

The Remnant

(Est. in 1967)

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



A National Catholic Bi-Weekly based in St. Paul, Minnesota USA

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From the Editor's Desk...

By Michael J. Matt

SSPX Recognized in Argentina

At the request of the Archbishop of Buenos Aires, Mario Aurelio Cardinal Poli, the government of Argentina has registered an Argentinian branch of the Society of St. Pius X as an Association of Diocesan Right. This means, as Chris Ferrara pointed out on www.RemnantNewspaper.com last week, that “in keeping with the Archbishop’s decree under Protocol N. 084/15, dated February 23, 2015, the Argentine Republic has recognized the Society in Buenos Aires, operating under the title “FRATERNITY OF THE APOSTLES OF JESUS AND MARY” (PRIESTLY FRATERNITY OF SAINT PIUS X)” as “an Association of Diocesan Right, according to what is established by canon 298 of the Code of Canon Law.” And “thus the Society in Buenos Aires is now “a public juridical person *within* [!] the ROMAN CATHOLIC APOSTOLIC CHURCH, according to the norms of the Code of Canon Law” and as such is “a Society of Apostolic Life, *with all the benefits that correspond to it*, and complying with all obligations to which the same refers, also accepting all responsibilities that belong to the diocesan Prelate.”

This is obviously very big news indeed, and it comes as something of a surprise to many, both inside the SSPX and out. Not a few Remnant readers have, in fact, indicated to me that they smell a rat. Indeed, trust but verify. Well, come to think of it, I don’t trust the Vatican enough anymore to bother verifying.

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A Palm Sunday Procession for the History Books



We Got One of Our Buildings Back!

By Eric Frankovitch

For 18 long years the Society of St. Pius X operated in Colliers Township, Pennsylvania. They used an old school building that marginally served their needs. The gym was converted into a chapel and it was here that Mass was celebrated. The area was sparsely populated. Their processions on various feast days were nice, but were

little more than a source of bemused curiosity for the few neighbors or passersby that noticed them. A few of the parishioners of the chapel known as Our Lady of Fatima actually liked their situation. They were comfortable - secure. There was no outside interference. They were used to their routine. Outsiders did not know they existed and the bishop did not

~ See Palm Sunday/Page 2

Dead Cat Bounce

By Patrick Archbold

Editor's Note: We are very pleased to welcome a brand-new Remnant columnist. Patrick Archbold is co-founder of Creative Minority Report and a Catholic writer on the intersection of religion, culture, and politics. When not writing, Patrick is director of information technology at a large international logistics company. Patrick, his wife Terri, and their five children reside in Long Island, N.Y. Welcome aboard, Patrick! MJM

There is an amusing investing term called a ‘dead cat bounce.’ It follows from the idea that “even a dead cat will bounce if it falls from a great height.” A dead cat bounce refers to a temporary recovery from a prolonged decline followed by a continuation of the downtrend. The dead cat bounce is a sucker’s bet. Suckers, thinking that the worst is over and that things have reached bottom, start buying up stock. In reality, the temporary rally is caused by investors shorting the stock purchasing the worthless stock to cover long-term bets against the company creating short-term buying pressure. In short, the suckers buy up worthless stock thinking the worst is over and the stock is on the uptrend despite the fact that all the fundamental measures should tell them otherwise.

I am a sucker who got fooled by the dead cat bounce.

In 2005 the Catholic Church elected Joseph Ratzinger as Pope Benedict XVI and created a short term rally. In 2007,

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Another Month of Papal Signaling: More castigating of those who uphold Church teaching

by Hilary White
(Rome Correspondent)

The art of recognising papal signals is becoming more crucial for those watching the ongoing and ever-deepening conflict in the Catholic Church and deciphering this enigmatic pontificate. The month of March, the second anniversary of Pope Francis’ accession to the papal office, saw a veritable explosion of such signals, all pointed at the controversy over the discipline of withholding Communion for those in “irregular” sexual situations that has become a core issue of the

upcoming Synod of Bishops. These peaked at the announcement of the “Jubilee Year of Mercy.”

Throughout the long history of the papacy, when a pope gives a particular speech on a particular topic, in a particular parish of Rome, or a particular country on a particular date... these are the language of Roman diplomacy, called “Romanità”: signaling. To understand what is going on in the Vatican, one has to pull the camera back and see the context. What is

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From the Editor's Desk...

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But this situation is what it is, and it's most interesting. At the very least it demonstrates in spades what *The Remnant* has been saying all along—the SSPX is NOT in schism and that the mainstream Catholic churchmen, despite their modernist leanings, have not made the case for schism where the SSPX is concerned. This is also a serious shot to the solar plexus of the SSPXophobes in Neo-Catholic Land, for quite obviously to bullheadedly insist on an SSPX “schism” even after Cardinal Poli's historic and dramatic action, is to be maliciously obstinate. Like it or not, this is a game changer.

As for the concerns of many that this may be some Machiavellian end-around on the part of Pope Francis to undermine the SSPX—we have to just pray, wait and watch. Personally, I have confidence that Bishop Fellay and his team will soon determine to drop their cautious attitude in favor of rising up and roaring like lions at Francis, ordering him in the name of Christ the King to cease and desist his systematic dismantling of what is left of the human element of the Catholic Church. Six hundred priests and 3 bishops setting themselves squarely in the path of the loony lefties calling the shots at the upcoming Synod on the Family in Rome, for example, and, Eastwood-style, saying, in effect, “Go ahead...make my day” – would go a long way toward galvanizing the faithful Catholic world and emboldening legitimate resistance, such as that being encouraged by Cardinal Burke, et al. Honestly, I don't believe we'll have to

imagine this much longer, for that day is surely coming. Please, God, let it be sooner rather than later. The SSPX is in the key position to alter the course of history once again, especially with Pope Francis' popularity among believing Catholic beginning to dramatically wane.

Lead on, Bishop Fellay! We're right behind you.

Athanasius Smiled

In his letter to Catholics suffering at the hands of Arian heretics, the great St. Athanasius wrote: “I know moreover that not only this thing saddens you, but also the fact that while *others have obtained the churches* by violence, you are meanwhile cast out from your places. For they hold the places, but you the Apostolic Faith.”

On March 28, 2015, Athanasius must have smiled as the city of Pittsburgh (PA) witnessed a truly remarkable event: the dedication ceremony of a new Catholic Church. Now by “new” I don't refer to the actual age of the building, for the West End parish of St. James the Greater was established in 1853. No, “new” in the sense that this building, which fell into disuse after the Second Vatican Council and was eventually sold off to a businessman for secular purposes, has been redeemed and rededicated to the holy purposes for which Catholics built it in the first place many years ago. The building is being placed back in the service of the Catholic Faith and the salvation of souls.

The Chancery Office of the Diocese of Pittsburgh may not be pleased with



First Mass at St. James Draws 500 Traditional Catholics

this development but it is not difficult to imagine heaven rejoicing, along with faithful Catholics all around the world who see this as a heaven-sent sign of things to come if we can just hold fast to the Faith of our fathers.

Following a procession of priests and faithful through the streets of Pittsburgh, St. James Catholic Church was blessed by Fr. Niklaus Pfluger (First Assistant to the Superior General, Bishop Bernard Fellay). A Solemn Mass followed, making it official: the SSPX has taken back one of ours but in the spirit of humility and gratitude to God for His goodness. As the recent SSPX press release put it:

For many years the Society of St. Pius X has performed its apostolic work for the salvation of souls under the auspices of Our Lady of Fatima Church. With the re-dedication of the new church the priestly society will continue its Pittsburgh, PA apostolate under the patronage of the Apostle, St. James the Greater. The retention of the church's original titular saint also signifies that the SSPX is continuing

to transmit the same Catholic Faith for which the West End parish was founded in 1853.

Whether you support the SSPX or not, we can all agree on this much: At least the Muslims didn't get this one, and Pittsburgh Catholics have not only kept the Faith but managed to recover one of the beautiful old churches that had been lost to us all.

All glory, laud and honor to Thee Redeemer King! ■

A Couple of Quick Corrections

Two typographical errors appeared in our last issue. The first was the incorrect year appearing on the front page masthead—“2014”. The printer's devil got the best of us with that one, I'm afraid, as he did with the inexplicable insertion of the name “Dr. John Rao”, in John Salza's article taking Jimmy Akin to task (Page 19, second paragraph). These errors belong entirely to me, and are due to my burning of the midnight oil, trying to make the press deadline. My apologies. **MJM**

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Michael J. Matt

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A Palm Sunday Procession for the History Books

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bother them. So what if the priest only came in on weekends. He was there for Sunday Mass and that is what counted.

But the vast majority of the parishioners and the priests of the Society of St. Pius X knew that the status quo was not acceptable. The Holy Sacrifice of the Mass should be celebrated in a venue that is worthy of the event. The role of the church is to save souls. The Society had to reach more souls in order to save them.

On Palm Sunday, 2015, the Society of St. Pius X celebrated its first Sunday Mass at the newly acquired St. James Church. The church is magnificent. Every detail has been attended to by Fr. Patrick Rutledge, the pastor of St. James. The church is located at 326 South Main Street, Pittsburgh, PA 15220. The location could not be more ideal. It is five minutes from downtown Pittsburgh. It is 15 minutes to the Pittsburgh International Airport. There are major highways nearby that make it accessible from every area surrounding the city.

The procession for Palm Sunday, 2015, was led with a police escort over a six block path from the main city streets of the West End. Merchants, residents, and passersby stopped what they were doing and came to see what all the fuss was about. This was a Catholic procession

not seen in the City of Pittsburgh for nearly 40 years. Numerous hymns were sung by the faithful throughout the procession. None stood out in more contrast to the Novus Ordo effeminism than “We Stand for God.”

Merchants and landowners enthusiastically support St. James and the arrival of their parishioners. The area has been undergoing a slow revitalization for years, and the arrival of the “rogue” Catholics has been a much needed boost. The vitality and electricity brought in by nearly 300 new neighbors has been contagious.

It cannot be long before the Society makes St. James a priory with two or three resident priests that will strike out into neighboring areas to bring the Mass to those that are starving for it. Once a resident priest is established at St. James, the congregation is certain to grow significantly. Therein lies the problem.

The bishop of Pittsburgh (Bishop Zubik) has taken notice. Letters have been read from every parish pulpit condemning the Society. Notices have been placed in the Diocesan newspaper that Catholics are not permitted to attend Mass at St. James. Interviews in the secular newspapers have expressed concern about souls that go to St. James.

If there was ever any question about

the wisdom of leaving the sleepy little “bunker” in Colliers Township and moving to the big city, Bishop Zubik's reaction should put those concerns to rest. The Society is in Pittsburgh and the bishop has noticed. He does not like it one little bit. The more active and the more Catholic action the parishioners of St. James exhibit, the more the failure of the Novus Ordo (the Mass of the Effeminate) is highlighted.

Parishioners of St. James get ready. You are in for more attacks and unfounded accusations. But the more actively and openly you live your Catholic faith, the more souls you will attract to the Traditional Catholic Faith.

Let the Diocesan officials cringe at the words of the militant hymn:

We stand for God and for His glory
The Lord supreme and God of all
Against His foes we raise His
standard

Around the cross we hear His call.
Strengthen our faith, Redeemer
Guard us when danger is nigh
To Thee we pledge our lives and
service

For God we live, for God we'll die
To Thee we pledge our lives and
service

For God we live, for God we'll die.

Quite a difference from “Kumbaya.” ■

The Remnant Speaks

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

From Japan: Suggested Catholic Action Well Worth Considering

Editor, *The Remnant*: I like to thank you for your interesting talks with your guests on Remnant TV. May GOD continue to bless all of you for your Ministry. On your talk regarding Indiana's present situation, and the persecution of Christians all over the world, especially in the Middle East, in the US now, and the 'Vatican' too, could we all come together to pray the 3 Mysteries of the Rosary daily on your Remnant TV worldwide on the internet, so all of us from other countries could join in to ask OUR BLESSED MOTHER FOR HER INTERCESSION. She has asked us constantly to pray the Rosary together, as we all know.

I am a 60-year-old Singaporean (married to a kind Japanese husband) living in Kobe City Japan, and attending the SSPX Mass when the priests come from Singapore or Manila, about 4 times a month. I also have my Rosary prayer group of six members praying the Divine Mercy at 3 pm sharp followed by 3 Mysteries of the Rosary for these difficult times, and if we are at home, we often pray together in Spiritual communion (at the same time from 3 pm till 5 pm).

So this idea of praying the Rosary on your Remnant TV worldwide on the internet came me just now, when I was watching one of your videos on Remnant TV. Would it be possible to do this? I thank you again. May GOD Bless you, your Ministry and your families,

Your sister in Christ,
Mrs Shirley Ong-Tsujimoto

Editor's Response: Dear Mrs. Ong-Tsujimoto: What a beautiful and powerful suggestion. I have every intention of following up on this, and doing what I can to make it happen. Remnant TV operates on a shoestring budget, however, and so the technical end of this is something of a challenge. If readers of The Remnant would like to see this sort of thing become possible, along with similar types of Catholic action, please donate what you can to The Remnant Foundation, earmarking your donations for "Remnant TV".

The Remnant's internet TV initiative is really taking off right now, and in many ways we suddenly have the proverbial tiger by the tail. What's needed most is financial assistance. Please donate what you can to:

The Remnant Foundation
"Support Remnant TV"
PO Box 1117
Forest Lake, Minnesota 55025

Support can also be arranged online at www.RemnantNewspaper.com, click the "Stop Christophobia" tab at the top of the homepage. **MJM**

Christophobic History Repeats Itself

Editor, *The Remnant*: In previous articles, I have written about the increasing threat to the remnant of Christianity, both Catholic and Orthodox, in the Middle East, and the abject failure of organizations like the U.N., or countries like the U.S., to take the issue seriously. I also noted the early reluctance of the Vatican to take decisive steps in condemning those "crimes against humanity," for it might interfere with the "ecumenism" that now dominates Vatican "group-think." More recently, I wrote of the aimed destruction of Japan's 16th & 17th century Catholic population by condemning to death all those who did not apostatize, but history has a strange, and often fatal, way of repeating itself.

