

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

April 30/May 15, AD 2015
Volume 48, Numbers 7 & 8

From the Editor's Desk...

By Michael J. Matt

The Remnant Returns to France

A few days from now much of The Remnant's team here in the States will board an airplane bound for France. God willing, we will be walking with our traditional Catholic brothers from all over the world on the grand Pentecost Pilgrimage of Notre-Dame de Chrétienté to Chartres. I ask readers to please keep their 70 fellow American pilgrims in their prayers as we once again attempt the 3-day pilgrimage across France. The now 24-year-old U.S. Chapter of Our Lady of Guadalupe will remember all of the readers of The Remnant in their prayers every day on the road to Chartres. Please see our website (RemnantNewspaper.com) for details about how to follow along with the prayers and meditations each day, so that you can be spiritually united to the pilgrimage. The pilgrimage is a major victory, and it reminds us that total victory will be ours in the end—so long as we keep the old Faith. Readers of this newspaper are sending 10 young Catholics, a chaplain and a chaperone on pilgrimage this year. On behalf of all of them, I thank you and give you my promise to pray for you all by name every day of the pilgrimage. Please be patient with us over the next few weeks as our staff here at home will be more limited.

A Double Issue

Please note that our April 30th and May 15th issue are being combined into the present double issue. The reason for this is that we wanted to accommodate our entire contra Evolution manifesto in one installment. Quite frankly, we have had

~ See Editor's Desk/ Page 2

The Neo-Catholic Planet of the Apes

How the bankrupt theory of evolution is overthrowing the Genesis account of the Fall, with the help of neo-Catholic enablers.

by Christopher A. Ferrara

■ According to the neo-Catholic view, rejecting the theory of evolution is “denialism,” whereas rejecting the entire traditional understanding of the Genesis account based on the claims of evolutionists merely raises a “problem” to be “muller over” by theologians. Behold the neo-Catholic mentality at work.

“When we descend to details, we can prove that no one species has changed...”

- Charles Darwin

Introduction

As the atheist ideologue Richard Dawkins famously observed in his oxymoronically entitled *The Blind Watchmaker*, “Darwin made it possible to be an intellectually fulfilled atheist.” Darwinian and neo-Darwinian evolution provide the atheist with a substitute for God, concealing the insuperable problem noted by Hume (as quoted by Dawkins): “I have *no explanation* for complex biological design. All I know is that God isn't a good explanation, so we must wait and hope that somebody comes up with a better one (emphasis mine).” Charles Darwin (1809-1882) was a scientific mediocrity who knew almost nothing of the emerging science of genetics being developed by the Augustinian friar, Gregor Mendel (1822-1884). Genetics would expose the naiveté of Darwin's primitive hypotheses, leading to the more sophisticated but equally unbelievable

neo-Darwinian “synthesis.” Given the theory's provenance in the intellectual crudities of 19th-century skepticism and materialism, one would think that Catholics would view it with the incredulity it deserves, holding it to the rigorous standards of proof that are supposed to apply to the sciences.

With the rise of Modernism in the Church, however, came the rise of evolutionary thinking in theology, led by Pierre Teilhard de Chardin,

neo-Modernism's preeminent evolutionary mountebank (implicated in the Piltdown Man hoax). Despite all protestations of orthodoxy, the attempted reconciliation of the Faith with the putative “discoveries” of evolutionists has inevitably eroded confidence in the *de fide* teaching on Creation, the basic elements of historical truth indispensable to the integrity of the Genesis account, and thus the foundation of the dogma of Original Sin.

~ See Planet of Apes/Page 12



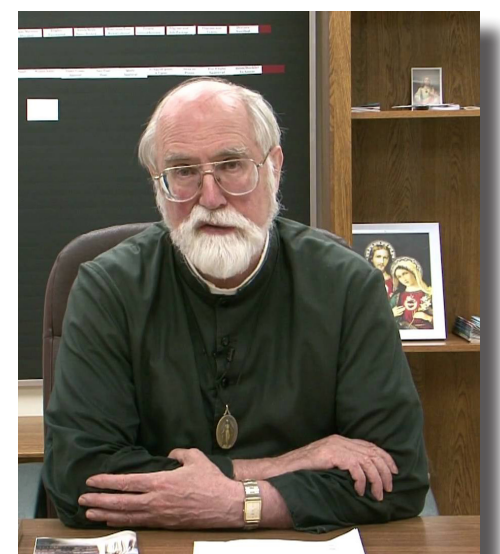
VIVA LA EVOLUCIÓN

Father Nicholas Gruner, RIP

by Michael J. Matt

Father Nicholas Gruner died suddenly on April 29, 2015 of apparent heart failure. We are shocked and saddened beyond words, and I ask the readers of The Remnant to please storm heaven with prayers for the repose of the soul of this great crusader for our Lady. I've often wondered how many people would still know nothing about the messages of Our Lady of Fatima were it not for the tireless work of her valiant defender, Father Gruner--her loyal priest who kept her message, warning and promises alive for the benefit of millions of souls so desperately in need of Our Lady's intercession. Father Gruner has worked himself into an early grave in

her name, and we will never forget the good and holy Fatima Priest it was our honor to call friend for so many years. Having spent his life trying to convince the human element of Christ's Church to obey the commands of Our Lady of Fatima, Father Gruner will no doubt continue his work from beyond this veil of tears. May Our Lady of Fatima intercede for Father Gruner, and may the Queen of Heaven receive her loyal champion in the heavenly court very soon and say to him, “Well done good and faithful servant.” Eternal rest grant unto him, O Lord, let perpetual light shine upon him. May his soul and all the souls of the faithful departed rest in peace. Amen ■



Father Nicholas Gruner, RIP

From the Editor's Desk...

Continued from Page 1

enough of the neo-Catholic attempt to relegate Genesis to myth and Adam and Eve to the status of the Easter Bunny. In addition to Chris Ferrara's outstanding article on Page 1 of this issue, we have already begun this work on Remnant TV, and of course we all owe a debt of gratitude to Solange Hertz (who pioneered this subject in The Remnant 25 years ago) and to our columnist from Monaco, Peter Wilders, who for many decades has been at the forefront of the defense of Genesis against Darwin's fairy tales for adults. The next issue of The Remnant will be dated June 5, 2015 and will include reports on this year's Pilgrimage to Chartres.

CINOs and the Demise of the Neo-Catholic in America

MSN.com posted a story last week entitled, "Study: Americans becoming less Christian, more secular." Stats are stats and subject to spin but: "The number of Americans who don't affiliate with a particular religion has grown to 56 million in recent years, making the faith group researchers call 'nones' the second-largest in total numbers behind evangelicals, according to a Pew Research Center study. Christianity is still the dominant faith by far in the U.S.; 7 in 10 Americans identify with the tradition. However, the ranks of Christians have declined as the segment of people with no religion has grown, the survey says. The study put the number of Catholic adults at 51 million, or just over one-fifth of the U.S. population, a drop of about 3 percent over seven years. In 2007, Catholics made up about one-quarter of Americans."

The most distressing aspect of all this

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is the staggering number of Americans still registered as Catholics in this country—51 million adults—nearly one-quarter of the population and yet Obama won the White House twice, with Catholic voters tipping the scales in his favor; "legal" abortion is still claiming millions of lives per year in this country; "gay marriage" is legal in most States and may soon become a Constitutional right; Contraception is as American as apple pie; and on and it goes.

Numerically Catholics could save this country. One little problem though—most of us ceased being Catholic some time ago. We are CINOs—Catholics in Name Only. And the CINOs are doing to the Catholic Church in America what RINOs did to the Republican Party—transforming the once-mighty Institution into a losing proposition that cannot even defend itself against draconian measures where the destruction of marriage and the family is concerned, even despite boasting one of the largest voting blocks in the nation.

When considering the stats, which now reveal a massive de facto apostasy in the Catholic Church in America, it's easy to understand why qualifiers of the abundantly obvious are now so necessary when we speak of "Catholics". Which kind of Catholics? There are traditional Catholics, neo-Catholics and liberal Catholics. The qualifiers have become absolutely essential, thanks to the New Ecumenism, the New Springtime of Vatican II and the New Mass.

It would be a gross miscarriage of justice, distortion of truth and an insult to Holy Mother Church to claim, for example, that millions of pro-abortion, pro-Obama "Catholics" are, in fact, Catholic. Nothing could be further from the truth. These "Catholics" are radical apostates and, God help us all, their ranks are swelling at an alarming rate as the so-called Neo-Catholics either join them or realize that the jig is up and it's time to throw in with the so-called Traditional Catholics (a.k.a. practicing Catholics who believe what Catholics always believed and who attend the same Latin Mass that saints, popes and their fathers in the Faith attended for millennia). So the question is: With which Catholics do you identify? If the answer is "Neo-Catholic", don't you think it's time to get off the fence?

Gay 'Marriage', Polygamy, the End of the Catholic Church in America

According to the International Business Times, "Green Party leader Natalie Bennett has said her party is "open" to the possibility of three-way (or more-way) marriages.

Remember when we were all being cajoled by our Republican friends into putting marriage up for a vote? Not a few of us were less than thrilled with the idea because, as we argued at the time, once "we the people" had voted to destroy the institution of marriage what recourse would Christians have to defend it in the winds that would blow then? None!

"We must vote to leave it up to the States to decide," they told us. Oh, you mean the same States where the vast majority

of voters are first run though those government-run indoctrination centers known as public schools? Independent thinking is not exactly a hallmark of public education, which is why 'leave it to the States to decide' these days is pretty much the same as saying 'leave it to the feds'.

Not surprisingly, the U.S. Supreme Court is now deliberating over the constitutionality of marriage between one man and one woman. Of course, we needn't be fooled by courtroom drama designed to reaffirm the raw power of the homosexual movement in this country. When the Justices are done with their little charade, the Catholic Church will have to either forfeit its tax exempt status or perform "gay marriages". In other words, persecution or compliance. Expect nothing less.

The other thing that worried many of us who were opposed to the marriage amendment initiatives was that polygamy would have to be put to the vote next. After all, if "gay marriage" must be legalized, based solely on the argument that gay people love each other, well, what about 14 people who love each other? Can't they all get married, too? Who are they hurting? And who are we to say that entire bowling teams can't get married if they feel like it, so long as they really, really, reeeeeeeaaaalllly love each other.

Wouldn't you know it!, legalizing polygamy is now on the American horizon, as well. You see where it's going, right? The agenda is not now nor was it ever to enable more people to get married; the agenda is to destroy the institution of marriage altogether.

The whole world has become like a playground filled with psychotic and narcissistic kindergartners who've lost the ability to reason. Before they are through, look for pathetic and unglued victims of the sexual revolution such as Bruce Jenner to make his/her way into the White House.

In the short term, there is no stopping this madness, and Christians in America are like those cops in Baltimore the other night—being slowly but systematically backed down the street by hooligans setting fire to everything in sight. There was no stopping them. Why? Because morality is regarded as hate speech in America, and until we begin to understand the full anarchical impact of that we must learn to live with the chaos that comes without God.

Cheer up! All this has happened before, and it too will pass. They can take our lives but they cannot destroy our Faith and they cannot eradicate Christian marriage, which comes to us from God. Christians have children, lots of children. And we will thus outlive the impotent zombies calling all the shots at the moment.

Saints in Praise of Heretics

According to the Vatican's News site: "Pope Francis has appointed Cardinal Miloslav Vlk, Archbishop Emeritus of Prague, to be his special envoy to the July 5-6 events in Prague, marking the

600th anniversary of the death of John Hus (1369-1415). And why not! In an address to the International Symposium on John Hus in 1999, St John Paul II said the Bohemian church reformer, who was condemned of heresy and burnt at the stake, was a "memorable figure," particularly for "his moral courage in the face of adversity and death." St. John Paul II said "the effort that students can develop to reach a deeper and full understanding of historical truth was of crucial importance. Faith has nothing to fear from the commitment of historical research, since the research is also, ultimately, reaching out to the truth that has its source in God. A figure like John Hus, who was a major point of contention in the past, can now become a subject of dialogue, discussion and common study."

Well now isn't this fun! I wonder if there are any other cases in history where canonized saints came out in unapologetic praise of condemned heretics. Or is this just another advance of the Church of Vatican II? And consider the rich irony at work here: We traditional Catholics are told that we must "accept Vatican II" (whatever that means), never question it, and never even hint at a criticism of the Pope. And yet here we have SAINT John Paul praising a condemned heretic who the Pope (Gregory) personally ordered imprisoned for heresy. And, of course, John Hus was finally condemned by a Council of the Catholic Church—the Council of Constance, on July 6, 1415.

Conclusion? Stupid Council, pope was wrong—something that surely, one day, the Church will say of the disastrous revolution of Vatican II.

The Anglicans have long considered Hus a martyr and a saint, of course. And for that matter, Hus was certainly more Catholic than Cardinal Walter Kasper. At least Hus insisted that the Church could distribute the consecrated hosts at Mass only to Catholics in good standing—something Pope Francis is considering overturning next October. Anyway, the Anglicans have evidently won over the Popes of Rome where the old heretics are concerned.

Will John Hus become the first canonized heretic? Perhaps, he was obviously something of a prophet. His last words were: "In 100 years, God will raise up a man whose calls for reform cannot be suppressed." About a century later, in 1517, Martin Luther nailed his 95 Theses of Contention to the church door at Wittenberg.

With patience, time and the good ol' Spirit of Vatican II, SAINT Martin Luther could become a reality in the not too distant future, too. Wouldn't that be special?

I wonder if even that would stir the Neo-Catholics from their slumber. We're already seeing that canonized saints praising heretics doesn't bother them in the least. So why would heretics becoming saints present a problem? Only rad trads like St. Thomas More and St. John Fisher would object to that! And, hey, they're dead.

Welcome to the Twilight Zone. ■

The Remnant Speaks

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

Expect Sacrilege When Pope Comes to US (Contact Archbishop Chaput)

Editor, *The Remnant*: Please note I am enclosing a copy of the letter I sent to Archbishop Chaput on 4/17/15. You are aware of great abuses to the Blessed Sacrament at various gatherings such as World Youth Day and other cases where there are large crowds attending outdoor Masses. What happened recently in the Philippines was tragic. Can you think of anything more horrible? In many cases the Blessed Sacrament was passed hand by hand by lay people to other lay people.

As we think over what happened in the Philippines the words of the Catechism of the Council of Trent come to mind: "As of all the sacred mysteries bequeathed to us by our Lord and Saviour as most infallible instruments of divine grace, there is none comparable to the most holy Sacrament of the Eucharist; so, for no crime is there a heavier punishment to be feared from God than for the unholy or irreligious use by the faithful of that which is full of holiness, or rather which contains the very author and source of holiness."

THE SOLUTION TO AVOIDING ABUSES AT OUTDOOR MASSES IS VERY SIMPLE. THE BLESSED SACRAMENT SHOULD BE DISTRIBUTED ON THE TONGUE SOLELY TO PRIESTS AND PERSONS SERVING ON THE ALTAR. CONSIDERATION SHOULD ALSO BE GIVEN TO DISTRIBUTING HOLY COMMUNION ON THE TONGUE TO 50 TO 100 ADDITIONAL PEOPLE. THERE SHOULD BE NO OTHER DISTRIBUTION OF HOLY COMMUNION.

Hopefully letters will be sent to Archbishop Chaput. His address is as follows:

**Archbishop Charles J. Chaput,
O.F.M. Cap.**

**Archdiocesan Pastoral Center
222 North 17th Street,
Philadelphia, PA 19103-1299
Shepherd@chs-adphila.org**

Congratulations on the excellent work you do as Editor of *The Remnant*. I am sending this information to you, since there is nothing more important than the protection of the Blessed Sacrament. Hopefully you will discuss this matter in *The Remnant* and in your speeches. If you have any questions in connection with the above, please do not hesitate to get in touch with me.

Sincerely in Christ & Mary,
Richard J. Lloyd
Whitehall, PA
hhillan@ptd.net

Fearful of the Pope

Editor, *The Remnant*: I just wanted to let you know that I am happy to have found *The Remnant* online and I have just finished watching a couple of Mr. Matt's "Underground" videos. Through God's

mercy and pity, I joined the Church in 1987, and it has been an indescribable blessing and refuge for me through the years.

Since the election of Pope Francis, however, I have become troubled by what I see as dangers to our Church and to our Faith coming as much from within as from without. For example, apart from the homosexual scandals that are still with us, I worry about the possibility of the Pope placing us, the faithful, in an unacceptable position of having to choose between what we know to be the truth about a particular issue—let's say in this case, environmental issues—or having to voice acceptance of some new "binding" pronouncement from him that is based on the errors and/or deceitful agenda of those whom the Pope is allowing to advise him.

I have also become more aware of the debate pitting the Traditional Mass against the New Mass (I intend to experience my first Traditional Mass this weekend) and some of the abuses which corrupt and weaken the liturgy. I am not knowledgeable enough to formulate an informed reaction to some of the traps and snares that they are setting for the faithful. The information that you have available at *The Remnant* will be helpful to me in this new struggle. I will be referring to your website frequently. Thank you,

Daniel Miller
Internet

Dead Cat Bounce: GREAT!

Editor, *The Remnant*: I wish to comment on Patrick Archbold's Remnant column "Dead Cat Bounce" in your issue of 20 April. It is a very good analogy to recent Church events, but I think he may be premature in its application. To recap: The "Dead Cat Bounce", a stock market term for a false signal of an upturn, was applied by Mr. Archbold to the somewhat encouraging pontificate of Benedict XVI, particularly to the boost he gave to the revival of the traditional Mass. I would now like to offer a counter proposition: that the "Dead Cat Bounce" more aptly applies to the Modernists' last gasp now being played out in the era of Pope Francis. Let us look simply at the demographics involved. In 1969, when the "New Mass" was foisted off on the Church by the Modernists, those priests who held to the Traditional forms and doctrines were almost exclusively retired or about-to-retire priests, who were expected to die soon, leaving the field to the young, energetic, vibrant, enthusiastic dedicated modern priests, who were seen as the unstoppable wave of the future.

Fast-forward to 2015. What has changed? Today, the "wave of the future" is reduced to a rapidly-shrinking clique of very old men whose obsolete ideas are hopelessly tied to the humanist optimism of the 1960's. By contrast, it is now the traditionally-minded part of the Church that is mostly young, vibrant, enthusiastic, dedicated, and, I will dare

say, unstoppable. And do not imagine for a moment that the Modernists have failed to notice!

I submit that there is indeed a "Dead Cat" bouncing, but that it is the Modernist movement's last act of desperation. Look at these specimens! Their seminaries are mostly closed or empty. They are dying off, and who is remaining to replace them? What we see is an all-out effort, largely dependent upon the favorable publicity of enemies outside the Church, to make as big a wreck as they can before the last of them die off, and there remain no more of the participants of Vatican II who hold this emotional attachment to its pomps and works and "spirit". Vatican II is already dead. The stink in the Church is the odor of this unfortunate Council's decomposing corpse, which it will soon be the duty of traditionalists to bury. In the meantime, let us continue to minimize the harm being done by this bouncy dead cat, by a vigil of prayer, penance, charity, and sound doctrine. Our Lady of Fatima, pray for us!

David Melechinsky

Islam

Editor, *The Remnant*: Reading a recent edition of *The Remnant*, I was reminded of my own thoughts about things liberal and Post Vatican II.

I feel that the caprices of the Novus Ordo are not merely entertainment and trivialization, they reveal a great dead spot at the centre of our latter-day faith, a little as if the gargoyles and grotesques on the outside of the cathedral were to be found crept onto the altar and all-round the sanctuary. Other denominations have of course suffered a similar gutting of their Christian core and even that secular insight which gave meaning to so many lives in the sixties, the Hippy Movement, has now lost its meaning, reduced to Macramé hanging baskets and yoga classes. Replaced too by the frantic scoldings of Political Correction. No God, no ethic, no soul, we are straw men and shuffle through our lives in total indifference to everything.

That is why the main threat to our way of life now is Islam. It provides a code of behaviour, an ethic other than blind competition, a common set of goals, for all the straw men. It provides God to the unchurched, a sense of justification for the guilt-ridden white collared, for the under-employed working people, an answer to the trivialization of our lives.

And Islam has been fostered as indigenous people have, a minority group which can be used to make us feel bad about our own culture, about our Christian roots. The result of this unfortunate policy of playing the victim card all the time is to disenfranchise the common man, to produce exactly the results noted above. Why? Because having a Nation, having a family, having a church, is inconvenient to those who run any land, not merely because of the requirements of capital but simple



because all abstractions are dear to them. Creatures of the spirit and of the light.

At this point we leave economics. We come close to that hatred of the mingling of spirit and matter that Lucifer found so repulsive (I interpolate) when he said "I will not serve." For what else was he to serve, being an angel, but the physical creation and all its compromise with spirit?

For this reason I believe that when we are faced with the stripping of our altars and a litany of solemn clowning, we are not just dealing with imprudence in our pastors and our parish councils (or insanity). We are facing Satanic forces in a battle front that extends well beyond our churches.

The smoke of Satan did not just appear from fires lit in the corridors of the Vatican. It drifted in from outside when we opened the windows. Perhaps we should shut those windows and go out and help put out the fires.

Peter Gilet
Australia.

Inside this issue

May 15, 2015

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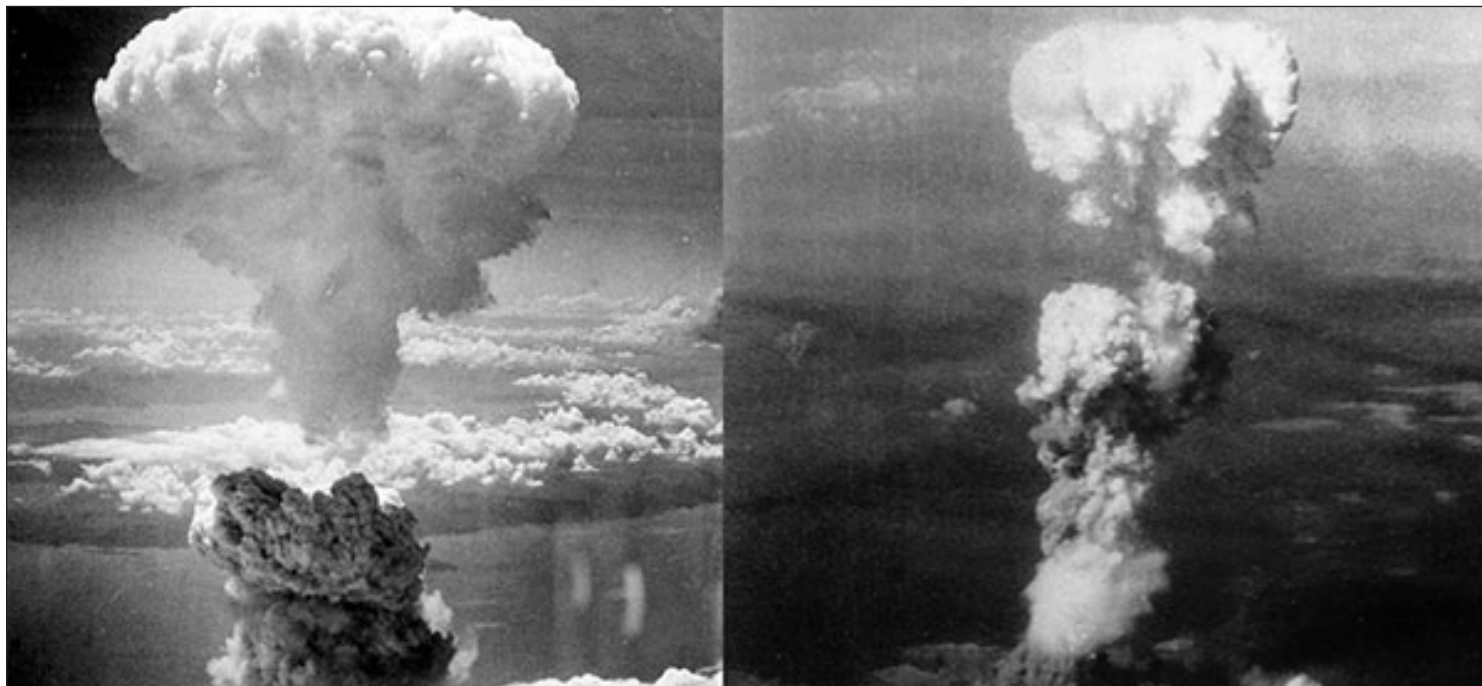
A World War II Vet Remembers...

