is evolution taught in Catholic places of education? More than 100 years ago, Pope St. Pius X warned that the Church was being infiltrated by those intent upon her downfall. He labelled them "modernists." Although he took practical

Continued Next Page

What is wrong with theistic evolution? After all, most people in the Church don't think there is anything wrong with it. It is taught to future priests in the seminaries and the Curia raises no objection. So, by inference, the faithful assume that the Church authorities have done their homework. Right?

steps to stop them, his efforts were interrupted by his death in 1914 and by the outbreak of World War I. These events left the field open for the enemies of the faith to proliferate.

The *modus operandi* of the modernists involved changing the meaning of the Church's Magisterial teaching. The end of the war left Europe impoverished and within a few years most of the world's economies fell victim to the Great Depression. Materialism prospered and with it a concomitant sharp rise in secularism. The emergence of communism followed by national socialism leading to World War II was no coincidence. They provided the ideal conditions for the proliferation of modernism and Darwinism. Attacks upon the Catholic faith were inevitable. In Russia the faith was virtually eradicated, as it was subsequently in Nazi Germany and the latter's allied territories.

The 1939 - 45 war added to the massive annihilation of catechized youth and young priests during World War I. By war's end Darwinism had established itself in the world's scholastic system in violation of the infallible teaching of the Catholic Church. The new generation of seminarians had no option: evolution was obligatory learning. Traditional creation theology and its accompanying metaphysics were expunged from the manuals. This fact was confirmed by Pope Benedict XVI (then Cardinal Ratzinger) in his address to the European Presidents of doctrinal commission in Vienna in 1989. He said

...we have to point out the almost complete disappearance of the doctrine on creation from theology.

As an example he referred to:

...two compendia of modern theology in which the doctrine on creation is eliminated.

This sinister situation carefully orchestrated by modernists and Freemasons left millions of Catholics across the world unprotected by the Church. Rome was no longer a refuge for the persecuted. How could it be otherwise? When the sacred Word of God had been replaced by the idol of evolution with every indication that people are happy that way, can intercession for the same people be expected to be fruitful? Must the sheep suffer for the errors of their shepherds? These are painful theological questions.

But in this instance it seems that the answer to the second question might be in the affirmative.

The facts are there. The dice are loaded against the Church. The theological manuals have had traditional creation teaching censored out. For decades seminarians have been denied access to magisterial teaching refuting evolution theory. Ironically, most contemporary theologians scoff at the idea they could have been misled, and in consequence perpetuate the error they have been trained to believe is truth. The golden calf seems here to stay.

Has there ever been anything to compare with this concerted attack on the Catholic faith? Arianism's denial of the divinity of Christ bears some similarity—but it is not really

comparable. Although it was widespread within the Christian world in the fourth century, nonetheless to start with there were some opponents, amongst them leading Catholics such as St. Athanasius, St. Jerome and, for a time, even the Emperor Constantine. The Catholic opposing consensus, was slow in being felt, as illustrated by the various banishments of Athanasius. Eventually, however, the heresy was condemned by a number of Church Councils. It started with the Council of Nicaea in 325, but took several decades before it took full effect. This scenario is far from being the case with Darwinism, which met with relatively strong opposition at the end of the nineteenth century, but rather more for its inadequacy in explaining the facts of biology than for its flagrant transgression of the Church's magisterial teaching. Apart from Pope St. Pius X, who condemned modernistic evolution of dogma, there were few, if any, Church leaders who opposed it on theological grounds.

Yet evolutionism not only contradicts the Church's dogmatic teaching on creation; it violates fundamental tenets of traditional Catholic philosophy. Darwin's basic premise was that a species is a man-made construct. What is defined by biologists as a species today is merely a record of observed mutations that have taken place within the genome of earlier, allegedly more primitive, forms of flora and fauna. It asserts that all living things have evolved from less

complex organisms—and are continuing to do so. Everything, therefore, is in a virtual state of flux. Nothing is fixed. In philosophical terms there is neither first nor final cause. In traditional Catholic philosophy the essence of living things is unchangeable; God was the first cause, and the final cause is mankind whose purpose is to restore all things in Christ and to obtain eternal salvation through Him. Clearly there is no common ground between atheist materialist theory and Catholic revealed truth or traditional philosophy.

The overriding problem Catholics have to face is fear of ridicule. They are surrounded by atheists in academia who cannot conceive of anything being produced *ex nihilo*. Life for them is an evolutionary continuum from elementary cosmic particles to man. Each stage in the process is dependent upon the previous one. Thanks to the disappearance of creation theology and its accompanying metaphysics from the theological manuals, even most Catholic natural scientists no longer distinguish between the supernatural work of creation in the beginning and the present natural order of providence. To posit production from nothing sounds like "magic" to them. To say that the prototype of each species was created in its total substance (Vatican I - canon 5) from nothing is just laughable to the materialistic mind. Yet this is Catholic magisterial teaching (catholicorigins.com). Take it or leave it! ■

Cardinal Marx: "We are not a subsidiary of Rome"

by David Martin

Cardinal Reinhard Marx who heads the *German Catholic Bishops' Conference* recently signaled his readiness to break from Rome over the Church's teaching on marriage and sexual morality. "We are not a subsidiary of Rome," he told reporters at a press conference at the bishops' Spring General Assembly. "The Synod cannot prescribe in detail what we should do in Germany."

Marx resents the Church's age-old ban on allowing Communion to adulterers and homosexuals, and made it clear that he and the Bishops' Conference will defy Rome and chart their own course should Rome uphold and enforce the Church's traditional teaching on marriage. "Each Episcopal Conference is responsible for the pastoral care in their culture, and has to proclaim the Gospel as their very own office," he said. "We cannot wait until a synod states something, as we have here to undertake in this place marriage and family ministry."

Unfortunately Marx is not alone in his dissent, but sees eye-to-eye with the key members of the "Council of Nine" that orchestrated and manipulated the October 2014 Synod on the Family, including Cardinals Wuerl, Dannels, Baldisseri, and Cardinal Kasper, the main spokesman for the Synod. Kasper and his allies proposed that adulterers and homosexuals be warmly received as

communicants into the Catholic Church, which breaks with tradition. Such a departure from the Church's centuries-old discipline would constitute a change of doctrine, since allowing Communion to civilly "remarried" and gay persons would be saying that adultery and homosexuality are no longer mortal sins.

To make matters worse, Marx advocates that gays should be "good" homos who remain "faithful" to their unions, and he strongly supports gay persons that have a lifelong commitment. "I am impressed that most of our young people, and also Catholic homosexuals who are practicing, want a relationship that lasts forever," Marx told the liberal U.S. magazine *America*. "Life-long fidelity is right and good," he said.

That's like saying stabbing a person ten times with full consent is better than stabbing him once with less consent. Marx is forgetting that homosexuality is on par with murder, being one of the "four sins crying to Heaven for vengeance." He miserably overlooks the fierce punishment and destruction that fell upon Sodom and Gomorrah for the sin of homosexuality, as if it were a fairy tale.

St. Paul refers to homosexuals as "men with men working that which is filthy," and goes on to say that "they who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them." (Romans



1: 27,32) According to Cardinal Marx, his lewd doctrine takes precedence over scripture and sacred tradition, as if the Church has been in darkness for 2000 years.

As to why the pope hasn't excommunicated Marx should come as no surprise, when we consider that Francis from the beginning has been a strong supporter of Cardinal Kasper, who in turn has been one of Marx's closest allies. If the pope's intent is to enact pastoral measures for the Church, let him use the power of the keys to start expelling these heretics who, under the pretext of compassion, are placing the children of God in great jeopardy. The heroic way of Jesus was to slam the wolves and to rescue the lambs from their grasp, and this is what the Bishop of Rome must do if he ever expects to gather the sheep for Christ. A true pastor always guards his flock! ■

Pope Francis and the Blood of Saint Januarius

By Shane Schaetzel

Saint Januarius was a Catholic bishop of Naples (in Italy) who was martyred for being a Christian under the reign of Caesar Diocletian in about AD 305. He was beheaded at the Solfatara crater near Pozzuoli. His martyrdom is honoured in both the Roman Catholic Church and Eastern Orthodox churches. There is a cathedral in Naples which stands as a shrine in his memory, housing the relic of a small vile filled with some of his blood. According to legend, the blood was saved by a woman named Eusebia just after the saint's death. The blood, being some 1,700 years old now, has long since hardened. However, three times a year, a phenomenon occurs, in which the clotted and decayed blood returns to its liquid state. This happens on September 19 (Saint Januarius day, to commemorate his martyrdom), on December 16 (to celebrate his patronage of both Naples and of the archdiocese), and on the Saturday before the first Sunday of May (to commemorate the reunification of his relics). Religious pilgrims often visit the shrine on these dates to witness the phenomenon.

I call it a phenomenon, as opposed to a miracle, because the Vatican has never officially ruled it a miracle, though it does pay respect to the phenomenon and the devotion that has developed because of it.

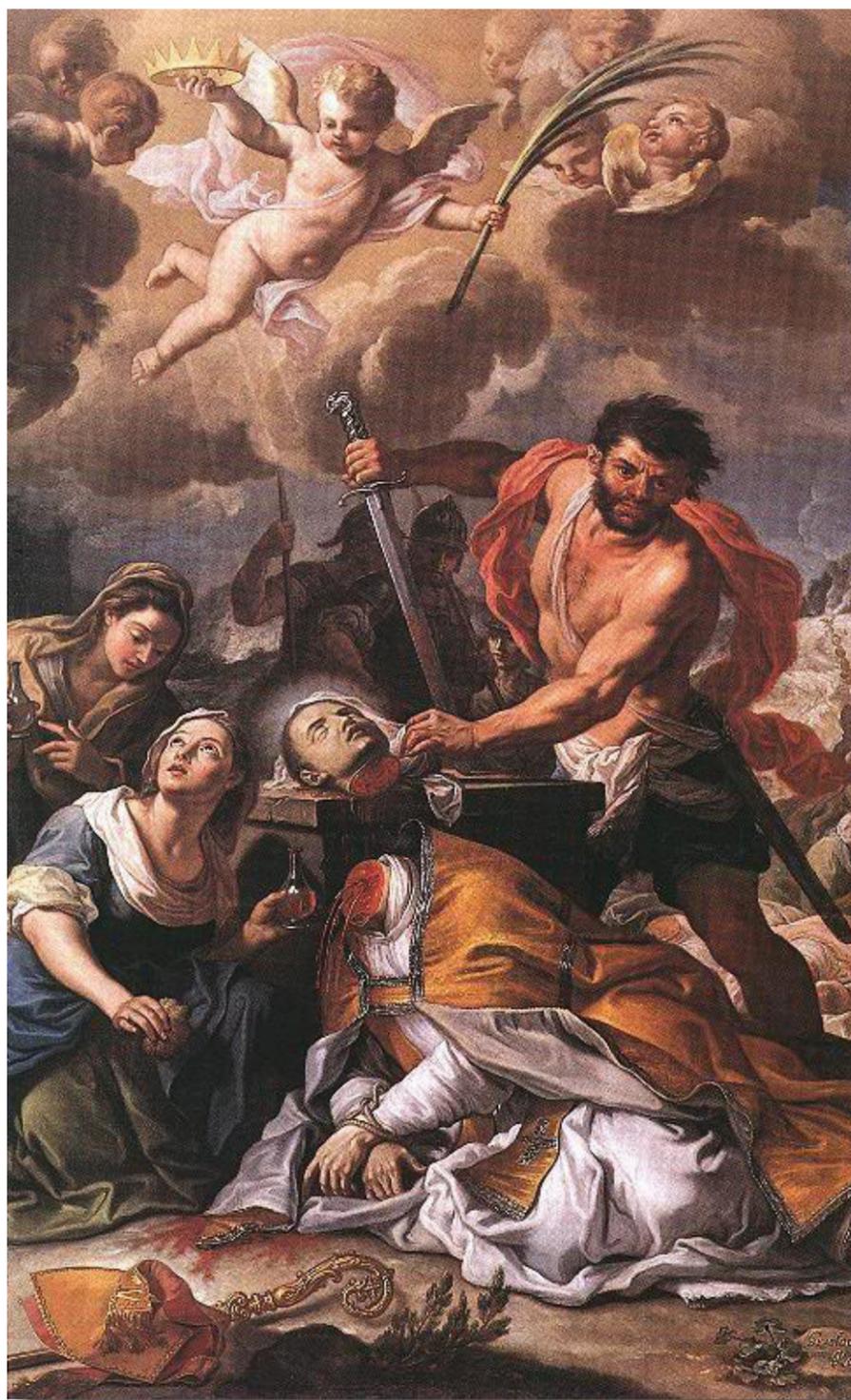
In addition to these annual dates, the blood has also turned to liquid in the presence of three popes. The last time this occurred was in 1848 with Pius IX. It hasn't happened since, when other popes visited the shrine, until now. Pope Francis visited the cathedral on March 21, 2015. The following video tells of the encounter and the phenomenon...