In an article in **The Washington Post** (April 16, 2015), the headline of which reads: *Ancient Christian community in the crosshairs*, the following paragraph is included: "...Samir Khizan, 49, who came to Beirut from Syria more than a year ago, said that the (Moslem) militants agreed not to kidnap her 70-year-old brother when they attacked the family's village of Abu Tireh in February. But they forced him to destroy the crosses and shrines to the Virgin Mary...' They told him to crush them with his feet, so he closed his eyes and quietly asked God for forgiveness before he did." That demand is precisely what the Shoguns ordered five century ago (called: fume) as the first step in determining if the believer's apostasy was fake or real. In dealing with the crimes against Christians of 16th century Japan, as well as 21st century's Middle East, Voltaire's comment is prophetic: "History is no more than the portrayal of crimes and misfortunes."

Vincent Chiarello
Remnant Columnist

Edmund Waddelove, RIP

Editor, *The Remnant*: Please cancel the delivery of the Remnant to my father, Edmund Waddelove, in Ruthin, North Wales. He recently died at the grand old age of 94, strong in the Faith (and

probably still reading the paper from above!). Thank you.

Editor's Note: Thank you. I will ask readers of The Remnant to please remember your father in their prayers. May he rest in peace. **MJM**

Mr. Geo Responds

Editor, *The Remnant*: First, I want to thank Mr. Ferrara for his brilliant defense of "Mr. Geo" in the Feb. 28, 2015 Remnant. His comparison of Karl Keating's tabloid tactics to the inimical Saul Alinsky was priceless. I also thank him for exposing Mr. Keating's turpitude with vivid courtroom drama. It was refreshing to see how our culture has developed a protocol for how human beings are supposed to gather evidence and judge one another, that is, fairly and without prejudice. Mr. Ferrara, an experienced attorney, showed quite easily that Mr. Keating, once an attorney himself, not only failed legal etiquette but, more sadly, utterly failed as a Christian.

Allow me to add a few things to round out Mr. Ferrara's perspective.

In the 1980s, Mr. Keating started his "apologetics" organization by focusing on the easiest and most convenient enemy – the Protestant Fundamentalists. When I reverted to the Catholic faith in the 1990s, I was also caught up in that narrow-minded "get the Fundamentalists" fervor. In fact, Mr. Keating had me on his radio program and endorsed one of my books, *Not By Faith Alone*, from which I also did an 18-part series on EWTN in 1998.

Then the bottom fell out, but not by my choosing. In the same year *Not By Faith Alone* was published, the Catholic Church signed an agreement with Lutherans stating that "man was justified by faith alone," thereby ignoring the Council of Trent and 2000 years of tradition. In 2002, John Paul II, after failing to consecrate Russia in 1984 for world peace, organized yet another Assisi interreligious prayer meeting asking pagans and heretics to pray for the very world peace that was promised by Our Lady of Fatima if he had done a proper consecration in 1984. Interestingly enough, John Paul II saw nothing but wars and rumors of wars in his whole 26-year pontificate – 52



in all. Then, in 2003, the avalanche of clerical pedophilia and homosexuality cases hit the press and became the worst scandal in the Church's history. In all this, there was the typical 'look the other way' reaction from Karl Keating. Just business as usual – against the Protestant Fundamentalists, of course.

Around the same time, Jewish infiltration into the Church came to a head, although it had already introduced itself quite strongly at Vatican II. Soon popes were praying in synagogues and cardinals were teaching that the Jews no longer needed to be proselytized, since, as one Jewish convert scolded us, after "a mistaken belief...for much of the past two thousand years" we now realize that the Jews still have their old covenant with God. In fact, the 2006 United States Adult catechism endorsed the novelty with a heretical statement on page 131 – "the covenant that God made with the Jewish people through Moses remains eternally valid for them." From Keating? The typical 'look the other way' reaction. It was business as usual, except, of course, to castigate those Catholics who might point out these grave problems.

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Letters to the Editor Cont...

Then the religion of Scientism accosted us. It told us that Genesis is a myth and that the Bible is full of mistakes. It led our pope to suggest that monkeys may, in fact, be our uncles; and to blame the Fathers and the traditional Church for condemning Galileo's universe. Carl Sagan added that we were lost among the billions and billions of stars and are the product of a big explosion from another universe; and Stephen Hawking now adds that the universe can make itself and God is not needed. From Keating? This time a flood of words – but all in support of Darwin and Galileo; and not a word against Sagan or Hawking; but a total rejection of Catholic patristics and tradition on biblical cosmology and cosmogony.

And who can leave out the dire state of culture and politics in the land of the 'purple mountains majesty'? While "Catholic" institutions continue to push unbridled Capitalism and military expansion, the former has divided rich and poor more than ever before, and the latter seems to have a death-wish to bring us to World War III with lies about WMDs and "terrorists" around every corner. Meanwhile, homosexual marriage is now legal in 75% of our country; abortion shows no signs of abating; drugs, divorce, disease and atheism run rampant, yet Mr. Keating singles out Mr. Geo as his piñata because, well, Mr. Geo dares to show scientific evidence that, maybe, just maybe, Pope Urban VIII was right in 1633 for condemning Galileo and holding on to his Catholic patrimony. What a crime.

Seeing all this hypocrisy, it didn't take much more for me to begin to despise Mr. Keating's brand of "apologetics" – spawned by his 1980 book "Catholicism and Fundamentalism." While the Catholic Church, our country, and our culture were falling apart before his very eyes, we heard yet another sermon about Sola Scriptura from Keating's microphone. Protestant fundamentalists were still the best enemy money could buy, amassing about 6 million dollars per year for *Catholic Answers*, with over \$250,000 of it going directly to Keating, according to their current 990s. And any Catholics (the Remnant being a prime example) who dared to point Mr. Keating in the other direction by holding up a mirror to the Church's diseased face, he couldn't denounce fast enough. Exposing the underbelly of modern Catholicism, Judaism, Scientism and Neoconism is, according to Karl Keating, nothing but the work of a "conspiracy theorist." Fundamentalists who, ironically, believe more of the Bible than Karl Keating, are the only enemy on his radar screen. So ask yourself: Is an apologetics organization that refuses to even recognize, much less address, the problems in its own backyard worthy to present itself as the "Catholic answer" to Protestants? Sounds pretty Pharisical, if you ask me. If I were a Protestant and saw the huge glass house that Mr. Keating lives in, I would just laugh in his face. In short, Mr. Keating's brand of apologetics helps no one. It's nothing but a façade to mask the philosophical cancer raging in his own body.

On the one hand, Mr. Keating's approach ignores the very heart of the problem (in the modern Church) and seeks for convenient scapegoats (Protestant fundamentalists). On the other hand, Mr. Keating is squeezed by Pope Francis who, for all intents and purposes, stuck a knife into the heart of Catholic Answers on January 25, 2015 when he said, "So many past controversies between Christians can be overcome when we put aside all polemical or apologetic approaches... Christian unity, we are convinced, will not be the fruit of subtle theoretical discussions in which each party tries to convince the other of the soundness of their opinion."

The pope's words are shocking, to be sure. But if Mr. Keating, who denounces every other Catholic who does not give unswerving obedience to the pope, really wants to practice what he preaches and follow Francis, then he should seek to close Catholic Answers tomorrow. There should be no more "polemics" and no more "apologetics" against Protestant fundamentalists, that is, if Karl Keating really wants to follow the pope as much as he wants the Remnant to.

So, how did we get to this terrible place? It is Mr. Geo's contention that it started about two hundred years ago when Canon Settele was surreptitiously given an imprimatur for his book on heliocentrism by some devious clerics in the reign of Pius VII. It was the first sign that the Church was beginning to cave in to the modern mindset. This might come as a surprise to you, but according to Pope Benedict's farewell address of February 2013, it was this very "mistake with Galileo" that became one of the main reasons for the initiation of Vatican II. He wrote:

So we went to the Council not only with joy, but with enthusiasm. There was an incredible anticipation. We hoped that everything would be renewed, that a new Pentecost would truly come, a new era of the Church... And we knew that the relationship between the Church and the modern period was a bit in conflict, beginning with the error of the Church in the case of Galileo Galilei; we thought we could correct this wrong beginning and find the union between the Church and the best forces in the world in order to open up the future of humanity, to open true progress. So we were full of hope, of enthusiasm, and of the will to do our part for this thing. (*L'Osservatore Romano*, February 14, 2013, p. 4, para. #5)

And now you see why I am hot on the trail. God be with you,

Mr. Geo

Just Barely Hanging On

Editor, *The Remnant*: Greetings. For some time I have read your websites and viewed many of the videos posted there. Because I am an older person and do not use "social media" such as Twitter and Facebook I have not been able to comment directly, but if this email address is suitable, I will make a few comments. I was raised as a

conventional Protestant, in a moderately religious family, and in my teens became familiar with historic Christianity, which is not well taught among Protestants. In the early 1970s, when I was a young adult, I entered the Catholic Church.

I thought I had found the truth, but I was soon disillusioned. I even was admitted to the novitiate of one of the major, historic religious orders, but in retrospect, what was going on there was, in historic terms, appalling, even in the 1970s. I left Protestantism for this? Even the Sunday worship services in the Protestant congregation in which I was raised were more spiritual and dignified than what was going on in that Catholic novitiate. Perhaps sorry to say, I left the Catholic Church and entered a very conservative wing of the Orthodox Church. For over a half year I stayed as a lay worker in a remote Russian Orthodox hermitage (here in a remote part of the USA). At least "these boys" were not messing around with their faith.

I have never forgotten my long ago interest in and attraction to ancient, historic Christianity. Yes, I have certain hesitations with and problems with traditional Catholic Christianity. I do not deny that. Nevertheless, I find traditional Catholicism attractive, whatever may be my own difficulties. Note that I say traditional Catholicism, not the ersatz stuff passing in so many so-called Catholic circles today.

If my information is correct, some of my family roots here in what is now the USA go back almost four centuries, to the very early days. But as a mature person who grew up with traditional, even if not always Catholic, values, I am profoundly appalled and distressed at what is happening to American society today. Even as a more or less functional non-believer, I am anxious at what seems to be the destructive immorality going on.

Even as a more or less functional non-believer, I think that persecution may be coming, even for those of us who hold traditional values, granted that some of us refuse to identify with the radical forces now active in society. Is it possible to be a non-believer and still hold that homosexuality is abnormal? Yes. Is it possible to be a non-believer and still hold that so many of the things going on in American (and western society generally) are harmful? Yes. Is it possible to be a non-believer and still hold that the Catholic Church has, almost if not completely, lost its collective mind since the Second Vatican Council? Yes.

There are those of us, some of us older, who are struggling to hold on in the moral hurricane. Despite all the often painful vicissitudes of my bad life, I still have sympathy with the Catholic Christian faith. But is there anything worth coming back to? Regards,

Paul Bartlett
Vienna, VA

Protestant Protestants

Editor, *The Remnant*: In one of your recent articles it is noted that the term "protestant" "describes one who protests against the True Faith". I had that same belief for quite a while, even while I was one of those Protestants who thought the emotional "excitement" of the Protestants was the "real" answer to my search for Christ. Please look into the early battles between the Zwingli sect and the Calvinist sect. It is there, I have read, that the term Protestant was first used. The term describes the protestations between the two sects, against each other. As is well known today, Protestant sects protest far too much about each other's errors. That is one of the many reasons they wander off and start new groups. Each new group is, in their opinion, "the answer". Thanks for your work and your paper.

C.T. Sims
The Internet

STIPENDS FOR TRADITIONAL MASSES REQUESTED



Fr. Brian W. Harrison, O.S., well-known to *Remnant* readers over many years, lives in semi-retirement at historic (and never 'wreckovated'!) Saint Mary of Victories Church in the oldest part of Downtown Saint Louis. He now depends largely on Mass stipends to meet his living expenses. Fr. Harrison will be grateful for stipends for Masses you would like offered for your intentions. Please write to him at:

Father Harrison
P.O. Box 13230, St. Louis, MO 63157

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Arrivederci Roma

■ “Home”, it would seem, has left home! It is not we who have left what was the spiritual home of the West and of others who took refuge in the Church, but rather that the Church has “moved on” leaving many seemingly abandoned children in her wake.

By Timothy J Cullen

*We'll meet again,
Don't know where, don't know when,
But I know we'll meet again, some
sunny day.¹*

Both the title and the epigraph of this essay were taken from pre-Vatican II popular songs, the latter an Allied Forces near-anthem during the Second World War. The former is from the late 1950s, a nostalgic romantic ballad whose title can mean “Goodbye Rome” or “Until We Meet Again, Rome”, the latter being the more common connotation.

This writer has been feeling increasingly nostalgic of late, remembering the Roman Catholic Church from his childhood during the 50s, the Church for which Tradition stands, the Church of uncompromising morals, ethics and values. No matter in which country one might have found himself, he could count on the Mass in the same language as at home, could count on having much in common with fellow Catholics even if their languages, culinary preferences, cultural peculiarities and dress were different. Catholicism was eminently predictable and uniform, sound foundation upon which to build societies.

The Roman Catholic Church worldwide is now no longer so recognizable. The Mass—save for the “Extraordinary Rite”—is now polyglot. Morals, ethics and values are now contingent upon a “hermeneutic of continuity” that translates into the well-known declaration of Heraclitus (c. 535 – c. 475 BCE): “*Πάντα ῥεῖ*” as in “Everything flows”. Thus, what’s “true” today may not be so tomorrow. Immutability has become passé. Or so today there are those who would have us believe; but we do not, at least not with respect to the Church and her time-honored and *immutable* teachings.

One who so believes finds “Rome” an increasingly unfamiliar “place”, so to speak. If Rip van Winkle had been a Catholic who’d fallen asleep in 1959, he’d have had quite the shock upon awakening in 1979; if he were to awaken today, he might believe himself to be hallucinating. The same would be true of any Catholic whose life had run its course prior to the Second Vatican

¹ “We’ll Meet Again”, sung by Dame Vera Lynn, music and lyrics by Parker and Childs, 1939.



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

Council: “Rome” wouldn’t feel much like home.

“Home”, it would seem, has left home! It is not we who have left what was the spiritual home of the West and of others who took refuge in the Church, but rather that the Church has “moved on” leaving many seemingly abandoned children in her wake. This writer would venture to say that at the time of Vatican II (his adolescence), the changes that were to take place in the Church were for him and his elders well-nigh unimaginable. And those changes emanated from Rome.

The Catholic world—indeed, the Western world—was in the early 60s unknowingly on the verge of a cultural revolution that perhaps inspired the ideological vassals of the despot Chairman Mao to unleash one in China, a society far older than that built by the Church. The cultural revolution in the West was far less violent than that of Mao—the western version was “revolution lite” by comparison—, but was nevertheless sweeping, profound and remarkably rapid. This writer and his schoolmates were jacket-and-tie teens up to 1965 or so, but by the time the *Novus Ordo* made its appearance, many of those same schoolmates were wearing bell-bottomed trousers and fur vests, doing their best to look like a mixture of Viking raiders with foppish court troubadours. Our female counterparts... I’d prefer to remember them the way they were before.