By Robert K. Dahl
REMNANT COLUMNIST

Thanks for Vincent Chiarello's fine book review (Remnant 3/15) of Charles Boxer's "The Christian Century in Japan, 1549-1651" (1951). Connecting to the modern era, how is it that Nagasaki—long the Christian center of Japan—was selected (along with Hiroshima) as target for indiscriminate nuclear destruction of civilian centers? The same can be asked concerning night aerial fire-bombing of cities in World War II.

Question: In the last analysis, with all "politically-correct" excuses and side issues pushed aside, who at the summit of the political ladder is nominally responsible for the decision—first-ever in human history—to use atomic bombs in warfare? Answer: 33rd-Degree Freemason, Harry S. Truman, succeeding as U.S. President, Franklin D. Roosevelt (Freemason), April 12, 1945.

Proud of his accidental role in the ghastly decision to use atomic warheads, along with indiscriminate night fire-bombing of civilian centers, President Truman made sure that the public knew that "the buck stops at my desk". Christian doctrine holds that this "buck" also stops at the last accounting—the Particular Judgment. When he retired back to Kansas City his rating in public polls was down to 26%. Today his legacy is being hugely distorted, in effort to reshape him as a heroic figure, supposedly "nuking" Japanese cities to "save American lives". This false



Nagasaki

story ignores the fact that after the mid-1944 Mariana Island battles (Saipan, Tinian, Guam), General Tojo resigned in Tokyo, and Japan placed diplomatic "peace-feelers" with the Swiss and Swedes—to no avail, due to Allied dogma of "unconditional surrender", which prolonged the war for another year. Though this reminder is unpopular—it's "just the facts".

So many of our self-appointed "Presidential Historians" have named Harry S. Truman as one of our very best Presidents. Why? Was it because he was an obedient pawn of the Democrat Pendergast political machine in Kansas City. No. Was it because he rubber-stamped the Marxist take-over of half of Europe and half of Asia in World War II's Allied secret conferences, particularly at Potsdam? No. Was it because he double-crossed Chiang Kai-shek (a Christian), secretly supplying the Red forces of Communist Mao Tse-tung? No, but maybe. Was it because he fired General MacArthur, who wanted to expel Red military forces from North Korea? No, but maybe. Was it because he allowed indiscriminate night fire-bombing of European and Japanese cities? No, that's just war, which is known as Hell. Was it because he dropped the first atomic bombs on Nagasaki and Hiroshima? No, that's just "new-war", and the 'Japs' had it coming? Was it that since Truman had the new-weapon, we of course had to use it, to show U.S. as leader of the New Order—that "shinning new city on the hill" (Capitol Hill, that is). Well,

Hiroshima

maybe. So many negatives without answer. So what now?

Was it because he legally "unified" America's diverse races? YES! Was it because he was first to back Israel's take-over of Palestine and give diplomatic recognition to Israel? YES! Was it because he turned a blind eye toward traitors who supplied stolen atomic secrets to Soviet Russia and the new State of Israel? YES and double YES! Was it then because he defended treasonous Alger Hiss and the infiltrated State Department, and denounced Catholic Senator Joseph McCarthy for ferreting out Communists? YES! Was it because he ordered the Atomic bombs to be dropped on Hiroshima and Nagasaki—the first approval of Atomic weapons to be used in warfare? YES—but never to be publicly admitted, it being a Top-Secret matter of National Security, that the peasantry of the "Homeland" has no need to know.

Now that the decisive issue of President Truman's responsibility is established for the unnecessary nuclear devastation of Christian Nagasaki—roughly estimated up to 70,000, women, children, and old men, none engaged in military operations—allow to be added a personal aside to the Nagasaki story. A wartime combat comrade once asked me, regarding the atomic explosions: "Bob, what do you think of this"? Answer: "It's really not good news, but very bad news". Why? "Because it sets a bad precedent for future disputes and warfare". Oh well, we now have thousands of nuclear warheads, and so does "our dearest friend" Israel—and a dozen other nations. Yes, we have the haunting legacy of Nagasaki to ponder still. Who can we blame to wash away our own guilt? Well, we ARE a DEMOCRACY. Period.

And, if you will, one more incident to add concerning Nagasaki in October 1945—some ten weeks after the atomic destruction. October 23, USS Fayette, proceeding from the northern island of Hokkaido, now enters Nagasaki harbor to embark some elements of the 2nd Marine Division for an 18-day voyage

to San Diego in California. As this large ship is being docked, we notice a strange figure on the dock watching us. He's a silver-haired elderly priest in black cassock. When the ship's gangway was put down to the dock, this stranger ascends the ladder and attempts a conversation with the Officer of the Deck, but speaking in a foreign language, not Japanese. Someone thought it might be a Slavic diction; and then a sailor who knew the Polish language arrived on deck, and at once began to converse with this old priest—who was indeed Polish, having spent many years in a Nagasaki Catholic mission. He requested to meet with the ship's Chaplain (who was Lutheran). He had a sealed letter which he desired to be sent in U.S. mail on arrival in San Diego to a Polish Catholic Church in Milwaukee, Wisconsin—which was an urgent appeal for quick aid for his needy mission. A desperate plea for help.

Also on this occasion I was permitted to spend a day in the "Valley-of-Death" walking in the atomic burned-ruins, no structure left standing, all leveled, nothing but melted glass, certainly no human dust surviving. If only President Truman could see his legacy in ruins.

Returning to Japan mid-1946, this time in Yokosuka, Honshu (near Tokyo), a young servant boy assigned as a bartender in a military hotel invited me and two others to dinner in his parents' home, a pleasant meeting where all spoke English, sitting Japanese-style on the floor. The conversation was on families and this-and-that, but no one mentioned the wartime horrors. Those Japanese who survived the war were blessed, I think, by having General MacArthur as "Occupation Overlord", as he understood the Far Eastern cultures, through his long experience as Governor-General of the Philippines. When his job was done, returning to America, on his route to the Tokyo airport, a million Japanese lined the roadside to bid farewell. New York gave him a ticker-tape parade as a hero. His bid for the U.S. Presidency did not succeed. ■

Wanted:

HS Latin teacher for well-established traditional Catholic school. Resumes and cover letters to:

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In Mary's Month of May...

The Face of the Heavenly Mother

By Josef Cardinal Mindszenty

(1942)

(Edited for *The Remnant* by Connie Bagnoli)

The Mother in the Old Testament— Mother as God Sees Her

Whenever we open Holy Scripture, a sublime world comes into view. We are in the presence of wonders and mysteries. This same Bible is woman's charter of rights, for it tells how God created maternal dignity, raised it up, and made it holy. Sages have told, in their way, of the worth of mothers, but the last word in such a question is God's word. Others can excite emotion, but in God's word, there is strength. In the mothers of the Old Testament something of God's love and care comes to light. There are still shadows, even here; but these mothers are encompassed by a spiritual beauty and charm that we may come to see that all of them are but a foreshadowing of that unique mother whose sublime person was first mentioned in Paradise.

The mothers of the Old Testament were happy in the motherhood granted to them and, full of comfort and joy and peace, went to the grave. The women of the Old Testament looked on children as God's most gracious gift. The child was one link in the chain that would reach to the mother of the Messiah. Besides, they were convinced that each child was new proof of conjugal love and fidelity.

How highly the Old Testament valued the worth of mothers becomes most beautifully clear when the psalmist, depending upon his mother's service to God, prays: "Save the son of thy handmaid." (Ps.85:16) Even God likens His steadfast care to the care of the mother: "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet I will not forget thee." (Isaiah 49:15). He speaks this of the people borne in the divine womb and reared with maternal care. God's mercy is compared to the mercy of a mother.

The heroic figure of a woman, the mother in Maccabees, towers in the twilight of the Old Testament. Holy Scripture says of her: "Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with good courage, for the hope that she had in God." (2 Macc. 7:20). In the year 166 B.C., this mother with her children was dragged to the place of judgment in Antioch because she would not abandon her belief in the true God and her loyalty to her country. This heroic mother suffered pangs like mortal birth-pangs for her children.

In the Old Testament, we move through a world of shadows and figures. The most moving passage in the Old Testament is the proto-gospel spoken in Paradise: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." (Gen.3:15)



The heroic and victorious women of the Old Testament symbolize Her who is the fulfillment of this promise. One may say that in the women of the Old Testament, now here, now there, a trait of the Lord's Mother gleams forth. When we think how gloriously bright these women are, how elevated must the Lord's Mother be! Is not the mother in Maccabees a prefiguration of the Mother of Sorrows? Does not the cross of Golgotha shine over the martyrdom of the seven brothers?

Mothers in the New Testament--At the Master's Feet

Revelation show how highly the Lord God values mothers. Even in the dawn of humanity, in Paradise, they were held in high esteem. The Old Testament portrays them in touchingly beautiful fashion, but in the New Testament the portrayal is even more moving. Jesus repeats with increased emphasis the old command: "Thou shalt honor thy mother"; "He who honors not his mother makes void the commandment of God"; "He who curses his mother is guilty of death."

Jesus did not come to destroy, but rather to fulfill. Christ brought equality of sexes. He restored women to the place whence sin had driven her, to her home in indissoluble and monogamous marriage. Thereby, He put a crown on woman's head, ennobled the mother, raised her above whim and chance, and filled her with measureless blessings.

In the Master's company, there were many women, most of them mothers, who had followed Him from Galilee ministering unto Him. Three of the miracles of healing were performed for women: Peter's mother-in-law, the woman with the issue of blood and the possessed daughter of the woman of Canaan. These holy women composed Our Lord's escort on the Way of the Cross. Women appeared from the Fourth Station of the Cross and continue to accompany Jesus on the way of humiliation. Women of sympathetic hearts stand in the distance. Veronica

dries the face of Jesus with her veil. A mother with her child weeps at the fall of Jesus. The daughters of Jerusalem weep at the passion of the Lord. The pitying women try to soften the cruelty. The Most Blessed Virgin must be a witness with John and Mary Magdalene as Jesus is nailed to the Cross as the Sorrowful Mother stands together with the women at the foot of the Cross. The frightened women amid the howling pack form a last oasis of peace in the life of the Redeemer. All are fleeing, or blaspheming and mocking---all but the women! How did the weaker sex attain such strength? The angel spoke to the women who had come to seek the crucified Christ, the ones who stood closest to Him during His life...and the women were the first to announce His resurrection!

Jesus' love for mothers was most touchingly apparent when He called the children to Himself: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God." He laid His hands upon them and prayed over them. The disciples had kept the mothers at a distance. But Jesus forbade them.

Mary, the Model and Ideal of All Women

Sublime and lovely as the women of the Old Testament are, important as the role they have played in the history of salvation, they are nevertheless only stars that grow dim before the brightening dawn, compared to the most glorious work, the loveliest miracle of creative omnipotence of God, Mary, woman and mother.

God Himself could raise the mother no higher, give Her no greater glory, than that He Himself, Who has called the worlds into being, Who commands the winds and the rains, Who holds the primeval mountains in His hand---than that this Almighty God should descend to a woman's womb and become Her child and She, His mother.

Mary's vocation---and God had chosen

it for Her---was to become God's mother and so, as the mother of the Savior, to be the immediate auxiliary in God becoming Man. This vocation gives Her immeasurable, incomprehensible dignity. The dignity of the Mother of God is so great that God could not have made it greater, says Pope Leo XIII. When She became Mother of God, She became likewise the Lady of all creation. God had chosen Her from eternity for this dignity. As mother, she bestowed human essence upon the Divine Person. When a human being is conceived, a new person comes into existence, a conscious, spiritual being. But in Jesus, the Son of God, the Divine Consciousness existed from all eternity. In His case, no new ego, no new person, came into existence through the fact that He assumed a human body in Mary. Hence, we can say that through Her maternity, Mary gave existence to a Divine Person.

The faith of the primitive Church already used of Mary the honorific title Mother of God. The Council of Ephesus excommunicated anyone who did not recognize Jesus as the true Son of God, and consequently, Mary as the Mother of God. The dignity of the divine maternity is the root of all Mary's other excellences. In Her womb, Mary provided the material for the sublime work of the incarnation. Mary's holiness, Her Immaculate Conception, Her wondrous virginity, Her full of grace and virtues, Her glory, and the power of Her intercession are derived from Her dignity as God's Mother. It is a truth of faith that Mary was preserved free from original sin and from all actual sin, even from the slightest inclination to sin. This was an extraordinary grace of God granted in view of Jesus Christ's work of redemption which still lay in the future. Mary lived Her life in such purity that She outshone the angels. The archangel Gabriel stood reverentially before Her, as was right and seemly, since She was the Mother of God for God could only be born of a virgin.

All this is a work of the Lord! Thus

Continued Next Page

The Face of the Heavenly Mother

Card. Mindszenty/**Continued from Page 5**

He brought to pass the victorious battle which the woman spoken of in Paradise was to wage with Satan. Had She been born in original sin and been inclined to sin, She would have been subject to the Satanic power and could not have been the woman dragon-slayer mentioned in Paradise. But this is unthinkable because of Her future maternity. God in His grace preserved Her from bearing the yoke of Satan even for a single instant. She is the Virgin foreseen by the prophet who bears a Child. As a virgin, She conceives; as a virgin, She brings forth life. The creative omnipotence of God, therefore, was to manifest itself in His conception and birth. The word to Eve: "In sorrow thou shalt bring forth children" does not apply to Mary. Her strength was not diminished by childbearing. She began straightway to care for the Child, wrapped Him in swaddling clothes, and laid Him in a manger, for there was no place for Her in the inn.

As the Mother of God, Mary shared the joys of Her Son; but She shared His sorrows, too. At what price Her maternity was prized! As the divine glory of the Son shone in Her soul, so was His death enshrined there. We represent Her as the Mother of Sorrows, Her heart pierced by the seven swords. What costly sentence that is! But it must be so. She is so much the mother of the forsaken children of Eve that She is ready to offer up Her first-born for others. Mary did not leave the place of horror. Here She became the Queen of Martyrs. Mary could not have endured Her suffering had She not been sustained by God's strength. Jesus did not come into the world without Mary. His redeeming blood came from Her. He accepted the maternal care of Mary. When He left this earth, He bequeathed Mary as the Mother of the Church. Her immaculate life shines into the Church. It is not easy, therefore, to exclude Mary from the task of redemption. Under the Cross, Mary became the Mother of Humanity with the words of Her Son: "Behold thy son. Behold thy Mother."

Tradition relates that Mary did not die of illness but of a longing for heaven. And is it unlawful to suppose that Jesus would have been long without His mother? He took Her to Himself to heaven, soul and body, and made Her Queen of the Angels and Saints.

Every mother who tries to be a good mother participates in Mary's beauty. Every mother who bends over her child has a halo about her head even if we cannot see it. In the beggar woman clothed in rags and dependent with her child on the mercy of others, the beauty of the heavenly Madonna shines. Because Mary cooperated in the great work of salvation, every grace comes to us through the hands of Mary. She is the Mediatrix of All Graces.

If we look up to Her, we will be happy children because we have a Heavenly Mother who loves us even if the hands of our earthly mother rest in the dust of the grave. She will shine down upon us like the gentle Star of the Sea. How blessed we are to have the Virgin Mary as our mother. Mary began Her Magnificat, but we must continue the



Cardinal Mindszenty, released from his jail in October 1956.

song and praise Her forever because God hath done great things to Her!

"If we were to lose Mary, the world would wholly decay. Virtue would disappear, especially holy purity and virginity, connubial love and

fidelity. The mystical river through which God's graces flow to us would dry up. The brightest star would disappear from the heavens, and darkness would take its place."

(Pope St. Pius X)

Josef Cardinal Mindszenty
(1892-1975)

Cardinal Mindszenty was the leader of the Catholic Church in Hungary from 1945 to 1973. Because of his unrelenting opposition to Communism and Fascism, he was imprisoned and tortured by the pro-Nazi regime in Hungary. After a mock trial, he was sentenced to life imprisonment, but he was freed in the Hungarian Revolution of 1956. Having been granted political asylum and seemingly forgotten by the Holy See, he lived the next 15 years confined in the US Embassy in Budapest with radically limited freedom. He was later exiled in Vienna, Austria from 1971 until his death in 1975 at the age of 81. Josef Cardinal Mindszenty was a heroic and faithful Servant of God and a true and courageous Shepherd to all the peoples of Hungary, having saved the lives of a large number of Jews from Nazi tyranny. Catholics and non-Catholics alike saw in him a defender not only of the Catholic Faith, but of the traditional decencies of home, family and humanity.

Josef Cardinal Mindszenty, Devoted Son of Our Lady, Pray for Us!

Holy Mary, Mother of God, Pray for Us!

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Post-Traumatic Stress Disorder... and the Catholic Traditionalist

By William Price

In a recent meeting with the pastor of Our Church, the term “special interest” came up in our discussion about the Traditional Latin Mass. Part of my responsibility as a parish member and lobbyist for the TLM is to oversee the logistics of our recently granted Sunday celebration of the Traditional Latin Mass at the city’s oldest and most beautiful Catholic Church. My new pastor, an able and dedicated man, with a true affection for the old liturgy, is also typical in some respects as one who grew up during all the ecumenical trends launched after Vatican II.

A point made in the meeting was the need to regularize the “special interest” groups, like the TLM and the Spanish congregation, into the parish fold. For the last twenty-five years my family has attended the Traditional Latin Mass, the Mass of my early youth. Over the years more and more weathered stalwarts among the TLM’s devotees began exhibiting traits of Post-Traumatic Stress.

As a combat veteran I am familiar with manifestations of that syndrome. Not exclusive to war, PTSD can be caused by other shocking or traumatic events such as rape, bludgeoning or even severe accidents. Recognizing the symptoms is key. The evidence of PTSD is contained in the identifiable reactions to the cause responsible for the condition, such as war, rape, or psychological torture. Some Traditionalists, after decades of repeated rejections to reasonable suggestions and denials to simple requests have developed parallel symptoms of Post-traumatic Stress. Traditionalist PTSD is often triggered by Vatican II “Springtime” psychobabble. Whereas most suffering from PTSD exhibit their symptoms shortly after the traumatic event, this variant intellectual strain is typically induced over a long term by incremental doses and likely triggered from the following partial list:

- Refusing “permission” to petitioners for Latin Masses at locations convenient for those that desire to attend. Many traditionalists travel over a hundred miles for a TLM
- Denying baptisms per the Traditional Rite, which include prayers of exorcism
- Decades of rejections to requests for traditional wedding ceremonies
- Years of denials for permission to have the TLM in Catholic Churches instead of buildings not designated for worship.
- Refusals to allow canonically fit priests, specifically trained in the Traditional Liturgy to serve in diocesan Churches for Catholics who desire the sacraments in the old rite.
- Refusing to confirm children

past the age of reason and properly trained. Denying them the grace granted under the Traditional practice for the sacrament because of new arbitrary diocesan regulations.

- Gross diocesan negligence as a result of not training priests in the Extra-ordinary Form, especially after the Motu Proprio Summorum Pontificum by Benedict the XVI

These and others valid grievances are the cause of Post-Traumatic Stress in the Traditional Catholic. Not all of us exhibit the symptoms, but all feel the chronic pain delivered by thousands of diocesan snubs for over four decades.

My family and a few friends watched as I shot to my feet, thighs clearing the kitchen table, at the sound of a thunder clap. My first hour home after over a year in Vietnam was punctuated by a reaction to my conditioning.

Traditionalists react too. Somethings are too unpleasant to speak about with anyone that cannot genuinely empathize, or has not had the experience. I notice when some traditionalists do attempt to give explanation for the Church’s ancient approach to our militant Catholic faith, it often ends in frustration. I remember being asked to sketch my experience in Vietnam. The query itself can prompt the memory, with vivid mental pictures, like incoming mortar rounds exploding and the emotional voices reacting to the bombardment, or loading a bloody body on a chopper while the smell of cordite still lingers in the air.

For many of us, the words can’t quite disconnect from the feelings, so you changed the subject or just chanted “war is hell”. When some traditionalists are asked about their convictions or try to explain our relegated status in the diocese, years of mental torture is evoked, emotions accumulated over decades trigger the stress syndrome’s side effect that prevents one from offering a calm pleasant and well-articulated response, or discussion. Thus, we are often pigeon-holed by listeners as sufferers from hallucinations, or people prone to over excitement and knee jerk defensiveness.

I came to understand the civilian equivalent to the meaning of what we in the combat zones referred to as the “fat dumb and happy” (people back home engaged in the mundane activity of American life). Many back home didn’t want the painful truth. Many traditionalists used to think most people would respond to the truth. Wrong! Not if the truth is painful and threatens one’s personal comfort zone.

Here’s a truth: The KIA’s (killed in action) that I knew, did not die for their country; they were killed carrying out a mission while trying to survive. We all took risks, usually under orders, but all went into battle with the hope of surviving. Remember, there was compulsory service in those days. Likewise, most worshipping in the Traditional Liturgy do not do so only because of the ancient, beautiful aesthetics (nostalgia), as many



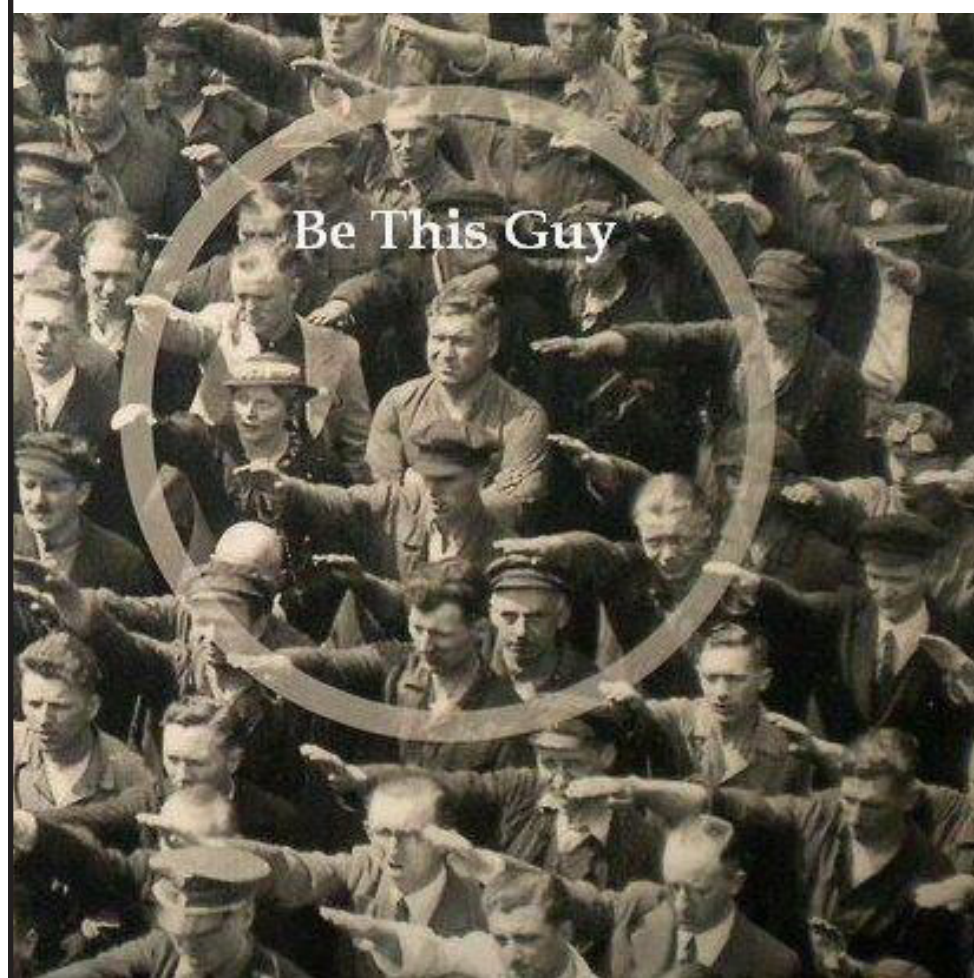
outside may believe, but primarily for the pure truth contained in the liturgy’s declarations. The Traditional Latin Liturgy gets it right...the true Mystery of Faith, Transubstantiation, the miracle and the ancient mystery of our Faith still declared reverently and solemnly: “This is the Chalice of My Blood... (present on the altar) of the new and eternal testament: The Mystery of Faith”.