Now, before we go on, let's be perfectly clear about some things. First, Pope Francis did not perform any miracle. He had no intention of turning the clotted blood back into liquid. He simply venerated the relic by kissing it, a sign of deep devotion and respect. Second, if indeed the phenomenon is miraculous, then it was God who performed the miracle, by the intercession of Saint Januarius. Again, Pope Francis did not do it. Third, whether it is a miracle or a

phenomenon, God can use either to send us a message.

To try to find meaning in this, we should look back to when this happened with the last pope. Remember, popes have visited this shrine since then, and the blood has not liquefied for any of them. It did however liquefy for Pope Francis. This hasn't happened in 167 years. The last time this happened with a pope was in 1848 with Pope Pius IX, who was the longest reigning pope in Church history. Pius IX however, is also one of the most interesting popes in modern times. Following his visit to Naples in 1848, after the clotted blood of Saint Januarius had liquefied, that very same year Pope Pius IX was forced into exile from the Vatican. The exile was the result of political disputes and social unrest in Italy at the time. He returned to the Vatican two years later and from thence forth practically became a prisoner therein. Relations between the papacy and the Italian government were at an all-time low, and the era was marked by riots in the streets and marauding gangs in the countryside. It was an especially dark time for the papacy, but Pius IX found himself purified in this crucible of fire. He proclaimed the doctrine of the Immaculate Conception infallibly, which is something Catholics had always believed, but hadn't been settled as an indisputable matter of faith until his proclamation. He approved a petition to name Mary, as the Immaculate Conception, the official patroness of the United States of America. He penned 38 papal encyclicals, and convened the First Vatican Council. He wrote the now famous 'Syllabus of Errors', which condemned the errors of Modernism, errors that have since led humanity into two world wars, and a global confrontation with communism, as well as the rapid deterioration of Western civilisation.

During this time, Pope Pius IX was well known for a personal lifestyle of simplicity and poverty, which has since led the papacy to increasingly become a more spiritual office, and less of a temporal one. Pius IX's papacy is regarded by historians as the birth of the modern papacy, restoring the office to something closer to what it once was



Martyrdom of Saint Januarius painted by Girolamo Pesce in circa 1726

at the time of the apostles and the early centuries of the Church. Politically, Pius IX started out as a liberal, but later became much more conservative, after his initial exile from the Vatican. He became a reformer of the papacy and the Vatican. The spiritual aspects of Catholicism flourished under his reign, but the political relations between the papacy and the state suffered terribly. Pius IX was not well liked by the political rulers of his day; Italy, France, Germany, Russia and the United States of America. (Yes, even President Abraham Lincoln did not care for him, nor did his successor President Andrew Johnson.) Yet he was loved by Catholic clergy and laymen around the world.

Does this in any way sound like Pope Francis? I can see some similarities between Francis and the early years of Pius IX, during the liberal years of his papacy. Like Pius IX, Francis considers himself a reformer of the Vatican and seeks to reignite zeal among the Catholic faithful. The liquefaction of the blood of Saint Januarius for Pope Pius IX was immediately followed by unprecedented political trials for the Holy Father. This

was accompanied by changes in his papacy, and the result was an incredibly holy man who changed the papacy for the better, and reignited the faith of millions of Catholics around the world. Does God have something similar planned for Pope Francis? Is the liquefaction of the blood of Saint Januarius at the kiss of Pope Francis a sign of this? There is no way we can know at this time. What we do know is that the liquefaction of the blood for the last pope turned out to be both a harbinger of evil and a herald of greatness at the same time. Does God use phenomenon like this to tell us something? Sure he does. We see the Bible littered with such things. The only problem is, we don't know exactly what it means until after it happens. For now, we can view the phenomenon of the liquefaction of Saint Januarius' blood for Pope Francis as a possible sign from heaven, and that's all we can do. As for what it means, if anything, we'll just have to wait and see.

Editor's Note: This article is being reprinted with the permission of its author, Mr. Schaetzel, who posted it on his own blog, FullyChristian.com on March 23, 2015. **MJM**



Pope Francis kisses a reliquary containing the blood of St. Januarius in Naples, Italy

PRESS RELEASE FROM “SUPPORT FOR MARRIAGE LETTER” COORDINATOR

Hundreds of Priests in England and Wales urge Vatican Synod to end confusion over Marriage and Sexuality

In a dramatic turn of events, nearly 1500 priests from England and Wales have written a letter in defence of the ‘traditional teaching on marriage and human sexuality’ in anticipation of the forthcoming Vatican Synod on the family. This letter comes at a time when a growing number of Catholics are concerned that the gathering of Church leaders in Rome, scheduled for October 2015, will seek to re-think Gospel teaching on marriage, sexuality, repentance and grace. Some Cardinals, particularly from Germany, have suggested that Holy Communion could be received by those in second and non-marital unions, or that active homosexual relationships could receive some positive recognition.

Despite the official channels of representation set up by the dioceses of England and Wales, a high proportion of the country’s priests felt the need to make their voices heard by an extraordinary open letter, which speaks of a climate ‘of moral confusion’ created by media coverage of the Synod and a lack of clarity from official church leaders in stating the settled teaching of the Catholic Church.

The large number of signatories is surprising since the initiative came from increasingly concerned laity and is not officially supported by any ecclesiastical body. One priest, who asked to remain anonymous, said that there ‘has been a certain amount of pressure not to sign the letter and indeed a degree of intimidation from some senior churchmen’.

Another priest, when asked why such a large number of priests are so keen to sign the letter, said, ‘It’s a matter of pastoral concern and fidelity to the Gospel. Mercy requires both love and truth. There’s a lot at stake. Not all priests would be comfortable expressing themselves in an open letter, but I’d be very worried if there were priests who disagreed with the sentiments it contains’. The letter calls for fidelity to Catholic teaching, and that practice should remain ‘inseparably in harmony’ with doctrine. The priests state that they remain committed to helping ‘those who struggle to follow the Gospel in an increasingly secular society’, but imply that those couples and families who have remained faithful are not being adequately supported or encouraged.

There is a growing suspicion that the Synod will unleash division in the

Church by attempting to re-shape Catholic teaching and practice to accommodate modern ways of living and thinking about relationships and sexuality. When asked whether this letter was reactionary or merely extreme traditionalism, one pastor responded, ‘Were Saints Thomas More and John Fisher obscurantist conservatives? No. They gave their lives in defence of the indissolubility of marriage. Catholics at the time of Henry VIII were willing to give up a thousand years of Catholic life and culture to defend the inconvenient but timeless truth. Now is our time to give witness’. Theologians, philosophers, canon lawyers, well-known educators and evangelists are

amongst the priests who have signed this appeal. Their letter urges those who will be present at the Synod to defend doctrine and put an end to confusion.

The letter and full list of signatories is printed below: Sir: Following the Extraordinary Synod of Bishops in Rome in October 2014 much confusion has arisen concerning Catholic moral teaching. In this situation we wish, as Catholic priests, to re-state our unwavering fidelity to the traditional doctrines regarding marriage and the true meaning of human sexuality, founded on the Word of God and taught by the Church’s Magisterium for two millennia. We commit ourselves anew to the task of presenting this

teaching in all its fullness, while reaching out with the Lord’s compassion to those struggling to respond to the demands and challenges of the Gospel in an increasingly secular society. Furthermore we affirm the importance of upholding the Church’s traditional discipline regarding the reception of the sacraments, and that doctrine and practice remain firmly and inseparably in harmony. We urge all those who will participate in the second Synod in October 2015 to make a clear and firm proclamation of the Church’s unchanging moral teaching, so that confusion may be removed, and faith confirmed.

Yours &c.