The peculiar clothes were an outward manifestation of the new culture for the young; the inward manifestations weren’t in the least amusing. The societally foundational morals, ethics and values that were introduced to the West by Catholicism were undergoing a process of corrosion that the Church seemed powerless to stop. Half a century later, one finds oneself asking if perhaps

there were ideologues within the Church who had no intention of permitting it to stop. In any case, it hasn’t stopped yet.

There is no question that this state of affairs has reached a point at which more and more Catholics are beginning to finally seriously question the rationale of the institutional Church and those who lead her. The innovations are now reaching the point at which even the fundamentals of Catholic Teaching, social and otherwise, are being called into question by those whose sworn duty is to defend it. Instead, the befuddled faithful are confronted with logic-defying changes that seem more designed to conform to the cultural revolution rather than stand fast and work toward a restoration of the morals, ethics and values that the Church bestowed upon barbarians whose latter-day descendants seem determined to emulate in a cultural devolution that the Church should work to arrest rather than appease.

Mores may change but morals should not: Natural Law allows for nothing else. That the present Roman Catholic Church hierarchy could even contemplate certain proposals is more than an alarm bell in the night: it might better be likened to an air raid siren on an August morning in Hiroshima seventy years ago.²

The Synod on the Family could be the defining event in starting a sort of civil war within the churches of the Roman Catholic Church. To be sure, there has been and is dissension in the ranks since Vatican II, but no meaningful defection from Rome; that could change, hard though it may be to conceive. Those who were willing to accept liturgical changes may be incapable of accepting changes in morals, ethics and values if those changes strike at

² N.B. When the B-29 carrying the atomic bomb entered the air space over Hiroshima with its two escorts, in fact the air raid sirens did not sound: cf. John Hersey’s *Hiroshima*, 1946.

the heart of long-established Catholic belief. If such changes are introduced, the “Arrivederci Roma” moment may reluctantly be reached in the troubled minds and hearts of those who cleave to the Faith. Were this to happen, the secular materialist enemies of the Faith and Church, along with their unwitting or willing collaborators within, will have greatly advanced their agenda to transform Roman Catholicism into that which the Faith and the Church cannot be: internally contradictory in matters of faith, morals, ethics and values.

The Church cannot “change with the times” as do secular customs that come and go: the Church was established upon eternal verities, not upon conformity with the changing mores of fallen man. Were the hierarchy of the Church to attempt this, one might seriously question whether or not “Rome” is still Roman Catholic, figuratively speaking at least.

Recent editions of the *Remnant* bear witness to the readership’s increasing disenchantment with Rome as the bulwark of the Faith. Parish priests may find themselves confronted with a grave question of conscience, one that could result in their feeling compelled to no longer give obedience to Rome and thus leave their parishes, effectively becoming “orphans” unless they join one of the priestly fraternities with a clearly established hierarchy. Unlike the doctrinal disputes of the Arian period, the present disputes are not nearly exclusively metaphysical in nature: the millennial moral code governing Catholic secular behavior is being called into question. This, to many Catholics, will prove incomprehensible and will seriously damage the Church, just as it is intended to do. The cultural revolution must reduce religion to a sentimental relic rather than a cornerstone of one’s conscious existence by converting eternal truths and principles into transitory norms to be changed upon the whim of the revolutionary. Who can place their faith in an institution that changes the rules that constitute its very foundation? One builds on rock rather than on shifting sands.

Obedient and faithful Catholics will soon find themselves between a rock and a hard place if certain proposals of the Synod are endorsed. This is as intended by the cultural revolutionaries within the hierarchy of the Church. Create confusion and dissension and the corrosion of an institution’s viability proceeds apace. The cultural revolutionaries are powerless against the Faith, but they can do grave damage to the Church, as events of the past half century bear witness. By driving a wedge between the Faith and the Church in matters of fundamental morality, the revolutionaries advance toward their goal of fragmenting the Church again and again until her credibility as the One True Church is no longer unquestioned.

Continued Next Page

Traditional Latin Mass 101

The Structure of the Holy Sacrifice: *The Mass of the Catechumens*

By Father Ladis J. Cizik

The Traditional Holy Sacrifice of the Mass has a centuries old structure which can be traced to Apostolic times. The two main parts of the Mass are: the “Mass of the Catechumens;” followed by the “Mass of the Faithful.” Candidates for Baptism attended the Mass of the Catechumens, after which they were required to leave before the Mass of the Faithful would begin. Once baptized, they would then be welcome to attend the Mass in its entirety. This sermon explains the **Mass of the Catechumens**. We speak to God during: the Prayers at the Foot of the Altar; the Introit; the Kyrie; the Gloria; and the Collect. God speaks to us during: the Epistle; the Gospel; and the Sermon. Together, after the recitation of the Creed, the priest and people are prepared to more worthily enter into the Sacred Mysteries by having had purified their hearts, enlightened their minds, and affirmed their Faith. Thus, all present at the Mass of Catechumens are more properly

disposed to unite their prayers to those of the priest, acting *in persona Christi* (in the Person of Christ), offering the Holy Sacrifice to God the Most High.

Prayers at the Foot of the Altar, which include Psalm 42 and the *Confiteor* ordinarily begins the Holy Sacrifice of the Mass. These are prayers of contrition by which the priest and people seek, by supplication for Divine mercy and pardon, to prepare themselves to approach the altar with pure hearts and minds. The recitation of the *Confiteor* produces the forgiveness of venial sins, provided that one is contrite. Going up to the altar, the priest quietly recites prayers for himself (the *Aufer a nobis* and the *Oramus Te*) to obtain from Almighty God the grace of perfect cleanliness and purity of heart to worthily celebrate the Holy Sacrifice of the Mass.

The Introit is one of the “proper” prayers of the Mass, which varies based upon the Liturgical Calendar. This prayer serves to introduce holy thoughts and devout affections to awaken and



St. Padre Pio offers prayers at the foot of the altar at the Traditional Latin Mass

nourish devotion. The Introit is intended to give suitable expression to the liturgical season of the year or to the particular feast.

The Kyrie is actually an ancient cry for God’s mercy in the Greek language; the only prayer in Greek retained by the Traditional Latin Mass. The Three Divine Persons of the Blessed Trinity are Each invoked three times: God the Father, followed by God the Son, followed by God the Holy Ghost. The nine-fold repetition is a reflection of our realization that only God’s mercy can make us worthy of participating in the Divine Mysteries in a proper manner.

The Gloria is a prayer of praise, sometimes called “the Angelic Hymn” because its opening words call to mind the salutation sung by the celestial choir on the Holy Night of Christ’s Birth. Depending upon the liturgical calendar, this prayer may be omitted, such as on most days during Advent and Lent.

The Collect is a variable opening prayer, proper to the Mass of the day, by which the priest petitions Almighty God, on behalf of the Church, to grant us a favorable response. It is an important summary of all that we seek to obtain from God in consideration of the day’s celebration. It is the conclusion of that part of the Mass of the Catechumens where “we speak to God.” Next, it is time to listen.

The Epistle begins that part of the Mass where “God speaks to us.” It is a time for us, as humble children of God, to learn. From Apostolic times, the canonical books have been read aloud, especially at the Holy Sacrifice of the Mass. The biblical readings selected by Holy Mother Church reflect the nature of the feast day or the liturgical year. The Epistle may be from either the Old or New Testament, with the exception of the four Gospels or the Book of Psalms. Generally, on Sundays of the year, the reading is taken from the writings of the Apostles.

Forming a connecting link between the Epistle and Gospel are the “**Interposed Chants**.” At various times of the liturgical year, they bear different names, and may occur alone or in combination with one another, including: the Gradual; the Tract; the Alleluia and the Sequence. These are then followed by the Munda

cor meum prayer, recited silently by the priest, beseeching God to cleanse his heart and lips so that he may worthily and fittingly proclaim the Holy Gospel.

The Gospel proclamation is the highest point of the Mass of the Catechumens. In his classic 1902 work, *The Holy Sacrifice of the Mass*, Father Nicholas Gihl writes: “The readings from the Gospels at Mass serve not merely for instruction and edification, but are at the same time a liturgical action by which religious veneration and homage are paid to the Word and truth of God, hence to God Himself, Who is present in His word as our teacher.” He continues: “Next to the Body and Blood of the Lord in the Blessed Sacrament and the grace of the Holy Ghost, the Church esteems nothing so highly as the Word of God in the Gospel.” This is especially evidenced at a High Mass, where the Gospel is solemnly chanted by a Deacon, and two candle bearers stand on each side of the Book, which is also incensed.

The Sermon is officially not a part of the Mass, but may occur at or near the end of the Mass of the Catechumens. Likewise, Epistle and Gospel readings in the vernacular during Sermon time take place “outside” of Mass. Hence, the priest removes his maniple (and possibly his chasuble) after the proclamation of the Gospel in Latin to symbolize a “break” in the Mass. The Roman Missal of Saint Pope Pius V, who codified the Traditional Latin Mass, does not consider the sermon to be obligatory.

The Nicene Creed is our solemn profession of faith, said on all Sundays and certain other days and feasts. Also known as the “*Credo*” (“I believe”), it forms an answer to the voice of God, Who had just spoken to us through His Prophets, Apostles, and His dearly beloved Son though the Epistle and Gospel. Father Gihl concludes: “This profession of faith, proclaimed so loudly and solemnly at the Holy Sacrifice, should always emanate from hearts filled with joy and gratitude to God; for great indeed is the grace of the Catholic faith.” At this point, historically, the Mass of the Catechumens ended and the Catechumens were dismissed.

At this point, we will resume our Mass, as we enter into the second part, the Mass of the Faithful, which will be the subject of our next sermon. ■

Arrivederci Roma

T. Cullen/Continued from Page 5

The Synod presents the cultural revolutionaries with a win-win situation: either destructive changes in the Catholic moral stance are introduced or in the absence of their acceptance the deepening of internal dissension is assured. The attempt to introduce them will be made again and again, the mere repeated attempts doing damage enough until such time as greater damage can be inflicted.

Those who question the destabilizing ideas will find themselves conflicted between obedience to Rome and the hierarchy and obedience to conscience, in no small measure the object of the exercise for at least some of the revolutionaries whose existence must now be accepted by inference based on countless examples of their tactics that by “connecting the dots” can be seen as parts of a wider strategy.

One consoles oneself with the knowledge that our era is but a few tiny tiles in the mosaic of the Church, a completed design beyond one’s powers of imagination. A mere general reading of Church history amply demonstrates that confusions can last for centuries, dissensions thin the ranks, but the Church endures just as she will when the current confusion finally comes to its inevitable end. Just as once all roads led to Rome, so they will again at a time we cannot predict, even during a time when the roads seem to be leading away.

Will devout, faithful Catholics begin to turn their backs on Rome if not begin to disobey her outright? It is difficult to imagine, but no longer impossible. A watershed moment could be on the near horizon. This writer strongly suspects that if Rome moves much further to the moral “left”, a breaking point of sorts will be reached and defections to

more authentically Catholic venues will increase. The priestly fraternities that hold fast to the Faith and traditional Catholic Social Teaching will be hard pressed to keep up with demand while “orphaned” Novus Ordo priests who in good conscience can no longer accept clearly revolutionary and “un-Catholic” dictates of the institutional Church struggle to find a new home within a rational hierarchy that serves their parishioners as they should be served. The laity may feel itself lost for a time, but the Faith will find a way to keep it Catholic until such time as common sense and the authentic *sensus catholicus* is restored within the institutional Church.

This writer would venture to state that every reader of this publication understands perfectly well what is the authentic *sensus catholicus* and recognizes that Rome has begun to wander ever farther afield from it. Will the moment come in which the *Remnant* reader murmurs “*Arrivederci Roma*” in the sense of “Until we meet again”? This writer would venture to say that it is becoming a distinct possibility.

Imagine if you will that “Peter’s Pence” stops flowing toward Rome and instead goes to support a parish however small that maintains the authentic *sensus catholicus* as one knows it to be. Imagine an institutional Church bereft of the funds necessary to fund all the “initiatives” upon which her cultural revolutionaries insist. Imagine faithful Catholics deciding to fund instead a tiny chapel that celebrates a genuine Mass and promulgates authentic Catholicism as promulgated over the millennia. Imagine Rome marginalized for betrayal and going broke! Then imagine a repentant Rome. Then cease to imagine it and make it so! *Arrivederci Roma*: Until we meet again! ■

Dead Cat Bounce

P. Archbold/*Continued from Page 1*

Pope Benedict XVI issued *motu proprio Summorum Pontificum* freeing up the Old Mass. As a beleaguered Catholic heavily invested in the Church, I allowed myself to believe that perhaps the worst was over. Even though none of the fundamentals had changed, I bought into the foolish notion that we had hit bottom and that it was all uphill from there. It might be slow, it might be painful at times, but the progressives who had systematically sought to destroy the Church for forty years were getting old and would soon die off. Young people seemed to increasingly embrace tradition. Time was now on the side of tradition.

Boy was I ever wrong. I bought into the Catholic version of the dead cat bounce.

In reality, the Church was thoroughly infiltrated and infested with progressives from top to bottom. Their quiescence during the early years of the Benedictine pontificate did not signify that they knew they were defeated, quite the opposite in fact. It was merely a tactic of the moment by a nefarious group of modernists that had been playing the long game since some fifty years before Joseph Ratzinger was even born.

Within a few short years, they had effectively ground Pope Benedict's papacy into nothingness and ultimately Pope Benedict just gave up. The dead cat bounced. The decline continues unabated and in many ways has picked up speed, progressive gravity working its freefall magic.

The Church is experiencing a great crisis, what Bishop Athanasius Schneider calls the fourth great crisis of the Church. Many well-meaning Catholics want to exclusively focus their attention on the culture at large ignoring what is happening in the Church. But this is first and foremost a crisis of faith, a crisis of the Church. I have come to the conclusion that it is impossible for the Church as a whole to effectively engage the culture with the purpose of saving souls when the Church, in large part, ignores the need for souls to be saved. Moreover, Catholics themselves are lost to sin because the Church has given up on them. Many Catholics who have only attended the *Novus Ordo* simply have no idea of what has been lost and what is necessary to truly engage the culture as the Church did successfully for two millennia.