Are we a special interest group? If we are, we were made so through decades of being marginalized, simply for defending Catholic Tradition.

Finally, a new force of bright young Catholics are streaming into the Church’s Traditional Liturgy. One manifestation of this is Juventutem Meam, a nationwide

group of young Catholics, dedicated to the spread of the Tridentine Mass. Sacred music, chant, and the rubrics of old are attracting the young! The treasure house of Tradition is being explored by a cadre of fresh minds. The old warhorses, many recognized by their symptoms of Post-Traumatic Stress, held the fort during this modernist siege on our Church’s treasured past. Catholics unencumbered by the psychological baggage that so many battle wounds inevitably bring are taking up the old positions on the wall. Weapons of Faith and Hope, stored in the armory of the ancient catacombs, are being brandished by the young. We stubborn old pre-Vatican II cranks can take solace, knowing the prophetic words of the late Fr. James Downey: “**The Laity will save the Church!**” ■

When it comes to the war on Tradition inside the Catholic Church...



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The SSPX and the Hermeneutic of Continuity

By Patrick Archbold

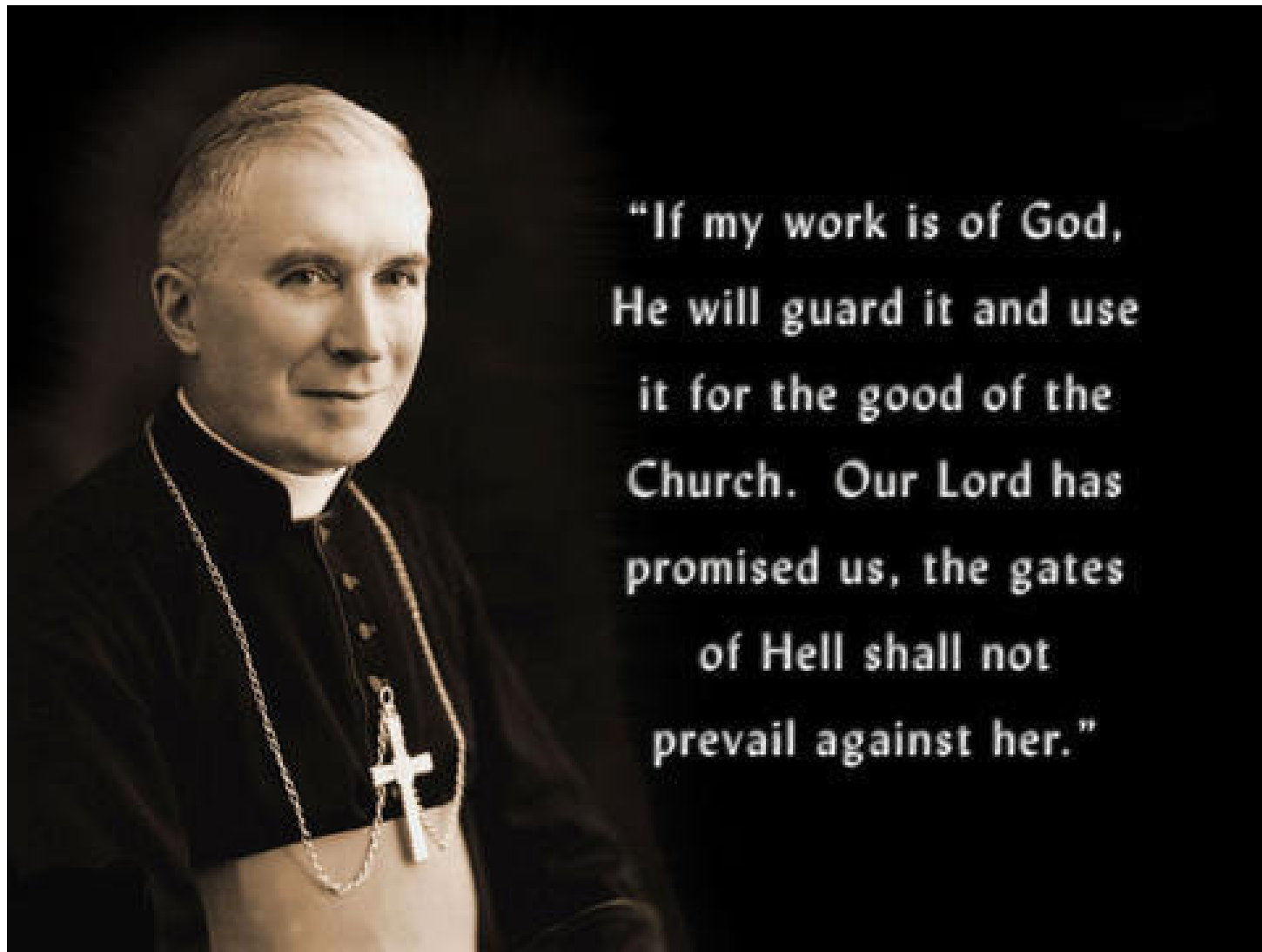
If my social media is indicative of trends among friends, two themes pop up in my feed over and over again. The first is videos of rogue police violating the constitutional rights of citizens caught on camera as a consequence of the emergence of the video age. The other is hyperbolic criticisms of the SSPX, with the word schism thrown around like beers at a frat party. Generally, there are two groups that frequently criticize the SSPX in the most unflattering terms.

The first group is unsurprising. They are Catholics who have fully embraced the hermeneutic of discontinuity. Some of these are the outright progressives in the Church who are determined to change the Church's teaching on the critical pelvic topics, and generally deny the existence of hell and any real concept of sin. For them, the Church started for real in 1965 and just about everything that came before that, including all manner of doctrine, worship, and piety is rejected as part of the Church's dark ages. These are the full-on hermeneutic of discontinuity folks. They exist within the Church in a state of pleasant comfortableness generally referred to as "full communion". In their wake, they carry with them a whole bunch of people who don't put as much rebellious thought into it as the above, but pay no attention to whatever happened in the Church before they happened along into it, mindlessly accepting the old church/new church dichotomy. These are the practical hermeneutic of discontinuity folks. They generally hold many heterodox positions, but nobody in the hierarchy of the Church seems to mind much. Again, they are comfortably numb in full communion. It should come as no surprise that these folks regularly ridicule and lambast the SSPX, as they hold all the Church's perennial teaching, worship, and piety in disdain or indifference.

But another more surprising group regularly engages in vehement criticism of the SSPX. These are Catholics who embrace the hermeneutic of continuity. They understand that the Church is 2,000 years old and cannot ever contradict her own teaching, that proper worship is critically important, and regularly pray with beads in a pre-1965 manner.

In fairness, many of these Catholics looked upon the 1988 episcopal consecrations without papal mandate of Archbishop Lefebvre as a grave act of disobedience and a "schismatic act." Whether or not you accept Archbishop Lefebvre's justification for the act, one must recognize the great danger to unity that this act engendered.

Before I move on, let me be clear that I have never assisted mass at an SSPX chapel. In the pre-Summorum Pontificum days, I would travel 50 miles to attend the diocesan-approved Ecclesia Dei Traditional Latin mass even though the SSPX had a chapel just minutes from my home. I was and am that concerned about unity and obedience.



Archbishop Marcel Lefebvre

At the same time, it does nothing to diminish the seriousness of Archbishop Lefebvre's actions to acknowledge that I would likely not even have had the option of a diocesan-approved traditional mass were it not for Archbishop Lefebvre and the SSPX. In fact, there might not have even been an SSPX hadn't the Church in large part acted most ungenerously toward those rightfully attached to tradition and in a way contrary to the truth expressed in Pope Benedict's letter accompanying Summorum Pontificum that, "What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful." and that the "[1962] Missal was never juridically abrogated and, consequently, in principle, was always permitted."

Further, it is almost undoubtedly true that we would not have had Summorum Pontificum were it not for the stalwartness SSPX and the intransigent and ungenerous response of most Bishops to Pope St. John Paul's call for a "generous response of Bishops towards the 'legitimate aspirations' of the faithful."

Yet, as a consequence of episcopal consecrations, Pope John Paul II excommunicated Archbishop Lefebvre and the four new Bishops. For years, many hermeneutic of continuity type Catholics cited this excommunication as the principle or sole reason to view the entirety of the SSPX in schism, even though the Church herself never formally declared them to be so.

But this is all a moot point now as Pope Benedict lifted these excommunications

in 2009. All that remains is for the Church to grant the SSPX a proper canonical standing. In no way do I wish to minimize the seriousness of the situation the SSPX is currently in or the necessity of proper faculties for distribution of the sacraments. But yet, among many Catholics who embrace the hermeneutic of continuity, their vehemence in declaring the SSPX in schism has remained and in some cases increased. But only doctrinal issues remain unresolved before the SSPX preventing proper canonical standing.

But among those who thoroughly embrace a hermeneutic of continuity we continue to see a sweaty vehemence among some declaring the SSPX in schism. With the excommunications lifted, they declare the "doctrinal issues" between the Church and the SSPX to now be the great divide.

All acknowledge a divide between the SSPX and the Church on how to express the immutable truths declared by the Church. Yet, truth requires context.

The SSPX acknowledge the Second Vatican Council as a legitimate council. They also agree that large parts of the documents of Vatican II fairly state perennial Catholic teaching. But there are certain documents and certain parts of documents that do not obviously express continuous Catholic teaching, particularly in the areas of ecumenism, religious liberty, and collegiality.

Implicitly acknowledged by all who promote a "hermeneutic of continuity" is that the Council's writings do not obviously or easily reconcile with prior magisterium on these topics. Otherwise,

why would promotion of such a hermeneutical lens even be necessary?

The hermeneutic of continuity calls on us to understand any of these confusing statements in a way consistent with all the prior magisterium Council on these topics.

Any fair-minded person must admit that the Society's positions on the topics of ecumenism, religious liberty, and collegiality at any time prior to 1960 were completely humdrum and uncontroversial restatements of obvious Catholic teaching. Is it possible a humdrum and uncontroversial statement of immutable teaching in 1960 is now controversial and even heretical in 1970 or 2015? How can we promote a hermeneutic of continuity on the one hand and on the other say that a formerly fine presentation of Catholic teaching (within living memory of many) should now be forbidden and considered harmful or even heretical?

It seems to me that you cannot have it both ways. You cannot truly accept a hermeneutic of continuity and consider such views as harmful or heretical. It also suggests that the doctrinal problems that currently prevent canonical recognition are not entirely on the side of the society. Clearly, the Church needs to work through some issues herself.

None of this minimizes the seriousness of the canonical situation of the Society or seeks to justify every statement or action of the SSPX. Yet, I think it makes clear that truth is not served by referring to the SSPX as heretical and thus obviously in schism, for to do so is to embrace a hermeneutic of rupture. ■

Lives of the Saints...

Saint Fidelis of Sigmaringen: Martyred for Saving Protestants

By Father Ladis J. Cizik

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

He may have asked the Protestants: “Are you *really* saved, brother?” This evening we celebrate the Feast Day of Saint Fidelis of Sigmaringen, who was martyred for his efforts in saving the souls of Protestants from eternal damnation.

Led by Martin Luther, in 1517, enemies of the Holy Catholic Church undertook the Protestant “De”formation of the Church. The most effective way they saw to attack the One True Faith founded by Christ was to destroy the Holy Sacrifice of the Mass. Accordingly, Martin Luther, an apostate Augustinian Catholic priest, made changes to the Mass to transform the Holy Sacrifice into a mere “memorial meal,” such that the bread and wine at a Protestant liturgy remain mere bread and wine; never to change into the Body, Blood, Soul and Divinity of Christ. Since Jesus said that one must eat His Flesh and drink His Blood to have everlasting life and to be raised up on the last day (see John 6), Luther placed millions of souls in danger of eternal damnation by tampering with the Holy Sacrifice of the Mass.

To combat this diabolical assault on the Mass by the Protestants, Pope Saint Pius V, following the direction of the historic Council of Trent, codified the then centuries old Holy Sacrifice of the Mass, to ensure that it be uniform and consistent throughout the Roman Catholic Church. That historic Mass, which we are celebrating this evening, is often referred to as the “Tridentine Mass,” although it actually dates back to the time of the Apostles (The term “Tridentine” is derived from the Latin word *Tridentinus*, which means related to the city of Tridentum, which is known today as Trent, Italy). This Mass of all time is also referred to as the “Traditional Latin Mass,” although the Church now officially refers to it as “the Extraordinary Form.”

Saint Fidelis of Sigmaringen was a Capuchin Catholic priest, of the same religious order that Saint Padre Pio of our times belonged to. Both Saint Fidelis and Saint Padre Pio offered the Traditional Latin Mass, which you are now attending, and which I am offering. Saint Fidelis was born in 1577 and was brutally murdered by a gang of Protestants on April 24, 1622. Since it is the tradition of the Holy Catholic Church to observe the Feast Day of a saint on the day of their death, the day that they entered into Heavenly glory; the Mass this evening is in honor of Saint Fidelis, who was martyred by Protestant soldiers 395 years ago today.



Saint Fidelis spent much of his priestly life preaching in Switzerland, where he had great success converting Calvinists, one of the many types of Protestants, to the Catholic Faith. The followers of John Calvin were incensed by Saint Fidelis, the follower of Christ, who was leading significant numbers of their fellow heretics back into the sheepfold of the Holy Catholic Church. Insults and threats against his life increased in number and intensity to the point where Saint Fidelis prepared himself for martyrdom. He prophesied: “Shortly you will see me no longer, for I was called to shed my blood for the Faith.”

His Latin name in religion, “Fidelis,” means “faithful” and Saint Fidelis was faithful to the point of death, where he then received the crown of everlasting life. On his last day on earth, Saint Fidelis went to Confession and offered the Traditional Holy Sacrifice of the Mass, at which during his sermon, he stood silent for a time, eyes fixed upon Heaven, in ecstasy. After Mass at a Swiss church, Saint Fidelis was confronted on a road between Seewis and Grusch by twenty Calvinist soldiers with a Protestant minister at their head. They urged him to save his life by embracing their false sect. He answered: “I am sent to extirpate (root out and destroy completely), not to embrace your heresy. The Catholic religion is the Faith of all ages, I fear not death.” Saint Fidelis was not sent to “dialogue.”

Felled by a backword blow to his head, Fidelis rose to his knees and uttered his final words: “Pardon my enemies O Lord. Blinded by passion they know not what they do. Lord Jesus, have mercy on me. Mary, Mother of God, succor me!” His skull was then split open by a fatal sword stroke, followed by the satanic desecration of his body by numerous stab wounds from long knives; and the amputation of his left leg as a symbolic punishment for his many journeys to convert Protestants.

Saint Fidelis did not hate the Protestants; rather, he loved them to the point of death. He was willing to sacrifice his life in order to lead their souls to Heaven. By deforming the Catholic Faith that Christ founded, Protestants no longer have five of the seven sacraments as a means of salvation: The Real Presence of Christ in Holy Communion; a valid Priesthood; Confession; Confirmation; and Extreme Unction.

Our Lady of Fatima said in 1917 that the Dogma of the Faith would always be preserved in Portugal, implying that the Dogma of the Faith would be lost in other parts of the world. We, like Saint Fidelis, must not succumb to the heresy of “Religious Indifferentism,” often heard today: that it does not matter what religion one belongs to, since we all go to Heaven. Saint Fidelis, who was declared the patron of the Propagation of the Faith, would have been confounded

by a quote making its rounds today in Neo-Catholic circles that “Proselytism is solemn nonsense, it makes no sense.” Saint Fidelis confirmed traditional Catholic Church teaching that all roads do NOT lead to Heaven, with the sacrifice of his own life.

Saint Fidelis would have a hard time believing that today many Catholics around the world are planning to “celebrate” the 500th Anniversary of the “Protestant Reformation” of the Church in 2017. It was not a Reformation, it was a “De”formation. It was a true and unholy Protestant Deformation of Holy Mother Church due to the millions of poor souls who would live outside of the Catholic Church, at the risk of eternal damnation, and attend memorial meals of mere bread and wine instead of receiving the life giving Body, Blood, Soul and Divinity of Jesus Christ at the Holy Sacrifice of the Mass. Recall the awful vision of hell that Our Lady of Fatima showed to the three shepherd children, who saw the souls of the damned floating about in a conflagration of fire and smoke amid shrieks and groans of pain and despair. The loss of Heaven and the pains of hell of countless Protestant souls are indeed nothing to “celebrate.”

Indeed, Saint Fidelis would no doubt be aghast at the new rite of Mass, which is featured in most all Catholic churches today. This new order of Mass (the “*Novus Ordo*”) was pieced together following Vatican Council II, with the help of six Protestant observers. Consequently, in many ways, the Catholic “Holy Sacrifice of the Mass” seems to have been transformed into a Protestant “memorial meal.” Cardinal Joseph Ratzinger (to become Pope Benedict XVI) stated: “What happened after the Council was something else entirely: in place of the liturgy as the fruit of development came fabricated liturgy. We abandoned the organic, living process of growth and development over the centuries, and replaced it – as in a manufacturing process – with a fabrication, a banal on-the-spot product.”

If Saint Fidelis was here tonight, and I pray that he is watching over us, he would see the Traditional Latin Mass as he had said it. I trust that he would have heard traditional Catholic Church teaching, as he may have taught it. Though the example and intercession of Saint Fidelis, may we better know our Faith, love our Faith, and share it with others, even to the point of death. That will bring us peace of heart in this life, and one day happiness forever in the life of the world to come.

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

The Empire Strikes Back

■ The Romans never tried to make Christians give up their God. They simply had to place Him on the same footing as the other world religions and prove they had done so by offering a grain of incense to some other god. The price of freedom of religion was participation in the public Religion of Ecumenism. Sound familiar?

By Brian M. McCall

Our conception of history is dominated by an erroneous theory cultivated in the moderate Enlightenment of Great Britain during the time she was colonizing our country. It is called the Whig View of History. This historical version of biological evolution understands history as one grand ascent from primitive and barbaric to an ever greater civilization. It supported the growing British imperialism which saw all of history as moving toward an inevitable golden age of the British Empire. Human history was always progressing and evolving. It was translated into American exceptionalism and Manifest Destiny.

In reality, history has not been written in a straight line but rather a series of waves. The reason is that, contrary to the evolutionary ideology, human nature (both as originally created and as wounded after the Fall) does not change. Contrary to popular media images of our ancestors as half animal like, illiterate and barely rational beings, Adam and Eve, Noah, Abraham, Pericles, Julius Caesar, etc. were men possessing essentially the same nature and its wounds as we do today. History is merely the vacillation of people rising to a higher level of perfection of that nature and then sinking back down to a lower level of perfection only to be followed by another ascent. Salvation history confirms this cycle. Adam and Eve lived in the highest state of perfection before the Fall. History came crashing down at that moment and began to rebuild civilization only to degenerate again by the time of Noah. Another highpoint emerges with the golden age of Israel but this is followed by her decline into idolatry and sin.

Once we abandon this artificial Whig View of History, we can make much more sense of our own time. Rather than seeing our age as some inevitable product of evolution we can examine history to find times when we were at a similar point in the rise and fall of civilization. This similarity points the way to our emergence from downward slide we are currently riding.

A time period which bears striking similarities to our own is that of the Roman Empire right after its golden age and as it began to enter its long descent to its ultimate collapse in 476. America's founders consciously modeled our government on the Roman Republic, employing its legal terminology (e.g.,



With Caesar conquering much of Gaul during his Gallic Wars, the Roman military often made their home in various Gallic territories—both for the battles, and to keep the Roman power in place following their victories. Because of this, it is believed that the Roman soldiers needed a way to worship their own gods and goddesses in this new territory. One of the ways in which they accomplished this, also desiring to prevent overwhelming resistance from the native Gauls, was assimilation, wherein the Gallic gods were likened to the Roman gods.

Senate, veto), architecture (the Capitol building), and mythology (Washington's portrayal as the Roman dictator Cincinnatus). Since they subscribed to the Whig View of History, the realization that the Roman Republic was transformed into the corrupt Roman Empire never occurred to these believers in evolutionary theory. There is no decline only ascent for the Whig View of History. Yet, the Roman Empire emerged from the Republic through a combination of military conquests that absorbed other nations or turned them into satellite dependent states, an imposed universal language and legal system, and an ecumenical religion.

The Romans used the excuse of warding off the threat of other evil empires to build its military industrial complex. This role was first filled by Carthage. One Roman Senator ended every speech with the phrase "Carthage must be destroyed" until it was. After the collapse of the Carthaginian Empire, the elite found in the Persian Empire another reason to expand the conquest. These military campaigns led to the *de jure* and *de facto* annexation of vast areas of the known world.

Likewise the American Empire was built by direct annexation of places like Hawaii, Guam and the Puerto Rico, and the absorption of countless other nations into the American sphere of influence so that their puppet governments took their orders from Washington. Various evil empires have come, served their purpose and gone only to be replaced by the next excuse for Empire building.

To govern this vast Empire, Rome spread Latin as a universal language for law and commerce. It became the *de facto* necessary language of non-Roman peoples if they wanted to participate in the empire in any way. Likewise, English has replaced Latin as the universal language governing the American Empire and its vast economy. With language came Roman law whose concepts and categories

came to dominate a wide array of legal systems. This universal language and legal vocabulary were used to spread Roman political ideology throughout the empire. Likewise, international diplomacy and law is dominated by American law with its concepts of radical secularism through the wall of separation of Church and State, obsession with demagogic democracy, and ever expanding inalienable rights to do wrong (as evidenced by the State Department's new focus and spending under Secretaries of State Clinton and Kerry to force or bribe LGBT "rights" down the throats of every nation on earth.)

Notwithstanding these striking parallels, I want to focus attention on the parallels in religion. These are most striking and in my opinion ultimately led to the collapse of Roman civilization, the better part of which was salvaged only by its preservation in the Catholic Church.

From its earliest beginnings, Roman paganism was ecumenical. Its entire history is one of merger with other religions. It is an entirely borrowed religion. The original Roman gods and goddesses were adopted from Greek religious mythology. Zeus became Jupiter, Hermes became Mercury, Aphrodite was absorbed as Venus and so on. The greatest Temple of the Roman religion, its holy of holies, was the Pantheon, the Temple of all the gods. The goal of the Roman religion was to promote a universal peace among all those subject to the mighty fist of the Roman Empire and the Romans knew the power of religious belief to motivate action.