Fr John Abberton, Fr Raymond Abuga MSP, Fr Benedict Bullem Abu, Fr John Adikwu CM, Fr Richard Aladics, Fr Dominic Allain, Fr Hugh Allan OPraem, Monsignor John Allen, Fr Jim L Allen, Fr Blaise Amadi, Fr Moses Amune, Fr Thomas Amungwa, Fr David Annear, Fr Matt Anscombe, Fr Paul Antwi-Boasiako CSSP, Fr Gabriel Arnold OSB, Fr Thevakingsley Arulananthem OAR, Fr James Austin, Fr Francis Austin, Abbot Francis Baird OSB, Fr Gerard Balinnya, Fr John Barnes, Fr Kurt Barragan, Fr Lee Barrett, Fr Bernard Barrett, Fr Andrew Barrett, Fr Christopher Basden, Fr Jeremy Bath, Fr Antoine Baya OFM, Fr Michael Beattie SJ, Fr Miceal Beatty, Fr Lee Bennett, Fr Jerome Bertram CO, Fr Kazimierz Bidzinski, Fr Pawel Bielak, Fr Jonathan Bielawski, Fr Robert Billing, Fr Martin Birrell OSB, Fr Paul Blackburn, Fr Raymond Blake, Fr Terry Boyle, Fr Constant Botter SCJ, Fr Bede Rowe, Fr Bernard Boylan, Fr Cornelius Boyle, Fr Stephen Boyle, Fr James Bradley, Fr Jonathan Brandon, Fr Martin Breen, Fr John Brennan, Fr Neil Brett, Fr Charles Briggs, Fr Marcus Brisley, Abbot Cuthbert Brogan OSB, Fr Andrew Brown, Fr Stephen Brown, Fr Martin Budge, Fr Solomon Gidu Bulus, Fr Alan Burgess, Fr Paschal Burlinson OFMCap, Monsignor Andrew Burnham, Fr David Burns, Fr James Burns, Fr Peter Burns, Fr Gerard P Byrne, Fr John Cahill, Fr John Cairns, Fr Xavier Calduch, Fr Joe Calleja, Fr Victor Camilleri OFM, Fr Darren Carden, Fr Patrick Carroll, Fr Bernard Caszo MSFS, Fr John Chandler, Abbot David Charlesworth OSB, Fr William Charlton, Fr Neil Chatfield, Fr Gregory Chillman OSB, Fr David Chinnery, Fr Dominic Chukka, Fr Eddie Clare, Fr Basil Clark, Fr James Clark, Fr Peter Clarke, Fr Jose Claveria, Canon Joseph Clements, Fr Michael Clotheir OSB, Canon Matthew Coakley, Fr Anthony Cogliolo, Fr Christopher Colven, Fr Anthony Conlon, Fr Thomas Connolly, Fr Philip Conner, Fr Francis R Cookson, Fr John Cooper, Fr Robert Copsey SOLT, Fr John Corbyn, Fr Eamon Corduff, Fr Hugh Corrigan OAR, Fr James Cosker, Fr Francis Coveney, Fr Ross SJ Crichton, Fr Finton Crotty SSCC, Fr Edward Crouzet OSB, Fr C Crowther, Fr Michael Crumpton, Fr Anthony Cussen SMA, Fr Justin Daanaah, Fr James Daley MHM, Fr William Damah, Fr Michael D’Arcy-Walsh, Fr Jeremy Davies, Fr Philip de Freitas, Fr Armand de Malleray FSSP, Fr Timothy Dean, Fr Patrick Deegan, Fr Scott Deeley, Fr Richard Diala CM, Fr Paul Diaper, Fr Gary Dickson, Fr Charles Dilck CO, Fr Stephen Dingley, Fr Michael Docherty, Fr Charles Dornan, Fr Kevin Dow, Fr Jeffrey Downie, Fr Francis Doyle, Fr Marcin Drabik, Fr Gerry Drummond, Fr Tom Dubois, Fr John Duckett, Fr Richard Duffield CO, Fr Anthony Dukes, Fr Bruce Dutton, Fr Paul Dynan, Fr Philip Dyson, Fr James Earley, Fr Peter Edwards, Fr Robert Ehileme SMM, Fr Wilfrid Elkin, Fr Mark Elliot-Smith, Fr Joseph Etim, Fr Jude Eze, Fr Josaphat Ezenwa, Fr John Fairhurst SJ, Fr Ian Farrell, Fr Joseph Farrell, Fr Robert Farrell, Fr James Fasakin CSSp, Fr Prasad Fernando, Fr Christopher Findlay - Wilson, Fr Tim Finigan, Fr Kieran Fitzharris SVD, Fr Gerald Flood, Fr John Fordham CO, Fr Andrew Forrest, Fr Thomas Forster, Fr Peter Fox, Fr William Fraser, Fr Patrick Gaffney CSSp, Fr Michael John Galbraith, Fr Andrew Gallagher, Fr Francis Gallagher, Fr Michael Gallagher, Fr Piotr Gardon SC, Fr John Gaul SCJ, Fr Guy de Gaynesford, Fr Vincent George CM, Fr Paul Gibbons, Fr Damien Gilhooley, Canon Leo Glancy, Fr Peter Glas, Fr Matthew Goddard FSSP, Fr Gonzalo Gonzales, Fr Maurice Gordon, Canon David Grant, Fr Brian Gray, Fr Andy Graydon, Fr Christopher Greaney, Fr John Greatbatch, Fr Julian Green, Fr Ian Grieves, Fr Nigel Griffin, Fr Philip J Griffin, Fr Tom Grufferty, Fr Jozef Gruszkiewicz, Fr Anton Guziel CO, Fr Bernard Haehy, Fr Henryk Halman FDP, Fr John Hancock, Fr Neil Hannigan, Fr Francis Capener, Fr Stephen Hardaker, Fr Andrew Harding, Fr Benedict Hardy OSB, Fr David Hartley, Fr Raymond Hayne, Canon Brendan Healy, Fr Ian Hellyer, Fr John Hemer MHM, Fr Simon Henry, Fr Jonathan Hill, Fr Michael Ho-Huu-Nghia, Fr Marcus Holden, Fr Angelus Houle, Fr John Hunwicke, Fr Geoffrey Hurst, Fr David Hutton, Fr Patrick Hutton, Fr Raymond Hynes OFM, Fr Jude Iseorah SMM, Fr Matthew Jakes, Fr Dylan James, Fr Slawomir Jedrych, Fr John Johnson, Fr Michael Jones, Fr Peter Jones, Fr Darryl Jordan, Fr Kevin Jordan, Fr Nicholas Kavanagh, Fr Brendan Kelly, Fr Daniel M Kelly, Fr John B Kelly, Fr Michael Kelly, Fr Peter Kelly, Fr Joseph Kendall, Fr Vincent Kennedy OFM, Fr John Kennedy, Fr Ian Ker, Fr Brendan Killeen, Fr Peter Kirkham, Monsignor David Kirkwood, Fr Krzysztof Kita, Fr Peter Knott SJ, Fr Vitalis Kondo, Fr Jaroslaw Konopko OFMCap, Fr Saji Matthew Koottakithayil MSFS, Fr Wojciech Kowalski SDS, Fr Douglas Lamb, Fr Michael Lang CO, Fr Julian Large CO, Fr John Laybourn, Fr Brian Leatherland, Fr Paul Lester, Fr Nicholas Levisseur, Fr Jacob Lewis, Canon Michael Lewis, Fr Joseph Liang AA, Fr Gladstone Liddle, Fr Christopher Lindlar, Fr Denys Lloyd, Fr Laurie Locke, Canon Bernard Lordan, Fr Christopher Loughran, Fr Roy Lovatt, Fr Robbie Low, Fr Alexander Lucie Smith, Fr John Lungley, Canon Brendan MacCarthy, Canon John Angus MacDonald, Fr Stanislaus Maciuszek, Fr Hugh MacKenzie, Canon Peter Magee, Fr Brian O Mahony CSSP, Fr Kieran Mullarkey, Fr John Maloney, Fr Aleksander Marcharski, Fr Geoffrey Marlor, Fr Francis Marsden, Fr Bernard Marsh, Fr Terry Martin, Fr John Massheder, Fr William Massie, Fr Michael Bateman, Fr Stephen Maughan, Fr Laurence Mayne, Fr Paul McAlinden, Fr James McAuley, Canon Anthony McBride, Monsignor Canon Kenneth McBride, Fr Ian McCarthy, Fr Derrick McCulloch, Fr John McCullough, Fr David McDonald, Canon John McElroy, Fr John McFadden CSSP, Fr Terry McGarth MSFS, Fr Brian McGilloway, Fr Denis McGillycuddy, Fr Brendan McGuinness SDB, Fr Rupert McHardy CO, Canon Patrick McNally, Fr Bernard McNulty, Fr Michael McLaughlin, Fr William McMahon, Fr Martin McPake SVD, Fr Anthony Meredith SJ, Fr Stuart Meyer, Fr Nazarius Mgunge, Fr Jan Milcz CSsR, Fr Philip Miller, Canon Paul Mitcheson, Fr Thomas Monaghan, Fr Augustine Monaghan MHM, Monsignor Vaughan Morgan, Fr Richard Moroney, Fr Mark Morris, Fr Stephen Morrison OPraem, Fr Frederick Moss MHM, Fr Andrew Moss, Fr Deodat Msahala, Fr Clement M Mukuka, Fr Ted Mullen IC, Fr Ghislain B Mulumanzi, Fr John Mundackal, Fr Aidan Murray SDB, Monsignor Provost Cyril Murtagh, Fr Noel Bisibu N’Tungu, Fr Bijoy Chandra Nayak CMF, Fr James Neal, Fr Arthur Nearey, Fr Roger Nesbitt, Fr Peter Newsam, Fr Ponder Paulinus Ngilangwa SDS, Fr Guy Nicholls, Fr Aidan Nichols, Fr Julius Nkafu, Fr Peter Norris, Fr Bernardine Nsom, Canon Kevin O Connor, Fr Dominic O Conor, Fr Liam O Conor, Fr Patrick O Doherty, Fr Kevin O Donnell, Canon Vincent O Hara ODC, Fr Conleth O Hara CP, Fr Dominic O Hara, Fr Andrew O Sullivan, Fr Kevin O Toole, Fr Robert Ogbede CM, Fr Flavin Ohayerenwa CSSp, Fr Tobias Okoro, Fr Addison Opkeoh, Fr Clement Orango MCCJ, Fr John Osman, Fr Arockia Mariadass Pagyasamy OCD, Fr Binu Palakapally IC, Fr David Palmer, Fr Fortunato Partisano, Fr John Pascoe, Fr Michael Patey, Fr Eoin Patten, Fr Sunny Paul, Fr Maurice Pearce, Fr Anthony Pellegrini, Fr Neil Peoples, Fr Leon Pereira OP, Fr David Phillips, Fr Terry Phipps, Fr Andrew Pinsent, Fr Dawid Piot, Fr Anthony Plummer, Fr John Lawrence M. Polis FI, Fr Graham Preston, Fr James Preston, Fr Peter Preston SDS, Fr Robert Pytel, Fr Gerard Quinn, Fr Behruz Rafat, Fr N Ratu, Fr John Ravensdale, Fr David Rea, Monsignor Gordon Read, Monsignor Alex Rebello, Fr Charles Reddan SDS, Fr Alexander Redman, Fr Stephen Reynolds, Fr John Rice, Fr Graham Ricketts, Fr Jonathan Rollinson OSB, Fr George M Roth FI, Fr Andrew Rowlands, Canon Luiz Ruscillo, Fr Tadeusz Ruthowski, Fr Paschal Ryan, Fr Mario Sanderson, Fr John Seward, Fr Nicholas Schofield, Fr Alphege Stebbens OSB, Fr Francis Selman, Fr Jean Claude Selvini, Very Rev’d Fr Daniel Seward CO, Fr John Sharp, Fr Alexander Sherbrooke, Fr John Shewring, Fr Chris Silva, Fr William Simpson, Fr Bernard Sixtus, Fr Thomas Skeats OP, Fr Gerard Skinner, Fr John Smethurst, Fr Bernard Snelder MHM, Fr Pryemek Sobczak, Fr Edward Sopala, Fr Michael Spain OCD, Fr Roger Spencer, Fr Simon Stamp, Fr Andrew Starkie, Fr Pawel Stebel, Fr Jeffrey Steel, Monsignor George Stokes, Fr Brian Storey, Monsignor Richard Stork, Fr Damian Sturdy OSB, Fr Shaun Swales, Fr Martin Sweeney MHM, Fr Mark Swires, Fr Roman Szczypa SDB, Fr Ryssard Taraszka, Fr Brian Taylor, Fr Christopher A Thomas, Fr Sean Thornton, Fr Matthew Thottathimiyali, Fr Adrian Tomlinson, Fr Edward Tomlinson, Fr Dennis Touw, Fr Simon Treloar, Canon Harry Turner, Fr Andrew Undsworth, Fr John Vallomprayil SDS, Fr Edward van den Bergh CO, Fr Ian Vane, Fr Peter Vellacott, Fr Gregory Verissimo, Fr Mark Vickers, Fr Neil Vincent, Fr David Waller, Fr Gary Walsh, Fr John Walsh, Fr Joseph Walsh, Fr Patrick Walsh, Fr Victor Walter, Fr Edward Wanat SDS, Fr Peter Wareing CMF, Fr Ged Watkins, Fr Peter Wells, Fr Richard Whinder, Fr Henry Whisenant, Fr Joseph Whisstock, Fr David J White, Fr Christopher Whitehouse, Fr William Wilby, Fr Bruno Witchalls, Fr Anthony Wood, Fr Jeffrey Woolnough, Fr William Wright OSB, Fr William R Young, Fr Lucjan Zaniewski OFMCap, Fr Richard Mary Zeng SDS, Fr Paul Zieliński, Fr Bartholomew Zubeveil CSSp.

Arrogance

By David Lane

Stir wrothly up Thy pow'r, O Lord of hosts,
And suffer not Thine enemies, vile dusts
Within Thy offended sight, to magnify
Themselves, who doubt the ports of sense by Thee
Bestowed—as if by plates of silvered glass
Occluded—t' bring aught other to their minds
Than vain reflections of their proubling selves,
Whose passions' urges are become the Truth.
If being yond the feeling fastness of
The mind be inaccessible, O Lord,
What other but the fen (say rather sumph
Self digged, betimes the anaerobic cess)
Of murky feeling shall the ground of life
And action be? Stretch forth Thine arm and strike
Who offer scorn and dare defiance to
Thy cause among the Gentiles and the lost
Of Israel. Laid flat in speechless fear,
These hereunto vain smugs and angry thwarts
May yet remark their littleness and find
A voice and eyes to tremble prayers and tears
Upon the Feet of Mercy's Self—Thyself
(No succour else to find the world across
Or through the crowning sky, which e'en itself
Outstrips the hobbled reach of mortal scan).

These enemies, or common mouthers or
The subtly schooled, for centuries since the globe
Of man seducing, have these years along
Two score and ten thy ministers—indeed
Thy very vicars—with the bluster of
The hour and all fair-sounding falsity
Enfeebled—more, made tributary to
Their Hell-wrought madness, to the innocent nose
And wise much stinking of the nether stone.
For madly putting off the treble wreathes
Of raddled thorns and gold, Thy popes discrowned
Thy Christ as well. Near all Thy ministers
Misled, Thine altars turning rashly round,
They rudely turned their backs, ill hanged with crass
And paltry vesture full upon Thy fair,
Far-beaming orient of Truth to face
The vanity of men in fruitless games
Of mutual gratulation. Oh, how great
The loss and terrible along the dry
And shriveled land is hardly to be grasped,
An ignorance breeding that shall scarce be plumbed,
Withal a greenness that shall be a kind
Of mercy sparing us a death by grief.

The cult of miserable man supplants
The Cult of Thee, the infinite God and good,
Who spak'st us out of nought—from Whom we have
Whatso we are and own. O Honest Scales,
Forgiving God, pray stoop and lift us safe
Away from precipice and poison cup,
For pipers pied in motley Modernist,
Here whitest weft of truth, there blackest web
Of lies—in whom a pump of venin strokes—
Have led astray much children of the Light,
Who drive till this before their willful whims
Like airy thistledown that from the armed
And rooted thistle has been sundered. Help,
O God, the wintry while in vale of black
Engulfing dread of worm and gaping skull.

A twelvemonth just has fled since the world
Amazed was told a pontiff reigning would
Demit the Keys and Ring, by whom, though one
Himself ginned fast in theologic traps—
In whom the mount of Faith was something lost
In feeling vapours—we who fastly hold
Thy fair traditions were in sweat vouchsafed
A cooling spirit of relief amidst
A suffocating chastisement thus caused:

Thy vicars had the Consecration failed,
The final Secret like a wastement, broomed
Beneath a Roman Aubusson. Forwhy
The sixteenth Benedict the pallium
Did off and put the signet down may be
Among such things as never breach the brim
Of secrecy. Now, they who through these days
That tell one half a hundredyear and have
Like knives been shooting through their harrowed hearts,
Adventured quivering hope like crocuses
That peep from out a February snow.
Not yet, howe'er, was spring. Th' electors, ev'n
Enwrapped in martyrs' red, plucked out the flames
Of grief Conciliar a brand to be
In issue Pope and persecutor of
Tradition, scoundrelly and leprous yet,
In begg'ry abject still, an orphan scorned.