The Catholics who generally sense that things are headed in the wrong direction in the Church but that have yet to fully understand or acknowledge the depth of the crisis are not the enemy. In many ways they are the future. They are the folks that cannot imagine that the October Synod will undermine marriage. Focusing on the internal crisis of the Church makes many Catholics uncomfortable, some angrily rejecting the truth or its messengers. They don't want to believe it is true. I understand. I was like you.

For me, the turning point was the closing years of Pope Benedict's papacy when I realized that in many dioceses



Where have you gone, Cardinal Ratzinger?

the Pope's signature achievement, *Summorum Pontificum*, was simply a dead letter, like it never even happened. That modernist progressivism was much more entrenched in the Church than I had assumed. My opening eyes moved to Japanese Manga cartoon size during the first two years of Pope Francis's pontificate. Modernists, sensing their moment, have come out of the woodwork. Even some prelates I thought mostly reliable have firmly established their modernist bona fides. We now have Cardinals openly

opposing Cardinals, Bishops openly opposing Bishops. We have the top hierarchy of the Church, with a few notable exceptions, openly and publicly debating how to get around the very words of Jesus Christ so that they can institutionalize the sexual revolution in the Church that has only tacitly accepted it the past fifty years.

The depth of the crisis makes itself more manifest every day and I don't think it will get better any time soon. I don't know how far our heavenly Father will

allow His Church to go down this road, but I suspect it is a ways more. But as Catholics, our supreme focus should be on saving souls by preaching the Gospel. But we must face the fact that much of the new navel-gazing anthropocentric Church is no longer interested in doing that. To change that, it is necessary to support all those Catholics in the middle as they grow in their unease and understanding of the nature of this crisis and that its only solution lies in tradition and the restoration of all things in Christ. ■

This Week on The Remnant's Blog...

Vatican unexpectedly ends crackdown on US nun group

by Michael J. Matt

According to the Washingtonpost.com, "Vatican unexpectedly ends crackdown of US nun group. The Vatican on Thursday unexpectedly ended its controversial reform of the main umbrella group of U.S. nuns, cementing a shift in tone and treatment of the U.S. sisters under the social justice-minded Pope Francis. The Vatican said it had accepted a final report on its overhaul of the Leadership Conference of Women Religious and declared that the "implementation of the mandate has been accomplished" nearly two years ahead of schedule.

"It was an abrupt about-face given that just last year, the head of the Vatican's doctrine office, Cardinal Gerhard Mueller, sharply rebuked the LCWR for its "regrettable" attitude and behavior during the process. He accused the

LCWR of being in "open provocation" with the Holy See and U.S. bishops."

REMNANT COMMENT: Readers will recall that back in 2012 the CDF had accused the LCWR (Liberal Champions of Whacky Religious) of heterodoxy and of publicly undermining Catholic teaching on the priesthood, homosexuality and contraception while promoting "certain radical feminist themes incompatible with the Catholic faith." The CDF had launched a five-year overhaul plan to fix a "grave" doctrinal crisis that had left the LCWR far removed from church teaching on issues like abortion and euthanasia. But that was Benedict, this is Francis.

Today, HALLELUIAH and wouldn't you know it-- the Vatican has wrapped up its investigation TWO . YEARS . AHEAD . OF . SCHEDULE (!) and found the good sisters to be in compliance with Church teaching and ready to rock 'n' roll. Isn't that special!



Go get 'em, Sister!

By the way, I think that Synod on the Family in October is going to go very well! Don't you? ■

Another Month of Papal Signaling

H. White/Continued from Page 1

being discussed at the highest levels, who is standing next to the pope either figuratively or literally, and where and when is the action happening?

In Romanità, a papal homily, an address to diplomats, a speech, a greeting of particular persons is always couched, quite consciously, in a deep context of meaning, history, theology as well as contemporary political circumstances, and this pope is no different. The month of March saw a dramatic increase in volume of papal signals, but as always with Francis – privately nicknamed by some Italians as Papa Banderuola, “Pope Weathervane,” – the direction appears to change 180 degrees from one homily to the next. Many of last month’s signals pointed firmly toward an interpretation of “mercy” that is wholly novel to the Catholic Church.

The term has firmly taken the lead – ahead of the “reform of the Curia” in Vatican news since Pope Francis made the surprise announcement of an Extraordinary Jubilee “Year of Mercy” to start December 8, 2015 the Feast of the Immaculate Conception, and end November 20th 2016. In [his homily](#) at the Mass on March 3rd, Francis preached on the story of Christ visiting Simon the Pharisee, saying that Simon could not “find the path of love” because he “stands firm upon the threshold of formality.”

Francis, the master of the ambiguous straw man, plainly tells us that it is wrong to adhere to the moral law: “In his thoughts,” the pope said, Simon “invokes only justice, and in so doing, he errs.” But who, one might ask, is invoking “only justice”?

On March 17th, in a homily at his daily Mass at Casa Santa Marta, the pope berated those Catholics who “invoke only justice” in their understanding of God’s “mercy” for sinners. In a [March 17th homily](#), Pope Francis was clearly aiming at [those Catholics](#), including [prelates](#), who continue to insist that the Church’s doctrine and practice must remain in harmony or risk becoming meaningless, that “mercy” becomes mere license without the context of moral justice.

“Who are you,” the pope said, “who shut the door of your heart to a man, a woman, who wants to improve, to return within the people of God, because the Holy Spirit has stirred his or her heart?”

The pope was restating the theme of his close friend Cardinal Walter Kasper, and Kasper’s followers in the German hierarchy and elsewhere, who has said in multiple interviews that people in a state of mortal sin should simply be allowed to receive Holy Communion if they have expressed a desire for it and that this could be seen as a “medicine” that would bring them, eventually, “gradually” back to the Church and the full practice of the Faith. This notion of “gradualism” was adopted and widely touted by the “progressivist” faction as a key ideological wedge at the October 2014 Synod.

The pope appeared to adopt this concept as he continued, “A man – a woman – who feels sick in the soul, sad, who made many mistakes in life, at a certain time

feels that the waters are moving – the Holy Spirit is moving something – or they hear a word or ... ‘Ah, I want to go!’ ... And they gather up their courage and go.”

In a clear reference to the traditional discipline that requires a person in a state of grave sin to attend Mass but refrain from receiving Communion, the pope said, “How many times in Christian communities today will they find closed doors! ‘But you cannot, no, you cannot [come in]. You have sinned and you cannot [come in].”

“If you want to come, come to Mass on Sunday, but that’s it – that’s all you can do.’ So, what the Holy Spirit creates in the hearts of people, those Christians with their ‘doctors of the law’ mentality, destroy.”

The Holy Spirit wants people in gravely sinful situations to receive Communion, and thus, “eat and drink to their condemnation”? That’s the new “mercy”?

Critics of the Kasper Proposal have said that at its foundation is the incoherent idea that God could desire the Church to overturn, or simply ignore Christ’s very words as He was rebuking for their “hardness of heart” those who would allow divorce. This new form of “mercy,” they say, is indistinguishable from license.

The theological flaw lies in the attempt to preclude the consideration of God’s justice that enjoins us not to sin in the first place. The new, Kasperian “mercy” doctrine would flatly place at odds God’s divine mercy with His divine justice, a heresy that has been refuted countless times in the history of the Church.

In his latest signal, the pope gave what would seem to be a direct response to this critique. Pope Francis said in [a homily March 23rd](#), “Where there is no mercy there is no justice.”

The pope again obliquely but clearly castigated those who would cite the need to account for God’s justice when they uphold the Church’s tradition, calling them “corrupt” and “hypocrites”. “They thought they were pure because they observed the law ... but they did not know mercy.”

In an even more shocking comparison, the pope said that this “rigidity” results in the kind of hypocrisy and moral corruption that led, in the Biblical story of Susanna, to the judges using their moral authority to blackmail the heroine into granting them illicit sexual favours. “Corruption did not allow them to understand what mercy is, that one must be merciful,” Francis said. Such people “punish penitent sinners for the very sins they conceal within themselves.”

The pope continued, “God’s people today can find themselves before ‘judges’ who lack mercy, both in a civilian environment and in an ecclesiastical one. Where there is no mercy there is no justice. When God’s people come close asking for forgiveness, it often finds itself condemned by one of these judges.”

As always, Pope Francis maintains a screen of ambiguous language, carefully refraining from clarifying exactly who he is talking about or what is position

really is, a technique known in political circles as “plausible deniability”. Throughout March, he also peppered his comments with apparently strong support for the Church’s opposition to “gender ideology,” warning again that the family “is under attack.” words that were welcomed by pro-family Catholics around the world.

Even on the specific issue at hand, the proposal to offer Communion to divorced and remarried Catholics, the pope mixed his messages in March, appearing in an interview to oppose the now infamous “Kasper Proposal”. At the same time, while more bishops and cardinals condemn the proposal as outright heresy, opposed to the clear words of Christ Himself in the Scriptures, the pope steadfastly allows the issue to remain “open” and has ignored all calls for a clarification of doctrine.

But it is not difficult to tell who the pope identifies as those afflicted with the “rigid” mentality of “doctors of the law.” And despite the mixed messages that continually flow from Francis’s daily homilies, with him as with anyone, the proof is in his actions. Cardinal Raymond Burke, perhaps the most outspoken of Cardinal Kasper’s opponents in the English speaking world, has been removed from his Vatican post and his name has yet to appear on the lists for this year’s Synod gathering.

Meanwhile, Cardinal Kasper himself remains close to the pope, appearing next to him during a highly symbolically significant Mass at Kasper’s own titular parish in Rome. Kasper also continues freely to work the media, with no hint of papal disapproval, to promote his ideas, often publicly straying far from Catholic doctrine.

At the same time, Cardinal Reinhard Marx, who [openly issued a declaration](#) of defiance, remains in the pope’s good graces, continuing to take a lead role as part of the so-called “Council of Nine Cardinals,” and remaining head of the German Bishops’ conference. This despite the repeated efforts of the pope’s own head of the Congregation for the Doctrine of the Faith, Gerhard Müller, who has given the teaching of Christ on the indissolubility of marriage the highest theological acclamation possible, calling it a “[definitive dogma of the Catholic Church](#)” and therefore absolutely inviolable.

During this tumultuous year, the lonely role of the apparently isolated Müller, as head of the CDF has been repeatedly to insist on the theological impossibility of the Kasper Proposal and [all variations of it](#). And this has been while Marx remains the pope’s own close advisor on a council where Müller himself has not been made welcome. Meanwhile, continuing papal ambiguity on the status of this “definitive dogma,” has allowed a year of unprecedented uproar in the Church.

Given the legal dictum, “He who remains silent is understood to agree,” it is hardly surprising that there is an increasing clamour [from priests](#), laymen and prelates for Francis to give up his habitual ambiguity and appearance of openness and speak clearly.

In spite of the apparent support of the pope, opposition to the plan continues,

nevertheless, undaunted. Recently, the bishops of Poland [issued a firm statement](#) that those in irregular sexual unions would not, and could not, be invited in the Polish Church to receive Communion. In plain language, the Polish bishops’ statement said, “The teaching and the tradition of the Church shows that people living in non-sacramental unions deprive themselves of the possibility of receiving Holy Communion.”

They added, “Pastoral care must be provided for those living in such unions so that they may be able to keep the faith and continue in the community of the Church.”

On March 7th, the German [Cardinal Paul Josef Cordes](#), a former head of the Vatican’s charitable office, Cor Unum, rebuked the bishops of Germany who [have repeatedly said](#) they will defy any Vatican order to maintain the current discipline. Cardinal Cordes told *Die Tagespost*, “The Faith of the Catholic Church can only flow out of Holy Scripture and of the Magisterium of the Church.”

“Independent of this clear instruction, it would be paradox, if one wanted to give a little group of members of the Church who live in a pitiable, but objectively irregular situation, the function of a source of Faith.”

Even cardinals, he said, cannot separate the pastoral practice of the Church from her doctrine, “Unless he wants to ignore the binding meaning of Christ’s words and the binding words of the Council of Trent.”

This message from Cardinal Cordes was followed by the [Swiss Cardinal Kurt Koch](#), who said that the Church cannot adapt her teaching to the demands of the world like German Christians did under National Socialism.

At its core, those who oppose the attack by Cardinal Kasper and his followers on the Church’s Eucharistic discipline, say that it is about much more than the apparently simple issue of “pastoral practice”. In reality, they say, it is aimed at the entire body of Catholic moral teaching, and ultimately at its foundational institutional pillars of the Eucharist and priests who will be devastated by any order from on high to cooperate with systematic sacrilege.

The uproar is so heated because, in essence, Kasper has proposed a new theological concept about the nature of God, insisting that God, in order perfectly to exercise His infinite mercy, is simply not interested in justice and can change His mind. Moreover, that the words of Christ, the Second Person of the Holy Trinity, could be opposed to “mercy”. This new doctrine proposes that Catholics have for two millennia been mistaken to insist on the necessity of the perfect harmony of divine justice with God’s true mercy.

Although most of the writing about Kasper’s proposal has focused on his attack on the indissolubility of marriage, more are saying that Cardinal Walter Kasper, and anyone who follows his lead, is proposing an entirely different religion from Catholicism, a different idea about human nature, sin, goodness, mercy and redemption. A different god. ■

The Known Light⁽¹⁾

■ Catholics must put aside the mistaken belief that God has *already* punished the world for its many crimes many decades ago when everything about our Catholic Church was so much stronger than it is today.

By Peter B. Kelly, MS, JD, MTS

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the reign of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine and persecutions of the Church and of the Holy Father.”
~*The Queen of Heaven* to Lucia dos Santos, July 13, 1917.

“Your Excellency is not unaware that a few years ago God manifested that sign, which astronomers chose to call an aurora borealis. *I do not know, but it seems to me that if they examine the form in which it appeared it could not possibly have been an aurora borealis.* Be that as it may, God made use of this to make me understand that His justice was about to strike the guilty nations.” (Emphasis added) ~ *Sister Lucia dos Santos*, Third Memoir to her Bishop written on August 31, 1941.