In the ancient world, wars were conceived as taking place on two levels, on earth and among the gods. The human victor was the one whose god defeated or outwitted the enemy's god. The Romans wanted to end war within the empire (after assembling it through war) and attempted to do this by getting all the different tribes' gods on the same

side. Their policy was to combine all religions they conquered into one imperial world religion. The Romans realized that taking away the local gods of those they conquered would lead to resentment and rebellion. The Pantheon serves as the visible symbol of this integration of religions. As new religions were militarily conquered, their gods were added to the Pantheon. Now lined up side by side as equal objects of imperial veneration, these gods could no longer fight for one part of the empire against another. Essentially the deal offered by Rome to its new conquests was that they could keep their beloved local gods as long as they admitted them to the great Pantheon of Roman religion and accepted all the other gods alongside theirs.

At the heart of the Roman Ecumenical Religion was a necessary dichotomy between public and private religious practices. In public the good Roman participated in the cults and rites and festivals of the Pantheon of gods. They paid public honor to the hodgepodge collection of gods from all the religious traditions fused into the public religion of the Empire. At home, they could privately worship their particular piece of this Pantheon. The gods of hearth and home were the particular gods that mattered to the individual Roman household. In the privacy of their home they were free to pray and sacrifice to whatever gods constituted their family's personal religious traditions. The price of this private freedom was participation in the public Religion of Ecumenism.

The two groups who resisted this ecumenical gathering of all religions were the Jews and the Christians. Prior to the coming of Christ and after the establishment of the Church, these two groups respectively upheld the first revealed commandment of the only true God: "Thou shalt not have strange gods beside me." The revelation of the only true God made clear that He could not be worshipped as part of an ecumenical mishmash collection of false gods. Thus, these two groups were always a thorn in the grand ecumenical plans of Roman imperialism and they had to be contained or destroyed. At first Rome attempted to contain the Jews by letting them do their thing in Palestine until they rebelled. Roman emperors vacillated between containing Christianity in hiding and trying to obliterate it. Christians refused to offer incense to the false gods. The Romans never tried to make them give up their God. They simply had to place Him on the same footing as the other world religions and prove they had done so by offering a grain of incense to some other god.

Now this policy of ecumenism leading to one mega Roman church of all the gods was promoted by the Roman intellectual elite. They were classical religious hypocrites. They were smart enough to see that the Roman ecumenical religion was a sham. The Roman intellectual elite knew that none of these false gods were real. Nobody with the natural intellectual power as a Cicero or a Seneca could actually believe in the nonsensical world of a pantheon of

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petty gods like Jupiter and Venus and company. They paid lip service in their external practices and rhetoric to this silliness because it was needed to keep the masses happy and under control. The pagan festivals and rites were part of the fabric of public life in the Republic and Empire. As instruments of Roman imperial power they were necessary to bind the Empire together. They therefore performed these religious ceremonies but did not believe in the truth or reality of what they did. Their philosophical writing in its most honest admits the unreality of a collection of anthropomorphic gods and looks to a vague sort of supreme being who setup the cosmos but who is so remote he is of no practical importance other than to plug a necessary logical place as a first cause in their cosmology. The Roman elite could promote all pagan religions in their Pantheon of Ecumenism without scruple because they, unlike the ignorant masses they manipulated, knew that it was all an illusion.

This hypocrisy of the intellectual elite eventually ended in one of two philosophical positions: Epicureanism or Stoicism. Since there were no personal gods to direct us and only some vague supreme being who merely got things going and retired into abstraction, the Epicureans needed some principle to guide human action. Aristotle had long ago proven that everything that acts does so for an end. If the gods were not the end, they needed another principle. They chose pleasure. Human action should be oriented to the end of maximizing pleasure. This did not mean that all Epicureans were dissipated drunkards and drug addicts lying around the Roman gutters. They were more intelligent than that. They were enough in touch with reality to realize that uncontrolled hedonism does not actually produce sustainable pleasure. They actually cultivated some natural virtues because they realized overindulgence in pleasure led to pain and their goal was to maximize pleasure. It was one thing for the Plebeians to waste away their lives on opium and wine and to die an early death. The intellectual Epicurean moderated his indulgence to maximize its enjoyment. Yet, he rejected no source of pleasure as intrinsically evil or vicious. Fornication, adultery, sodomy, drunkenness, gluttony were not evils to be avoided as such. They were sources of pleasure that if moderated and controlled were perfectly enjoyable. Although a bit of an oversimplification, their goal was to engage in a little of any of the above in a context that minimized the pain. Gluttony followed by purging allowed one to indulge and avoid after effects. Some pre-marital flings with either gender were fine sources of pleasure as they did not destabilize the economic unit of the family. Even some adultery if it could be isolated and not effect the marriage was not out of the question on principle. The socially debilitating consequences of over indulgence in these pleasures was all that had to be avoided, not these vices themselves.

The Stoics, realizing the ultimate futility of the Epicurean approach to contain these pleasures, rejected pleasure as the principle of action and recognized many precepts of natural law written on the heart. They promoted the cultivation

of virtue as the end or ultimate purpose of life. This led them to promote the practice of many natural virtues such as loyalty, temperance, justice, and friendship. Yet, even highly cultivated natural virtue leads to a dead end when disconnected to Man's supernatural end. The Stoic position promoted control of the lower passions but for no ultimate purpose. Once a Stoic lived a life of natural virtue they simply died and dissolved into the nothingness of death. If they reached a point where they could no longer cultivate virtue they accepted suicide or euthanasia.

The pointlessness of purely natural virtue in a world with no supernatural destiny led, notwithstanding the good and useful writing of the Stoics on various aspects of the virtues, to contradictions. Thus the same Marcus Aurelius who wrote eloquently of Stoic virtue was at the same time a ruthless persecutor of Christians. For the Stoic the virtue of good citizenship required the participation in the civic rituals of the empire. In short it required an intellectual and religious hypocrisy and held this hypocrisy to be virtuous. Christians' staunch refusal to practice this public virtue of hypocrisy challenged their world view and had to be eradicated. If these Christians would just loosen up and drop some meaningless incense in the face of some silly marble statue to demonstrate in public their tolerance of all the other religious traditions, they could then be left alone to go home to worship in private their own god of their liking. This public/private dichotomy was integral to the virtue of good citizenship. To the good Stoic, Christians were an impediment to the promotion of this public virtue of religious hypocrisy and the common good thus demanded their removal.

I hope the parallels to the intellectual elite of the American Empire are obvious. For decades we have been governed by public figures who pay lip service to America's vague and evolving civic religion. They litter their rhetoric with references to God and at times even to Jesus Christ but they clearly believe none of this plebian nonsense. Their policies and private lives bear no connection to the teachings of Jesus Christ or his Church. Instead of ending their State of the Union Address with "God bless America" if they had been born two millennia earlier they would have ended their speech in the Senate "Jupiter bless Rome." It is all the same to them. They rise to power through the Pantheon Temples of the Masonic organizations which open their eyes to the unreality of the silly myths of all the religious traditions behind all of which is the vague supreme being whom they acknowledge as the vague source of all things in some cosmological way but who is practically irrelevant. They then choose either the Epicurean or Stoic path. Stoics like Lincoln promote natural civic virtues but oriented toward merely natural ends such as the preservation of the Union. Epicureans like Clinton promote the toleration of the dabbling in all pleasures (be they drugs or immoral sexual acts) as long as you can keep them from interfering with your job. Remember his "I smoked marijuana but didn't inhale" line or his "I did but I didn't with the intern defense?" It has the ring of an Epicurean binge and purge so he didn't digest it.

Underlying all the Stoic or Epicurean intellectuals is the core commitment to Roman Ecumenism and the public/private dichotomy. All the religions conquered by the American Empire of the melting pot (the innumerable strains of Protestantism, Islam, paganism, Non-biblical Talmudic Judaism, Hinduism, Buddhism) are free to worship their god of hearth and home in private as long as they participate in the public civil religion of Masonic Ecumenism which speaks in a language equally applicable to all religions. Yet if you dare to bring your private gods of hearth and home into the public rites you are an enemy of the Empire. Public cults, prayers at the opening of Congress or state legislatures etc., must contain meaningless language crafted in the vague universality of the Pantheon. A worse offense is to bring the private doctrine or beliefs of your gods of hearth and home into the public life of the Empire. This is an offense which deprives you of your inalienable "right" to free speech and your right to participate in the public life of the Empire and may soon, as in the waning of the Roman Empire, deprive you of your life.

There is one further terribly tragic similitude between the Roman and American Empires. The priests of the old Roman religion preserved their public status and power by accepting this Roman Religion of Ecumenism. They abandoned the service of their ancient gods (whom they likely knew not to exist at all) to become servants of the Roman Empire. They presided over the agglomeration of all the religions of the world in the Pantheon of Roman Ecumenism. They relegated the old gods to be one among equals to become public officials of the Roman Empire. To maintain their positions and salaries they had to accept the Roman policy of Ecumenism and the public/private dichotomy. They had to promote it, adapting and expanding public cults to be inclusive all the new religions (except always Christianity which rejected Ecumenism and claimed their cult to be the only true one).

Throughout the creation of the American Republic and its transformation into the American Empire, the Catholic Church and her Supreme Pontiff, stood not with the ancient pagan priests but with the early Christians as the one group not willing to dissolve in the melting pot of American Ecumenism and offer incense in the Masonic Temple of the Pantheon. Yet, just as the Church must have been many times tempted in the age of Roman persecution to join the publicly respected Roman clergy, just as the American Empire reached its zenith and turned toward descent, the hierarchy decided to repeat the course of the pagan clerics and call a truce with the Empire. At Vatican II they embraced Ecumenism and started down the long path of fruitless dialogue with the "World Religions." Like the cosmopolitan Roman Ecumenists they started to take note of all that was good in the other religions. They embraced the public/private dichotomy in the proclamation of Religious Freedom for all. They struck the deal that says you can practice the religion of your god of hearth and home as long as everyone else can do the same as a matter of right. With Assisi I, II and III and countless other regional and local ecumenical prayer hootenannies, the shepherds offered incense to the public gods of the

American Pantheon. The pope stood as one among many equal practitioners of the many religions absorbed into the Masonic Temple. The God of St. Francis was not brought to the Pantheon; the Pantheon was brought to the Church built by St. Francis to worship the true God.

With Vatican II, the Catholic clergy began silencing the proclamation of any of the Church's doctrine that conflicted with the new Epicurean and Stoic Philosophies. The language of "intrinsically evil actions" became replaced by respect for the goodness found in loving and stable relationships even if they are rooted in intrinsically evil actions. Unbridled and antisocial sodomy can still be discouraged in contrast to the Epicurean indulgence in pleasure contained within socially stable civil unions. Now the highest level of clerics stand on the verge of accepting adultery and fornication with an upcoming synod handpicked by Pope Francis so as to be prepared to proclaiming acceptance of these evil acts when done in contexts of mutual love. Adulterers are to be admitted to the Blessed Sacrament in line with the ever growing Ecumenical religion.

To accommodate the Stoics, they have abandoned the supernatural virtues of Faith, Hope, and Charity in favor of proclaiming the natural dignity of man. If a pontiff pens an encyclical on Faith it must focus on the natural virtue of Faith in the context of the human experience and not the infused theological and supernatural virtue. Now the same pope has reportedly written an encyclical on Climate Change which will, judging from the early warning signs, proclaim the new Stoic natural virtue of Environmentalism, a virtue which lacks any supernatural end. In order to keep their status, power and wealth, the modern Churchmen have surrendered their divine Mission to teach all nations to become like the ancient pagan clerics functionaries of the American Empire and its instrument for world governance, the United Nations. Pope Francis became the first pope in history to invite the Secretary General of the UN, his apparent new boss, to be received with honors and to advise the pope on his Climate Change encyclical.

And so history is repeating itself although as always not exactly. The new Empire dominates the globe with its one language, one law, one political correctness, and one Ecumenical religion even as its bloated expanse teeters toward an inevitable and slow collapse. Yet, as is usually the case, history does not repeat itself in the same way. At least for now, the leaders of the Holy Roman Catholic Church do not repeat the history of their early predecessors. Look at the line of the first few hundred years of popes: all end their lives in martyrdom. Rather than suffering the vacillations of containment and extermination, for now her leaders choose to keep their jobs and become priests of the American/Masonic Pantheon. Yet, there is hope that they will come to their senses and repeat the glories of the early Church. The portion of the Third Secret of Fatima released thus far, the Vision, suggests the Church will return to persecution rather than collaboration with the Empire as it strikes back at the Church again. If so, the rise of the Church to supplant the Empire will be seen again. ■

The Neo-Catholic Planet of the Apes

C. Ferrara/Continued from Page 1

As we shall see here, the constituency in the Church we call neo-Catholic has joined the neo-Modernists in pronouncing the death of the traditional account of the Fall. Bereft of the guidance of the Magisterium for an alternative account, they devise their own versions of how, in a world in which men evolved from ape-like ancestors, Original Sin could have been transmitted to the entire human race by one man, and how all humanity could have descended from two first parents.

Unproven, untestable, unrepeatable, unverifiable and therefore unscientific, yet uncontainable in its pretensions, neo-Darwinism is another Trojan Horse in the City of God. But our neo-Catholic brethren, always eager to disparage “Catholic fundamentalism,” have not hesitated to open the horse’s belly and invite what is inside to wreak havoc in the Church. They aid and abet the conquering march of a pseudoscience with no claim on reason because it is contrary to reason—indeed laughable in many of its preposterous contentions.

It is long past time for Catholics to unite in opposing a materialist superstition masquerading as an empirical science. Let this essay, and others in a contemplated series, be a modest contribution to that effort.

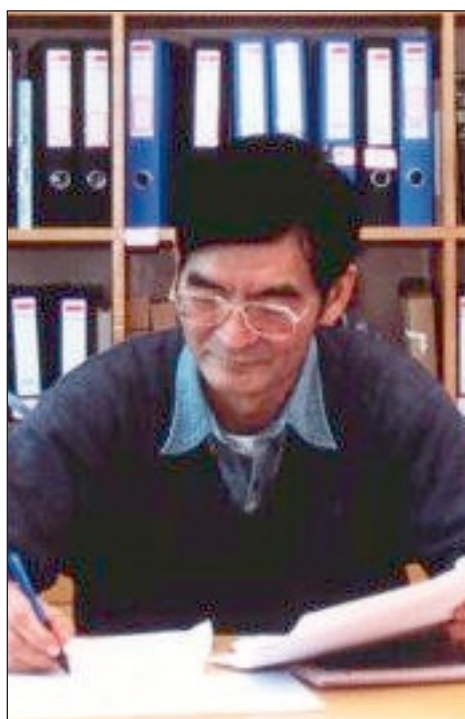
The Evolutionary Superstition

The essence of the textbook theory of evolution is that the infinite variety of life is the result of fortuitous and unguided incremental changes in matter over vast amounts of time, beginning with lifeless molecules. The proposed mechanism for the evolutionary progress of molecules to men is itself constantly evolving to avoid falsification.

The innumerable transitional forms preceding emerging new species that Darwin expected the fossil record to show were never forthcoming, even though evolution by small mutations conserved by natural selection would logically produce vastly more transitional than terminal forms. Quite to the contrary, the “Cambrian explosion,” in which the basic body plans of the animal phyla appear abruptly in the fossil record without prior incipient stages, confounds evolutionists to this day, despite their flimsy attempts to explain away this massive embarrassment for their beloved theory.

Pierre-Paul Grassé, the eminent French evolutionary zoologist and a member of the French Academy of Sciences, admitted in 1977 that:

The lack of concrete evidence relative to the ‘heyday’ of evolution [the Cambrian explosion] seriously impairs any transformist theory... *a shadow is cast over the genesis [!] of the fundamental structural plans and we are unable to eliminate it...* The lack of direct evidence leads to the formulation of *pure conjectures* as to the genesis of the phyla; we do not even have a basis to determine the extent to which these opinions are correct [emphasis mine].” Grassé, *Evolution of Living Organisms*, pp. 17, 31.



“In China we can criticize Darwin, but not the government; in America, you can criticize the government, but not Darwin.” ...*Jun-Yuan Chen*

Concerning the Cambrian explosion, the Chinese paleontologist Jun-Yuan Chen, an expert in the Cambrian shales at Chengjiang, China, remarked: “In China we can criticize Darwin, but not the government; in America, you can criticize the government, but not Darwin.” The same is true within the post-conciliar Church: all are free to engage in “higher criticism” of Sacred Scripture with voluptuous abandon, but thunderous mockery and objurgation greet those few hardy souls who dare to utter a peep against Sacred Evolution.

Yet as neo-Catholics kowtow to neo-Darwinism’s “synthetic model” of “natural selection” conserving a gradual accumulation of random genetic changes, that model is under increasing pressure from revisionists *within* the evolution establishment who know a loser when they see one. In 1980 the late Stephen Jay Gould of Harvard, then the world’s most renowned evolutionist, reluctantly conceded that it would seem that model “as a general proposition, is effectively dead, despite its persistence as textbook orthodoxy.” (Gould, “Is a new and general theory of evolution emerging?” *Paleobiology*, 6[1], 1980, p. 120). It was Gould who posed an obvious question “fundamentalists” critics of evolution have been asking for decades: “Of what possible use are the imperfect incipient stages of useful structures? What good is half a jaw or half a wing?” (Gould, “The Return of the Hopeful Monsters.”) And it was he who famously admitted what was always evident: “the fossil record contains precious little in the way of intermediate forms; transitions between major groups are *characteristically abrupt*.”

In an attempt to keep Darwinism alive, neo-Darwinians have grafted various *ad hoc* hypotheses onto Darwin’s creaky old theory, including “genetic drift,” Gould-Eldredge’s “punctuated equilibrium”

(abrupt mutational leaps, leaving no fossil intermediates), Gould-Lewontin’s “spandrels” hypothesis, and so forth. The basic idea, however, remains absurd: where once there was no life, blind natural processes have produced a world filled with millions of living species of staggering complexity even at their most elemental level.

Evolution’s credibility problem begins at the very beginning of evolutionary time: protein synthesis is impossible without the chromosomal DNA “code,” but DNA depends on proteins for its tightly coiled structure, self-repair, and the direction of protein synthesis itself—a classic chicken-and-egg dilemma. Worse, in a cell the DNA code imparts information to RNA for the assembly of proteins by a process called transcription. But how did DNA “evolve” this function without RNA already being present to serve as the transcript, and how did RNA arise without its DNA complement, especially in view of RNA’s highly unstable nature? Then there is the question how the DNA code, written in what Gould called “machine language,” was compiled in the first place. (Gould, “Is a new and general theory of evolution emerging?” p. 121).

In *The Origins of Life: A New View* (p. 294), evolutionary revisionist Stuart Kaufman states the obvious about this fundamental biogenetic system: “Its emergence seems to require its prior existence.” Undaunted by the obvious, as evolutionists always are, Kaufman proposes a “new view” of the “self-organization” of polymeric molecules even more implausible than the previous “new views.” (Cf. Stephen C. Meyer, *Darwin’s Doubt*, pp. 293-300). In evolution theory what Kaufman calls an “elegant body of ideas” keeps the show going, even if observation or experiment cannot confirm them.

Then there is the building block of animal life, the eukaryotic cell. Evolutionists have no credible explanation for how mindless processes could produce a biological world-within-a-world consisting of an outer membrane, cytoplasm, organelles, an intricate folded reticulum and a central nucleus, surrounded by its own membrane, packed with chromosomal DNA that imparts genetic instructions to RNA for protein assembly by ribosomes, which execute the RNA instructions and then protect the manufactured protein products with tiny vesicles transported to the Golgi apparatus for final processing. Mitochondria, organelles of incredible complexity with their own DNA, power cellular activity governed by complex and co-dependent chemical reactions.

Destroy or damage any of these interdependent components and a cell ceases to function properly or dies. This is not even to discuss the impossibly intricate process of cell division by meiosis (for sexual reproduction) and mitosis (for building up and repairing tissues) or the mind-boggling ability of cells to differentiate into specialized functions based on their locations in an organism.

As to the origin of the first cell, evolutionists—utterly stumped—offer feeble, indemonstrable and fantastical

speculations, including magical self-assembly of cells atop crystals and the seeding of the planet with preexisting life delivered from outer space by meteoroids and asteroids. Yet, confronted with their inability to explain the emergence of even one functioning cell without a guided process—indeed even *with* a guided process under controlled laboratory conditions—evolutionists confidently assure us that they have explained a world filled with organisms composed of billions and *trillions* of cells interacting precisely as required for life. And in response to every objection evolutionists provide the same non-reply: that we cannot explain exactly *how* evolution happened does not mean it did not happen, for evolution is a fact and someday we will discover the evolutionary explanation. Meanwhile, “elegant ideas” fill the massive gaps.

A theory that can never be falsified because it simply concocts a new hypothesis to save itself is not science but superstition. The biochemist and Nobel laureate Ernst Chain, an Orthodox Jew, was thus openly contemptuous of Darwinian evolution: “I would rather believe in fairies than in such wild speculation.” His son Benjamin related that “There is no doubt that he did not like the theory of evolution by natural selection—and he disliked theories in general, and more especially when they assumed the form of dogma. *He also felt that evolution was not really a part of science*, since it was, for the most part, not amenable to experimentation...” (Clark, *The Life of Ernst Chain*, Kindle ed., 2775, 2788-2790).

Splitting the Difference with the Zeitgeist

Would that our neo-Catholic friends exhibited such healthy skepticism about evolution’s scientific pretensions. But the neo-Catholic mentality has never encountered a novelty in “mainstream” post-conciliar thinking it could not accept. Hence, confronted with the nonsensical claim that non-life gave rise to a world filled with living creatures through the blind operation of natural processes—the “Blind Watchmaker” of Dawkins’s manifesto—the neo-Catholic obligingly posits “theistic evolution,” by which God intervened at each stage to bring the “gradual development” of life to the next level. But if evolution would be impossible without such hidden divine interventions, why not simply accept what the fossil record shows and Genesis recounts: immediate divine creation of living things according to kind? The dictates of reason hardly compel us to do otherwise. On the contrary, the fossil evidence speaks *against* evolution, as Gould impliedly conceded.

Yet, having posited a multiplication of miracles to make evolution plausible, neo-Catholic evolutionists mock fellow Catholics for “fundamentalism” in rejecting “evolutionary science”—having just rejected it themselves by positing divine intervention! Here, as in so many other ways, the neo-Catholic tries to look reasonable by splitting the difference with the Zeitgeist, capitulating to corrupt modernity and Modernism in the Church.

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Neo-Catholics have been cowed by a pseudoscience that employs certain scientific techniques, to be sure, but only to serve an absolutely non-negotiable a priori conclusion: there is no Creator. The ideological blinders must never come off. As Francis Crick, co-discoverer of the structure of DNA, put it: "Biologists *must constantly keep in mind* that what they see was *not designed*, but rather evolved." (Meyer *Signature in the Cell*, p. 20). In other words: don't believe your lying eyes. And this, they tell us, is science.

In subsequent articles I will show just how absurd "evolutionary science" is shown to be when it attempts to explain the existence of particular living things in the real world as opposed to presenting animations narrated by pop science emcees like Neal deGrasse Tyson. For a good laugh, by the way, [watch his attempt to explain the evolution of the marvelously engineered human eye](#). It all began, says he, with a "random mutation" causing a "light-sensitive spot" to appear on a primordial bacterium, followed by innumerable additional "random mutations" over the eons. "Over thousands of generations natural selection was slowly sculpting the eye," he solemnly assures his credulous viewers.