When waited to the window wide that on
The vast oecumene below bends kind
Its ancient eye, the Pope-elect, its orb
Inhabiting, looked something squint to left
And strangely absent dignity. Not much
Would pass before the sea-beat hopes incurred
The stem of Modernism's quadrireme,
Thus teaching us, and certain noble sons
Of sainted Francis, who it is that rules.
No more the brief return and circumscribed
Of beauty and restraint, this shepherd odd,
His faithful sons and daughters every day
Disowning, pleases now to perilled souls
False comfort give, confirming not so much
The faithful as the sinner in his sin.

Lest come dread days wherein the structure of
The world is godless clubfists menacing
Full seven billion jackslaves craven and
Discrete, pray lead, O Lord, Thy pontiff, blind
Till now to worldly craft, to larums deaf,
To summoning the bishops all and with
Them consecrating to Thy Mother's pierced
And rose-wreathed heart the wayward realm of Rus,
Which near a century ago became
The blacking spot whence radiated all
The woe that has the world since plagued. Long-fixed
In vicious fetters chafing conscience raw,
That land whenas the Consecration shall
Be made will like the dayspring in the east
Aflame return to Thee and reconcile
With Rome, the ancient Seat and rudder of
The only Ark of our salvation by
Thy Blood bought dear. From thence shall Russia be
No more the gore-sprent scourge of nations, but
The champion and shining aegis of
The Church. Then torrent grace from east to west
Shall spate away the ordure of the hearts
Of many, resurrecting Christendom
And on the wounded world bestowing peace.
Oh, be not longer minded, Lord, to bring
Down hard upon our guilty hearts Thy rod
Of shudd'ring chastisement. Vouchsafe such grace
As shall Thy Vicar move to do Thy Will.

[131 lines. Completed on August 14, 2014.]

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Catholic Social Teaching 101...

What is Liberalism and what does the Church really say about it?

by Daniel Schwindt

The essay you see before you is not intended to function as a reasoned argument, nor is it an explanation of some new idea. It is meant to act as a sort of “word study,” examining the appearance, usage, and development of the notion of liberalism as found in Catholic Social Teaching (CST). I’ve attempted to keep my commentary to a minimum, only interjecting in order to provide context and “connect the dots.” I happen to consider liberalism to be the fundamental error of the modern world. I believe that there exists, particularly in America a definite allegiance to this error. Moreover, this allegiance is bi-partisan: it is present [regardless of party affiliation](#). I have argued that many of our problems, if not directly caused by the liberal mentality, are at least exacerbated by it. I’ve even gone so far as to suggest that [liberalism actually fosters ignorance](#) and guarantees [social dysfunction](#).

I acknowledge all of this, and bluntly, only because I hope in what follows to at least maintain some semblance of objectivity. In order for any such objectivity to appear sincere, or even possible, it is necessary to “place one’s cards on the table” at the outset. To begin in any other way might suggest that I have no cards, and that would be disingenuous.

Leo XIII takes up the mantle of his predecessors

To begin, we must admit that the collision between liberalism and Catholic Social Teaching is present in the very founding document of the latter, which is generally taken to be Pope Leo XIII’s *Rerum Novarum* of 1891. If we meant to study Liberalism more completely, we’d have to go back even further to Popes Gregory XVI (*Mirari Vos*, 1832) and Pius IX (*Quanta Cura*, 1864). However, for the sake of brevity and in accordance with the plan of this work, which centers on the corpus of CST proper, we will reach back no further than Leo XIII. But precisely because *Rerum Novarum* is to be our starting point, we must briefly step outside of this document and take a look at the mind of the pontiff that produced it, and see how Leo XIII had been dealing with the problem of liberalism throughout his papacy. At the same time, this requires a few remarks on the nature of liberalism itself.

The three-fold expression of Liberalism

Liberalism appears on three fronts, corresponding to three different spheres of man’s social life: It is religious, political, and economic.

The religious form can be identified most clearly in the principles of the Protestant Reformation, personified by Martin Luther. The consequences of Luther’s religious liberalism were

directly addressed by Leo XIII at various points, specifically in his *Providentissimus Deus* (1893) where he pointed to the proper principles for the study of Holy Scripture and identified the problems created by subjecting it to secular methods of criticism and private judgment.

The political form of liberalism, on the other hand, was condemned by Leo XIII even more thoroughly, through documents such as *Diuturnum* (1881), *Immortale Dei* (1885), and *Libertas Praestantissimum* (1888). It was within these encyclicals that he clearly identified his foes and summarized their errors:

“But many there are who follow in the footsteps of Lucifer, and adopt as their own his rebellious cry, ‘I will not serve’; and consequently substitute for true liberty what is sheer and most foolish license. Such, for instance, are the men belonging to that widely spread and powerful organization, who, usurping the name of liberty, style themselves liberals.” (*Libertas*, 14)

“...these followers of liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is the law to himself; from which arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee, especially when society is in question. For, when once man is firmly persuaded that he is subject to no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him, but simply in the free will of individuals; that the authority in the State comes from the people only; and that, just as every man’s individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the greater number, and that all right and all duty reside in the majority. But, from what has been said, it is clear that all this is in contradiction to reason.” (*Libertas*, 15)

All of this predates the writing of *Rerum Novarum*, which was itself addressed to the third form of liberalism—the economic. Economic liberalism is analogous to what today we call Capitalism, and centers on the ideology of free markets. This movement can be roughly identified with the person of Adam Smith, thereby completing our “trifecta” of liberal figureheads.

As Leo XIII saw, economic liberalism was simply another application of the principles he had seen carried out in every other area. Acknowledging this context, we can enter into the relationship between liberalism and



Pope Leo XIII

Catholic Social Teaching, proceeding chronologically through the documents which go to form the main corpus of the latter.

Rerum Novarum (1891)

As Pope John Paul II would later remark: “*Rerum Novarum* criticizes two social and economic systems: socialism and liberalism” (*Centesimus Annus*, 10). This observation must be kept in mind even though there is not a specific section in *Rerum Novarum* dedicated to liberalism. Even without special emphasis, however, it is clear what sort of philosophy Leo XIII has in mind when he outlines the social problems he intends to address:

“...the ancient workingmen’s guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence, by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with like injustice, still practiced by covetous and grasping men. To this must be added that the hiring of labor and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.” (*Rerum Novarum*, 3)

Thus, if we accept John Paul II’s analysis of this document as primarily an attack on two ideologies, we can see clearly that the one just outlined corresponds to the liberal or “Capitalist” form. We are affirmed in this when, in the next paragraph, Leo XIII moves to Socialism and identifies it as a sort of response of economic liberalism:

“To remedy these wrongs the socialists, working on the poor man’s envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State

or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working man himself would be among the first to suffer. They are, moreover, emphatically unjust, for they would rob the lawful possessor, distort the functions of the State, and create utter confusion in the community” (*Rerum Novarum*, 4).

The project in which Leo XIII was engaged was one of “dichotomy transcendence.” He saw one error leading to another, and wished to set forth true principles, avoiding both extremes and avoiding all ideologies, to bring about stability and justice in economic affairs.

Quadragesimo Anno (1931)

So highly esteemed was Leo XIII’s analysis that it became customary to commemorate it with re-applications of its principles. Pius XI’s *Quadragesimo Anno* was the first encyclical of this kind. What, then, does he say of the progress of liberalism in his day?

He begins by acknowledging Leo’s work. Here he clarifies that Catholic Social Teaching stands apart from all systems and ideologies. He says of Leo that:

“He sought no help from either Liberalism or Socialism, for the one had proved that it was utterly unable to solve the social problem aright, and the other, proposing a remedy far worse than the evil itself, would have plunged human society into great dangers.” (*QA*, 10)

He continues in praise of the document that “boldly attacked and overturned the idols of Liberalism, ignored long-standing prejudices, and was in advance of its time beyond all expectation, so that the slow of heart disdained to study this new social philosophy and the timid feared to scale so lofty a height.” (*QA*, 14)

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What is Liberalism?

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The idols of which he speaks become clear, providing at the same time the rationale for what would become known as the “preferential option for the poor”:

“With regard to civil authority, Leo XIII, boldly breaking through the confines imposed by Liberalism, fearlessly taught that government must not be thought a mere guardian of law and of good order, but rather must put forth every effort so that ‘through the entire scheme of laws and institutions... both public and individual well-being may develop spontaneously out of the very structure and administration of the State.’ Just freedom of action must, of course, be left both to individual citizens and to families, yet only on condition that the common good be preserved and wrong to any individual be abolished. The function of the rulers of the State, moreover, is to watch over the community and its parts; but in protecting private individuals in their rights, chief consideration ought to be given to the weak and the poor. ‘For the nation, as it were, of the rich is guarded by its own defenses and is in less need of governmental protection, whereas the suffering multitude, without the means to protect itself relies especially on the protection of the State. Wherefore, since wageworkers are numbered among the great mass of the needy, the State must include them under its special care and foresight.’” (QA, 25)

Again, the hostility to guilds, worker’s associations, and labor in general, are heaped up at the feet of liberalism:

“...those at the helm of State, plainly imbued with Liberalism, were showing little favor to workers’ associations of this type; nay, rather they openly opposed them, and while going out of their way to recognize similar organizations of other classes and show favor to them, they were with criminal injustice denying the natural right to form associations to those who needed it most to defend themselves from ill treatment at the hands of the powerful.” (QA, 30)

“Property, that is, ‘capital,’ has undoubtedly long been able to appropriate too much to itself. Whatever was produced, whatever returns accrued, capital claimed for itself, hardly leaving to the worker enough to restore and renew his strength. For the doctrine was preached that all accumulation of capital falls by an absolutely insuperable economic law to the rich, and that by the same law the workers are given over and bound to perpetual want, to the scantiest of livelihoods. It is true, indeed, that things have not always and everywhere corresponded with this sort of teaching of the so-called Manchesterian Liberals; yet it cannot be denied that economic social institutions have moved steadily in that direction.” (QA, 54)

Concluding this commemoration of *RN*, we are offered a solemn reminder of the paternal relationship between Liberalism and Socialism:

“...let all remember that Liberalism is the father of this Socialism that is pervading morality and culture and that Bolshevism will be its heir.” (QA, 122)

Mater et Magistra (1961)

As Catholic Social Teaching continues to develop, we begin to see an less emphasis on Liberalism in general, since the religious and political forms (Protestantism and Lockean secular government) had become so engrained that to continue to harp on the issue would have been a waste of time; and the Church does not generally make a habit of wasting its time, having taken to heart the meaning of the parable that one ought not throw pearls before swine, “lest they turn again and rend you” (Matthew 7:6). And so we see instead a particular focus on the central teachings of economic liberalism, particularly the over-emphasis on competition and the faith in market mechanisms:

“...both workers and employers should regulate their mutual relations in accordance with the principle of human solidarity and Christian brotherhood. Unrestricted competition in the liberal sense, and the Marxist creed of class warfare; are clearly contrary to Christian teaching and the nature of man.” (*Mater et Magistra*, 23)

And then, foreshadowing Pope Francis’ complaints about the “idolatry of money” and extreme inequality:

“It was clear...that unregulated competition had succumbed to its own inherent tendencies to the point of practically destroying itself. It had given rise to a great accumulation of wealth, and, in the process, concentrated a despotic economic power in the hands of a few...” (*Mater et Magistra*, 35)

Populorum Progressio (1967)

In 1967 in was Pope Paul VI’s turn to enunciate the teachings of his predecessors, and his focus on liberalism is perhaps the most striking since *Quadragesimo Anno*. In fact, he dedicates a section specifically to this issue under the heading “Unbridled Liberalism.” Here he addresses “certain concepts” that have:

“...insinuated themselves into the fabric of human society. These concepts present profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits nor concomitant social obligations.”

“This unbridled liberalism paves the way for a particular type of tyranny, rightly condemned by Our predecessor Pius XI, for it results in the “international imperialism of money.”

“Such improper manipulations of economic forces can never be condemned enough; let it be said once again that economics is supposed to be in the service of man.”

“But if it is true that a type of capitalism, as it is commonly called, has given rise to hardships, unjust practices, and fratricidal conflicts that persist to this day, it would be a mistake to attribute these evils to the rise of industrialization itself, for they really derive from the

pernicious economic concepts that grew up along with it. We must in all fairness acknowledge the vital role played by labor systemization and industrial organization in the task of development.” (*Populorum Progressio*, 26)

Later he brings up another problem linked to liberalism, which is the naïve trust in “free trade,” presented under the section title “Free Trade Concept Inadequate.” Specifically in this connection he rejects the idea that contracts freely agreed upon are therefore automatically just:

“It is evident that the principle of free trade, by itself, is no longer adequate for regulating international agreements...Market prices that are freely agreed upon can turn out to be most unfair. It must be avowed openly that, in this case, the fundamental tenet of liberalism (as it is called), as the norm for market dealings, is open to serious question.” (*Populorum Progressio*, 58)

Laborem Exercens (1981)

It was on the 90th anniversary of *Rerum Novarum* that Pope John Paul II produced his first commemorative document, *Laborem Exercens*. Here the explicit references to liberalism are so frequent that it would stupefy the reader to quote them extensively and with commentary. Thus, I will be as brief as possible, hoping that any interested reader will peruse the document at leisure, especially because it is not a very long one.