On the evening of January 25, 1938, at 8:00 pm, the phone rang at Professor Carl Størmer’s home in southern Norway. His associate was calling from Rjukan, Norway which was about 100 km west of Oslo. The excited voice on the other end of the line was speaking about “an alarming big red corona over the town which surpassed everything seen there before.”⁽²⁾ Professor Størmer immediately notified all of his associated aurora-stations and their photographic work began by 9:00 pm – only an hour after the phone call. There would be over 1,000 photographs taken that evening to document in color this “great” aurora borealis.⁽³⁾ He wrote down what he had seen in the skies that night in the following words:

“There was at that time a big green-rayed arc near the southern horizon and above it a series of fine red and broad bundles of long rays were in fine contrast to the green arc below. Above these rays again there was a blue fine drapery extending toward the west. But the zenith and the northern half of the heaven was without any aurora. During the following hours the auroral displays were imposing, with rays, curtains, and corona in ever-changing development especially in the southern part of the sky. The color changed between yellow-green, yellow, white and red. Sometimes big patches were mingled with the other forms and these patches, whose height was from 300 to 700 km, very

often remained without motion for a long time among the other yellow-green moving forms of the aurora. The aurora moved successively towards the north and reached its most imposing development about one o’clock am on the morning of January 26, 1938. Big red draperies and rays, whose height reached towards 700 km had for a time been moving from the south towards the zenith and spread now all over the sky as an imposing corona with white, blue, yellow, green and red rays.”⁽⁴⁾

Professor Størmer also thought it was worth mentioning in his written documentation that during this corona, one of his aurora-stations on Njuke Mountain in Tuddal, 733 m. above sea level and more than 100 km west of Oslo, heard a sound apparently connected with the aurora. He wrote later: “The sound was difficult to describe. It resembled that of burning grass and spray. On the mountain it was quite still. No sound from wind, waterfalls, telegraph wires, of motors. Both my assistant and I heard it quite distinctly and are both quite sure that it was no illusion. On the mountain where our aurora station was lying there are only some firs and below us on all sides is a big wood.”⁽⁵⁾

Fredrik Carl Mulertz Størmer was a Norwegian mathematician and physicist who lived from September 3, 1874 to August 13, 1957. A Fellow of the Royal Society with multiple honors for his scholarship, he was the first to develop precise photographic methods that could calculate heights and morphologies of diverse auroral forms during four solar cycles. Professor Størmer independently devised numerical techniques to determine the trajectories of high-energy charged particles allowed and forbidden in the Earth’s magnetic field. His theoretical analyses explained cosmic ray access to the upper atmosphere 20 years before they were identified by other scientists. It is written that Størmer’s crowning achievement – his book entitled *The Polar Aurora* – which was published in 1955 by Oxford University Press, Amen House, London when he was 81 years old - stands to this day as a regularly cited guide in graduate-level courses on space physics. His reputation as a preeminent researcher and discoverer of the auroral phenomenon has even earned him the elite honor of having a crater on the dark side of the moon named after him.⁽⁶⁾

The most visually notable low-latitude aurorae are the type A red auroras⁽⁷⁾ and in *The Polar Aurora*, Professor Carl Størmer described this event of January 25-26, 1938, as “*the most imposing display I had ever seen.*”⁽⁸⁾ Also in that text he described that particular aurora’s “*fine red and broad bundles*”, its “*big red patches*” and its “*big red draperies*”⁽⁹⁾. This “*great*” type A red, low-latitude aurora was seen all over Europe and as far south as the Azores and North Africa.⁽¹⁰⁾ Significantly, but not unusually, this aurora was not observed in the southern hemisphere below North Africa. The scientific literature about “low latitude aurorae” distinguishes “great type A” aurorae from the SAR arcs, the type ds, the neutron atom type and the ion proton type but the strongest events are referred to as “great aurorae”.⁽¹¹⁾ Professor Størmer particularly referred to this



Francisco and Jacinta died very young, as Our Lady predicted they would. They were beatified in 2000. Lucia joined the Carmelite Order. In 1944, Our Lady appeared again to Lucia and asked her to write down the Third Secret given to her at Fatima — but not to reveal it until 1960 because “it will be much clearer then.”

event as “*the Great Aurora of January 25-26, 1938.*”⁽¹²⁾

This literature describes such “Low-latitude auroras”, like this one seen in January, 1938, as follows: “Low-latitude aurorae are storm time phenomena, in which particles originating from the ring current (and/or which are energized by the ring current) enter the earth’s lower thermosphere causing an optical emission”, a visual display often called “the Northern lights”.⁽¹³⁾

Professor Størmer’s detailed documentation, measurement, and analysis of this “imposing”, great, type A, red, low-latitude aurora can assure us that there is very little chance that a physicist like him, who specializes in the study of these auroral events, would mistakenly designate some other kind of an event as a carefully categorized aurora or vice versa.

Størmer wrote: “During the 500 nights I have observed aurorae in southern Norway, almost every big aurora was different from the others, with new fascinating colours and forms and with only a few common characteristics.”⁽¹⁴⁾ Yet despite the possible variance in their appearances, the Professor would still be able to recognize an aurora when he sees one – just as any knowledgeable veterinarian would be able to recognize an animal as a dog be it a Saint Bernard or a Pekinese.

Professor Størmer’s book *The Polar Aurora* is still the standard, classic text for graduate students studying auroras. As in his article in the May 28, 1938 edition of the journal *Nature*, that book left absolutely no doubt that this January 25-26, 1938 Great event was nothing other than what Sister Lucia admitted all of the astronomers said it was: an aurora borealis. There was, and is, simply no doubt that two important points must be made about this particular auroral

event of January, 1938: (1) Sister Lucia was correct that astronomers – like Carl Størmer – did in fact call this event an aurora, and (2) they had very good reasons to do so given what they already knew of such phenomena and what they observed in great scientific detail of this event on January 25-26, 1938.

It is said that humility is the science of the saints and it appears that the saintly Sister Lucia, in her third memoir written to and for her Bishop in 1941, displayed that blessed humility when considering this auroral event. In one translation, when opining that if astronomers were to examine the form in which this illuminating event appeared in January 25-26, 1938 they would conclude that “*it could not possibly have been an aurora borealis*”, the holy woman did humbly preface that opinion with the words “*I do not know, but ...*”⁽¹⁵⁾. In another translation her prefaced words were equally humble: “*I can’t say for certain, but ...*”⁽¹⁶⁾. Similarly, in a third book she recognized that she might be stepping out of her area of knowledge when her words were translated as: “*I don’t know for certain, but ...*”⁽¹⁷⁾

In fact, the astronomers *did* examine the form with all of their expertise, equipment and insight and, with absolutely no uncertainty at all, *they all did* conclude that this event was truly an aurora borealis – a great, type A, red, low-latitude aurora borealis to be exact. In other words, this event involved a “known light” and this is the first reason why this event could not be THE “unknown light” referred to by Our Lady on July 13, 1917.

But this is not the only evidence we have that this event of January, 1938 was not the warning Our Lady of Fatima was referring to on July 13, 1917. The second reason is this: Our Lady’s

Continued Next Page

The Known Light

P. Kelly/Continued from Page 9

message to Sister Lucia on July 13, 1917, was intended to warn the world that Almighty God was about to punish the world for its crimes. However, if that event of January, 1938 was intended as that warning to the entire world, given that it was not publicly explained or interpreted until the composition of the Third Memoir of Sister Lucia on August 31, 1941, it simply failed in its purpose as a warning. A warning event that no one is informed about or which cannot be properly interpreted to bring about the corrective action it is intended to inspire does not serve as an efficient or effective warning. In fact, it is doomed to fail. Almighty God knows that. Almighty God knows how and when to reach us to bestow that last, special measure of mercy He wills to grant before any global chastisement falls to punish "the world". Our Heavenly Father fails at nothing so He did not fail here by giving the world a secret warning that no one would know how to interpret and which would consequently and necessarily accomplish nothing.

Thirdly, if this celestial event was intended to "warn the world", out of His impeccable Divine Justice, Our Lord would have arranged for it to be seen everywhere in the world by everyone who should be warned. However, this event did not accomplish that because it was not seen south of northern Africa and the Azores. Although it could be argued that World War II did not effect that part of the globe, that same argument also then undermines the idea that this warning was ever to be a whole world kind of event.

Fourthly, if this January, 1938, event was intended to precede a punishment for the entire world that would be manifested, at least in part, in the form of famine, it would follow that there would actually be a significant, world-wide famine since 1938. Although there has been very regionalized loss of crops and hunger due to various environmental, political, or weather events, the famines we have seen in the following 70+ years after 1938 seem to just be examples of terrible localized hardships for those poor nations and people least able to cope with such misfortune. The balance of the guilty world continues to struggle with the health difficulties associated with being too well-fed as everything is super-sized in their increasingly God-offending cultures.

Fifthly, since 1938, Pope Pius XII had suffered no persecution. In fact, he had a very successful pontificate after World War II even though he, like Catholics everywhere, wept and prayed over the horrors of the Second World War. Similarly, the Church he ruled continued to enjoy full seminaries, convents, and Catholic Schools although there was the same persecution of Catholics in some places continuing after 1938 as had existed before that year. His Holiness Pius XII made it out of World War II in high esteem and, in most places around the world, the Church this Vicar of Christ was entrusted with continued to thrive. That success continued up until the Modernists took control of the Church visibly at Vatican II during the pontificates of his successors. It is well documented that the "Leading Catholic Indicators" (18) reflect the statistical



Pope Pius XII

apex of the Church in 1965 – 27 years after January, 1938. It is also well documented that after 1965, there began the undeniable decline in the faith-life of the Church. This decline commenced as soon as the new "pastoral" approach of the Post-conciliar Church became public and the Oath Against Modernism was discarded by the clergy in 1967. In response, the laity began to discard the widespread custom of regular Mass attendance a year later with the introduction of the Novus Ordo Missae and the replacement of Catholic Customs with non-Catholic novelties.

It is understandable how the well-meaning and holy Sister Lucia would tie in the event of January, 1938 with the messages about the "worse war breaking out during the pontificate of Pius XI" and about the "Unknown Light". This confusion perhaps came about because there was an assumption that when Our Lady was speaking, it was just one long paragraph and that Our Lady herself had tied these separate topics all together. Perhaps this was yet another error in interpretation by Sister Lucia but not in the fact of the words of the entire message as spoken by Our Lady. Perhaps Lucia did not understand that Our Lady had changed her topics between the first paragraph below concerning the worse war and the second paragraph about the unknown light.

The first paragraph under consideration here reads as follows: "The war is going to end; but if people do not cease offending God, a worse one will break out during the reign of Pius XI." (19)

Now consider that here Our Lady ended her comments about the tragic Second World War of the 1930s and first half of the 1945's. Perhaps the following paragraph dealt next with a topic more important and applicable to the years 2015, 2016, or even later: "When you see a night illumined by an unknown light, know that it is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine and persecutions against the Church and the Holy Father." (20)

We are now faced with an even more dangerous time than the world experienced in the 1930s and the 1940s. Not only are there many more nuclear weapons scattered around the world but

there are now demonically confused people severely misguided by their false religions and/or ideologies who are capable of using such weapons against anyone or any nation that rejects their false teachings. To make matters even worse, even our own Church is also suffering from infections deep within which, though incapable of killing this mystical body of Christ entirely, can certainly kill off the supernatural faith of large portions of its members. Today settled Catholic concepts such as the worthy reception of the Holy Eucharist and what is an acceptable marriage appears to be up for debate among high ranking prelates. Bishops are against bishops and Cardinals are against Cardinals as they also appear to encourage the disregard of even long-settled Catholic understanding of faith as taught by Our Lord Himself.

In the 1930s there was not the support we see globally today for abortion on demand, same-sex marriage and widespread confusion about what a Christian should believe about these topics. It is not difficult to make the case that the world today is more deserving of punishment for its crimes than it was in the very worst days of the 1930 and 1940s. The loss of life due to global abortions and abortifacient contraceptives in our times overwhelms the combined body count of Stalin, Hitler, Mao, and of every other murderous despot, even when combined with all of those people lost in the wars of the twentieth century.

For this reason, it is imperative that all Catholics put aside the belief that God has *already* punished the world for its many crimes many decades ago when everything about our Catholic Church

back then was so much stronger than it is today. As the old saying goes: "We ain't seen nothin' yet!" Consequently, we should reread the messages warning of the coming Chastisement as foretold by the approved apparitions of Our Lady of Good Success, Our Lady of La Sallette, Our Lady of Fatima, Our Lady of Akita and by other trustworthy apparitions and seers. Then, as we pray our daily rosaries, gather up our blessed bees-waxed candles, and keep handy our dark window coverings, we should keep one eye on the sky. The world has not yet seen that night illumined by an unknown light but it surely is still to come. Perhaps it will be next month, or next week, or maybe even tonight but as sure as we can trust the Queen of Heaven, it will come! ■

ENDNOTES

- (1) This article is adapted from Chapter 33 of the author's book entitled *Cleansing Fire – Welcome to the New Springtime, Flaming Sword Publications, LLC, P.O. Box 501, Monroe, WI 53566. www.cleansingfire-thenovel.com*
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- (3) Stormer, Carl, "Photographic Measurements of the Great Aurora of January 25-26, 1938, *Nature*, No. 3578, May 28, 1938, p.955. (hereafter Nature).
- (4) Polar Aurora, at 10.
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- (7) See the article entitled: "Low-latitude aurorae" found November 15, 2003 at: http://www.oulu.fi/~spaceweb/textbook/low_lat_aurorae.html P. 1. (hereafter Spaceweb)
- (8) Polar Aurora, p. 10.
- (9) Id.
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- (15) Frere Francois de Marie des Anges, *La Contre-Reforme Catholique, Fatima The Only Way to World Peace* (Abridged from The Whole Truth About Fatima) Part Two of Volume II The Secret And The Church, Immaculate Heart Publications, Box 1028, Buffalo, New York, U.S.A. 1205, 1993, p. 98.
- (16) Martins, S.J., Fr. Antonio Maria Martins, *Documents on Fatima & the Memoirs of Sister Lucia*, Fatima Family Apostolate, U.S.A., 1992, p.370.
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- (20) Id.

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Lives of the Saints...

240 Years without a Single Priest: How Catholicism Survived in Japan

By Nigel Beaumont

Following up on Vincent Chiarello's interesting well-written review of Charles R. Boxer's 1951 book *The Christian Century in Japan* (given in your March 15/31 2015 edition), here are some more facts about the remarkable Catholics of Japan. I studied their history, preparatory to including a chapter in a book I have nearly finished which is aimed specifically at the denier, the scoffer, the Doubting Thomas and the skeptic of the history and truths of Christianity, each of which I am thoroughly ashamed to say I used to be.

Remember, there were no native Japanese Christians until the appearance of the missionary St. Francis Xavier in 1549 in southern Japan. Through him and especially through his long-term successor, Fr Alessandro Valignano, and the European and Mexican priests under him, by 1600 it is estimated there may have been as many as 300,000 Catholics there, though one wonders if that is an exaggerated figure.