But there is no Creator. Absolutely not.

The Magisterium on Human Origins

According to what theologians call "the analogy of faith," Scripture cannot contradict itself if read as an integral whole, with obvious metaphorical expressions being distinguished from literal facts. The literal truth of the Genesis account involves the direct creation of corporeal creatures by God according to kind, culminating in the creation of Adam and Eve. Scripture and its traditional interpretation by the Magisterium determine the meaning of the account, *not* secular science—especially not a pseudoscience infested by atheist demagogues promoting [the New Atheism](#).

This does not mean a blind fideism that would deny the true data of reason. The Church has nothing to fear from authentic scientific discoveries because the Faith and *right* reason are never in conflict. The theory of evolution, however, is readily shown to be contrary to reason as well as the physical evidence. Its patently nonsensical claims do not require any reinterpretation of Genesis.

Here is what the Church teaches about the origin of species in light of Scripture and Sacred Tradition:

We firmly believe and confess *without reservation* that there is only one true God...

the creator of all things, visible and invisible, spiritual and corporeal, who by his almighty power from the beginning of time made at once (simul) out of nothing (ex nihilo), both orders of creatures, the spiritual and the corporeal, that is, the angelic and the earthly, and then the human creature, who, as it were, shares in both orders, being composed of spirit and body. (DZ 800)

Thus declared the Fourth Lateran Council (1213-1215) in a way that pertains to the infallible Magisterium.

The creation of *all things* by God *ex nihilo*—out of nothing—is a dogma of the Faith, even if there is room for interpretation as to how many of the basic kinds of corporeal creatures God created while allowing variation or adaptation within kinds to provide the full diversity of life: "And God created... *every* living and moving creature... *according to its kind* (Gen. 1:21)." Creation *ex nihilo* cannot be reduced to an empty formula by supposing that God created only certain primordial conditions from which "every living and moving creature" arose through some natural process of evolution without further acts of divine creation.

Note: Commenters need not carp about "literal six-day creation" or the age of the Earth as the Magisterium permits the belief that the word "day" [*yôm*] in the Genesis account represents "a certain space of time" (*temporis spatium*). DZ 3519. Further, creation "at once" (*simul*) does not specify how long "a space of time" was involved in Creation. To say, for example, that "all the products were manufactured at once" is not to say that they were all manufactured instantaneously or in any particular amount of time.

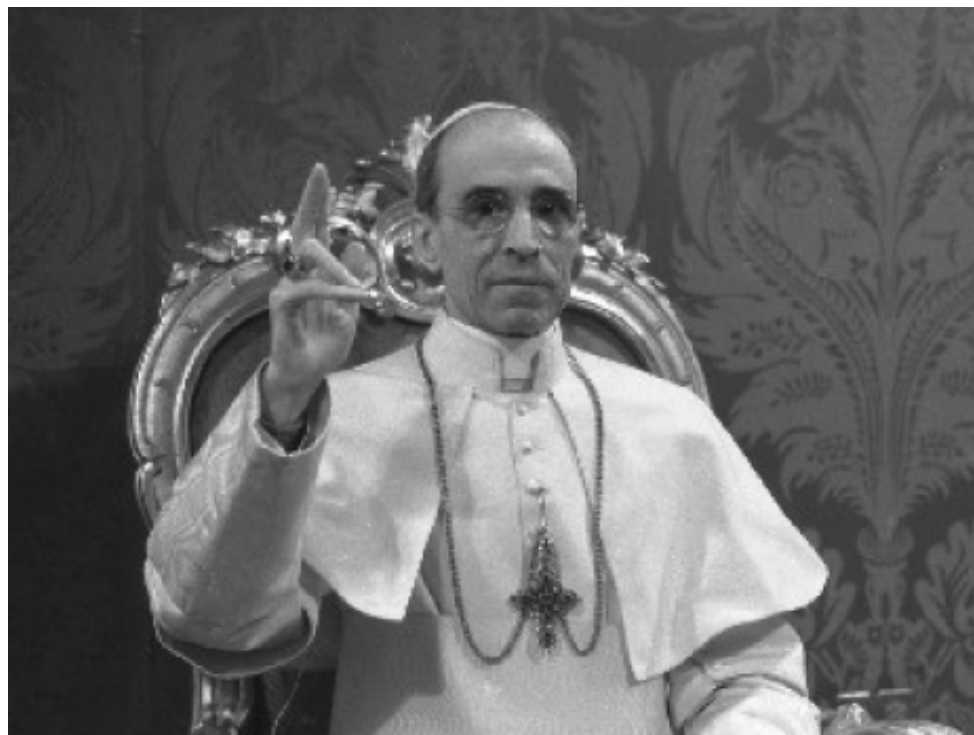
By the late 19th century Darwinism was on its conquering march in society, and by the turn of the 20th century it had wormed its way into Modernist theology. The Magisterium responded vigorously to the threat. In 1907, the Holy Office under Saint Pius X issued the landmark decree *Lamentabili*, enumerating and condemning the errors of Modernism, including the following *condemned* proposition:

Scientific progress demands that the concepts of Christian doctrine concerning God, *creation*, revelation, the Person of the Incarnate Word, and Redemption be reformed. (DZ 3464)

Neo-Modernism, explains the late Father John A. Hardon, S.J. in his monumental *Modern Catholic Dictionary*, "attempts to reconcile modern science and philosophy at the expense of the integrity of the Catholic faith. It has its roots in the Modernism condemned by Pope St. Pius X." As shown in the following discussion, neo-Catholics follow neo-Modernists in embracing the above-condemned proposition, arguing for a revision of the Church's teaching on creation to accommodate evolution, ridiculing any opposition to the effort as "fundamentalism."

In 1909, the Pontifical Biblical Commission, another arm of the Magisterium of St. Pius X, issued a decision answering NO to this question: "Is it possible... to call in question the *literal and historical meaning* [of the Genesis account] where there is question of *facts* narrated in these same chapters which pertain to *the foundations of the Christian religion*...." Among these *facts*, said the Commission, are "the special creation of man; the formation of the first woman *from* the first man (DZ 3514)."

Concerning the creation of Eve *ex Adamo*, which strictly precludes her prior evolution from "hominids," as Father Brian Harrison has shown this is an infallible teaching of the universal ordinary Magisterium—a doctrine the Church has always held. Thus Pope Leo XIII in his encyclical on marriage,



Pope Pius XII

Arcanum (1880), declared as follows regarding "the never-interrupted doctrine of the Church" on the origin of marriage:

We record what is to all known, *and cannot be doubted by any*, that God, on the sixth day of creation, having made man from the slime of the earth, and having breathed into his face the breath of life, gave him a companion, *whom He miraculously took from the side of Adam* when he was locked in sleep. God thus, in His most far-reaching foresight, decreed *that this husband and wife should be the natural beginning of the human race*, from whom it might be propagated and preserved by an unailing fruitfulness throughout all futurity of time.

With good reason, then, did St. Pius X identify the special creation of Adam and the creation of Eve from Adam as *facts* at the foundations of the Faith. For one thing, to deny these facts leads naturally to polygenism, the claim that the human race is descended from a group of first humans who evolved from "hominids" (aka "hominims"). As shown below, polygenism cannot be reconciled with Genesis unless Genesis is reduced to a fable. As we will see, neo-Catholics embrace polygenism and scoff at the formation of Eve *ex Adamo*.

Abusing Freedom of Opinion

Neo-Catholic evolutionists rely heavily on the following passage from Venerable Pius XII's encyclical *Humani generis* (1950):

For these reasons the Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for the Catholic faith obliges us to hold that souls are immediately created by God.

First of all, even if the doctrines of the faith do not strictly preclude *any* conceivable notion of biological evolution per se (such as microevolution or variation within kinds), the issue is whether it would be unwise, rash and even dangerous to attempt to conform Scripture to the pseudoscience of neo-

Darwinism. One can certainly argue that Pius XII's prudential judgment permitting limited debate on the matter opened the floodgates to an uncontrollable deluge of outrageous and heretical speculations.

In fact, the future Pius XII practically admitted as much. In 1931, when he was still Msgr. Pacelli, the future Pope predicted that "evil forces" would use "my person, my acts, my writings... to deform the history of the Church." (Roche, *Pie XII: devant l'Histoire*, pp. 52-53). Consider, for example, not only the opening to evolution in *Humani generis*, but the opening to the "historical-critical method" in *Divino afflante Spiritu*, the creation of the Commission for General Liturgical Restoration, the appointment of Bugnini as its Secretary, and the early liturgical reforms later cited to justify liturgical revolution.

That prophecy fulfilled was uttered in the context of Pacelli's oft-quoted wider prophecy, in light of the Message of Fatima, that "this persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in Her liturgy, Her theology and Her soul." (Ibid., p. 53)

At any rate, neo-Catholic polemicists have predictably ignored the strictures Pius XII imposed on discussions that were supposed to be limited to experts, not every Tom, Dick and Harry with an opinion. Wrote the Pope in *Humani generis*:

- "[T]his must be done in such a way that the reasons for *both opinions*, that is, those favorable and *those unfavorable to evolution*, be weighed and judged with the necessary seriousness, *moderation* and measure..."
- "Some however, *rashly transgress* this liberty of discussion, when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the facts which have been discovered up to now and by reasoning on those facts, and *as if there were*

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nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

As for what Pius XII called “facts which have been discovered up to now,” since his time the evidence of molecular biology and genetics has increasingly revealed the poverty of evolutionary theory. Yet neo-Catholics deride their brethren as “fundamentalists” for defending the Genesis account as true history, along with Saint Pius X, and for presenting scientific arguments against evolution, just as Pius XII counseled.

The real “fundamentalists,” then, would appear to be neo-Catholic evolutionists, staunchly defending evolutionary dogma while discarding traditional Scriptural exegesis. They “rashly transgress” a limited freedom of discussion in precisely in the manner described by Pius XII, presenting evolution as “fact” and abandoning all “moderation and caution” concerning “the sources of divine revelation.”

Now let us examine a case study of this development.

The Neo-Catholic Planet of the Apes

In order to guard the sources of revelation against the evolutionary speculations now rampant in the Church, in *Humani generis* Pius XII positively forbade the faithful to entertain polygenism—again, the opinion that man descended, not from two first parents, but from a certain number of early humans:

When, however, there is question of another conjectural opinion, namely polygenism, *the children of the Church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents.*

Today certain neo-Catholic spokesmen (by no means all) not only embrace the very opinion Pius XII forbade, but condemn their fellow Catholics as “fundamentalists” for rejecting it. Mark Shea, as always, provides a useful example of neo-Catholic novelty at its most obnoxious. Shea, billed as an “Apologetics Speaker” by the neo-Catholic flagship Catholic Answers, declares there is “increasingly strong evidence for polygenism” and that “[s]cience seems to have disproven the notion that humanity comes from a single solitary pair of humans made literally from a gob of clay and a rib...” He falsely asserts that Pius XII “left room for the possibility of polygenism”—the very opinion the Pope insisted Catholics “cannot embrace.”

Shea mocks opposition to polygenism as “fundamentalism,” assuring his followers that “I don’t think Catholic theology is in mortal danger—or indeed any danger—from the sciences, including the now very strong evidence for polygenism...”

What strong evidence? Shea does not explain, but the “evidence” involves manifestly dubious “computer simulation studies” of speculative gene “coalescence models” whose output is no better than the evolutionary presumptions behind the input. For example, there is the presumption that man and modern chimps are descended from a common ancestor—the very matter in dispute!—so that human population size at the presumed man-chimp genetic divergence from the presumed common ancestor can be “modeled” on a phylogenetic tree diagram based on analysis of existing human and chimp gene sequences. As the saying goes, a scientist sees what he finds, whereas an evolutionist finds what he sees.

Doctrinaire atheist evolutionists like Jerry Coyne of the University of Chicago cite these methodologically faulty studies, hedged with phrases like “best estimate” and “pretty good estimate,” in declaring triumphantly that “scientific evidence... absolutely rebuts the Adam and Eve story” because there is supposedly too much diversity in the human genome to have originated with one set of parents. The smallest possible past population “bottleneck” for human descent to the present world population, they assert, is no fewer than around 10,000 humans, according to their “pretty good estimate.”

Wowed by this “evidence,” which he clearly hasn’t bothered to question, Shea simply assumes the argument for polygenism is clinched and that there must have been at least 10,000 first humans. Curiously enough, the same neo-Catholics who posit a multiplication of miracles to make evolution possible cannot conceive of a miracle that would have allowed Adam and Eve to transmit sufficient genetic potential to the human race. No, says Shea, there must have been numerous first humans because “science” has disproved our descent from a literal Adam and Eve.

But Pius XII would disagree. As he declared in *Humani generis*: “Now it is in no way apparent how such an opinion [polygenism] can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own.”

Shea, however, is pleased to inform his followers of another triumph over Catholic fundamentalism: “Polygenism is, to be sure, the death of simplistic fundamentalist and *sola scriptura* approaches to human origins, but that’s about it.” He never considers the impossibility of *plausibly* reconciling the fall of one man, Adam, with the existence of other men who did not fall. Rather, he quotes a fellow neo-Catholic blogger, one Michael Flynn—appropriately enough a science fiction writer—for his “noodling of the problem.” Flynn objects to the claim by the aforesaid Jerry Coyne that “polygenism spells doom for... the doctrine of the Fall.” Indeed, that is precisely why Pius XII forbade the

opinion! Not at all, says Flynn in reply:

Dr. Coyne’s primary error seems to be a quantifier shift. He and his [evolutionary] fundamentalist bedfellows appear to hold that the statement:

A: “There is one man from whom all humans are descended” is equivalent to the statement:

B: “All humans are descended from [only] one man.”

But this logical fallacy hinges on an equivocation of “one,” failing to distinguish “one [out of many]” from “[only] one.” Traditional doctrine requires only A, not B: That all humans share a common ancestor, not that they have no other ancestors.

So, the neo-Catholic creation narrative presents many first men, among which Adam was merely the patrilineal forbear of present-day men, all the others having conveniently died leaving no lines of descent. The Bible contains no account of these lost tribes of Adam’s fellow men—an astonishing omission by the inspired writer of Genesis (Moses, by the way, as “principal inspired author”). But evolution requires polygenism, so the neo-Catholic Genesis account brings in a group of first humans to avoid a supposed falsification of the Bible by “science.” Those are pretty high stakes to wager on a pseudoscience.

Yet if there were numerous first humans not guilty of Original Sin, why would God have allowed them to die out, and why is there no mention of them in Genesis? Here is the neo-Catholic answer: the first men were not *true* men, but rather humanoids without souls. Twisting Genesis 6, Flynn offers this invention: “Genesis tells us that the children of Adam and Eve found mates among the children of men, which would indicate that there were a number of *other creatures out there* with whom they could mate.”

Other creatures? So, as Shea-Flynn would have it, the alleged minimum requirement of at least 10,000 first “humans” is satisfied by having Adam and Eve’s children engage in *bestiality* with an original population of subhumans who, being soulless, lacked reason, free will or the capacity for speech. And then God blessed these bestial unions by endowing the resulting half-human spawn with rational souls, while the remaining legions of soulless humanoids conveniently disappeared from history or divine revelation. There! Problem solved.

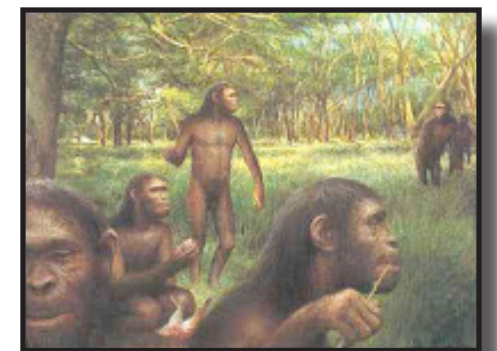
Flynn indulges in the kind of verse twisting one would expect from a Mormon or Jehovah’s Witness. What Genesis 6 actually says is that “the sons of God seeing the daughters of men, that they were fair, took to themselves wives all of which they chose (Gen. 6:2).” The traditional exegesis is that the “sons of God” are the virtuous descendants of Seth and Enos, whereas the “daughters of men” are not humanoids but women in the line of descent from the reprobate

Cain who, as Father Haydock explains, “by their carnal affections lay groveling on the earth...” The bad outcomes of the noble bloodline marrying into the ignoble one on the basis of physical attraction “ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in choice by their carnal passion, to the prejudice of virtue or religion.” (Douay Rheims Bible, Haydock Commentary, Genesis 6, Ver. 2).

That the inspired author of Genesis makes no mention of Flynn’s Planet of the Apes fantasy does not deter Shea-Flynn in the least, nor does the warning of Pius XII that even among the experts who have a *limited* freedom to discuss evolution there must be “*the greatest moderation and caution...*”

And let it not be thought that Flynn’s fantasy is peculiar to him. It is the standard neo-Catholic, easy-peasy workaround for “reconciling” polygenism with the dogma of Original Sin. I have encountered the same totally extra-Biblical nonsense many times in private debates on this subject. The lay proponents of this ridiculous idea evidently think Pius XII and his theological consultants were not clever enough to see it when the Pope declared that it is “in no way apparent” how polygenism can be reconciled with “the sources of revealed truth and the documents of the Teaching Authority of the Church...”

According to Flynn, moreover, Adam himself was little more than a clever brute. Flynn even provides a helpful illustration of Adam relaxing with his subhuman companions after a grueling day of hunting and gathering:



Adam and His Friends

Flynn imagines his Evolutionary Adam, having achieved rationality, “sitting around the campfire after an exciting hunt” with ape-like humanoids, who looked like him but lacked reason. Evolutionary Adam, “remembering the bison they had chased and the moment of truth... suddenly utters the hunting cry that signifies ‘bison here!’” That Evolutionary Adam can assign names to things means he “has become sapient and has invented grammar.” Thereafter, poor Evolutionary Adam “goes through life as lonely as a man who can speak when no one else can listen.”

So much for the traditional Catholic teaching that Adam was the prefiguration of Christ, a man of perfect spiritual and physical integrity and happiness, without sin, gifted with bodily immortality,

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incapable of suffering, possessed of infused knowledge, free from all concupiscence, who enjoyed the most intimate relationship with God while possessing the fruits of Paradise together with Eve, who had all the same attributes of original human perfection. According to the neo-Catholic version of Genesis, God created a stressed-out meat-eater who had to survive by slaughtering bison with his brutish companions while suffering from a lack of rational companionship. And this was Adam's life *before* the neo-Catholic remake of the Fall!

As for Adam's loss of bodily immortality and integrity (no defects or maladies), Flynn, with Shea's evident approval, explicitly denies the dogma of the *donum immortalitatis*. In THE BOOK OF FLYNN, death came into the world after sin *only* in the sense that "Adam" became *aware* he would die, unlike animals, which have no death-awareness: "All of a sudden, he knew he had disobeyed the voice in his head... he knew that someday he would die. So death came into the world — *not as fact*, but as truth. Animals die in fact, but they do not know that they will.... (my emphasis)."

The infallible Magisterium begs to differ: "If any one does not confess that the first man, Adam, *when he had transgressed the commandment of God in Paradise* immediately lost the holiness and justice wherein he had been constituted; and that he incurred... the wrath and indignation of God, *and consequently death*... and that *the entire Adam... was changed, in body and soul, for the worse*; let him be anathema." (Council of Trent, Fifth Session, Decree Concerning Original Sin, n. 1).

If Shea-Flynn's neo-Catholic exegesis were correct, there would have been no penalty in the flesh on account of Original Sin and the infallible Tridentine anathema would be in error. Contrary to Trent, the human condition would have *improved* after the Fall due to evolutionary and civilizational progress, there never having been any Paradise or bodily immortality.

Flynn continues with his evolution-driven addenda to Genesis:

Since evolution requires that Adam had a father, Flynn simply gives him one: "Now obviously, if all men are descended from Adam, then all men are descended from Adam's father, ne c'est pas? ..." That Genesis makes no mention of Adam's father is no reason to doubt that he had one. Evolution says that he must have had. End of discussion! Naturally, God had to conceal the truth about Adam's subhuman father when He inspired Moses to write Genesis, because evolution is *much too complex* to explain in simple language for simple people. Unless Flynn is doing the explaining.

Moreover, because "[e]volution proceeds through reproductive isolation," says Flynn, it may be that Adam found other rational men and that "those he found like him started calling themselves 'the Enlightened' or 'the Brights' or even just 'the Sapients'" and for this reason they were driven from a community of around 10,000 humanoids in a neo-Catholic version of the expulsion from a Paradise that wasn't Paradise. But if these other "Sapients" did not commit the Original Sin, how did Adam transmit its effects to the *whole* human race? Easy-peasy! All the other "Sapients" died out, leaving

no lines of descent or trace in the Bible. Now, why didn't Pope Pius XII think of this?

And what about Eve? Come, come now, Eve is dispensable backstory. "For that matter, what Eve was up to doesn't matter much, either!" Flynn assures us. Thanks to Darwin, we now know that Evolutionary Eve could not possibly have been created from Adam, contrary to what Saint Pius X, every Pope before him, the Church Fathers and other fundamentalists believed before "evolutionary science" dispelled that pious superstition (which Pope Francis seems to find hilarious). Nor could Evolutionary Eve, descended like Adam from chimpanzees, have had any of the attributes of physical or mental perfection that Church Fathers, Doctors, Popes and other such fundamentalists once believed she shared with Adam—having been made *from* him and all (haha).

So, Flynn the science fiction writer provides the required Evolutionary Eve: "Then one day [Adam] meets a woman-with-words. Perhaps a *woman from another band or tribe who has coincidentally received the same mutation*, or perhaps someone who has simply cottoned on to what he has been doing.... Here at last is someone he can talk to. (Perhaps he regrets this later, when she will not shut up. But that is a tale for another time.)"

That's about it for Evolutionary Eve: Enter stage right. Provide comic relief. Exit stage left. Evolutionary Eve has nothing to do with the Fall of Man, and certainly can't be viewed as anything like a prefiguration of Mary, the New Eve, whose Immaculate Conception and cooperation in the Redemption redeems Eve's epochal fall from her own originally immaculate and immortal state. That's just something fundamentalist Church Fathers, Doctors and Popes thought was important before "science" set the Church straight.

So much, then, for what Flynn dismisses as "the usual poetic trope or artistic image of one man and one woman alone in a Garden in Eden..." In classic neo-Catholic style Shea-Flynn ignore all of Tradition as defended by the teaching of the Pontifical Biblical Commission in the aforesaid 1909 decision. Besides the special creation of Adam and the creation of Eve *from* Adam, Saint Pius X enumerated these additional *facts* in the Genesis account, "pertaining to the foundations of the Christian religion":

- "the original happiness of the *first parents* in a state of justice, integrity and *immortality*"
- "the command given by God to man to prove his obedience"
- "the transgression of the divine command *at the instigation of the devil under the form of a serpent*"
- "the fall of the *first parents* from a primitive state of innocence." (DZ 3514).

The neo-Catholic exegete will of course scoff at St. Pius X's defense of the historical reality of this fable. But if there was no serpent then how did the devil tempt Eve? With whom did she have the fateful conversation that led her to transgress the divine command? Was she talking to herself? And in the absence of the serpent what becomes of the prophecy of the Blessed Virgin's

final triumph in Chapter 3 of Genesis, which all of Tradition recognizes as the Protoevangelium ("first Gospel") with its announcement of the future Redeemer? To recall the passage: "And the Lord God said to the serpent... I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."

The neo-Catholic answer to these questions is simple: it never happened. As for Saint Pius X's quaint opinion to the contrary, well, that was the fundamentalist past and this is the evolutionary now.