John Paul II speaks of the “economistic” premises favored by the liberal mentality, and the disproportionate advantages this confers on owners of property as opposed to the workers “on the grounds that human work is solely an instrument of production, and that capital is the basis, efficient factor and purpose of production.” (paragraph 8) He connects the ideology of liberalism with capitalism specifically (paragraph 11) and calls for “the definite conviction of the primacy of the person over things, and of human labour over capital as a whole collection of means of production.” (paragraph 13)

The program offered by the Church differs radically from Marxism, and “at the same time it differs from the programme of capitalism practiced by liberalism and by the political systems inspired by it. In the latter case, the difference consists in the way the right to ownership or property is understood. Christian tradition has never upheld this right as absolute and untouchable. On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone.” (paragraph 14)

Notably, John Paul II also produced *Centesimus Annus*, which commemorates the 100th year after *Rerum Novarum*. Yet in regard to our current subject, it merely echoes what has been said in *Laborem Exercens*, acknowledging that markets have their

use, while at the same time taking pains to show that their proper use if not found in either capitalism or socialism. Both of these, by their materialistic, mechanistic premises have no way of accounting for the entirety of human needs (*Centesimus Annus*, 34). Catholic Social Teaching seeks to foster cooperation, and John Paul II believed that Liberalism and Marxism both rejected this principle (*Centesimus Annus*, 60).

Caritas in Veritate (2009)

Lastly, we come to the late pontiff Benedict XVI, and we find a final affirmation of the negative nature of liberalism in the eyes of the Church. In *Caritas in Veritate* Benedict speaks on multiple occasions of “liberalization” and its doctrine of self-interest:

“Today the material resources available for rescuing these peoples from poverty are potentially greater than before, but they have ended up largely in the hands of people from developed countries, who have benefited more from the liberalization that has occurred in the mobility of capital and labour. The world-wide diffusion of forms of prosperity should not therefore be held up by projects that are self-centered, protectionist or at the service of private interests.” (*Caritas in Veritate*, 42)

If we were to expand our study to include, not only specific references to liberalism, but also included references to the *tenets* of liberalism (market autonomy, non-interference, and the unqualified justice of free contracts between employer and employee), then the size of this study would have increased exponentially. Here, rather, we’ll just include one final citation from this recent letter:

“The conviction that man is self-sufficient and can successfully eliminate the evil present in history by his own action alone has led him to confuse happiness and salvation with immanent forms of material prosperity and social action. Then, the conviction that the economy must be autonomous, that it must be shielded from “influences” of a moral character, has led man to abuse the economic process in a thoroughly destructive way. In the long term, these convictions have led to economic, social and political systems that trample upon personal and social freedom, and are therefore unable to deliver the justice that they promise.” (*Caritas in Veritate*, 34)

Rather than continue at length, the interested reader is also encouraged to reference the [Compendium of the Social Doctrine of the Church](#), which is easily accessible online. Specifically sections 91, 312, 361, which mention liberalism and the liberalization of markets, never in a positive light.

My hope in sharing this essay is that, although my voice and interpretations have been unavoidably present, the citations of Church documents will speak even louder, drowning out my own voice so as to convey unambiguously to the answers to the questions: “What is Liberalism, after all?” and “What does the Church really say about it?” ■

John Salza vs. Jimmy Akin on Fatima

Part 1 of II

J. Salza: On May 12, 2013, Jimmy Akin, who works for the California apologetics organization *Catholic Answers*, posted on his personal website www.jimmyakin.com a piece called “9 Things to Know and Share about the ‘Third Secret’ of Fatima.” Quite surprisingly, Mr. Akin in 2013 advances the same campaign against Fatima that has been discredited for many years, and ignored information that completely demolished the campaign beginning in 2006. This includes the testimony of Archbishop Loris Capovilla and subsequent book *The Fourth Secret of Fatima* by Antonio Socci in 2006 which prove there are two texts to the Third Secret of Fatima, and which was followed by Cardinal Bertone’s practical concession of same in 2007 on the national Italian television program *Porta a Porta*.



Mr. Akin addresses none of the historically established facts and aforementioned recent developments (which are not so recent anymore). It is frankly stupefying why a mainstream Catholic apologist would go out on a limb to publicly address, in writing, a topic about which he evidently knows very little, and especially one as controversial as Fatima (the piece reads more like Dr. John Rao). Perhaps this speaks to the caliber of Mr. Akin’s *Catholic Answers* audience. His piece reveals more of a “hit and run” approach than an honest investigation and analysis of facts. While more could be said, I will address the two most important errors and omissions in Akin’s piece, in his Q&A, numbers 7 and 8.

J. Akin: 7) Did Mary demand that the pope reveal the secret in 1960?

You often hear people claim this, but no, she did not. Here are the actual facts:

Before giving the sealed envelope containing the third part of the “secret” to the then Bishop of Leiria-Fatima, Sister Lucia wrote on the outside envelope that it could be opened only after 1960, either by the Patriarch of Lisbon or the Bishop of Leiria [Bertone, MF, “Conversation with Sr. Maria Lucia”].

Thus the message on the outside of the envelope said that it “could be opened only after” 1960, not that it must be published to the world in 1960.

J. Salza: Obviously, Mr. Akin has not done his homework, beyond reading the Vatican’s June 2000 document which Cardinal Ratzinger said is an “attempted interpretation” of the prophecies of Fatima and has no binding authority upon Catholics. Sister Lucia maintained throughout her life that Our Lady, by express order, commanded the Secret to be opened in 1960, not “after” 1960. In fact, Lucia said the Third Secret had to be revealed either in 1960 or at her death, whichever came first, proving that 1960 was the latest year the Secret could be revealed. That Lucia also said the Bishop of Fatima as well as the Pope could have

read the Secret before 1960 if they wished also shows that 1960 was the latest the Secret was to be revealed.

For example, Canon Galamba reports that when Sister Lucia transferred the Secret to her bishop in 1944 and he refused to read it, Lucia “made him promise that it would be definitely opened and read to the world either at her death or in 1960, whichever would come first.”²¹ On September 7, 1946 Cardinal Cerejeira publicly declared that the Secret “will be opened in 1960.”²² Canon Barthas also reported his conversation with Lucia on October 17-18, 1946: “When will the third element of the Secret be revealed to us? Already in 1946, to this question Lucy and the Bishop of Leiria answered me uniformly, without hesitation and without comment: ‘In 1960.’” When he asked why that date, they both responded: “Because the Blessed Virgin wishes it so.”²³ On October 13, 1956, Cardinal Tisserant publicly stated: “A part of this message must remain hidden until 1960.”²⁴ In November 1956, Father Schweigl also wrote: “The third part of the message must remain secret until 1960.”²⁵ This is why there was an American television show called *Zero1960* which anticipated the Secret’s revelation in that year. As Frère Michel reports, after surveying all of the testimony, “all of them, without exception, suppose that the final secret will be revealed in 1960.”²⁶

But there’s more. In 2007, Cardinal Bertone completely negated his June 2000 claim that the Secret had to be opened “after” 1960 and not in 1960 when he appeared on the national Italian television show *Porta a Porta*. On the program, Bertone actually produced *two* envelopes with seals (which the world had never seen before) that Lucia prepared in 1944 to contain the *two* texts of the Third Secret. Bertone showed the world that the outside of both envelopes contains the following instruction in Lucia’s own handwriting (translated word for word

from the Portuguese), and which Bertone read aloud:

“By express order of Our Lady, this envelope can only be opened in 1960 by the Cardinal Patriarch of Lisbon or the Bishop of Leiria.”

Thus, Bertone’s June 26, 2000 claim and Akin’s May 12, 2013 claim that the Secret “could only be opened after 1960” are patently false. Clearly, Bertone’s motive in 2000 was to exonerate the Popes’ from failing to obey Our Lady’s express order for the previous 40 years, for if the Secret could be opened “after” 1960 (and not in 1960), then John Paul II was within his right to publish part of the Secret in June 2000 (2000 being “after” 1960). Nevertheless, to Bertone’s credit, his effort to be transparent in 2007 (no doubt prompted by Archbishop Capovilla’s statement in 2006 that there are two texts to the Third Secret and Socci’s exposition of same) confirmed a lifetime of testimony from Sister Lucia and all her superiors that the Third Secret had to be revealed in 1960, by Our Lady’s express order. That Mr. Akin would not be aware of these facts is quite surprising, to say the least.

Mr. Akin’s claim that the Secret was not to be “published to the world” in 1960 is also demonstrably false. The historical record shows that the Church and the world were waiting for the revelation of the Third Secret in 1960, just as the Church and the world were given the first two parts of the Secret in 1942 during the reign of Pope Pius XII. We saw Canon Barthas’ conversation with Lucia in 1946 when he asked her: “When will the third element of the Secret be revealed to us?,” to which Lucia responded “In 1960,” demonstrating the common understanding (even by Lucia) that the Secret was to be revealed to the world in 1960. Canon Galamba provided even more explicit testimony when he stated: “When the bishop refused to open the letter, Lucy made him promise that it would definitely be opened and read to the world either at her death or in 1960, whichever would come first.”²⁷ Father Alonso, probably the world’s greatest scholar of Fatima, also affirmed the same: “When Don José, the first Bishop of Leiria and Sister Lucy agreed that the letter was to be opened in 1960, they obviously meant that its contents should be made public for the good of the Church and the world.”²⁸

Indeed, the Message of Fatima is addressed to the *world*, for the *world* is the object of the prophecy, and thus the *world* will experience the benefits and burdens of the prophecy commensurate with the *world’s* response (and, in particular, the Pope’s response) to Heaven’s requests. This is precisely why Pope John Paul

II stated that “The Message (of Fatima) is addressed *to every human being*” and “*imposes an obligation on the Church*.”²⁹ Mr. Akin is out to sea on this issue as well.

J. Akin: Furthermore, it envisioned the opening being done by the Patriarch of Lisbon or the Bishop of Leiria, not the pope.

J. Salza: Yes, this is true because, as we have seen, it is precisely what Lucia wrote on the back of both Third Secret envelopes: “By express order of Our Lady, this envelope can only be opened in 1960 by the Cardinal Patriarch of Lisbon or the Bishop of Leiria.” Query why Mr. Akin accurately restates this part of Our Lady’s order, but not the part requiring the Secret to be revealed in 1960, which appears in the same sentence.

Moreover, Mr. Akin’s pointing out that the Secret was to be opened “by the Patriarch of Lisbon or the Bishop of Leiria, not the pope” is quite an indictment of the Vatican, who demanded that the Bishop of Leiria relinquish the Third Secret envelopes to the Holy Office in 1957. Mr. Akin should thus ask why the Holy Office suddenly demanded the texts of the Third Secret in 1957 when the Secret was not envisioned being opened by the Pope, was in perfectly good hands with Bishop da Silva for the prior 13 years, and the Vatican had refused to receive the Secret in 1944. Certainly, the offer to transfer it to Rome did not come from either Bishop da Silva or Sister Lucia. The answer, presumably, is that the Vatican had suspicions of the indicting nature of the text and wanted to suppress it (based on the testimony of Cardinal Pacelli in 1931, Father Schweigl in 1952, and Cardinal Ottaviani in 1955 regarding a coming apostasy in the Church). The Vatican knew that if it didn’t intervene, the Secret would certainly be revealed from Portugal in 1960 and, thus, already under the reign of Pius XII, a plan to suppress the Third Secret had been hatched.

J. Akin: This still leaves us with the question of why 1960. This was clarified in a conversation between then-Archbishop Bertone and Sr. Lucia:

Archbishop Bertone therefore asked: “Why only after 1960? Was it Our Lady who fixed that date?”

Sister Lucia replied: “It was not Our Lady. I fixed the date because I had the intuition that before 1960 it would not be understood, but that only later would it be understood. Now it can be better understood. I wrote down what I saw; however it was not for me to interpret it, but for the Pope” [ibid.].

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John Salza vs. Jimmy Akin on Fatima

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J. Salza: Of course, Bertone's claim that Lucia made up the 1960 date on her own initiative, independently of any directions from Our Lady or her superiors whom she obeyed to the letter, is absurd on its face. Given Lucia's lifetime of testimony that Our Lady fixed the date by express order, Bertone makes Heaven's visionary out to be either gravely mistaken or a serial liar. Thankfully, Bertone's appearance on *Porta a Porta* completely discredited his June 2000 claim by revealing to the world that Our Lady, and not Lucia, fixed the 1960 date, which Lucia memorialized on the outside of the two envelopes in her own handwriting containing the two texts of the Third Secret. Again, how Mr. Akin does not know these facts (does he?) is remarkable.