But in 1597 came the first of the persecutions, worship became dangerous in certain areas, priests and native-born began to be killed, and as Mr Chiarello's review says, wholesale renunciation of the faith took place. Further persecutions followed, notably in 1613/14, 1622 (*the Great Martyrdom of Nagasaki*), 1630, and 1633-7. The country became closed to outsiders except to the occasional permitted trader, usually Dutch, and there were no priests at all left to tend the dwindling and frightened flocks, surrounded as they were with Buddhist and Shintoist communities and their monks. They went underground, became the *kakura kirishitan*, the 'hidden Christians'. To be discovered meant torture and death. And this situation lasted for the next 240 years, at a guess perhaps nine generations.

Thus, that *any* Catholic worship survived in Japan through the several persecutions and through all those years of total isolation from contact with Christendom is, without a doubt, a great wonder; to my own mind it is a miracle of sorts, well comparable to the tenacious hold and growth of the early Church from the death of Jesus c. AD35 to 312 when Constantine, the first Roman Emperor to convert to Christianity, made Christianity the official religion of the Empire. But there are major differences: the early Christians usually had their popes, bishops and priests to shepherd them, men available to follow those who were martyred in the Roman persecutions; where allowed, they took over pagan temples to convert for Christian worship; their priests and some of their worshipers had early hand-written New Testament books in Greek, the common language of culture; and the events were within fairly recent history



for them, in a land not that far away.

The Japanese Catholics, on the other hand, had no clergy left to lead them, so really were on their own ... no Christ's representative to hear their confessions, no ability to receive the Body and Blood of Our Lord at Communion (the very essence and heart of Christianity, without which the mind boggles how the religion could survive), no ability to receive the oil of unction and the Last Rites (imagine the feeling of loss that would be to the dying), no recognized meeting places to worship with others, for only in their homes *might* they be safe, and it is believed that they had no Bibles in their language to read and to nourish them; the events they continued to believe in took place in a land very far away, well over a millennium and a half before their own time.

So how is it that when Catholic missionaries were finally allowed to return after 1871, they found pockets of Christians? The first answer is clear to a believer: the Holy Spirit protected them *with His mighty wings* for all those years, giving them divine strength and perseverance. The next crucially important practical point to make is that they were able to practice two Sacraments to keep them going without the presence of a priest: they could baptize their children and they could exchange marriage vows, each allowed by the Church in times of persecution.

Furthermore, wonderful help and succor would have come from their love of the Mother of God, from their saying the Rosary as they had been taught, and from practicing Spiritual Communion to receive graces. We know this because in 1930 a 17th century Japanese painting of great interest was found in an old house, rolled up in a bamboo tube lashed to the underside of tiles, as if hidden at some stage and then left, perhaps after the death of its owner, may be followed by

a change of occupier who never knew it was there. It depicts Our Lady in the middle holding the Child Jesus. Below them are shown St. Francis Xavier and another missionary, and around the painting are 15 small scenes of the 15 mysteries of the Rosary. It is called the *Maria Jugo Gengizu* painting, and is likely to have been used on important family and religious-calendar occasions, by one or more families from the persecution times of the 1630s.

A further plausible part-reason for the survival of these Catholics lies in their *cultural genes*. By nature many Japanese are and clearly were tenacious, and that included the women, where traditionally the wife and mother was queen in her home; to which tenacity was added their beautiful feminine virtues of humility and gentleness. Once the faith had been firmly planted by the missionaries in the first fifty or so years, those three virtues must have been powerful indeed to keep the faith going within the family for generation after generation, their men must also have been remarkable to stay with the religion that had come from so far away.

Lastly, one strongly suspects that each of those generations would have invoked the intercessions of their own early martyrs; this would have given them supernatural courage to continue in the faith, just as the English Catholics of the 16th and 17th and later centuries in Protestant England called upon the Tyburn and other English Martyrs of 1535-1679 to sustain them. Let me mention just two names among these Japanese martyrs. St. Paulo Miki was the first native seminarian, one of twenty Japanese killed called *The Twenty Seven Martyrs of Japan*; he was put to death in 1597 a year before he was to be ordained a priest, and had converted many of his own people. St. Magdalene of Nagasaki was only nine when she lost her Christian parents in one of the persecutions; she took religious instruction from brave missionaries before they were expelled or killed, became a lay sister, teaching others the faith, and in the persecution raging in 1634 she handed herself in to the authorities wearing her Augustinian habit; she was tortured for thirteen days, and died hanging upside down on a gibbet over offal, her age twenty three.

If the present strangely-elected modernistic Pope of dangerous novelties and the present seriously un-Catholic Archbishop of Munich get their potentially evil-leading ways, we shall have need to remember and emulate these most brave Catholics of Japan and their martyrs, whose example says a huge amount about the only true religion founded by God-made man.

Saint Magdalene of Nagasaki

Magdalene of Nagasaki was born in 1611 as the daughter of a Christian couple martyred about 1620. With the arrival of the Augustinian Order, Magdalene served as an Augustinian lay sister or tertiary, interpreter and catechist for Fathers Francis of Jesus Terrero and Vincent of Saint Anthony Simoens.

In 1632, these two Augustinian friars, who had been her spiritual counselors, were burned alive. After the martyrdom of her counselors, she apprenticed herself to two other Augustinians, Fathers Melchior of Saint Augustine and Martin of Saint Nicholas. When these two friars were also put to death, she turned to Father Giordano Ansaloni de San Esteban, a Dominican.

Sometime later, and attired in her Augustinian habit, Magdalene turned herself into the authorities and declared herself a follower of Jesus Christ. At age 23, she died on October 16, 1634 after thirteen days of torture, suffocated to death and suspended upside down in a pit of offal on a gibbet ("reverse hanging").

After death, her body was cremated and her ashes scattered in Nagasaki bay. She was beatified by Pope John Paul II on February 18, 1981 in Manila, and canonized on October 18, 1987 at Vatican City.



St. Paulo Miki

Paulo was the son of a Japanese military leader. He was born at Tounucumada, Japan, was educated at the Jesuit college of Anziquiama, joined the Jesuits in 1580, and became known for his eloquent preaching. He was crucified on February 5 with twenty-five other Catholics during the persecution of Christians under the Taiko, Toyotomi Hideyoshi, ruler of Japan in the name of the emperor. Their feast day is Feb 6. ■

John Salza vs. Jimmy Akin on Fatima

Part II

Following is part two of our two-part series of John Salza's response to Jimmy Akin's internet piece "9 Things to Know and Share about the 'Third Secret' of Fatima" (posted by Mr. Akin on May 12, 2013 at www.jimmyakin.com).

J. Akin: 8) Has the Vatican revealed the whole of the secret?

Despite the claims of some to the contrary, yes, it has. In his theological commentary, the future Pope Benedict XVI says so *twice*:

A careful reading of the text of the so-called third "secret" of Fatima, **published here in its entirety** long after the fact and by decision of the Holy Father, will probably prove disappointing or surprising after all the speculation it has stirred.

J. Salza: If Cardinal Ratzinger is referring only to the text of the vision, then we have little reason to doubt that the Vatican has published the vision "in its entirety." But the issue has always been the existence of *another* text which explains the vision. This contention is supported by substantial evidence, based on irrefutable facts and incontrovertible testimony, which gives us a moral certainty that there is a hidden text of the Third Secret of Fatima currently suppressed by the Vatican (as applied here, a moral certainty means there is no prudent, positive doubt that there is *not* a hidden text). Mr. Akin either pretends these facts don't exist or is not aware of them.

These facts, which I explain in detail in the book *The Consecration of Russia* and my upcoming book *A Little Catechism on Fatima*, are the following: The missing text of the Third Secret is a letter Lucia wrote to her bishop (not a description of a vision addressed to no one, like the text published in June 2000), containing our Lady's actual, verbalized words (not Lucia's descriptions), consisting of about 25 lines of text (not the 62 lines of text of the vision), and written on a single sheet of paper (separate from the notebook paper Lucia used to write the vision). The letter reveals both a coming apostasy in the Church connected to Vatican II (not revealed in the vision), and a terrifying material chastisement yet to materialize (also not revealed in the vision but alluded to in other Marian apparitions as well as in one of Lucia's unpublished writings on Fatima recently released by her Convent in Coimbra).

Sister Lucia wrote the letter on (or shortly before) January 9, 1944 (versus the January 3, 1944 date she wrote the vision) and the letter was placed in a separate, sealed envelope with a separate instruction from Our Lady that the



Pope Paul VI with Sister Lucia

envelope was to be opened in 1960. The letter was delivered to the Vatican on April 16, 1957 (versus the April 4, 1957 delivery date for the text of the vision), and stored in the papal apartment in a writing desk called "Barbarigo" (and not in the Secret Archives of the Holy Office which housed the text of the vision). The record also shows that Popes John XXIII, Paul VI and John Paul II read the Third Secret on two different dates, indicating two different texts. Finally, Archbishop Loris Capovilla, the Secretary for Pope John XXIII, publicly admitted in 2006 that there are, in fact, two separate texts of the Third Secret of Fatima. By also failing to address any of these essential facts, Mr. Akin reveals either his one-sided bias or lack of scholarship on the most important aspects of the Fatima controversy.

Akin goes on to quote Ratzinger from the document:

J. Akin: No great mystery is revealed; nor is the future unveiled. We see the Church of the martyrs of the century which has just passed represented in a scene described in a language which is symbolic and not easy to decipher. . . .

J. Salza: For Mr. Akin to simply repeat these silly claims without comment or analysis shows little intellectual engagement on his part concerning the topic he chose to address. How can Akin be satisfied with Ratzinger's statement "nor is the future unveiled" in the Third Secret when even according to Akin's own theory the Third Secret *did* unveil the future threat of the "Cold War" and "nuclear war" in 1960 that Lucia intuited in 1944? And what about seeing in the vision "the Church of the martyrs" of the twentieth century just passed? Since Our Lady gave the vision in 1917 which predicted these twentieth century martyrdoms on account of Russia

spreading her errors and persecuting the Church, doesn't the vision "unveil the future"? Of course it does. If, as the Vatican claims, the 1917 vision culminates in the 1981 assassination attempt of a Pope, doesn't the vision "reveal the mystery" of a "future" event," and one of the more impacting events of the twentieth century? Of course it does, and to say otherwise is a contradiction.

Akin continues to quote Ratzinger:

J. Akin: Thus we come finally to the third part of the "secret" of Fatima which for the first time **is being published in its entirety** [Ratzinger, MF, op. cit.].

Unless you think that the future pope--who was himself the keeper of the secret at the Congregation for the Doctrine of the Faith--was *lying* then the whole secret has been revealed.

J. Salza: No, the conclusion that Ratzinger was lying when he said "the whole secret has been revealed" does not necessarily follow from maintaining that the text has not been published in its entirety. Akin's claim is pure rhetoric. Ratzinger may have convinced himself that the missing text of the Third Secret is not authentic, and hence would not be intentionally deceiving us by saying the entire Secret has been revealed. Cardinal Bertone certainly suggested he is under that same rationalization when, on *Porta a Porta*, he held up the text of the vision and declared to the camera: "the *foglio* [sheet of paper]...the only authentic foglio, the only *foglio* in which is contained the Third Secret" (Is there an *inauthentic foglio*?)²⁰

Nevertheless, if Cardinal Ratzinger can change his position 180 degrees on the essence of the Fatima Message twice in the last ten years, then we have reason to question the veracity of his June

2000 statement that the Secret has been "published in its entirety." For example, in an interview he did on November 11, 1984 with Vittorio Messori for the Italian Journal *Jesus*, Ratzinger said that the Third Secret reveals "the dangers threatening the faith and life of the Christian, and therefore of the world. And also the importance of the Last Times..."²¹ Further, in 1998 Ratzinger told Howard Dee (the former Philippine Ambassador to the Vatican) that "the two messages, of Fatima and Akita, are essentially the same"²² (even though Akita contains revelations of demonic infiltration of the Church and a planetary conflagration by fire which is not part of the Third Secret vision released by the Vatican in June 2000).

As we see in the June 2000 document, Ratzinger completely changes the position he held in the 1980s by divesting the Third Secret of any more prophetic realities and consigning Fatima to the past. He says: "Insofar as individual events are described, they belong to the past," and, as we just saw, "No great mystery is revealed; nor is the future unveiled. We see the Church of the martyrs of the century which has just passed..." Further, even though Our Lady of Fatima says, "In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world," Ratzinger removes Our Lady's words "In the end..." when he cites the rest of Her statement "my Immaculate Heart will triumph." He then editorializes Our Lady's (edited) words as follows: "The *fiat* of Mary, the word of her heart, has changed the history of the world, because it brought the Savior into the world..." In other words, in the Vatican document, Ratzinger redefines the Triumph of the Immaculate Heart to mean Our Lady's *fiat* 2,000 years ago, and not to Our Lady's Triumph over Satan "in the end," when the consecration of Russia brings about Russia's conversion and world peace!

Gratefully, in 2010, Ratzinger as Pope Benedict XVI reversed the position he took in 2000 and reverted back to his former views that Fatima concerns future prophetic realities for the Church and the world. In expressly refuting the June 26, 2000 interpretation that Fatima is "part of the past" and culminated in the assassination attempt, the Pope on May 11, 2010 says the Third Secret vision presents "new things" in which "are indicated future realities of the Church which are little by little developing and revealing themselves." On May 13, 2010, Pope Benedict further negates the June 2000 interpretation when he says: "He who believes the prophetic

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The Mind and Art of Pope Francis Part II:

En la Biblioteca de Papa Francisco

By Jesse Russell, Ph.D.

One of the many great apostates from Our Church in the twentieth century is the Italian Semiologist / Novelist Umberto Eco. Eco began his life as a devout Catholic and even initiated his academic career as a Thomist. However, about the time of Vatican II (surprise) as modernism was bubbling up into the Church, he lost his faith. Despite his apostasy, Eco continued to deal with deeply Catholic and medieval topics and themes in his work. One of Eco's more recent novels is *The Mysterious Flame of Queen Loana*, (as a word of caution, there are several unchaste passages in most of Eco's novels, which are saturated with a number of dangerous ideas, i.e., they are not for people under the age of 35), which tells the story of a man who loses his memory as a result of a stroke and thus is forced to return to his childhood home. While home, the man realizes that his entire life has been structured by the things he saw as a child—his constant search for the ideal woman, for example, derives from the picture of a woman he saw as a child. Eco's point, unfortunately, is deeply atheistic, suggesting that our consciousness is the product of what we see, and there is no objective truth to the nature of reality.