But wait, there's more! For the sake of evolution, Shea-Flynn have given us the *cutting edge* of neo-Catholic novelty. Racing ahead of even postconciliar neo-Modernist trends, they toss overboard even the new Catechism's rather stripped-down account of the Fall. Shea notes only one ambiguous passage while failing to mention any of the following:

Revelation makes known to us the state of original holiness and justice of man and woman before sin: from their friendship with God flowed the happiness of *their existence in paradise*.

Revelation gives us the certainty of faith that the the whole of human history is marked by the original fault freely committed by *our first parents*.

Scripture portrays the tragic consequences of this *first disobedience*. *Adam and Eve* immediately lose the grace of original holiness. *They* become afraid of the God of whom they have conceived a distorted image...

The harmony in which *they* had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; *the union of man and woman* becomes subject to tensions, their relations henceforth marked by lust and domination.

Harmony with creation is broken: visible creation has become alien and hostile to man. Because of man, *creation is now subject "to its bondage to decay"*... *Death makes its entrance into human history*.

After that first sin, the world is virtually inundated by sin. *There is Cain's murder of his brother Abel* and the universal corruption which follows in the wake of sin.... CCC §§ 384, 390, 399-401.

In the neo-Catholic view, we need not believe any of the historical particulars mentioned in the new Catechism, including Cain's murder of Abel, because that would require us to believe that there really was an originally sinless and perfect Eve who really lived with Adam in a place that really was a Paradise, that *both* Adam and Eve really did disobey a specific divine command, causing them to lose not only original holiness but also bodily immortality, and that Eve really did give birth to Cain, who really did murder Abel, so that the Genesis account really would involve true history. No, no, no. That would be fundamentalism.

As for Christ being the new Adam and Mary the new Eve, here too Shea-Flynn are at the cutting edge of novelty, dispensing with even the new Catechism's reference to the Protoevangelium:

"The Christian tradition sees in this passage an announcement of the 'New Adam' who, because he 'became obedient unto death, even death on a cross,' makes amends superabundantly for the disobedience, of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the Protoevangelium as Mary, the mother of Christ, the 'new Eve.'..." CCC § 411.

In sum, instead of being fundamentalists about the literal meaning of Genesis, like all those pre-Darwinian Fathers, Doctors, and Popes, Shea-Flynn would have us read Scripture the neo-Catholic way, conjuring up evolution-friendly versions of the Fall. We need only maintain that, somewhere along the line, some guy somewhere, who happens to be our common ancestor, sinned in some way. We can even call him Adam if we like.

We have arrived at the point where neo-Catholic "exegesis" has stripped the Genesis account of every historical fact, leaving us with no revelation of how and why our first parents fell from grace, in what condition of perfection they were made, or even who they were. That is exactly what Flynn maintains, falsely asserting that the Tridentine anathemas regarding Original Sin "*do not require belief in a factual Genesis myth* beyond the simple existence of a common ancestor."

And Shea applauds "the brilliance of Michael Flynn."

Surveying the Wreckage

Let us assess the destruction of the Genesis account resulting from the neo-Catholic attempt to conform it to the demands of neo-Darwinism:

- Adam had a quasi-human father and quasi-human ancestors, some or all of whom died before Adam sinned, so that death would have entered human history before Original Sin.
- Eve was not created from Adam but rather evolved from hominids like he did.
- Neither Adam nor Eve possessed the gifts of bodily immortality or freedom from bodily infirmity, so neither they nor humanity lost those gifts on account of Original Sin.
- Adam did not fall on account of the temptation to which Eve had first succumbed, but rather sinned in some other way never revealed.
- Adam and Eve were not expelled from Paradise together, with Eve to bear children in pain and suffering, because there was no Paradise.
- Adam's children committed bestiality by mating with members of a population of around 10,000 soulless humanoids at the beginning of the human race.
- The human condition improved *only after* the Fall on account of social and evolutionary development, there having been no Paradise, bodily immortality or freedom from illness, but

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- only a primitive hunter-gatherer society of hominids from which Adam emerged.
- Death did not enter human history because of Original Sin, but only the human awareness of death.
- The Protoevangelium is not a real prophecy of the coming Redeemer.
- All Scriptural parallels between Christ and prelapsarian Adam or Mary and prelapsarian Eve are empty metaphors.
- Every event recounted in Genesis 2-10, at least, would arguably be just as devoid of historical fact as Genesis 1.
- Our Lord's references to the Genesis account are merely ironic.
- The reader can take it from there.

With Genesis reduced to a "poetic trope" to comply with the dictates of neo-Darwinian claptrap, the account of the Fall can be shaped by the hottest new developments in evolutionary guesswork,

including the "strong evidence for polygenism" to which the Church's traditional exegesis must conform itself as soon as the evolutionists' computer simulations provide "a pretty good estimate" of how many first humans there *really* were.

Bye-Bye Original Sin

And finally, the conclusion of our case study: Given the neo-Catholic replacement of Genesis with Planet of the Apes, the dogma of Original Sin must come under review. Hence while paying lip service to the dogma, Shea praises [an article by John Farrell](#) in *Forbes* "grappling" with the "problem" of polygenism. Farrell, citing Coyne, rightly observes—without, of course, questioning the theory of evolution—that

the erosion of the idea that the human race descended from a single couple is something that is much more necessary to the theology of salvation in Christian tradition than is the issue of, say, whether God really made the sun stand still for Joshua and the Israelites.... The Council of Trent is quite explicit on the topic. Catholics are required to believe not only that Adam is the single father

of the human race, but that Original Sin is passed on by physical generation from him to the entire human race. It's not something symbolic or allegorical...

What to do, what to do. Farrell concludes that while there are "individual Catholic theologians out there mulling over how to handle the problem," given the Vatican's silence the only choice left to Catholics is "to fall back on *the denialism of Evangelical leaders...* or to keep their mouths shut."

NOTE WELL: In the neo-Catholic view, questioning the theory of evolution is Protestant "denialism," while questioning facts at the dogmatic foundation of the Catholic faith recounted in Genesis is merely to raise a "problem" to be "mulled over" by "individual theologians." Our understanding of the sources of revelation must bow to Darwin's theory. Behold the neo-Catholic mentality at work.

But Farrell need not worry, for Flynn has saved Original Sin from Darwin's challenge. Writes Shea: "Flynn's argument is an impressive tour of Thomistic thinking, and a fine example of a Catholic laboring to think with the Tradition."

The reader may pause here for a moment of uproarious laughter.

Now, why should Catholics be "laboring to think with the Tradition" to accommodate the claims of a pseudoscience? Why not accept on faith what Trent and the entire Magisterium affirm about the Fall? The Genesis account does not offend reason. What offends reason is a fantasy world of self-organizing polymers and blind watchmakers, where Catholics find themselves seriously proposing that rational men bred with subhuman mates in the course of evolution even though sacred scripture has nothing to say about this.

Moreover, what about "laboring to think with the Tradition" by presenting logical and empirical arguments *against* evolution, as Pius XII expected Catholic discussants to do? Out of the question! That would be fundamentalism.

Conclusion

Does every neo-Catholic commentator adopt something like the Shea-Flynn version of Genesis? Certainly not. Many go only part of the way in that direction. But many others go all the way, and what we have just examined shows what can happen if one accepts the premise that Sacred

Scripture should be interpreted in keeping with a pseudoscience serving the aims of atheist ideologues. As with any attempt to conform the truth to a lie, the result is a distortion of the truth—ultimately beyond all recognition, as Shea-Flynn demonstrate.

Yet, amazingly enough, having laid waste to the Genesis account to accommodate fake science, Flynn concludes by admitting the very reason he should not have attempted the exercise: "*If it ain't falsifiable, it ain't science*; so we must allow the possibility that what we think we know about evolution is *all wrong*. That is why it is not a good idea to get too chummy with science, since you never know when she'll pack up her bags and leave you holding the bills (my emphasis)."

So, even for the sake of a theory that could be "all wrong," amateur neo-Catholic exegetes are willing to reduce Genesis to a fable. But why? *Because they view Genesis as a fable in the first place.* Evolution is just another reason to show how enlightened they are concerning those nice Bible stores only "fundamentalists" still take seriously.

Here we encounter yet again the destructive work of the neo-Catholic constituency, aiding and abetting neo-Modernists in their attack on the foundations of the Faith. Having embraced and defended every other ruinous novelty of the past fifty years, neo-Catholics promote a neo-theology of the Fall that undermines the dogma of Original Sin. And this for the sake of a scientific fable promoted with, irony of ironies, fundamentalist zeal by the Church's worst enemies—and by neo-Catholics themselves, for that matter.

As neo-Catholic leaders continue to assist the autodemolition of the Church, they present themselves as the voices of a sound and balanced orthodoxy. At the same time, in perfect synch with [the Southern Poverty Law Center](#), they helpfully denounce faithful Catholics as fundamentalists, "hysterical reactionaries" and "radical traditionalists."

We have tolerated this intolerable situation long enough. It has to end. Here and now. And we, the laity, have to end it—with the help of the few members of the hierarchy still swimming against the relentless floodtide of the neo-Modernist/neo-Catholic revolution.

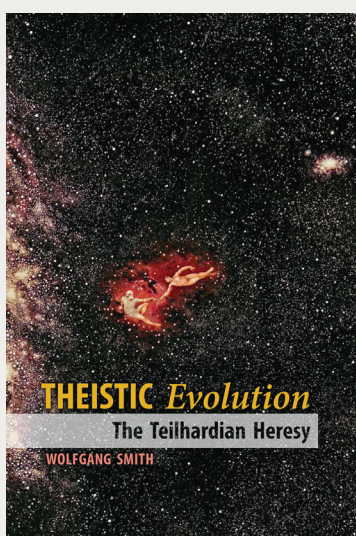
For when we look to Rome we see that no help is on the way. Quite the contrary, the current occupants of the Vatican are humming like a beehive in preparation for Francis's [sellout to enviro-fascism](#), armed with its own pseudoscience. Observing a conspicuous silence about prior teaching on creation and the Fall they would never dare to overturn with any binding pronouncement, the Roman authorities will not even toss us a life preserver in the stormy sea. At this moment in Church history, we are on our own.

Our Lady of Fatima,

Intercede for us!

This essay is dedicated to the memory of my beloved friend, Father Nicholas Gruner (1942-2015). May the Perpetual Light shine upon him. ■

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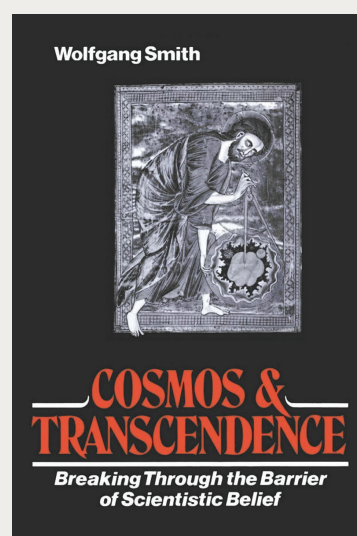
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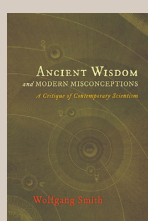
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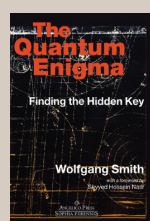
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In Praise of Hate

■ There are no fewer than 139 separate uses in the Bible of the words “hate” and “hatred,” and a good many of these are examples of God hating bad things and requiring of us that we do the same, on pain of sin.

by Hilary White

Stop me if you’ve heard this one: “I sense a lot of anger in you...” How many here have had someone say to them, with that infuriating tone of lugubrious and earnest condescension, “You seem to really be filled with hatred.”

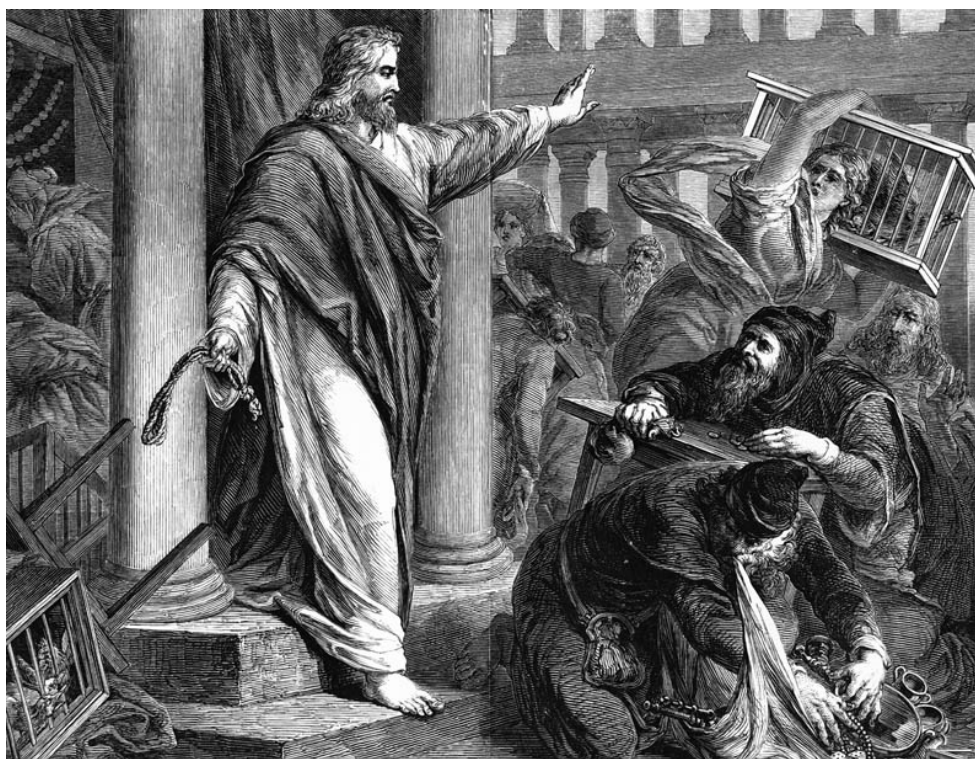
I’m sure you’re familiar with the tone – that of a concerned but deeply disappointed nanny speaking to a rather bad child. It is popular among Neo-Catholics, people – usually women – who have received their religious training from the Novus Ordo world of pastel-coloured, soft-focus non-judgmentalism; the Oprah-esque spirituality of hand-holding and faith-sharing. Of parochial, middle-class American Catholics who expect to be assured weekly by their pastors that the most important thing in the spiritual life is to feel “comfortable where they are”.

It is difficult to blame these earnest ladies, raised in this flaccid, psychologized pseudo-religion, peddled like mass produced Monet-print umbrellas in most of the US Church, from EWTN to the Los Angeles Religious Education Conference. As the catastrophic effects of the post-Conciliar era deepen, as the last remaining structures of the Church begin finally to crumble and fall, it is more and more commonly being quite aptly called “the Church of Nice.” And lawks yes! Do I ever hate it!

But God forbid, for the sake of our own salvation, that we should give up this hate. That we should fall into the sticky-sweet traps of the Church of Nice, and be intimidated and bullied into relinquishing, for the sake of social harmony, our hatred, our loathing, our passionate resolve against sin and iniquity, particularly against the sin of indifference. And we know from the Bible what God thinks of this pallid accommodationist religion, this lukewarm dishwater.

A few weeks ago I had a little dose of, “You seem really full of hatred...” and I’m quite proud of myself for refraining from saying the various things that popped into my head. But it did make me feel rather sorry for my interlocutor. She, I suppose, had never encountered passion in the Catholic faith, or met a fiery Irish temperament, and quite likely didn’t know how to interpret them.

Or maybe she had, and it had merely offended her well-insulated American sensibilities. She went on to complain about “those pro-lifers... You know, the ones with the huge ugly photos of dismembered babies...” I again



refrained from detailing my involvement in founding Genocide Awareness Projects in Canada, Britain, Italy and Malta over the last fifteen years – the group with the big horrible photos who passionately oppose the greatest evil of our time.

I went away from that conversation wondering what it must be like to live without “anger” at and “hatred” for the evils that are so rapidly clamping down on the remnants of Christendom. To have no fire in the gut to fight injustice. What must it be like to have no flame in the soul, no hatred for iniquity, no desire to intervene, confront or speak up in the face of evil.

When I thought about it, I realised that what I ought to have said was, “You say that like it’s a bad thing...”

This easy-going and comfortable religion – all that is on offer at most parishes of the US, Canada and Britain – is found nowhere in the Bible. Indeed, it would have been anathematized by the Apostles and martyrs of the New Testament. Imagine what John the Baptist would have said if someone had said to him, “You really seem to have a lot of anger about Herodias... Maybe you should see someone...”

What are our emotions upon reading and meditating on the Passion and death of Christ? Yes, they are complex, ranging from huge grief, remorse and revulsion at the outrage and horror of killing the Author of life and love. It is an exercise in looking into the reality, the cosmic magnitude of the consequence of sin. We are repulsed and horrified at the idea that our own sins, our very own iniquity, was the cause. But there is nothing here that would help us “feel comfortable where we are.”

Nothing in the Bible produces feelings of comfortable OK-ness. That religion, the religion of the martyrs, is a religion of blood and suffering, drama and implacable confrontation with evil, with idolaters, with bloodthirsty tyrants, with seething and murderous hatred of the innocent and righteous followers of Christ. It is the chronicle of a long and ennobling war against evil.

Later, after the period of the martyrs was over, the mystics and Desert Fathers speak of going out to the pitiless desert, not for a holiday picnic with the angels, but to enter into “the combat,” a pitched and quarterless battle with the demons for souls, their own and the souls of others.

For some years now, I have been in the habit of venting my frustration with the wickedness of modern prelates and churchmen who would lead the little ones astray, deforming and even denying the doctrine and dogma, by sending a text message to a friend who understands: “Do not I hate them, O Lord, that hate Thee? and am I not grieved with those that rise up against Thee? I hate them with a perfect hatred; I account them mine enemies.”

That is from Psalm 139, the poem that describes the inescapableness of God’s knowledge and will and the intimacy of his complete and perfect knowledge of us, even of those thoughts we hardly dare to think to ourselves: “Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down and art acquainted with all my ways.

“If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me.”

After the psalmist declares his solidarity with God, and his taking of the enemies of God as his own, he adds the caveat: “Search me, O God, and know my heart; try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.”

Examine me, O Lord, and be sure that I hate your enemies “perfectly,” that is, in the same way you hate them, and if I do not, if I hate a man instead of his sin, I beg that you will correct me. Watch my every move, and never take your eyes off me and protect me from falling into sin myself.

God hates iniquity, and we sin if we

also do not also hate these sins and hate them “perfectly”: idolatry, lust, adultery, dishonesty, usury and the love of violence.

The Bible starts talking about God’s hatred for sin in the very first book. A five-minute Google search will reveal that there are no fewer than 139 separate uses in the Bible of the words “hate” and “hatred,” and a good many of these are examples of God hating bad things and requiring of us that we do the same, on pain of sin.

And first among the sins God hates and does not tolerate is idolatry: “Do not erect a sacred stone, for these the Lord your God hates,” and, “You must not worship the Lord your God in their way, because in worshiping their gods, they do all kinds of detestable things the Lord hates. They even burn their sons and daughters in the fire as sacrifices to their gods.”

Through the early books of the Bible, the instruction in the Law, we learn that the worst sins are not those of violence or deceitfulness against another person, but of abandoning the worship of God. It is not often now remembered that there is a hierarchy within the Decalogue; there is a reason that the commandment to worship God and Him alone is placed before all others.

Deuteronomy 5:9, “You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me.”

In Exodus 23:5, we see an early version of Christ’s commandment to do good, even to those who hate us, “If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help them with it.”

And we are instructed in Leviticus not to hate a fellow Israelite, but to admonish him when he errs. The Biblical injunction to hate his sin out of love for him lays a responsibility on us to name it as such, to contend with it and oppose it, not to accept or tolerate it: “Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt.”

But it is really in the Psalms where we get the clearest distinction made. The love of God is the paramount commandment, and love means obedience to His commands and to His worship. We are not to “tolerate” those who hate God and His commandments.

Psalm 5:5, “The arrogant cannot stand in your presence. You hate all who do wrong.” And again, Psalm 11:5, “The Lord examines the righteous, but the wicked, those who love violence, he hates with a passion.”

We hear from the righteous man speaking to us in the Psalms that he is righteous because he hates what God hates: wickedness, particularly the supreme wickedness of the worshipping

Continued Next Page

“He knows very well what he is doing”

By Patrick McKinley Brennan

Archbishop Victor Manuel Fernandez, the theologian widely acknowledged to have been the lead ghostwriter of Pope Francis's much-praised apostolic exhortation *Evangelii Gaudium*, recently gave an interview that is remarkable for the crudity of its categories, the tendentiousness of its contentions, and, above all, what it portends for the silent lambs. The Archbishop's way of talking about the Church is so far from what one would expect from a serious theologian and *vir Ecclesiae*, it's difficult, for me at least, not to despair at the significance of this man's being one of the advisors on whom the Holy Father is reputed to rely the most.

The interview is [here](#), and those who care about how we should love the Bride of Christ should be scandalized by the mentality it bespeaks and the future it all but promises. Keep in mind that its all-but-named *target* at one point is the recent and utterly unprecedented suggestion ([here](#)) by Cardinal Muller, Prefect of the Congregation for the



Doctrine of the Faith, that a new role for the CDF would be to provide a “theological framework” for this pontificate. As readers will recall, Cardinal Muller was one of Pope Benedict's last senior appointments in the Roman Curia. The point Archbishop Fernandez is keenest to drive home is that there will be “no turning back.”

The pope goes slow because he wants to be sure that the changes have a deep impact. The slow pace is necessary to ensure the effectiveness

of the changes. He knows there are those hoping that the next pope will turn everything back around. If you go slowly it's more difficult to turn things back. . . .

[Interviewer]: When Francis says he will have a short pontificate doesn't this help his adversaries?

The pope must have his reasons, because he knows very well what he's doing. [SIC] He must have an objective that we don't understand yet. You have to realize that he is aiming at reform that is irreversible. If one day he should intuit [sic?] that he's running out of time and doesn't have enough time to do what the Spirit is asking him, you can be sure he will speed up.

So, to recap: The Pope will go slowly to make irreversible changes until he “intuits” that he needs to hurry up if he's to succeed in making irreversible changes.

Now, as the larger context of the interview makes unmistakable, Pope Francis of course doesn't commit the mistake of thinking that all in the Church is changeable. Acknowledged as unchangeable, in fact, are the existence of the Petrine office and of the College of Bishops. And so:

The Roman Curia is not an essential structure. The pope could even go and live away from Rome, have a disastery in Rome and another one in Bogota, and perhaps link-up by teleconference with liturgical experts that live live in Germany. Gathered around the pope, in a theological sense, is the College of Bishops in order to serve the people.”

This concatenation of wild possibilities gives a new image to ultramontanism. But ultramontanist it is, despite the cultured veneers provided by a newly minted theology of papal popularity. According to Archbishop Fernandez over and over in the interview, the decisive fact is that “the people are with him” “and not with his few adversaries.” “[M]ost of the People of God love Francis.”

And why shouldn't they? Here comes perhaps the most breathtaking part of a tightly integrated interview that is indeed programmatic in the extreme. It comes in the explanation of why there is “no turning back:” “If and when Francis is no longer pope, his legacy will remain strong.” Why, other than nostalgia?

[The pope is convinced that the things he's written or said cannot be condemned as error. Therefore, in the future anyone can repeat those things without fear of being sanctioned. And then the majority of the People of God with their special sense will not easily accept turning back on certain things.] [emphasis in the preceding paragraph]

[Interviewer:] Don't you see the risk of 'two Churches'?