J. Akin: Sr. Lucia's intuition may have been correct, since the Cold War and the threat of nuclear war were well understood by 1960, though not in 1944, when the third part of the secret was originally written down.

J. Salza: For Mr. Akin to argue that "the most prophetic of all Marian apparitions"¹⁰ finally to be revealed in 1960 concerned only Lucia's "intuition" in 1944 about "the threat of nuclear war" in 1960 (and which "threat" is much worse today) is also remarkable. First, the Vatican's June 2000 document does not say the Third Secret prophecy related to Lucia's intuition in 1944 about "the Cold War and the threat of nuclear war" in 1960, but rather was fulfilled in the 1981 assassination attempt of John Paul II. So Akin calls his own fidelity to the Vatican document into question.

But more importantly, Akin's gratuitous speculation is nothing less than an effort to break the obvious connection between the pervasive and undeniable loss of faith throughout the world since 1960 and the Second Vatican Council (announced in 1959). Vatican II is the only major historical event for the Church that could possibly be connected to 1960, and there is an abundance of testimony that Our Lady in the Third Secret was warning of this council.

The future Pope Pius XII (as Cardinal Pacelli) said Our Lady of Fatima was warning us of "the suicide of altering the Church's Faith in her liturgy, her theology and her soul."¹¹ Based on his December 26, 1957 interview with Lucia, Father Fuentes reveals that "the Third part of the Message" relates to "the fall of religious and priestly souls."¹² Father Alonso, who had many interviews with Lucia, logically deduced from the "etcetera" clause (the most important issue of this controversy which Mr. Akin never addresses) that "these dogmas are going to become obscure or even lost altogether," born from a "crisis of the Faith of the Church" and "the negligence of the pastors."¹³ On May 13, 1982, Pope John Paul II echoed

Cardinal Pacelli's warning of a "divine attack" on the Faith based on the Message of Fatima, declaring that the Virgin will not remain silent as She witnesses "the very bases of her children's salvation undermined."¹⁴

On September 10, 1984, Bishop Alberto do Amaral of Fatima said the Third Secret "concerns only our faith...The loss of faith of a continent is worse than the annihilation of a nation."¹⁵ On November 11, 1984, Cardinal Ratzinger said the Third Secret refers to "dangers

threatening the faith and the life of the Christian and therefore the world" and also said "the things contained in this 'Third Secret' correspond to what has been announced in Scripture and has been said again and again in many other Marian apparitions."¹⁶ These apparitions would include those at Quito ("Masonry will enter the Church in the twentieth century"), La Salette ("Rome will lose the Faith and become the seat of the Antichrist")¹⁷ and Akita ("the devil will infiltrate the Church"). On March 17, 1990, Cardinal Oddi said that, in the Third

Secret, the "Blessed Virgin was alerting us against apostasy in the Church."¹⁸ In 1995, Cardinal Ciappi (the papal theologian to the five Popes from Pius XII to John Paul II) said, "In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin at the top."¹⁹ Mr. Akin addresses none of this testimony as he isolates the 1960 date to Lucia's alleged 1944 intuition of a purported better understanding by the world of nuclear threats in 1960.

To Be Concluded Next Issue

A Tale of Two Popes: Which One Shall We Believe?

By Michael J. Matt

"I went to Turkey as a pilgrim, not a tourist...when I entered the Mosque, I couldn't say: 'Now, I'm a tourist!' No, it was completely religious. And I saw that wonder! The Mufti explained things very well to me, with such meekness, and using the Quran, which speaks of Mary and John the Baptist. He explained it all to me.... At that moment I felt the need to pray. I asked him: 'Shall we pray a little?'. To which he responded: 'Yes, yes'. I prayed for Turkey, for peace, for the Mufti, for everyone and for myself, as I need it ... I prayed, sincerely... Most of all, I prayed for peace, and I said: 'Lord, let's put an end to these wars!' Thus, it was a moment of sincere prayer"... **Pope Francis** at his press conference on board the flight returning from Turkey on November 30, 2014

"Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion."...**Pope Pius XI, Mortalium Animos**

"Sharing our experience in carrying that cross, to expel the illness within our hearts, which embitters our life: it is important that you do this in your meetings. Those that are Christian, with the Bible, and those that are Muslim, with the Quran. The faith that your parents instilled in you will always help you move on." ...**Pope Francis**, addressing immigrant Muslims in a Roman parish during the World Day of Migrants and Refugees on 19 January 2014

"They seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life. For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy" ...**Pope Pius XI, Mortalium Animos**

"I believe we are moving forward in our relations with the Orthodox; they have the sacraments and apostolic succession ... we are moving forward. What are we waiting for? For theologians to reach an agreement? That day will never come, I assure you, I'm skeptical. Theologians work well but remember what Athenagoras said to Paul VI: "Let's put the theologians on an island to discuss among themselves and we'll just get on with things!"... We mustn't wait. Unity is a journey we have to take, but we need to do it together. This is spiritual ecumenism: praying together, working together." ...**Pope Francis**, during his press conference on the flight returning from Turkey on November 30, 2014

All Christians, they add, should be as "one": for then they would be much more powerful in driving out the pest of irreligion, which like a serpent daily creeps further and becomes more widely spread, and prepares to rob the Gospel of its strength. These things and others that class of men who are known as pan-Christians continually repeat and amplify; and these men, so far from being quite few and scattered, have increased to the dimensions of an entire class, and have grouped themselves into widely spread societies, most of which are directed by non-Catholics, although they are imbued with varying

doctrines concerning the things of faith. This undertaking is so actively promoted as in many places to win for itself the adhesion of a number of citizens, and it even takes possession of the minds of very many Catholics and allures them with the hope of bringing about such a union as would be agreeable to the desires of Holy Mother Church, who has indeed nothing more at heart than to recall her erring sons and to lead them back to her bosom. But in reality beneath these enticing words and blandishments lies hid a most grave error, by which the foundations of the Catholic faith are completely destroyed"...**Pope Pius XI, Mortalium Animos**

"To dialogue means to believe that the "other" has something worthwhile to say, and to entertain his or her point of view and perspective. Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute." **Pope Francis**, message for the 48th World Communications Day, "Communication at the Service of an Authentic Culture of Encounter," June 1, 2014 – Cf. 9: 6

"Unity can only arise from one teaching authority, one law of belief and one faith of Christians. But We do know that from this it is an easy step to the neglect of religion or *indifferentism* and to modernism, as they call it. Those, who are unhappily infected with these errors, hold that dogmatic truth is not *absolute* but *relative*, that is, it agrees with the varying necessities of time and place and with the varying tendencies of the mind, since it is not contained in immutable revelation, but is capable of being accommodated to human life. ... **Pius XI, Mortalium Animos**

They can't both be right since they clearly contradict each other. So, which is the infallible magisterial teaching of the Catholic Church which we must believe? I would have to say that it is that which reiterates the constant teaching of the Catholic Church for nearly 2000 years. And, which pope does that here?

From this bizarre regime of papal novelty, libera nos Domine! ■

A View from Rocco's

The End of History and the Reign of Francis

(Can Believers Escape Their Country Club Existence?)

■ We need leaders ready to take on the evil Regime that rules us. And they need to know more than endless quips from Chesterton, an exegesis of Narnia, and when to incense the congregation in the presence of a thousand new priests to bring this demon down.

By John Rao, Ph.D.

The End of History

Any educator seriously engaged in the teaching of history knows that his days are numbered. Unless he invents some trick turning historical instruction to the service of a more “useful” discipline like cooking, or into some form of entertainment providing amusing tidbits of conversation for cocktail parties and television commercial time, his superiors will soon be hunting for an excuse to toss him out on the street. Why? Because the reactions that he encounters in the classroom through the teaching of serious history range from the bored indifference displayed by the majority of his “with-it” students to a small minority’s rage over his call to confront what they consider to be dead issues and the impractical and contentious arguments connected with them. “Subvert, amuse profitably, or die” are the choices presented to those who still feel themselves duty-bound to remind men and women that they indeed do have a past, and that that past weighs heavily on their present and their future, for both good and evil—whether they like it or not.

Admittedly, the supporters of the Renaissance and Reformation, as well as those history slaying Jacobin and Soviet commissars who emerged from the Radical Enlightenment share the guilt in this subversion, degradation, and outright destruction of the historical mission. Still, the first two had the benefit of encouraging studies of the ancient pagan and Christian world, even while they unjustly ignored those of the Middle Ages. And the mad zealotry of the latter did at least prove capable of arousing militant Catholic reaction to their root and branch attacks on the past. But nothing has dispatched serious treatment and digestion of the lessons of our heritage so effectively than “pragmatic”, soul-killing American Pluralism: the Established Religion of the United States and its satellites throughout the globe.

This diabolical mish mash of Moderate Enlightenment, John Locke, Founding Father, and secularized Puritan inspired

hoo-ha administers the *coup de grace* to history in three ways. First of all, it builds an anti-social and anti-authoritative political system that encourages a “pursuit of happiness” reduced to the satisfaction of those many individual material passions—the desire to accumulate personal property chief among them—that define the human person in Locke’s distorted vision of things. Secondly, it baptizes the global spread of this drab reduction of the human experience as the “exceptional” God-given mission of the United States in history, any questioning of which would constitute an obstacle to fulfillment of mankind’s “last, best hope in history”—and guarantee the victory of Nazis and genocidal maniacs in its place. Finally, while convincing religious denominations to rejoice over the freedom that American Pluralism gives them to worship God as they see fit, it mercilessly drills into all of them the true dogmatic consequences of its religious liberty: the fact that it is only meant for personal entertainment at what amount to ecclesiastical “cocktail parties” in those Country Clubs we once called churches; that the *real* public mission of religious forces is aiding the progress of God’s Pluralism and the individual expressions of Original Sin it unleashes and adores; and that religious thinkers and their Socratic philosophical allies must keep their divisive mouths shut regarding any blasphemous critique of the divinely-guided will of the Founders of Locke Land that might come into their psychotic minds.

Now history satisfies none of the base individual material passions to which our fallen nature calls us, and accumulates property for no one. It points, instead, to a much broader vision of what the human person and human life are all about, exposing the cheapening of existence and enslavement to willful materialist individuals and oligarchic parties that the victory of American Pluralism actually ensures through its stunted vision of “freedom”. History makes it clear that Pluralism is really nothing other than fascism “with a gentle American face”, leading to the Triumph of *somebody’s* more powerful Will through every one of its many nooks and crannies. And it demonstrates the irrational pagan fideism that those calling for belief in its God given mission demand of their victims.

Hence, for the crime of revealing too many skeletons in too many closets, history must suffer one of the three fates outlined above. It must accept that its survival in an American Pluralist world requires that it either provide bootlicking historical arguments praising one or the other of the base materialist forces that this “last, best hope of mankind” inevitably brings to power, confine itself to offering amusing, pointless anecdotes

for impotent private Country Club cocktail party entertainment alone; or accept its annihilation as Public Enemy Number One.

From Vatican Council to the Reign of Francis

Many factors entered into the calling and hijacking of Second Vatican Council, all of them conducive to dragging a supernatural institution down to the level of a hopelessly impotent clubhouse whose members mill about pointlessly, looking for a little entertainment. A good number of Council Fathers and their *periti*, inspired by what is called “Personalism”, wanted the Church to abandon her authoritative teaching in order to open her ears to the “signs of the time” preached by Marxist intellectuals. They, too, were enemies of history, consultation of which they treated as an insufferable questioning of the unquestionable voice of the Holy Spirit in current events...which they alone, of course, had the key to interpreting.

But ultimately the influence of American Pluralism and its ever-greater

domination of the entire globe since the 1980’s meant that it gained the upper hand in defining what the Holy Spirit “really” wishes to teach an impotent Country Club Church. Predictably, this meant that anyone responsible for teaching history who wanted to stay in the Catholic game had to wake up, smell the coffee, and do one of three things: either provide the usual bootlicking arguments justifying the predominance of whatever willful, materialist individual or oligarchic combination of individuals might win in the jungle warfare that American Pluralism unleashes in the Church as elsewhere; organize historical entertainment for impotent Catholic Country Club “cocktail parties”; or find the best way to say *sayonara* and commit *hara-kiri*—privately, and with no divisive fuss, lest the stock market or the gay community be alarmed.

The Roman Catholic branch of the Global Pluralist Church has by now had a good number of years to mature in its soul-killing role. One has to admit that it has done a remarkable job by 2015.

Continued Next Page

Father Says, "Read The Remnant!"