But Eco is partially correct: what we imbibe as children has an effect on how we live our lives.

It thus would be, as I have written previously, *more than* very interesting to see what works Pope Francis, were he to lose his memory, would find in his library were he to return home and rediscover the art that has molded his mind and heart. One work that His Holiness says we would find, well-worn after four readings, is Alessandro Manzoni's *The Betrothed*.

The Betrothed is a brilliant, highly enjoyable work of art that is deeply influenced by Christian theology. The work is in many ways a thoroughly Catholic novel and is one of the greatest works of Christian literature. At the same time, it is important to remember that Manzoni was a liberal, not a Pope Francis or Paul VI liberal, but a liberal in the older and deeper sense—there are a number of times where Manzoni's sentimental humanism pushes against the Catholic sense of original sin, mortification, and God's justice, but he always quickly assures the reader and himself of his orthodoxy and has one of his characters affirm traditional Catholic teaching to rein in the liberalism.

The Betrothed tells the story of Renzo

and Lucia, two Italian peasants living in the seventeenth century, who, although prone to a certain degree of flightiness and impetuosity, are not reckless Romeo and Juliet. The two wish to be married, but the local parish priest, Don Abbondio, refuses to officiate at their wedding after he is threatened by the hired thugs of Don Rodrigo, a local warlord who has his eye on Lucia. Renzo and Lucia are forced to flee their village and undertake a variety of Romantic adventures through the towns and countryside of northern Italy that is being overrun by German mercenaries coming to sack Rome.

In the end, Renzo and Lucia get married and raise a rabbit-sized brood of kids. Along the way, we encounter a number of characters that reflect species of Catholicism through the author's conservative liberal (yes, there is such a thing) view of the Church. There is Sister Gertrude, forced by her father to become a nun, the sadistic and sensual abbess, who welcomes Lucia to her monastery only to betray her to criminal gangsters; later, Sr. Gertrude repents and lives the rest of her life in austerity. There is Fr. Cristoforo, the repentant murderer, who lives a simple penitential serving the aiding Lucia and Renzo and devotes himself to helping the plague victims of Milan. And, of course, there

is Cardinal Federico Borromeo, the kindhearted and merciful cousin of the St. Charles of the same family who reformed Catholic education during the counterreformation.

What is even more interesting than the liberal Romantic sentiments that Manzoni is able to restrain in his exquisite novel, is how our current pontiff reads the novel through the lens of our hysterically Romantic and sentimental age. The character with whom our Holy Father most readily identifies—I would bet any amount of money—is Cardinal Federico Borromeo. Borromeo is extremely kind and outgoing; he experiences the smell of his sheep on a daily basis. He chastises Don Abbondio for failing in his duties and not marrying Lucia and Renzo and sacrificing himself for his community. There is even a scene in which Cardinal Borromeo warns Don Abbondio that he is jeopardizing his salvation through his cowardice and selfishness. The problem is not that Manzoni wrote a work that is overtly and aggressively liberal; the problem is that Pope Francis takes the seeds of liberalism in *The Betrothed* and runs wild with them. Like Manzoni (and John Paul II and, well, and like much of the Catholic leadership), Our Holy Father is a Romantic; he sees spontaneity and even a little haphazard recklessness as being the true the Christian spirit. Like Romantic “Christians” such as Rousseau, Tolstoy, Dostoevsky, and Martin Luther King Jr., Pope Francis sees Christ as forever the rabble rousing, anti-traditional, hippie sage, and his true followers are the light hearted, easy going liberals who are wandered out among the people, breaking down the stuffy, hierarchical residue of feudalism and Greco Roman culture that lingers in the Church.

In Our Holy Father's misreading of the novel, traditional and even some (more Catholic than Neo) NeoCatholics are the villains in the book. We are the cruel and paranoid Don Rodrigo's, hiding in our little homeschool co-ops and Latin Mass communities. We are cowardly aesthetes like Don Abbondio; we have our pretty little Latin missals and mantillas, but we do not really care about the poor because we have never voted for a socialist candidate. Our attempt to live penitential lives and follow the traditional fasts and disciplines of the Church is only because we are, like Sister Gertrude, bitter, cruel stoics who are, if anything, are jealous of the *Brother Sun*, *Sister Moon*, Catholic leftists who “go out into the deep” and fraternize with the abortionists, sodomites, and communists, telling them how special they are and how God is more like a vending machine than a divine judge.

As the “great façade” of the idea of Pope Francis as a John Paul IV (after Benedict as John Paul III), the moderate “conservative” who has a genuine devotion to Our Lady and the Holy Eucharist and is a staunch defender of human life and the traditional family quickly crumbles, and virtually everyone who is not in a coma sees how radical His Holiness is, we see how dangerous a book can be in hands of a Romantic. ■

John Salza vs. Jimmy Akin on Fatima

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mission of Fatima is over would be deceiving himself.²³ Thus, Pope Benedict's statements explicitly reverse the Vatican's “attempted interpretation” of June 26, 2000 and revert back to his position in the 1980s.

Moreover, the Pope says in the vision “the sufferings of the Church are announced” and “the greatest persecution of the Church does not come from enemies outside, but arises from sin in the Church,” even connecting the Third Secret to the sexual abuse of minors.²⁴ Needless to say, because the text of the vision released by the Vatican in 2000 is not a revelation of internal persecution or sin within the Church or the sexual abuse of minors means the Third Secret has *not* “been published in its entirety.”

Closing comments

To increase his death toll, already in the hundreds of millions of people, the devil has unleashed all the powers of hell to forestall the consecration of Russia and revelation of the entire Third Secret. To that end, the devil has targeted his program of deception primarily against the Popes, bishops and clergy of the Catholic Church. As Lucia explained in her 1957 interview with Father Fuentes, by deceiving the leaders of the Church, the devil will gain “the greatest number of souls.” This is because the faithful will generally follow their leaders and

submit to their authority, even though these leaders have *no* authority over Our Lady and Her Message of Fatima.

By targeting the hierarchy, the devil has created a crisis of “false obedience,” where ignorant Catholics put the moral virtue of obedience above the higher supernatural virtue of faith. That is, ignorant Catholics choose to blindly follow authority *for its own sake*, rather than learn and stand up for the truths of their faith, including the truths of Our Lady's Message at Fatima. They generally do this out of a spiritual laziness about what they know they must do to maintain friendship with God (which is exemplified by the “hit and run” approach of Akin's article and others like it). This laxity permits them to be led by the blind, and Jesus says “both will fall into the pit,” which is the pit of hell (Jn 15:14). In other words, the devil's battle against Our Lady is waged *through false obedience to corrupted clergy*.

This is the error of Jimmy Akin and all those who blindly adhere to the Vatican's June 2000 “Party Line” (already discredited by Pope Benedict XVI). Whether they know it or not, these people are working against the Triumph of Our Lady's Immaculate Heart. We must expose their errors by presenting the facts and bringing them to the truth in charity. As Lucia said, “from now on we must choose sides. Either we are for God or we are for the devil. There

is no other possibility.” In doing so, we can join forces in our appeal to the Pope to restore all things in Christ by finally obeying Our Lady's commands. If we do not win these graces for the Pope, we will soon face, together, the remaining chastisements revealed in the Third Secret, including the “annihilation of various nations,” possibly even our own.

For more information, please look for my upcoming book *A Little Catechism on Fatima*, to be available in Spring 2015 at www.johnsalza.com. ■

(Endnotes)

- 1 *The Whole Truth About Fatima*, Vol. III, Buffalo, New York: Immaculate Heart Publications, 1990, 2001, p. 470.
- 2 *Ibid.*, p. 471.
- 3 *Ibid.*, p. 472.
- 4 *Ibid.*
- 5 *Ibid.*
- 6 *Ibid.*, p. 477.
- 7 *Ibid.*, p. 470.
- 8 *Ibid.*, p. 476.
- 9 Sermon at Fatima, May 13, 1982.
- 10 Pope Benedict XVI, Sermon at Fatima, May 13, 2007.
- 11 Father Paul Kramer, *The Suicide of Altering the Faith in the Liturgy*, Terryville, Connecticut: The Missionary Association, 2006, p. 1.
- 12 *The Whole Truth About Fatima*, Vol. III, p. 505.
- 13 *Ibid.*, p. 687. In her Fourth Memoir of December 8, 1941, Lucia explains that the Third Secret begins with Our Lady's words “In Portugal, the dogma of the faith will always be preserved etc,” the “etc” being Lucia's placeholder for Our Lady's subsequent words which Lucia did not yet have permission from Our Lady to write down until late December 1943.
- 14 Christopher Ferrara, *The Secret Still Hidden*, Pound Ridge, New York: Good Counsel Publications, 2008, p. 38.
- 15 *Fatima: Intimate Joy World Event*, Book IV, *Fatima: Tragedy and Triumph*, Buffalo, New York: Immaculate Heart Publications, 1994, pp. 243-244.
- 16 *Jesus* magazine, November 11, 1984, p. 79.
- 17 Our Lady spoke these words to Melanie Calvat in 1846 in the Church-approved apparition of La Salette.
- 18 *Il Sabato*, Rome, March 17, 1990.
- 19 *The Secret Still Hidden*, p. 43.
- 20 *The Secret Still Hidden*, p. 135.
- 21 Reported in the Italian journal *Jesus*. “Here is Why the Faith is in Crisis,” November 11, 1984.
- 22 Reported by *Catholic World News*, October 11, 2001 (emphasis added).
- 23 *The Secret Still Hidden*, Epilogue, p. 50.
- 24 Transcript by Paolo Rodari, http://www.corriere.it/esteri/10_maggio_11/vecchi-parole-papa_fa994a90-5ce9-11d1-97c2-0014402aabe.shtml.

On Bishop Richard Williamson's Episcopal Consecration: *Then and Now*

By Brian McCall

1988 v. 2015

As has been widely reported Bishop Richard Williamson consecrated a bishop in Brazil on March 19, 2015. In the course of the ceremony and in a subsequent communique, His Excellency has compared his actions to the consecration of four bishops by Archbishop Lefebvre and Bishop de Castro Mayer on June 30, 1988. This event has at a minimum brought regrettably more confusion and division to the cause of defending Tradition within the crisis in the Church. In this article we will attempt to dispassionately evaluate this consecration in light of the principles that Archbishop Lefebvre employed in 1988.

The most basic principle of law is that particular human laws must be deductions from or particular determinations of higher law, Natural and Divine. As applications made by fallible human beings, human laws can be made only for the normal or typical situations. Lacking omniscience and omnipotence human law makers cannot formulate rules incapable of failing in particular circumstances. By failing, I mean recourse to the application of a particular human law does not in a particular situation attain the end of law, justice. Law makers can only make rules for the most typical cases and thus even pagan Roman jurists enshrined within their law the maxim that necessity knows no law, by which they meant human made law. Every circumstance is governed by the infallible Natural and Divine Law even if necessity suspends a particular human made law. Although lacking the divinely revealed Law, the pagan Romans were keenly aware of the existence of a universally applicable Natural Law. They thus realized that when a particular attempt to formulate a rule consonant with Natural Law failed in a particular case to achieve the end of law, that rule must be suspended in favor of the higher law.

By Divine Law, the pope has been entrusted with the supreme governance of the Church. Authority is given by Christ to Peter and through Peter to the rest of the Church. No one can hold authority within the Church who in principle refuses to accept that authority through the Vicar of Christ. The Divine Law can never be violated. One who refuses the legitimate scope of the authority Christ entrusted to His Vicar cannot participate in that authority. The normal method established by the Church for accomplishing this precept of Divine Law is for a bishop to be consecrated pursuant to an explicit mandate given by the Holy Father to the consecrating bishops. As however with all human laws, this normal method of proceeding will fail in rare cases of necessity in which instance Christ, through the Church, supplies directly. Thus, those preserving the Faith underground during persecution may be prevented from requesting and receiving



Archbishop Lefebvre Consecrates Father Bernard Fellay, 1988

the Mandate needed to keep the Church alive in this location. Likewise, when certain popes aligned themselves with Arians during the Arian Crisis, St. Athanasius consecrated bishops when Catholics had been abandoned to Arian bishops by these weak popes.

Now to undertake the extraordinary act of consecrating a bishop without the normal form of the Mandate (explicit direct mandate of the reigning pope) requires more than a general necessity of a crisis in the Church. A general breakdown of the institutional structures of the Church is sufficient to supply necessary jurisdiction for priests to exercise their ministry for the greater good of the salvation of souls, the highest law of the Church. Yet, consecrating a bishop requires that more particular facts necessitate a new bishop be consecrated. Priests can function as vessels of salvation in the absence of a bishop for periods of time. The particular crisis that would justify recourse to extraordinary means would be the very survival of the priesthood itself under threat from an imminent danger.

In 1988, Bishop de Castro Mayer and Archbishop Lefebvre were the only two bishops in the Church willing to ordain priests who would offer only the traditional Mass and Sacraments and who would not require candidates for ordination to compromise on matters of Faith in order to receive their orders. Both bishops were operating seminaries, the only two in the world, which required no compromises of seminarians with Modernism and Vatican II in order to pursue their studies. They could not leave these seminarians orphaned with no way to be ordained without compromise of principles. Both bishops were elderly and nearing death and would in fact both go to their particular judgment within a few years of the consecration. They proceeded to consecrate only to the extent absolutely necessary and in a manner to minimize recourse to extraordinary means in the immediate future. They ordained four priests of relatively young age (thereby avoiding the need to have recourse to the extraordinary means in the near future).

Both men knew that recourse to

extraordinary means although necessary at times can have the unintended consequence of weakening people's respect for the ordinary rules. Thus, measures must be taken to mitigate this unintended consequence. For this reason, the bishops only ordained bishops for the Society as the greater need appeared there. Yet, the explicit understanding was that if the crisis in the Church persisted upon the death of Bishop de Castro Mayer those bishops would consecrate a bishop for this diocese in exile. That is exactly what happened upon Bishop de Castro Mayer's death which occurred shortly after that of the Archbishop. Two bishops of the Society consecrated a bishop for Compos.

Archbishop Lefebvre moved with caution and in the open to reach June 30. He met with other leaders of the Traditionalist movement to take their counsel. He declared his intentions publicly and did all he could to obtain the explicit approval of the Holy See before acting. He in fact did receive the explicit approval to consecrate bishops but eventually he realized that the Vatican was delaying their acceptance of the particular candidates to stall for time until his final hour would make the previously granted permission moot.