No. There's a schism when a group of important people share the same

sensibilities that reflect those of a vast section of society. Luther and Protestantism came about this way. But now the overwhelming majority of the people are with Francis and they love him. His opponents are weaker than what you think. Not pleasing everyone does not mean provoking a schism.

[Interviewer:] Isn't this idea of the pope having a direct rapport with the people something risky, while the Church's ecclesiastical class feels marginalized?

But the Church is the People of God guided by their pastors. Cardinals could disappear, in the sense that they are not essential. The pope and the bishops are essential. Then again, it is impossible that everything a pope does and says will please everyone. Did everyone like Benedict XVI? Unity does not depend on unanimity.

[Interviewer:] Do you think a conclave would re-elect Francis today?

I don't know, possibly not. But it happened

Yes, it happened. But the creeping infallibility asserted with arresting breadth and clarity in the quoted language should cause the faithful -- whether they consider themselves liberals, conservatives, or, better, just plain Catholic -- to sit up and pay attention and, I dare say, to object.

For example, Pope Francis has never purported to speak *ex cathedra*, and so how can it be that *in his own view*, as reported by a most-trusted advisor, nothing he has “said” -- and he says a lot -- *can possibly be in error*, such that what he has “said” necessarily can be “repeated” *ad libitum* by the “People of God.”

There are changeable elements in the Church visible, and those can indeed be changed. There are unchangeable elements in the Church visible, and those cannot be changed. What, then, is the point of the “they love Francis” populism in service of a creeping infallibilism? Well, perhaps a confusing of the changeable and the unchangeable? What does it mean to “hurry up,” as the Archbishop said Francis would, to make “irreversible” changes in what is, *ex hypothesi*, changeable? The truly unchangeable cannot be changed, even by a Pope in hurry. The authentic theology of the *sensus fidelium* (cf. Archbishop Fernandez's “special sense,” above) is not about the success of demagoguery and Machiavellian politics in the Domus Sanctae Marthae, not about the large numbers who “love [Francis]” and how comparatively few and “weaker” are Francis's “adversaries.” Nonetheless, Archbishop Fernandez is more or less content to contend as follows: “This pope first filled St. Peter's Square with crowds and then began changing the Church.”

As the Archbishop insisted, Pope Francis “knows very well what he's doing.” ■

(Want more Patrick Brennan? Check out <http://mirrorofjustice.blogspot.com>)

In Praise of Hate

H. White/**Continued from Page 17**
of idols, of pagan rites and the willful turning-away from God. Psalm 31:6, “I hate those who cling to worthless idols; as for me, I trust in the Lord.”

As always, Bishop Sheen, in his 1932 article, “The Curse of Broadmindedness,” explains simply the principle found in the Bible, the writings of the saints and Doctors: “We must be tolerant to persons because they are human; we must be intolerant about principles because they are divine.

“We must be tolerant to the erring, because ignorance may have led them astray; but we must be intolerant to the error, because Truth is not our making, but God's. And hence the Church in her history, due reparation made, has always welcomed the heretic back into the treasury of her souls, but never his heresy into the treasury of her wisdom.”

If I love inadequately, if I am lukewarm in my love, I will inevitably fail to hate that which opposes the Beloved. The opposite of love is not hate; it is indifference. To not care that the Beloved is hated, is opposed, is ignored or misrepresented, is indifference. God hates iniquity “passionately” and we can measure the strength and worth of our love for God by the passion of our revulsion at it.

“Search me, O God, and know my heart; try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.”

~

More righteous biblical hatred:

Psalm 119:113 - [̄ Samekh]
“I hate double-minded people, but I love your law.”

Psalm 119:128 - “...and because

I consider all your precepts right,
I hate every wrong path.”

Psalm 119:163 - “I hate and detest falsehood but I love your law.”

Proverbs 6:16-19 - “There are six things the Lord hates, seven that are an abomination to him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren.”

Proverbs 8:13 - “To fear the Lord is to hate evil; I hate pride and arrogance, evil behavior and perverse speech.”

Proverbs 13:5 - “The righteous hate what is false, but the wicked make themselves a stench and bring shame on themselves.”

Isaiah 51:8 - “For I, the Lord, love justice; I hate robbery and wrongdoing. In my faithfulness I will reward my people and make an everlasting covenant with them.”

Amos 5:15 - “Hate evil, love good; maintain justice in the courts. Perhaps the Lord God Almighty will have mercy on the remnant of Joseph.”

Hebrews 1:9 - “You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.”

1 John 4:2 - “Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.”

Revelation 2:6 - “But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate.” ■

An Inconvenient Truth

by Elizabeth Yore

“I could become a Catholic because of this Pope. He is that inspiring to me.”

~ Al Gore ~

Why is Al Gore of the infamous documentary, *Inconvenient Truth*, the radical liberal climate change/global warming alarmist multimillionaire, so inspired by Pope Francis to consider becoming a Catholic?

The answer is revealed in an inconvenient truth about the radical environmental agenda adopted by the Vatican during the Francis Pontificate. Environmentalism is the new global religion embraced by the Vatican as it takes its lead from the UN's most pro-abortion, population control activists. The UN population control activists infiltrated the Vatican at the highest level, even drafting the final Vatican mission statement in preparation for Pope Francis' Environmental Encyclical. It is an inconvenient truth, but a truth nonetheless.

The Vatican is embracing the UN Sustainable Development Goals as the playbook to address global warming and climate change. At its final environmental summit before release of the papal encyclical, the following statement written by, among others, Jeffrey Sachs, the long time UN proponent of population control as the solution to eliminate poverty:

The Vatican/Sachs document reads as follows:

“The UN member States have announced their determination to place Sustainable Development at the center of global cooperation, building a holistic cooperative strategy on the pillars of economic progress, social inclusion and environmental sustainability. This would involve the adoption of new Sustainable Development Goals (SDGs) to help guide global cooperation during the course of future generations. **All people of good will should encourage their governments to undertake these commitments to action.**” April 29, 2015. Climate Change and the Common Good.

With this document, the Vatican is putting its seal of approval on the Sustainable

Elizabeth Yore is an international child rights lawyer and advocate. Elizabeth Yore is an Attorney and International Child Rights Advocate. She served as Special Counsel at Harpo, Inc. until 2012. In that position, she acted as Oprah Winfrey's Child Advocate both with the Oprah Winfrey Show and in South Africa at the Oprah Winfrey Leadership Academy for Girls. Elizabeth served as General Counsel of the Illinois Department of Children and Family Services and General Counsel at the National Center for Missing and Exploited Children in Virginia. She received her B.A. from Georgetown University and her J.D. from Loyola University Law School in Chicago.

Development Goals and encouraging the world to support the SDGs. The power of the Vatican positions the UN to cloak the SDGs as a moral cause. Ban Ki Moon told reporters after the meeting that he came to the Vatican for the pope's “spiritual and moral leadership.”

His visit was part of a larger effort to get nations to hammer out precise Sustainable Development Goals in New York in September and to come up with a legally binding and universal agreement on climate change at a December meeting in Paris.

“Pope Francis has been one of the world's most impassioned moral voices on these issues, and I applaud his leadership,” the Secretary General said, as he called on all leaders to have their voices heard, too, before the upcoming U.N. meetings. “Let the world know that there is no divide whatsoever between religion and science on the issue of climate change,” Ban told faith leaders.

Sustainable Development Goals (SDGs) provide a seemingly acceptable and uncontroversial standard. Yet, the reality is far more sinister. The underlying means to achieve the SDGs is the long time gold standard of the UN, population control through abortion, sterilization, contraceptives, under the euphemism, ‘reproductive health.’

Professor Sachs, the Director of the UN Sustainable Development Goals Network describes in his new book, *Sustainable Development*, the actual means necessary to achieve sustainable goals: “Population dynamics are very important for sustainable development.”

For decades, Jeffrey Sachs advocated for population control as the means to reduce poverty in his role as a UN official:

Reducing the fertility rates voluntarily while respecting human rights and family desires, is therefore essential to sustainable development and the end of poverty. The world's governments have enshrined sexual and reproductive rights as core human rights for women, yet often these rights are not realized because countries are too poor to implement programs for safe pregnancy and family planning, or sometimes because governments do not implement the programs they have been committed to provide.

This shocking inconvenient truth that the Vatican consults with a pro abortion, pro contraceptive zealot to steer its environmental agenda raises the alarming specter that Pope Francis in his upcoming environmental encyclical, reinforces a UN agenda in direct contravention of Catholic moral teaching.

Could the Vatican have been duped by Jeffrey Sachs? Inconveniently, a quick Google search of his writings and speeches clearly identifies Sachs as a longtime radical population control proponent. The Vatican would have also learned from Google that Jeffrey Sachs urged Nigerians to limit their families



Al Gore and Jeffrey Sachs

to 3 children. Was Sachs simply one of many experts attending the Vatican summit? Inconveniently, the Vatican invited Jeffrey Sachs to participate and speak at all three of its environmental conferences. Sachs also co-authored the final pontifical mission statement on the environment.

Was Sachs simply one of many minor players in the Vatican's environmental discussion? Inconveniently, at the final Papal Environmental Summit, Sachs and Ban Ki Moon were the only officials who met privately with Pope Francis in his inner sanctum. The inconvenient truth is that Jeffrey Sachs is a pivotal player in the Vatican's environmental agenda to embrace and support the UN Sustainable Development Goals. No one worked harder for the poor and to alleviate poverty than Blessed Mother

Teresa of Calcutta, the Catholic Church's own Nobel Prize Winner. At the United Nations, Mother Teresa spoke fiercely and boldly proclaimed moral Catholic teaching about the poor and abortion:

The greatest destroyer of peace is abortion. And we who are standing here—our parents wanted us. Many people are very very concerned with the children in India and Africa who die of malnutrition, of hunger and so on, but millions are dying deliberately by the will of the mother. And this is the greatest destroyer of peace today. The words spoken to the United Nations by Mother Teresa are the precise words that should have been spoken to the UN's Ban Ki Moon and Jeffrey Sachs at the Papal Environmental Summit.

That is the inconvenient truth. ■

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Ordering Our Own House First

By Timothy J Cullen

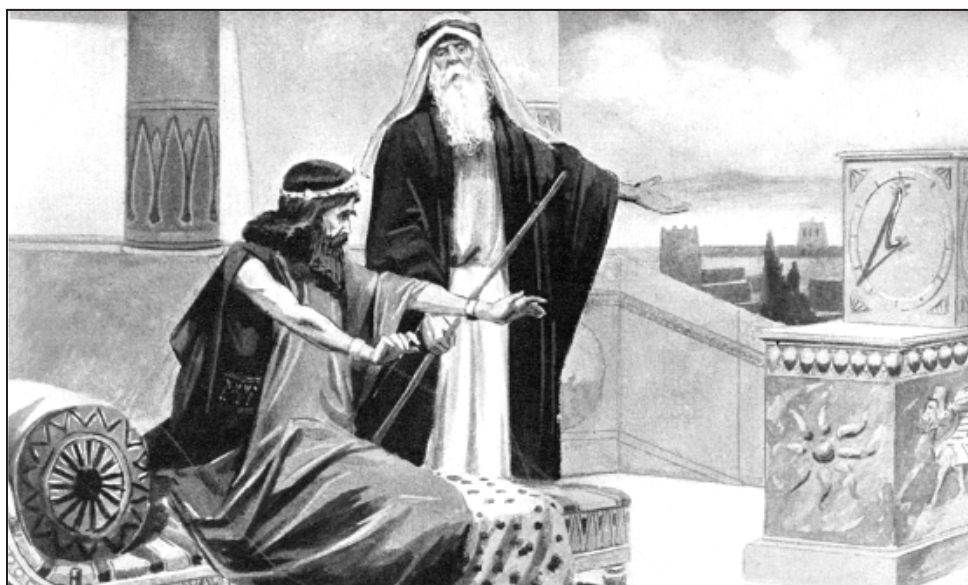
“We have met the enemy
and he is us” (Pogo Possum)¹

As with pop culture, pop religion has come out ahead in the ongoing culture wars. For what other purpose, after all, was the Novus Ordo intended? It's the “people's” Mass, Catholicism-lite! One envisions some ultra-modernist “scholar” somewhere poring over the catechism and dreaming up “Catholicism for Dummies” as a catchy title for a new edition. Given what has happened to education, it's right in line, right up to date: the endless springtime in which everything has a “new beginning” letting the hundred flowers bloom but never produces any fruit worth harvesting.

Authentic Catholics might stop to consider a “crusade” against what the Modernists have accomplished with respect to transforming the Church as opposed to promoting indiscriminate armed hostilities toward Muslims who were quiescent for centuries until Western meddling in the Middle East awakened the ire of the more fanatical among them. One might consider the crisis of Catholicism as a “first things first” situation in lieu of thrashing about attempting to find enemies beyond the gates.

The Roman Catholic Church comes ever closer to a state of undeclared civil war, the resolution of which is of far greater importance to the Faith than the not entirely unjustified anger of Muslim extremists toward the West, a West which they incorrectly perceive as still “Christian”. A faithful Catholic and a faithful Muslim have their differences, but they do not preempt peaceful coexistence, so long as each group respects the political/territorial status of the other. The “Holy Land”? The universal “holy land” for the authentic Catholic is the Tabernacle in which the Real Presence resides, and that “holy land” has been conquered and eliminated not by hordes of the unbelievers but rather by the hierarchy of the Catholic Church and those who choose to believe that said hierarchy was and is authentically Catholic. The Church has been beaten back from within, *not* from without, although there are unbeliever forces at work that have greatly facilitated this and continue to do so; these forces, however, are not Muslims.

It is encouraging to note that more and more Catholics recognize this in spite of having been heretofore “fellow travelers” and “useful idiots” in service of a revolution that now reigns supreme in the Vatican and in dioceses worldwide. Nevertheless, the number of those who understand the need for a return to authentic Catholicism is still pitifully small. Any “crusade” that has as its object the restoration of authentic



Catholicism must begin with the misled Catholics bereft of an understanding of just what it is their faith consists. “Charity begins at home”, as the saying goes, and it is most certainly applicable to the sorry situation of Catholicism today.

“Cast a cold eye/On life, on death/
Horseman, pass by!” wrote the Irish poet W.B. Yeats, choosing to use the strophe as his epitaph. Yeats was not a Catholic, but as an Irishman he had a clear understanding of what nobility of the soul consists: from the same poem, “Scorn the sort now growing up/All out of shape from toe to top./ Their unremembering hearts and heads/ Base-born products of base beds”.

² Hard words? Without doubt. Cruel and inapplicable to the Modernist Catholic? Could be, but this writer thinks not. The cold, analytical eye can call a spade a spade. The Roman Catholic Church of the Modernists cannot convince a properly educated Catholic that it is “authentic” save by an appeal to “obedience” grounded in custom as opposed to Faith. If what any thinking Catholic knows to be *authentic* Catholicism is not restored, then there exists little purpose in tilting at the windmills of other beliefs alien to authentic Catholicism; best to put one's own house in order first.

The “dumbing down” of the Catholic Church began with the Liturgy and has since spread to nearly every aspect of the Faith, its culture and the civilization derived therefrom. Modernism panders to the “base”, which is to say the lowest common denominator of rudimentary comprehension of the metaphysics and secular application of the Faith in a daily life aimed toward salvation of one's immortal soul. One must bear in mind that “social work” however well-intentioned does not guarantee salvation, although listening to Modernist Catholics might make one wonder if one is missing something. One thinks not.

One despairs of the tragedy of what is taking place with respect to renewed hostilities with a small fraction of Muslims and the tragedies

² Yeats, W.B., “Under Ben Bulbin”, *The Collected Poems of W.B. Yeats*, Macmillan Publishing Co., NY, 1983, p. 325.

this engenders, but one despairs as well of the failure of the Church and Catholics in general to foresee the near-inevitability of such events given the secular political aggression being inflicted upon populations with whom most Catholics truly have no axe to grind. It is not Muslims who are relentlessly attacking the Faith in its own backyard, so to speak; those attacks were launched well before most modern-day Catholics could find Muslim countries on a map, and they were launched by the secular materialists within the gates of the West who seem to have co-opted the hierarchy of the Church herself. Yes, fanatical Muslims are killing Christians abroad, but they are not killing the Church: we of the West are managing to do this thanks to largely unquestioned acceptance of—or capitulation to—ideas utterly inimical to the Faith.

Muslims do not tolerate abortion, homosexual “marriage”, the vulgarization of their liturgy, blasphemy, pornography... Secular materialists actively promote these aberrations, but this writer is unaware of any “crusade” being called to expel them from the midst of Christendom, or what nominally passes for it now. One might be tempted to conclude that it is better to befriend even adherents of false religions than those who are enemies of all religion, one's own included. And one might also be tempted to conclude that until Catholicism—and “Christianity”, which should be synonymous—is able to return her own house to order, all exterior concerns will be tall orders indeed.

Distractions from the immediate struggle with a triumphant Modernism should be considered in the light of the critical nature of that struggle, which should take precedence over all other considerations. The secular materialists—the Modernists—are determined to dumb down and destroy authentic Catholicism and they have had over half a century of nearly unremitting success. Said success shows no real signs of abating, although hints of disaffection are in the winds. Should the trend continue, more are likely to align themselves with the “remnant”, but that will not signal a turn in the tide; the

undertow from the Modernist wave is very strong and the tide still goes out in flood.

Barring a miracle, the Vatican is lost to Modernism for at least a generation if not more. The pre-Vatican II Church could be made well-nigh unrecognizable—for some it is already—in thirty years and authentic Catholicism confined to a figurative catacomb. The Church will endure in the West, but under what conditions? And if authentic Catholicism is not a part of what before was always considered Catholicism, but rather marginalized unto near-ostracism? No outside aggressor needed: defeat can be secured from within.

An embattled remnant unwilling to run from an apparently overwhelming attack has two choices: go into battle itself or circle the wagons and hope to survive the siege and wear the opponent out before wearing itself out. First, however, the remnant must recognize whether or not the opponent will settle for anything less than unconditional surrender; if so, the conditions must be known. And, of course, the remnant must know its own objectives.

The embattled remnant of Catholics determined to protect authentic Catholicism must consider carefully their *unanimous* objectives and avoid allowing any further division among the ranks caused by disagreements that distract from the principal objectives once defined.

This writer would greatly appreciate the initiation of discussion by the readership to better determine how most perceive these objectives and the priorities they place on them, both in terms of the Mass and Doctrine along with morals, ethics and customs. A clearly defined and ordered “platform” is a powerful tool in the creation of forming a united front to advance the remnant's objectives in the face of what would appear to be open hostility from the hierarchy and even the laity of the institutional Church. Whether or not this hostility is the result of misunderstanding or malice aforethought, this writer believes that “Traditional” Catholics who insist upon authentic Catholicism across the board as it was clearly laid out long before the Second Vatican Council *must* unite if there is to be any hope of advancing their objectives rather than struggling to maintain what little remains.

The “liberation” of the “extraordinary” rite represented the most significant “advance” of the nearly half a century that has passed since the introduction of the Novus Ordo and all that has followed in its wake. Nevertheless, *Summum Pontificum* is less an “advance” than a successful holding action; were the Latin Mass to be restored as the “ordinary” rite, then the “advance” would represent a recovery of lost ground; no further “advance” would be necessary, given that the

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A Remnant Book Review...

Evangelical Catholicism: A Neo-Catholic Manifesto

■ What makes neocon Catholicism different from the left is that its proponents claim that they are presenting the real, unblemished conservative tradition of the Church while, at the same time, radically modifying it.

By Jesse Russell, Ph.D.

George Weigel, *Evangelical Catholicism: Deep Reform in the 21st Century Church*. (New York: Basic Books, 2014).

Few men have had as strong an impact on the Catholic Church in America in the past twenty years as George Weigel. Through the efforts of Weigel, Michael Novak, and Fr. Richard John Neuhaus, an entirely new species of



George Weigel

Catholicism has arisen. This version of Catholicism has been given many names by both friend and foe. Applying the names of recent heresies, traditionalist Catholics have called it “modernism,” “Americanism,” “liberalism,” and

“naturalism.” Leftists Catholics have called it the “religious right,” “theo-conservatism,” “fundamentalism,” or just plain old “extremism.” Those who held this form of Christian living have called themselves “The JPII generation,” “orthodox,” “conservative,” “neoconservative,” or simply just “faithful” Catholics. But everyone involved, whether friend or foe, has recognized that the Catholicism championed by this new movement is something different from the Catholicism that existed for almost two thousand years before it slinked on the scene. There is no problem with this claim, and, in fact, it is identical to the claim made by Catholic leftists: that they are making a new or modern Catholicism. What makes neocon Catholicism different from the left is that its proponents claim that they are presenting the real, unblemished conservative tradition of the Church while, at the same time, radically modifying it.

In his recently rereleased work, *Evangelical Catholicism: Deep Reform in the 21st Century Church*, George Weigel attempts to present a manifesto for neoconservative Catholics or “Neo-Catholics” and to draw up a blueprint for “the 21st century Church,” which seems to be both the Roman Catholic Church and, at the same time, an entirely new church suited for “postmodernity,” a term Mr. Weigel uses frequently throughout the work without defining its meaning. Weigel’s book is a colossal and embarrassing failure on almost every level, but paradoxically, it accomplishes its most fundamental task: keeping Neo-Catholics Neo-Catholic.

One of the deepest underlying questions to which one comes at the end of *Evangelical Catholicism* is: outside of being an, at times, *literal* enumeration of things that George Weigel likes, what exactly is evangelical Catholicism? Is it some new religion into which Roman Catholicism has morphed? Is it a repackaging of the Americanist heresy into a form that is now acceptable to an enlightened, liberal Church? Is it the original Catholicism practiced by the Church during apostolic period that had been later corrupted by medieval and Counter Reformation rigidity and stuffiness? The answer is that not even George Weigel knows what evangelical Catholicism is. The book is not about what evangelical Catholicism is; it is about what evangelical Catholicism isn’t.

Evangelical Catholicism is not Traditionalism, and George Weigel wants to make sure the reader is well aware of this truth. In order to accomplish this task, Weigel must make it appear that Neo-Catholics are the authentic custodians of Catholic tradition; hence, there is the subtitle of the book, *Deep Reform in the 21st Century Church*. Yet, as the Catholic Leftist Sean Michael Winters wrote in his review of the book in the *National Catholic Reporter*, there is nothing really that “deep” about the deep reform that Mr. Weigel presents. Certainly, when he uses the word “deep,” Mr. Weigel is

not talking about the depth and rigor of his arguments. Rather, Weigel seems to be suggesting that the deep reform for which he is calling is a return to the “real” tradition of the Catholic Church. There are three key roots that Weigel attempts to highlight as being the basis for the tradition of evangelical Catholicism.

First of all, Weigel attempts to bring a new weapon into the Neo-Catholic arsenal by employing the writings of Pope Leo XIII, in which the sovereign pontiff condemns liberalism, to support liberalism. Weigel footnotes some of the encyclicals of Pope Leo XIII to support his argument that the Church’s process of liberalization began in the nineteenth century. Again, this seems to be further evidence that Weigel is scurrying to head off any defection into the traditionalist camp. If traditionalists can make the argument that Vatican II was the first point at which liberalism and modernism became official Church policy, then Weigel and the Neo-Catholics look even more ridiculous when they claim to be conservative when all they are conserving is 50 disastrous years of a 2000 year old institution.