And, Clearly, Father Knows Best



A Catholic fortnightly that calls a spade a spade no matter who's using it to bury God!

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The End of History and the Reign of Francis

J. Rao/Continued from Page 21

“Well done good and faithful servant!” all of us should now shout. For it has finally given us as pope today someone who—contrary to the conviction of many conservatives, convinced that he is a Marxist—is Pluralist Catholic Man *par excellence*.

Pluralist man reflects at one and the same time two contradictory characteristics. He is both John Locke’s thoughtless bundle of individual, willful desires, but also a person who knows that he is obliged to bend to what it is that the more powerful wills around him want from their underlings in order to avoid being labeled a “divisive” disturber of the peace. Moreover, Pluralist Everyman fulfills this dual role best when he actually hypnotizes himself into equating the will of the more powerful with his own. And the task of a Pluralist Catholic Man who is the spokesman for his Country Club is to show that the will of his masters, conceived of as his own, is that of the Creed that he is responsible for defending as well.

Pope Francis has done his job as Pluralist Catholic Man to perfection. He shows a willful individual commitment to certain pet Church teachings that do not threaten the oligarchs of the world around him, while displaying an unhappy acceptance of their concerns on all those matters that do—such as the destruction of the family. He bases his procedure on the central Lockean motto—“the world, that’s me!”—translating it into its papal equivalent—“*l’Église, c’est moi*”. And he answers rational bewilderment over his contradictory call for a Catholic crusade in the public forum and a chastisement of faithful Catholics attempting honestly to undertake it in an orthodox fashion with a contempt for logical thought and a personal “humility” worthy of the emptiest of pluralist utilitarians and of a Uriah Heep.

The Catholic Love Affair with Historical Ignorance

Now a serious consultation of Church History—the *whole of Church History*—would reveal the nightmare that taking the path of Second Vatican Council and electing a man like Bergoglio as pope entails. More importantly still, it would reveal what it is that constitutes the chief cause for that nightmare: Vatican Council’s and Francis’ full-scale surrender to the nature-bound socio-political system that dominates our unhappy world. *It is the Church’s enslavement to this anti-social, anti-authoritative, willful, materialist American Pluralist system—the devil’s most effective tool for leading men to perdition—that is at the root of our continuing troubles today.*

But, alas, as noted above, history is dead! American Pluralism has done yeoman service in destroying it as a force with any practical impact, and



Catholics in general have learned that they have an obligation to bury it alongside the other slaves of the Regime. And worst of all, those responsible for teaching and enlightening their fellow believers have engaged in such historical grave digging with unsurpassed enthusiasm and energy, furthering the cause of ignorance with an arrogance that is unmatched by anyone with the exception of our papal leader.

Some of these teachers—the Novaks, the Weigels, the Libertarians, and the Acton Institutes of the Catholic world—want the faithful to be kept in ignorance because they are themselves deeply enamored of the American Pluralist Regime. They have mastered the techniques of Locke Land, gained their position of worldwide prominence through their application, and *need* a Church founded primarily upon the Moderate Enlightenment, and deemed praiseworthy only because she is the Bride of Locke and the Founders.

Other Catholics in various teaching roles do not pronounce the judgment on Pluralism as the danger to the Faith that historical investigation of its genesis and development would reveal it to be out of sheer terror. After all, they know they would lose their positions, their grants, and other perks of life if they did so. Worse still, that they would be driven into the outer darkness by the “if not us, Hitler” argument with which the *real* fascists of the world around us—the Pluralists—grind their enemies into the dust. They therefore find the bootlicking arguments that they need to praise the pluralist system, the oligarchs currently guiding it, the Roman Catholic branch of the Global Pluralist Religion, the Established Think Tanks, and the destructive pronouncements of the Pluralist Pope *par excellence*, whatever they may be.

Still, the sad truth is that the bulk of those in some way responsible for teaching the Faith have opted for dealing with its history in the most depressing of the manners indicated above: by turning it into a form of entertainment for one or the other of the impotent Country Club cocktail party venues that Catholics huddle about in in our time. This is bad enough when it involves Catholics

wasting their time teaching Hobbit language instead of Latin and Greek. It is worse still when it leads believers into that Tower of Babel built of exaggerated blogging, commenting, and counter commenting that gives them the sense of accomplishing something while they are merely playing games. James Madison must be rubbing his hands with glee, watching the Catholic enemy bogged down in such self-deluding madness. For their behavior confirms what he said in *The Federalist*, when he described the way that the new Regime would maintain its stability by “multiplying factions” whose clash with one another would render their chance to impact on the public square totally hopeless. Bravo, Catholics! We have too much babbling to do to be bothered with learning and doing things with practical political and social significance.

Still, this preaching to the well-behaved flock that never seriously emerges from its country club atmosphere to disturb its betters in the secular world outside is most upsetting—and a dangerous *corruptio optimorum* to boot—when it entails each teaching force picking one element out of the jewel box of Church History and displaying it for worship to the exclusion and even the condemnation of everything else to be found therein. The examples of this “libido for the all too exclusive treasure” are legion, and, sad to say, numerous among Traditionalists as well as other Catholics.

The consequences are dismal. Chesterton and Belloc trump the entirety of the modern non-English speaking Catholic Tradition and the Church Fathers to boot. The supporters of St. Thomas and St. Augustine hold their noses when confronted with the “enemy” Doctor of the Church. Support for the Traditional Liturgy, one or the other devotional practice, this as opposed to that religious order, the family in contrast to the State, or the pursuit of artistic Beauty become the *sole* key to saving modern man for Christ. A pox on all the other labors!

The “victory” of one of these good things without the triumph of all the others would guarantee nothing but more problems for the future; a swing between supporting one narrow key to building Christendom and another. And meanwhile, somehow, always and everywhere, contemplating the most crucial problem of all—namely, our servitude under the heel of a wretched socio-political system that allows no space for religious and rational social authority to promote virtue and crush vice, and limits us to the Country Club and cocktail party circuit is the one unthinkable thought. All I can say to those engaged in this Catholic reductionism is: “Gentlemen, choose your drinks!” The soul-killing world outside won’t lose one moment’s sleep by your activities. It will even contribute the peanuts to accompany the soporific drinks.

Can Catholics Escape their Country Club Existence?

My main reason for musing on this subject of the death of history and its meaning for believers by the time of the reign of the Pluralist Catholic Man *par excellence*, Pope Francis, is the question of whether there is any chance for our breaking out of our limited, Country Club, cocktail party circles.

I am not saying anything that I have not said a hundred times before in insisting that the only way for us to entertain such a hope is twofold: first of all, by winning back an appreciation of the lessons provided us by the whole of Sacred History, and, secondly, by recognizing that treating history seriously involves destroying the hold of the American Pluralist Regime on the Church and the world.

There is only one practical means of our doing this, and it involves a long-term intellectual project. *We must admit that we are still ignorant of our Tradition, and that we need to have a permanent institute dedicated to the study of the whole of Church History, all of the lessons that it has to offer, and a particular critique of the Regime producing the secular, materialist oligarchy designed to crush all concern for mind and spirit.* And such a permanent institute has to be dedicated to producing well-trained, lay, activist leaders rather than to exercising an immediate mass appeal. Lacking an emperor to intervene to put mad popes in their place there is no other choice for the faithful laity.

Quite frankly, our insanely democratic environment has done great damage in making it seem that everyone be “with it” intellectually. Most people, quite rightly, are pressed by inescapable circumstances simply to work, marry, have children, raise and family, and do what is morally right to do on the basis of what they are told: without having to concern themselves with pouring over innumerable documents from archives available on the Internet and digesting messages from the time of the Sumerians to the present. My argument is not with the bulk of mankind, which, after clocking out of work and having a couple of drinks and a cigarette, asks nothing other of “history” than a few hours of cinema entertainment showing Spartacus leading slaves against corrupt oligarchs of the Roman Republic. Of course, I would rather that that cinema entertainment feature Catholics leading “free Americans” against their pluralist oligarchs. But the end of my argument is still the same. We need leaders ready to take on the evil Regime that rules us. And they need to know more than endless quips from Chesterton, an exegesis of *Narnia*, and when to incense the congregation in the presence of a thousand new priests to bring this demon down. ■

A Remnant Book Review...

The Christian Century in Japan, 1549-1651

By Charles R. Boxer (1951)

■ In the 16th century, exiled English Jesuit priests in France sought to inspire their co-religionists in England, who also faced death, and chose to do so by using as their model for inspiration the faith of Japanese Catholics as bearers of “The Palm of Christian Fortitude.” Why? Here is their story...



Three Jesuit martyrs in Japan by Guido Cagnacci (17th century)

Reviewed by Vincent Chiarello

Catholic faithful interested in learning more about the origins and development of the Church, would more likely than not focus their attention on the Near East in its early stages, and then on the growth of the Western Church and the meaning of the term, “Christendom,” which really meant Western Europe. After the discovery of the Americas, the focus would now widen to include both the North and South American continents, the result of the Church following the flags, in this case those of France, Spain and Portugal. Much, if not most, of the success in missionary activities has been passed on for centuries, including, amongst many others, the naming of the towns and cities in California which still bear the names of saints. If the successful efforts of these missionaries are known, or at least acknowledged, in the West, the same cannot be said of those in the Far East, where suffering and privation were far greater and lasted longer. Perhaps the least known - and least successful, but fascinating, nonetheless - area of Catholic missionary work involved the Church’s efforts in Japan. And therein lies a tale.

On August 15, 1549, the Feast of the Assumption, the Spanish (Basque) Jesuit priest, Francis Xavier, came ashore at Kagoshima, on the southern Japanese island of Kyushu. As the earliest pioneer in the Church’s effort to Christianize the natives of these four islands - Hokkaido, Honshu, Shukoku and Kyushu - the future saint was following the appeal of the founder of the Society of Jesus, another Spanish Basque, Ignatius Loyola, who had told him, *Ite incendite mundus* - (Go and light up the world.) For the next century, the Jesuits, sometimes with the help of Franciscans, sought to impress the Catholic faith on the souls of the residents of these inlands which the Chinese called, “Jih-pen-kuo,” the “the land of the rising sun.”

My introduction, albeit a passing one, to the Church in Japan came about because of the proximity of a Jesuit church in Madrid to the US Embassy. During my four year assignment there, I had occasion to visit the Church, and noticed the

many announcements and posters about the Jesuit Fathers’ mission to the Church in Japan, of which I knew very little. I did not pursue the topic very attentively, but the spark of interest was ignited.

That spark grew in intensity when, in presenting my diplomatic credentials to the (then) Secretary of Relations Between the States, the Vatican’s equivalent of our Secretary of State, Archbishop (now Cardinal) Louis Tauran, he brought up the topic of the Church in Japan, its history, and current status. Obviously, my interest in Japan was shared by the Archbishop.

That curiosity was deepened by my acquaintance and continuing correspondence with Fr. Peter Milward, an English Jesuit priest, who has lived in Japan for nearly 60 years, the last 50 of which in Tokyo. It was he who suggested that to get a fuller understanding of the role of the Church in Japan, one should read: Charles R. Boxer’s: *The Christian Century in Japan, 1549-1651*.

In his retelling of that period, Boxer has written a masterful and in-depth study of the earliest successes of the Jesuits, to their forced departure from Japan by the middle of the 17th century. Boxer’s work has never been equaled for its scholarship and clarity, and with good reason, for Boxer knew the Japanese well: a graduate of Sandhurst, the British premiere military academy, he spent three years in Japan in the early 1930’s as an exchange officer, but more important, four years as a POW in a Japanese camp; hence, he knew something about Japanese prisons, as did the Jesuits of the 17th century. He also knew the language well, and his conclusions are drawn from both copious Japanese and Western sources.

The Japanese rulers would take the Jesuit and Franciscan priests and brothers on a rollercoaster ride for nearly a century, but shortly after his arrival, Fr. Francis Xavier, in a long letter to his Jesuit superiors assessing the situation, wrote: “...the people whom we have met so far are the best who have as yet been discovered, and it seems to me that we shall never find among the heathen another race equal to the Japanese.” The future saint sought to develop friendly relations with the local “daimyos” or

feudal lords, many of whom confessed admiration for the Jesuits to have traveled “6000 leagues” (15K miles) solely for the purpose of preaching the Gospel to strange people. The future St. Francis Xavier left Japan two years after his arrival, leaving behind the people who were, “the delight of my heart,” and a community of about 1000 new Christians, insisting that those missionaries to follow him know the language, for that was the key to opening up the hearts and minds of the Japanese.

With St. Francis Xavier’s departure, and implementing his urgent appeal, the Jesuits began a wider outreach in the region, for in addition the Jesuit Provincial in Japan, they bestowed the title of “Vicar-General and Visitor” to their missionary leader not only in the Province of Japan, but in the Vice-Province of China, too. Dame Fortune would grace the Order with the appointment of Fr. Alessandro Valignano, S.J., who would hold that position for 32 years.