Thus Archbishop Lefebvre not only acted in a state of general necessity, there was a particular necessity for the seminarians that had entrusted their formation to his care as his death approached. Once he and Bishop de Castro Mayer died there appeared to be no bishops who would remain to pass on the Apostolic Succession to successors willing to hand on only what they had received. He exhausted all reasonable hope of obtaining a formal Mandate from Rome and in fact did obtain permission to consecrate bishops in the negotiations leading up to the May 5 Protocol.

In contrast, Bishop Williamson does not appear objectively to be faced with the same particular necessity. The general crisis in the Church still exists and in many ways is worse but the same particular necessity does not appear to exist. Bishop Williamson is not and has explicitly stated that he will not found

a traditionalist society of priests. He has no obligations or responsibilities to anyone in particular. He does not have a seminary dependent upon him for ordination. Three bishops who refuse the New Mass and the errors of Vatican II still live and can provide ordination to priests without requiring them to offer incense at the altar of Vatican II. The very existence of the true priesthood is not at stake as it was in 1988.

Bishop Williamson and his supporters have argued that the world needs more traditional bishops. The population needing confirmations and the leadership of bishops who must crisscross the globe to preserve Tradition is too great. Certainly this is true; the world could use more Traditional bishops. But this is not the test of having recourse to an extraordinary measure. The test is necessity not that it would be better to have more bishops. Archbishop Lefebvre on the eve of his death had no other way to avoid his seminarians being orphaned. In addition, Bishop Williamson's choice of a priest roughly of the same age as himself fails to meet the test of avoiding unnecessary recourse to extraordinary means.

Although comparing his act to what the Archbishop called "Operation Survival," in his choice Bishop Williamson does not provide security to the next generation of faithful Catholics trying to survive until God ends this crisis in the Church. He selected a priest of his own generation which will not defer any alleged necessity for as long as possible. He did not attempt to obtain permission from the Roman authorities. It is likely that it would have been denied yet due to the seriousness of the extraordinary act it is important to retain respect for the authority of the Holy See by attempting to use the ordinary means of transmission of the Mandate.

Finally, unlike Archbishop Lefebvre who undertook his actions in public and with full transparency of actions and intentions, Bishop Williamson acted in the shadows of secrecy. Due to the danger of diminishing respect for legitimate authority, Archbishop Lefebvre only acted after taking counsel with other traditionalist leaders and announced his intentions and reasons publicly and in front of the whole world so as to avoid the impression that he acted schismatically. He made clear that he did not reject, and in fact it was to preserve priests who would defend to the death, the divine Constitution of the Church including the supreme jurisdiction of the pope. Objectively the circumstances surrounding these two consecrations are very different.

We must draw one final distinction however. We have been analyzing the actions of Bishop Williamson objectively. The circumstances appear objectively insufficient to provide justification under the operative legal principles. In so concluding, we are not speaking to the personal culpability of His Excellency. The imposition of a penalty for a wrongful act must look both to the objective state of affairs and the subjective state of mind of the actor.

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Put simply if the actor subjectively holds an honest and good faith belief that his actions are necessary but objectively his belief is incorrect his action is unjustified but he is not necessarily subject to an automatic penalty.

If His Excellency's belief that both a general and specific necessity required his actions were sincerely held in good faith, even if this belief were objectively incorrect, he would not suffer the consequences of an automatic penalty, i.e., without a full canonical trial to determine his mental state. Normally the authorities of the Church would make a determination as to this matter on which we could rely in this life (although ultimately his culpability would be known only to God). Since the crisis in the Church lies at the very heart of the competent authorities, as with so many matters in this crisis we are left with uncertainty. Since the hostile forces occupying positions of power in the Church have shown a propensity for arbitrarily and unjustly persecuting anyone who adheres to Tradition (or as in the case of the Franciscans of the Immaculata merely appear to be sympathetic to Tradition), the exercise of judgment in these cases is subject to doubt.

Unfortunately some Traditionalist blogs and commentators who analyzed the circumstances reasonably and concluded that this act seemed unjustified, jumped too quickly to uncritically accept the conclusion that His Excellency is in a state of excommunication. The radical nature of this crisis requires us to be more circumspect on all fronts with respect to personal culpability of those who find themselves in the most troubling crisis of faith and authority in the Church's history. Yes, we cannot burry our heads in the sand and must apply the perennial principles of the Church to the objective reality as we have to live and make decisions in the here and now, yet with all the confusion wrought and legitimate authorities whose judgment in these matters is severely questionable we must be extremely careful about simply accepting at face value claims regarding personal culpability. The Communique of the Society of St. Pius X maintained this distinction. Although the statement denounced the extraordinary actions as unnecessary and pointed out distinctions with those of 1988, it did not make declarations as to the personal consequences for Bishop Williamson or declare him excommunicated. The communique spoke of the objective reality and did not usurp for the Society the position of judge for Bishop Williamson. This example is one we should ever keep before our minds in this crisis. We must not leap from our necessary discernment of the facts to an unnecessary personal judgment of culpability and punishment. We have enough to worry about holding on to our Faith.



Bishop Richard Williamson

The Last Word...

Crashing the 'Spirit V2'

By Father Celatus

The Church has its saints and sinners and the world has its heroes and villains. One American hero who certainly deserves the title is retired airline captain Chesley Sullenberger, affectionately known as Sully. In January of 2009 an Airbus A320 piloted by Captain Sullenberger made an unpowered emergency landing in the waters of the Hudson River after multiple bird strikes caused both jet engines to fail. All 155 occupants, including passengers and crew, evacuated successfully from the partially submerged aircraft as it sank into the frigid waters. Sully made two trips through the cabin after it was evacuated to ensure no one was left behind and he was the last to leave the sinking craft. The incident was dubbed the *Miracle on the Hudson* and was described by experts as the "most successful ditching in aviation history."

Contrast the dramatic difference between this famous airline hero and an infamous airline villain, both of whom were pilots at the controls of an Airbus A320. As reported worldwide, it appears incontrovertible that German co-pilot Andreas Lubitz deliberately crashed the aircraft entrusted to his care into the French Alps in an act of suicide and mass murder, instantly snuffing out all 150 lives aboard that doomed aircraft. The details that are now known are chilling: the co-pilot coaxed the captain out of the cockpit and secured the door against his possible reentry; he used the auto-pilot to put the airplane into its deadly descent in a mountainous region and he continued to increase its speed throughout the descent. Among the sounds recorded in the final minutes of the flight are pounding at the cockpit door by the captain, first with his fists and then an ax or extinguisher, with terrified passengers screaming "Oh God" in many languages. I'd like to think that faced with a similar crisis, I too would be calling out to God—in a final act of contrition.

Sadly, for the families of those who perished in the horrendous air *Massacre in the Alps*, March will hereafter be a month of mourning for their lost loved ones. Ironically, the same may be said of the families of those who lost loved ones a year earlier, March of 2014, in the air *Mystery of Malaysia*. Recall that Malaysia Airlines Flight 370 mysteriously altered its course midflight with 240 on board, and to this day its fate remains unknown. Many speculate that it crashed in the sea and others that it landed in secret.

For some reason these two major air disasters just one year apart have me thinking of a parallel with the modern *pilgrim* Church. Perhaps it is the March timeframe that triggers this association,



since that is the month in which Bishop of Rome Francis was elected to office. Or perhaps it is the fact that an airplane is a form of ship, albeit it navigates through the air rather than water. One of the biblical and religious symbols for the Church is a ship, after all, and so what better symbol for the modern Church than modern aircraft? More to the point, I see an analogy between aircraft disasters and the modern Church disaster.

Starting midway through the twentieth century the ecclesiastical aircraft *Spirit V2*, operated by *New Springtime Airline*, began an unprecedented revolutionary flight that was doomed for destruction from the start. Completely ignoring and abandoning countless navigational principles and rules of two millennia this modernist air marvel was soon badly off course, not unlike the ill-fated Malaysian aircraft that is lost.

The first to pilot the aircraft *Spirit V2* was John XXIII. Many expected the papal ride to be routine when Cardinal Roncalli was elected to the petrine chair but one year prior to his death *Good Pope John* made a tragic miscalculation and convoked an ecumenical council that would propel the Church badly off course. Perhaps the Pope was asleep at the stick, as he once said, "It often happens that I wake up at night and begin to think about a serious problem and decide I must tell the Pope about it. Then I wake up and remember that I am the Pope." He also advised, "See everything, overlook a great deal, correct a little."

Following the advice of his predecessor the next pope, Paul VI, did little or nothing to make a course correction. Far from it, under his watch the errant council concluded and began to bear its bad fruit in a devastated vineyard. This Pope is famously known for his

mysterious observation that *the smoke of Satan* had entered into the *Spirit V2* cabin but all the passengers were assured that there was no cause for alarm.

The next pope to pilot the *Spirit V2* was John Paul I, the first to call himself *the first*. Beyond this detail there is very little to cite or to quote from *the Smiling Pope*, as he did not live long enough to say much. The next papal pilot continued in the John and Paul name tradition. His long *Spirit V2* flight was noted for World Youth Days, Assisi Interreligious Prayer, Twenty Decade Rosaries and Theology of the Body.

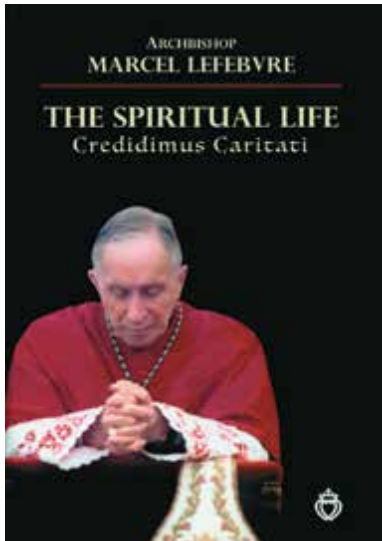
Hope arose somewhat with Benedict, that this pope might make some long overdue course corrections to the wayward *Spirit V2*. But by coaxing or by coercion *the Rat* abandoned the cockpit of the sinking ship.

So it is that Bishop of Rome Francis has seized the controls of the ill-fated *Spirit V2* and barred the door. As the aircraft progresses through its deadly descent the progressives among the passengers swill down drinks as they cheer on the pilot. Neo-Catholics quickly pulled down window shades lest they might see mountain peaks around them and they reassure each other that the aircraft is in good hands. Panic has arisen among sensible Catholics as they realize their predicament and they are crying out "Oh God" for mercy. Meanwhile, as they have been doing for decades, traditional Catholics continue to pound at the door, pleading with the pilot to abandon a diabolically disoriented flight and make a course correction.

The Gates of Hell shall never prevail against the Church but it appears that the *Spirit V2* may be nearing the end of its flight and existence. Perhaps only then can rebuilding begin on the bark of the true Church. ■

Archbishop Marcel Lefebvre

“Tradidi quod et accepi” — “I have handed on what I have received”

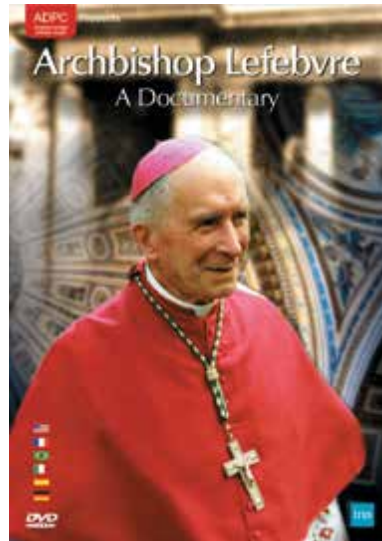


The Spiritual Life

Archbishop Marcel Lefebvre

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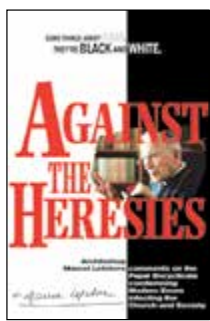
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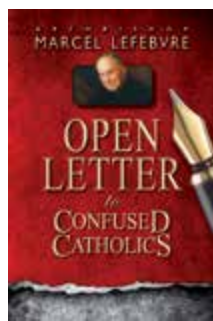
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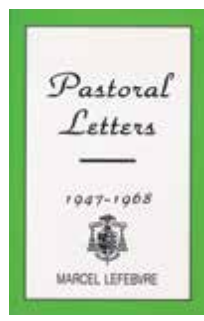
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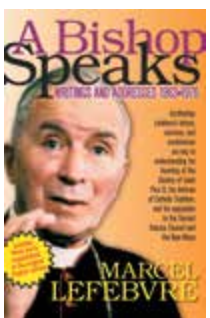
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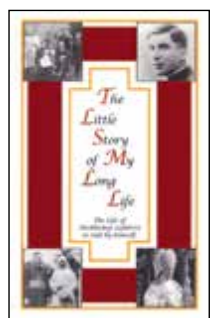
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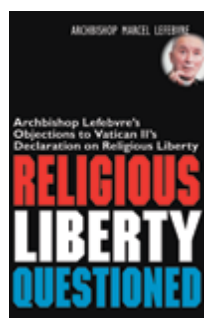


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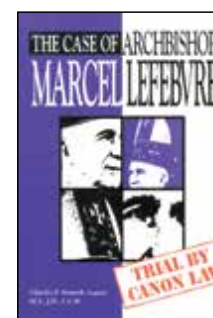
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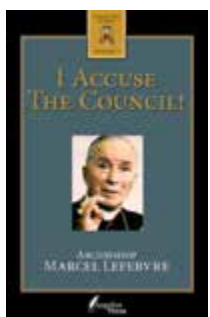


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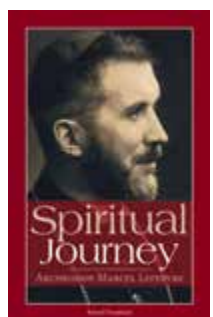


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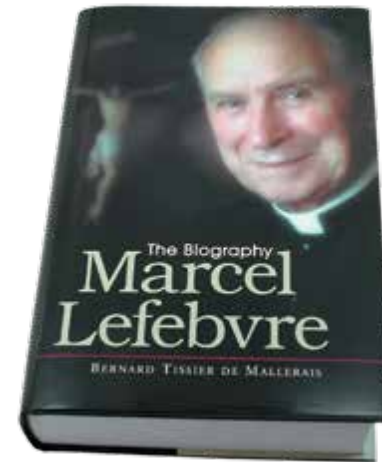
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