The second “deep” root of Evangelical Catholicism is the censored heretic Fr. John Courtney Murray SJ’s misreading of medieval political philosophy. The argument, drawn from Fr. Murray, which Weigel gives for medieval roots of the separation of Church and state, has two pieces of historical evidence. First, Pope St. Gelasius I made a distinction between royal and priestly powers in regard to the political management of Christendom (in fact, he asserted the spiritual primacy of the pope over the entire world in his famous letter to Emperor Anastasius). Secondly, Gregory VII fought with Henry IV over the lay investiture controversy (in fact, like Gelasius, Gregory asserted the supreme spiritual primacy of the pope over Christendom, making Henry IV literally kneel and accept the Pope’s authority). As a result the Americanist, neocon reading of *Dignitatis Humanae* (which is probably the most correct since John Courtney Murray wrote the document, which, incidentally, wasn’t liberal *enough* for him) are entirely part of the Church’s tradition, and the Catholic Church should have a muted, crippled voice in the public sphere. The historical inaccuracy is so bad and logic here is so poor that it is more charitable to suggest that Mr. Weigel is lying than he misreads Fr. Murray who himself is either misreading or lying about the Church’s traditional understanding of the relationship between Church and state.

The third root is the suggestion, oft repeated by Neo-Catholics, that somehow Thomas Aquinas was a liberal or Neo-Catholic in traditionalist clothing whose writings are easily reconcilable with contemporary neo-conservatism. According to the Neo-Catholic narrative that Weigel references, the story goes that Pope Leo XIII resuscitated Aquinas with *Aeterni Patris*, the liberal Neo Thomists, Jacques Maritain, Yves Simon, and Etienne Gilson revived the real Aquinas, and Vatican II was the

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Ordering Our House

T. Cullen/Continued

Tridentine Rite is the authentic rite of the Roman Catholic Church.

Such a restoration is unlikely in the extreme in the present ecclesiastical climate. The objective is worthy and must be pursued, but incrementally, beginning with the legitimization and episcopal support of those priests who celebrate the Tridentine Rite, exclusively or otherwise, but recognize that the Faithful are *entitled* to the unrestricted availability of the Mass of All Time. Said Faithful would likely be well served deciding as a parish to provide financial support *only* to those dioceses that demonstrate a willingness to accommodate their *right* to the rite, so to speak. Charity begins at home; if Rome were still home...; but she has amply demonstrated that she is not, at least not for those who *demand* authentic Catholicism as opposed to “Catholicism for Dummies”, an ill-advised attempt to “vulgarize” the sacred that threatens a “class war” within the bosom of the Church herself. Worship is *not* a popularity contest; the least intellectually gifted are *equals* before God, but their equality need not be proven by a vulgar pandering to spiritual sloth, the defining characteristic of the Novus Ordo.

The authentic Catholic sets the bar high when it comes to interaction with the world, the flesh and—yes—the devil. Lowering the bar with respect to morals, ethics and customs is a concession to the devil: no more, no less. This writer, by letter of Catholic Canon Law is an unmarried man with two children born of a “marriage” unrecognized by the Church and subsequently a “cohabiter” in a marriage that has been annulled. *De jure* he can legitimately receive Communion, but *de facto* he knows that he should not: rules are rules and he failed to obey them. He

must reap what he sowed and would not have it otherwise simply to suit his convenience. The teachings of the Church on this matter are inviolate and conscience—not some new decree—dictates what he must do to be in full communion with the Church in which he was raised.

Catholicism lacks the tribal identity that one associates with Judaism and to a lesser extent Islam. Catholicism is universal. It is not the metaphysical equivalent of a tree house in which “our gang” reigns supreme because Catholics wish to be “king of the hill” in a fallen world that fails to understand that the “City on the Hill” can be created only by those who cast aside secular ambitions in favor of the possibility of eternal salvation. Nevertheless, those Catholics who wish to advance this divine agenda must begin to act if not as a “tribe” as a united force to be reckoned with by those who have lower aims, both within and without the Church.

Those who believe in *all* aspects of authentic Catholicism are called upon to put aside their differences and *unite* to achieve their common objectives. Such unity is no guarantee of success in the struggle to restore authentic Catholicism in the home, the parish, the diocese, in the Church universal—the *Roman Catholic Church!*—, but it is difficult to imagine that many would argue that it is a necessary first step.

If those desiring a restoration of authentic Catholicism wish to advance upon Rome rather than remain fighting a rear-guard action that sees them driven ever-further toward a margin that borders on “rebellion”, a demonstration of unity is necessary.

Let us set our house in order and carry our crusade to Rome. ■

Evangelical Catholicism: A Neo-Catholic Manifesto

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glorious fruit of their efforts. Thus, if the universal doctor of the Catholic Church, who advocated for a monarchic and aristocratic society centered around war and agriculture under the umbrella of the Church's spiritual authority, is somehow the forefather of the Enlightenment and would happily sit as an advisor to president George W. Bush, then those awful traditionalists are foiled again.

After establishing a rickety and entirely incoherent foundation for his new religion, George Weigel pushes forward into his plan for the Church's future. For George Weigel, the pope to end all popes was St. John Paul II. It is John Paul's charismatic personality and deeply emotional prose that paved the way for the New Pentecost. For Weigel, John Paul II was the master shepherd of Vatican II; it was the Polish pontiff who ushered in The New Evangelization. In fact, it is perhaps from the phrase "new evangelization" that Mr. Weigel got the main title of his book.

Like John Paul II, Weigel seems to view history as an evolving process; he even approvingly quotes Hegel. Like Hegel's Napoleon, Weigel's John Paul II carried the torch or liberty into the New Age. However, there is something curious about Weigel's use of the former pontiff that carries a different tone from any other of Weigel's works. While, as in most of Weigel's writings, John Paul II's moving and encouraging quotes dot every other page, there is a sense that the magic may be gone. *Evangelical Catholicism* was originally released in 2013 to perform damage control over the rise of traditionalism under Pope Benedict and was rereleased in 2014 to head off the leftward shift of the Church under Francis—part of the afterward of the 2014 edition is dedicated to filtering *Evangelii Gaudium* through a neoconservative lens and eliminating any (more accurate) left wing reading of the encyclical. As it becomes clearer that the Church under John Paul II suffered from more scandal, heresy, corruption more than perhaps any other period in Her history, and as it becomes apparent that Neo-Catholics like George Weigel manipulated John Paul II's views on war and economics to their own benefit, Weigel knows that he will not be able to incense his writings with the Polish pontiff's charism much longer.

Another key point in the book is Weigel's personalist, sentimental, and Romantic vision of Christian piety. In his work, Weigel presents a key divide between two different ways of living the Catholic life. Both Catholic Leftists and Neo-Catholics are liberals in their approach to spirituality, skirting the more stoic, authoritarian approach of traditionalists. Catholic liberals of either stripe are focused on a vital emotive spirituality that is not concerned with the rules or any sort of mortification and detachment from the world; rather it is focused on a personal encounter with Jesus Christ similar to the easy going attitude of many Protestant Evangelicals and New Agers. It is Weigel's view that the Church must move "beyond" "the catechetical-devotional model" that had been dominant since the Counter Reformation, but this historicist approach is full of problems. Does

Weigel not suspect that there might have been a catechetical-devotional model that existed prior to the Counter Reformation? Did Our Lord not catechize? What about the Rosary? Didn't St. Francis of Assisi practice a catechetical and devotional model? What was St. Augustine of Hippo up to? Is there anything catechetical and devotional about St. Paul's epistles? Again, Mr. Weigel is either ignorant of the Church's entire tradition, or he is lying.

It is not so strange that someone as confident as Mr. Weigel presents large sections of *Evangelical Catholicism* as being literal lists of things he does and does not like and then labeling those things he does like as being "evangelical." What is strange, however, is that many Church prelates openly express their support of Weigel's opinions and tastes by actively promoting his work. Throughout *Evangelical Catholicism*, we learn that he likes Spanish and English better than Italian, and these languages should be employed more in the Church—one does not have to wonder what Weigel thinks of Latin. We learn that there are certain parishes in the United States that Mr. Weigel likes, and these should serve as models for every other parish in the entire world. We learn what hymns and even what hymnals Mr. Weigel likes and how they also should be used by every parish in the world. We learn what Mr.

Weigel thinks the age limits of Cardinals and bishops should be. We even learn what Mr. Weigel thinks should be done with the curia (get rid of the reactionary Italians). While we do not learn anything about the Church's tradition or doctrine, we do learn a lot about Mr. George Weigel, MA.

George Weigel is not a scholar, nor is he an especially gifted writer, and, as a popular theologian, he does not need to be. The problem is that he *really* tries to be one, and his prose suffers as a result. Like a bad English composition essay, there are sentences in Mr. Weigel's book that are regularly repeated almost verbatim. The reader also has to endure Mr. Weigel's clumsy and unnecessary neologisms and, on the spot, coined phrases. Despite having received endless praise from other Catholic neocons for his use of the English language, Mr. Weigel still seems unable to complete a page of prose without fumbling his way through an incoherent sentence. All of this clumsiness stems from Mr. Weigel's arrogance; if he were to think in a way that is consonant with the Church's tradition, not quietly attempt to censor and modify papal documents, and simply teach the truth, Mr. Weigel could be an effective writer and apologist.

In the end, it seems as though there are two possible audiences for George Weigel's *Evangelical Catholicism*. Firstly, there may be some readers who

just so happen to be interested in what the Catholic Church would look like if noted papal biographer and tireless champion of the American way of life, George Weigel, were to be in charge. This first group will not be disappointed by the book. The second group consists of those many Catholics suffering from a stormy state of confusion under the erratic and disorienting papacy of Pope Francis. These Catholics may experience a strong temptation to look backward over the past fifty years of the Church's history and begin to reexamine some of the changes that have gone on and reevaluate their appraisal of some of "truths" they had previously held dear. They may even begin to question the licitness of the *Novus Ordo Missae* and start drifting away to the dreaded traditional Latin mass. They may wonder if the supposedly "rock-solid" and "orthodox," "conservative" Catholic clerics, intellectuals, and public figures were, in fact, presenting Catholicism in its fullness. They may wonder if capitalism, liberalism, and the bourgeois ethic really are compatible with Catholicism, and they may begin to look toward what the Church has traditionally taught about politics and economics. For this second group of poor souls, George Weigel's presentation of "*Deep Reform in the 21st Century Church*" will be a veritable lighthouse to guide them to the safe and comfortable shores of *Evangelical Catholicism*. ■

Communique from the UK Trenches

■ It ill behooves Pope Francis and their Lordships to claim a superior ethos to that of their forebears – when it is they who have overseen the destruction of that which their forebears had built up and engineered the dispersal of their flocks.

By Sixupman

A diocese adjacent to the one in which reside has corralled its clergy to attend, at an Anglican ecumenical conference venue, training days to educate them on how to run their parishes in conformation with the *philosophy* of Pope Francis. One must assume that the basis for such [needless] training relates to the "*who am I to judge*" and the application of "*mercy*", opining of Pope Francis, relative to the implementation of the Rubrics, Magisterium and Catechism of Mother Church.

Many of the clergy are affronted at the assumption which might be drawn [from the need] for such training. I am of an age when three or four well attended Sunday Morning Masses were the norm, those parishes were run on the basis of *quiet mercy*, without recourse to the *laissez faire* Catholicism [and worse] virus prevalent within the parishes today. Further, the bishops and clergy of those days made due and appropriate provision for an expanding Catholic



Church – by building churches and schools, the former now laying empty and largely redundant. The reason for such can only be laid at the door of the past popes and the hierarchies of the present day – whose philosophy, training and inclination has been largely Modernist. It ill behooves Pope Francis and their Lordships to claim a superior ethos to that of their forebears – when it is they who have overseen the destruction of that which their forebears had built up and engineered the dispersal of their flocks.

However, when it comes to the management of their own diocese, the bishops seek to dispense with the philosophy espoused by Pope Francis – basic Charity goes out of the window and they continue to engineer the, de facto, destruction of The Faith in these Isles. Out of my box room/cum office

window, I can see the tower of my parish church, built in 1957 and Consecrated three years later. I have lived here about four years and upon arrival visited the presbytery to ascertain details of Mass times, etc.

In meeting the parish priest, I had the feeling I was in the presence of someone special, which feeling became enhanced and reinforced over the passage of time. Having been ordained some sixty or so years and now in his eighties, he exhibits some frailty, but retains a sharpness of both intellect and humour. It would be impossible for me to overstate the quality, in every respect, of this ageing cleric.

His bishop sought to forcibly retire him, resulting repercussions from the parishioners and resistance from the priest, the issue appeared to have gone away. [That priest's end, or incapacity, will come soon enough, so why accelerate the process?]

Come a new bishop. After an elapse of time, priest called to a meeting, told by the said bishop he would con-celebrate Mass on the Sunday a week hence, certainly at short notice, when he would be thanked for his years of service and retired to comply with *the grand plan* to amalgamate parishes.

The priest could continue to reside in the presbytery [directly connected to the church]; he could *supply* for the Sunday

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The Last Word...

Mother Earth Eclipses Mother Church— Even for Holy Father

By Father Celatus

As declared by the fallen world and embraced by the *Pilgrim Church*, April 22 was *Earth Day*. So what did you do on *Earth Day* 2015? Many traditional Catholics may have heard Holy Mass in its immemorial form, which celebrated the Feast of Saints Soter and Caius. If you attended a *Novus Ordo* Mass that day, their names went unmentioned, since these early martyred popes were expunged by the *Pilgrim Church*.

Pope Saint Soter is known for having declared that marriage is valid as a sacrament only when blessed by a priest or bishop. For this *un-ecumenical* and *anti-gay* gesture he was martyred by the ancient pagans and later expunged by the *Pilgrim Church*.

Pope Saint Caius is known for having declared that prior to being consecrated a bishop, a candidate must have received all the minor and major orders. For his outrageous requirement of so many steps to the episcopacy, which added carbon footprints along the way, he was martyred by the ancient pagans and later expunged by the *Pilgrim Church*.

Apart from offering the Holy Mass I spent some of that day attempting to change the global climate in my local neighborhood for the common good. It was unseasonably cold on *Earth Day* 2015 and so I dug out a space heater, drove to a nearby coffee shop frequented

by progressive types and plugged my space heater into an outdoor outlet and aimed it skyward. Despite my best attempt and as confirmed by weather reports later that evening, I was unable to raise the temperature even a single degree. A total failure and a fraud!

Fraud is a perfect adjective to describe *Earth Day* and all that it truly represents. Did you know that *Earth Day* was first observed in 1970, on the 100th anniversary of the birth of Vladimir Lenin, the murderous communist leader who founded the Soviet Union?

Earth Day was the brainchild of a radical Democratic senator and a nutty college professor, who was author of the 1968 book *Population Bomb*. This fanatical work famously—and falsely—predicted, “In the 1970’s and 1980’s hundreds of millions of people will starve to death in spite of any crash programs embarked upon now.” Comparing humanity to cancer he stated, “a cancer is an uncontrolled multiplication of cells; the population explosion is an uncontrolled multiplication of people... We must shift our efforts from treatment of the symptoms to the cutting out of the cancer. The operation will demand many apparently brutal and heartless decisions.”

Inspired by the book, the senator met with the professor and conceived the idea of a “nationwide teach in” with the purpose of tapping the “environmental concerns of the general public and

day Mass. Again, the majority of those parishioners being somewhat aged.

I sense a legalistic mind at work here and the bishop adhering to the *master plan* whatever the outcome, or whoever may be disadvantaged by the same. [Perhaps management consultants have been employed and it is a matter of record that they sow chaos wherever they go.]

In this particular instance both *logic* and *Charity* are completely absent from the bishop’s care of his clergy and flock. If there exists sense in this matter, I am unable to discern it – but of course that might well be due to my age. Or, is all this with the long-term end to create a lay-led church, merely imbued with a franchise for the nomenclature (C)atholic and part of a series of *National (C)atholic* churches, in turn, franchised from Rome – with, a la Anglicanism, the resolution of issues, of Faith and Morals, decided by synod?

Perhaps it is pay-back because the priest has never other than preached real old-time Catholicism and, horror of horrors, he signed *the letter*? ■



Holy Earth! Pope Francis plants a tree

infuse the student anti-war energy into the environmental cause.” With the help of a left-wing activist, *Earth Day* was hatched.

This year on the secular feast of *Earth Day*, the President of the United States made a public speech in the Florida Everglades to mark the occasion. While many view this as an appropriate setting for a speech on the environment, it was ironic inasmuch as Florida officials have banned the use of terms such as “climate change” and “global warming” in state communications. Insensitive as usual, Obama declared: “Climate change can no longer be denied. It can’t be edited out. It can’t be omitted from conversation... And action can no longer be delayed. That’s why I’ve committed the U.S. to lead the world in combating this threat.”

Spoken like a true dictator, Mr. Obama, in the spirit of the original inspiration for *Earth Day*, Comrade Lenin. So now according to our own tin-pot dictator, we may no longer deny climate change or omit it from conversation or delay action. I prefer a different quote on the environment from another well-known person, Groucho Marx: “Why should I care about future generations? What have they ever done for me?”

No one denies that there is climate change. In most geographical regions, days start cool and warm up as the sun passes overhead. We anticipate four seasons each year and we know that some are more severe than others. But what many of us dispute, despite the declaration by a dictator and claims by progressives, is that changes in climate are principally dependent upon the activity of human beings. But much more ominous is the clandestine purpose for which this connection is made by the radicals: to dominate human beings.

Each generation seems to have its dictators, by whatever name or race, and its causes for which it claims the right to crush and control otherwise free human

beings. As the world becomes smaller and its governance more global, it now appears that the next “cause” will be the control of the world’s climate. This control will encompass the land and the seas and the air as well as all properties and all peoples.

But do not look to *Holy Mother Church* to protect us from the ever-more imperial protectors of *Mother Nature*. Bishop of Rome Francis has already expressed his desire for global controls on the environment:

The effective struggle against global warming will only be possible with a responsible collective answer, that goes beyond particular interests and behavior and is developed free of political and economic pressures... On climate change, there is a clear, definitive and ineluctable ethical imperative to act... The establishment of an international climate change treaty is a grave ethical and moral responsibility.

Just anticipate and shudder over what Bergoglio will likely write in his impending encyclical on the environment and what he will say in his address to the United Nations and Congress of the United States. His promotion of globalism will be met with cheers by the world and silence from Neo-Catholics. Heedless of the positive advantages that industrial and technological developments offer the poor, the call for the control of energy and redistribution of wealth will instead redistribute poverty and spread misery.

The darker the world becomes, the more the *Pilgrim Church* accommodates itself. Symbolic of this may be the global observance of *Earth Hour*, during which Saint Peter’s Basilica was plunged into darkness over the Palm Sunday weekend. Better timing for darkness would have been on Good Friday at 3:00 pm. But the modern Church is no longer a light to the world; it finds accommodation to be more convenient. ■

Continued...

morning Mass; he could not celebrate week-day Mass in the church. [It is assumed that such is to make clear that the responsibility for the parish is now out of his hands.]

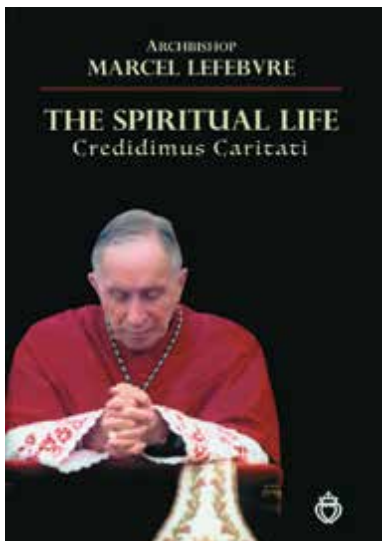
The existing main programme had been: morning Mass Monday to Fridays; Saturday morning and evening Mass with Confessions after and before respectively. Forty or so took advantage of the week-day Masses, with a regular attendance in the higher twenties.

The new programme: Sunday morning Mass only. The bishop has condescended to allow the priest to celebrate a daily Mass in the local convent chapel – very close to and, in fact, an almost adjacent property. Nonetheless, the bishop has burdened this aged priest the necessity to, in hail, rain or snow, come out of his house and shuffle say 150 yards or so to the convent chapel. Perhaps the bishop would argue that the infirm nuns are thereby spared the burden!

The bishop has also denied the twenty or so parishioners, who availed themselves of, the facility of the week-

Archbishop Marcel Lefebvre

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

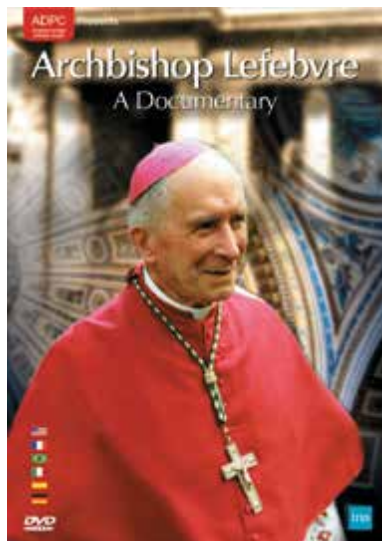


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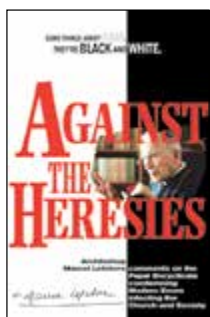
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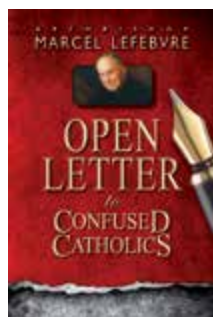
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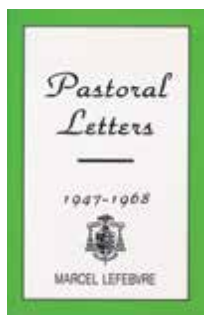
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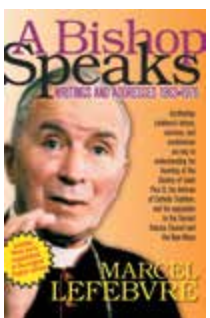


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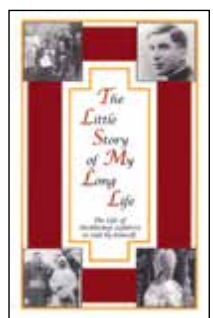


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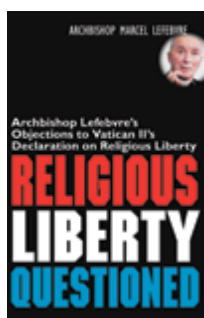


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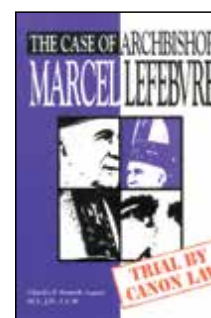


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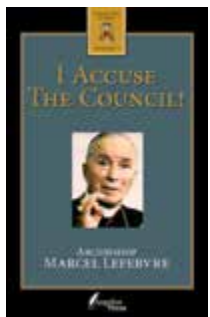
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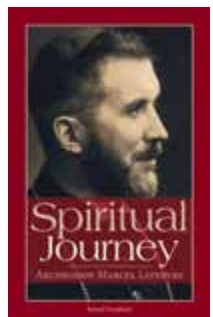


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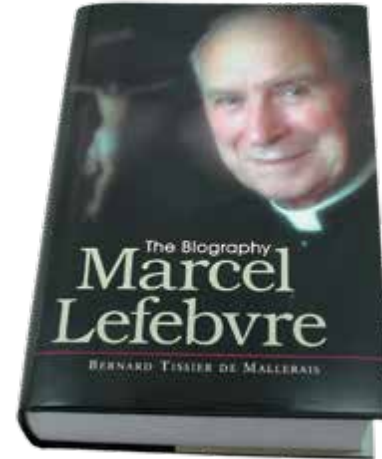
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