The son of Neapolitan nobility, he followed St. Francis Xavier’s urging that a native clergy be formed, and sought to accomplish that goal when, among his first acts, he sent young samurai (warriors) from the increasingly Christian “daimyos” in the southern island of Kyushu to visit Europe, hoping to attract attention to the progress the Jesuits were making in Japan, as well as impressing the Japanese visitors with the power and civilization of Catholic Europe. The effort bore fruit: in 1580, six years after his arrival, two native Japanese were ordained as priests in the Society of Jesus. But Valignano also knew that the Jesuits, of Western tradition and culture, had to contend with the mutual contradictions between the European and Japanese ways of life.

From his report to his Jesuit superiors, dated October, 1583, nine years after his arrival, he wrote: “White, which with us is a festive and cheerful color, is a sign of mourning and sadness with them...Our vocal and instrumental music wounds their ears, and they delight in their own music which truly tortures our hearing... We remove our hats and stand up as a sign of politeness; contrariwise, they

remove their sandals and squat down, for to receive guests standing up would be the height of rudeness. We admire golden hair and white teeth, whereas as they paint theirs (teeth) black...Their women before they conceive go very loosely girt around the waist in a flowing dress, whereas when they conceive they tie themselves so tightly round the waist that it looks as if they would burst...”

Yet, despite these apparently irreconcilable differences, the Jesuits were making remarkable progress in their efforts at evangelization. Fr. Valignano would die in 1606, “working with his last breath, like his predecessor, St. Francis Xavier, for the conversion of Japan,” by seeking to convince Rome to accept that, although there were differences, the Japanese Christians were “undoubtedly the flower of the flock,” for many of the nobility and gentry were among them, a phenomenon not true in China or India. Because of these early conversions, the southern island of Kyushu would become the center of Japanese Catholicism, and Nagasaki its capital. Boxer: “In 1606, the Jesuits could claim a Christian community of about 75,000 believers, with an average annual increase of five or six thousands, and Nagasaki could vie with Manila and Macao for the title of the “Rome of the Far East.” However, after Fr. Valignano’s death, Japan’s Shogun [Generalissimo] and daimyos would, imperceptibly at first, begin to issue edicts that would take the missionaries into “the dark night of the soul,” for the tone of these decrees was first to modify, then reverse, the growing tide of successful evangelization, practiced now by both Jesuits and Franciscans.

Much of the tolerance the Japanese leaders exhibited was tied to their commercial aspirations: they believed that the Jesuits would be helpful and serve as agents to gain entry into the area of foreign trade with Europe, China and India. Increasingly, however, the Shogun, whose edicts were now law throughout Japan, believed that the missionaries and their parishioners could act as a “fifth column,” and undermine his authority. When combined with the disgruntled *ronin* (or samurai who were not tied to one feudal lord), this could be very dangerous to the nation. As a result, on January 27, 1614, “the death knell for Christianity in Japan for two and a half centuries” began, often by persecution, hitherto inconceivable, of the Japanese Catholic population.

The early apostasy of the daimyos triggered a wholesale renunciation of the Faith by the populations they controlled, for the price of intransigence was death in a most horrific manner. At first, however, the requirement for apostasy was simply to step on the representation of a Christian saint or the Virgin (*fiume*). This method was considered ineffective, and soon burning and other forms of torture, including starvation, and being hung upside down

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The Last Word...

The Cock Just Crowed... Twice

By Father Celatus

Biblical numerology is the study and interpretation of the special significance of numbers in the Bible. Biblical numerology is not an exact science, to be sure, but clearly God has imbedded into biblical history and creation itself some very interesting connections among numerical quantities.

The Evangelist Saint Matthew validates the basis of biblical numerology in his genealogy of Jesus by noting that each of the generations leading up to Christ are in divisions of fourteen. As to the precise meaning of this it falls to the Church, saints and scholars to speculate but clearly there can be divine significance to numbers.

Among the more common themes ascribed to particular recurrent biblical numbers are these: one as the number of unity; three as the number of divinity; four as the number of the world; six as the number of imperfection; seven as the number of perfection; eight as the number

of beginnings; forty as the number of testing. Biblical support for the number forty includes forty days of Moses on Mount Sinai, forty years of Israel in the desert, forty days of Jonah in a whale, and forty days of Jesus in the desert, which is the basis for forty days of Lent in the church calendar. As the fictional Mr. Spock would say, "Fascinating!"

Another way that numbers are significant in the Sacred Scriptures and Sacred Liturgy is the use of repetition for emphasis, since comparative and superlative words in ancient languages were often lacking. The number three often represents an emphatic or superlative form of expression, such as the threefold *Kyrie*, the threefold penitential striking of the breast and thrice repeated exclamation *Sanctus* in the Mass.

An interesting real world use of repetition that is striking is the threefold failure of Saint Peter, when he denied knowing our Lord three times in quick succession. As we read in the Gospel of Saint Mark:

The Christian Century in Japan

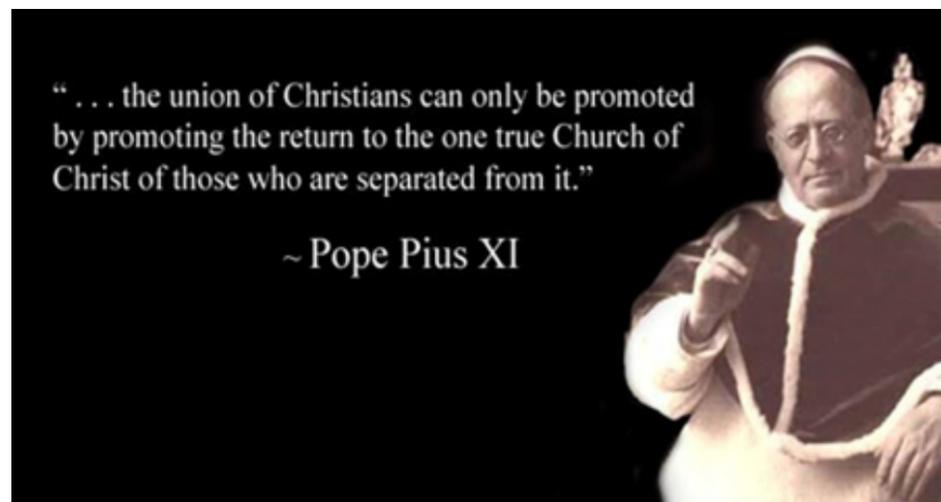
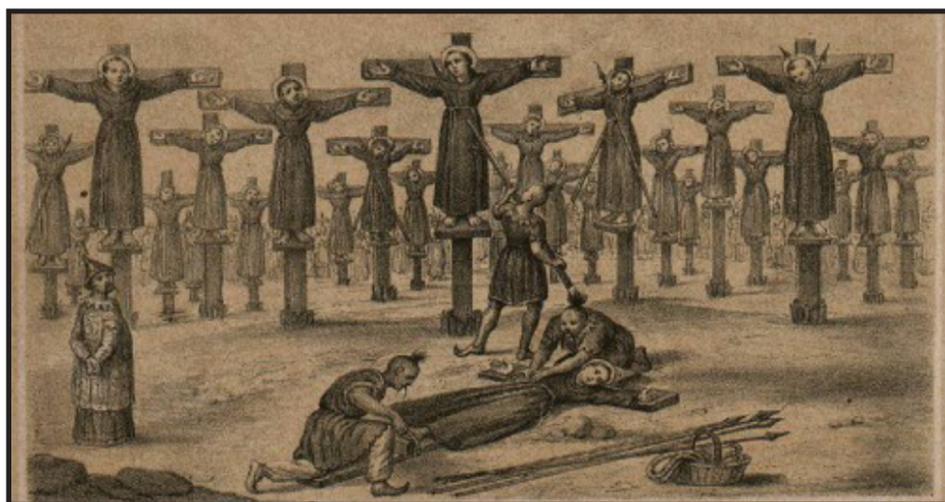
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for days, were installed. (Boxer himself makes reference to a form of torture that was used in World War II by the Japanese, of which he may have been a victim.) With each decade, the ferocity and cruelty escalated, for "frail women and children, princesses and noble ladies" went to their death rather than renounce their Faith. Among the more widely cited instances is the martyrdom by crucifixion of 26 on the hill of Nishizaka, outside in the city of Nagasaki, which included 6 Franciscans, 17 Japanese Dojuko (catechists), 3 Japanese Jesuit Lay Brothers. In June 1862, all 26 were canonized by Pope Pius IX. What Boxer notes about the martyrs may not surprise many: "A much higher proportion of *heimin* (peasants and artisans) than the samurai remained faithful unto death during the persecution." There is an interesting, and totally unexpected, aspect of this suffering, that occurred thousands of miles away, in Douai, France. Exiled English Jesuit priests sought to inspire their co-religionists in England, who also faced death, and chose to do so by using

as their model for inspiration the faith of Japanese Catholics as bearers of "The Palm of Christian Fortitude."

Charles Ralph Boxer has written a compelling and very readable book about the hopeful beginning and tragic end to the Church's evangelizing efforts in Japan. This reader is struck by his consistent support of the efforts by Catholic missionaries, especially the Jesuit fathers and their keen awareness of the cultural divide between East and West. In one instance, Boxer referred to the English and Dutch as "heretics," which made me smile, since he was born an Anglican. The difficulty is finding the book, and when you do, its cost: about \$60.

I began this review on a personal note, so please allow me to end on one. It is my plan to visit Japan in late April, and see Fr. Milward, as well as visit the Nishizaka Shrine dedicated to the 26 Martyrs. If all goes well, God willing, I plan to write about those encounters in later editions of *The Remnant*. ■



Remember when popes used to sound like Popes?

And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee.

Saint Augustine noted a threefold sin on the part of Peter: he contradicted the Lord, he set himself above others, and he trusted in his own human strength. This threefold sin had the consequence of a threefold denial of Jesus in a short span of time and a subsequent threefold profession of love for Jesus. I suppose in modern parlance we might say, "Three strikes and you are out"—but for the mercy of God in this case.

With this numerological background in mind we come now to the crux of this *Last Word*. It was three times in the span of a couple hours that Saint Peter denied our Lord and it is now three times in a couple of years that Bishop of Rome Francis has denied the faithful the Sacred Liturgy of Maundy Thursday and the *Mandatum*. For the third time the Sacred Liturgy which celebrates the First Mass, the institution of the Holy Eucharist and the Priesthood and reenacts the washing of the feet of the Apostles has been hidden from sight. By its nature the Holy Thursday liturgy is a public religious act of the Church; it is the one Mass of the entire year which priests are forbidden to offer privately. Even more disturbing, of course, is the practice of Francis to wash the feet of infidels and women, contrary to rubrics and divine paradigm.

Therefore, in accord with the rules of baseball and biblical example, I have now personally determined that Bishop of Rome Francis has struck out, not merely three times but thrice times one hundred, with his near daily insults and attacks upon the Church of all ages. So now with his third obstinate act related to Maundy

Thursday I am personally abdicating Bishop of Rome Francis. He is no longer *my* pope. His words and actions have little or nothing positive to contribute to my spiritual and religious well-being. He may be pope for the world and pope for Neo-Catholics but for me personally, Francis is simply irrelevant.

In declaring this personal abdication I am following the example of a popular conservative radio pundit, Mark Levin, who in the political realm has personally impeached Barack Obama. Mr. Levin is far from a fool. He recognizes the fact that Barack Obama holds the office of the presidency and that he continues to do terrible damage to constitutional America. But in thinking and speaking about him he refers to him as "your president" or something equivalent, and never as "my president." It's a matter of semantics and does not change the reality one bit but a personal impeachment can lower ones stress and blood pressure.

Similarly Bishop of Rome Francis continues to do terrible damage to the institutional Catholic Church. For that matter it appears that he has his eyes set on wreaking havoc on the world at large as well, as the same may be said of Barak Obama. Quite frankly, for North American Catholics, it feels as though we have no pope and no president. It is as though there is a funeral pall draped over our Nation and the Church.

No doubt there will be some who will charge me with *sede vacantism* and criticize *The Remnant* for allowing me to publish this *Last Word*. But I am not claiming that the throne (or folding chair) of Saint Peter is vacant, only that its current occupant is irrelevant to me personally. Bishop of Rome Francis has not abdicated the chair—at least not yet—but I have abdicated him. I have little hope that *your* pope will change his current trajectory but if divine grace should bring him to recant his many errors and plot a new course for the bark of the Church, then I will retract my abdication. Meanwhile, for now, I have no pope. It doesn't change reality a bit but my personal abdication of Francis has brought me some peace of mind. ■