

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

June 10, AD 2015
Volume 48, Number 9

From the Editor's Desk...

by Michael J. Matt

Delayed Issue

Please note that due to our participation in this year's Pentecost pilgrimage to Chartres, France, the May 31st issue of The Remnant was delayed to such an extent that we've decided to date it June 10, 2015. There was thus no May 31st issue, and our next issue will be dated June 15, 2015. Thanks for your patience.

Bruce Jenner and the fall of the American Empire

It has been described as “sheer insanity” but this is also the kind of social chaos that becomes inevitable when an “enlightened” society declares war on God. Gender ideology is evil, yes, but it is an evil whose advance should come as no surprise since to be surprised by the cultural aberration that is MISTER Jenner would suggest a general failure to comprehend what this revolution against God, the Catholic Church and the Christian family has always been about—the non serviam of a human race that has sold its soul to the one who pioneered (if you will) the very idea of Non Serviam.

So MISTER Jenner is not insane in the classical or even clinical sense of the word. He is diabolically disoriented, certainly, and he suffers the consequences—mental, spiritual, moral and physical—that are the side effects of open rebellion against God and Natural Law. But insane? Alas, it's not quite that simple.

Jenner, like the society that spawned him, is suffering a disease of the soul
~ See Editor's Desk/ Page 2



The Pope and the Platypus: The Reign of John Paul IV

■ Our NeoCatholic friends still are unable to see Pope Francis for who he is—no matter how much scandal or error he spreads. When NeoCatholics look at Pope Francis, they see an image in their mind of Pope John Paul II.

By Jesse B. Russell, Ph.D.

In his seminal essay on linguistics, “Kant, Pierce, and the Platypus,” Italian semiologist, novelist, and lapsed Catholic, Umberto Eco attempts to explain why it was so hard for Australian colonists to conceptualize the platypus that they discovered in that kangaroo-populated country. One of Eco's many points in the essay is that what we have learned shapes what we know and what we know shapes how we process something new. Thus, Europeans knew about beavers and ducks and other animals about which they had learned

and thus, at first, had a hard time categorizing an animal that seemed to transcend all previously known categories. Eco makes an even stranger point by noting that not only did many explorers have a hard time conceptualizing new animals, they also had a hard time seeing them. Stopping in Java, explorer Marco Polo reported seeing unicorns, which turned out to be rhinoceroses. Eco suggests that when Marco Polo saw a rhino, he literally saw a unicorn. The concept and even image of unicorn was so embedded in the mind of Polo that he saw the image in his mind and not the thing in reality. Eco's analysis, which is as old as the Greek sophists, is especially applicable to traditional Catholics, still reeling from the loss of Catholic Ireland to the gay agenda and having our Church systematic purged of traditional priests and bishops. Our NeoCatholic friends still are unable to see Pope Francis for who he is—no matter how much scandal or error he spreads. Like the Australians

~ See John Paul IV/Page 7

Don't Get Fooled Again

By Patrick Archbold

It is in my nature to spend an inordinate amount of time and energy thinking about the future. I think every decent father does this to some extent, but I probably do this to unhealthy levels. I try to prepare in whatever reasonable ways I can. Since I live in an area susceptible to hurricanes, I store some water and food for emergencies. I have some limited backup power for when the lights go out. But of course, there are other possible future emergencies that would require more. For emergencies that last more than a few days or even weeks, the best preparation is to think about what might happen and how you would and should respond. I believe these mental preparations are every bit as important as your store of food, water, and bullets.

So when I first heard of the Synod on the Family, I gave some serious thought to possible and likely outcomes. I do not claim the gift of prophecy, nor do I have a crystal ball to see what will come from the Synod, but almost every possible outcome seemed fraught with peril. In my writing, I tried to warn about the possible outcomes, but my warnings met with skepticism or even vitriolic denial.

As we headed into Part 1 of the Synod, I warned about the danger to marriage the proposals considered posed to Church discipline, doctrine, and belief. I said to as many people as would listen that the

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The Remnant on the Road...

The Japanese Character and the Catholic Church

By Vincent Chiarello

From late April to late May of 2015, my wife and I visited Japan for the first time, a trip that required a 12-13 hour non-stop plane ride. Despite that hurdle, it was a fascinating experience, for as much as I thought I knew something about the Japanese, after a month I realized that I had only scratched the surface of understanding who they really are.

As a result, and with that caveat in mind, I plan to do a series of articles that I

hope will help inform the Remnant reader about some of the aspects of that trip, including the current condition of the Catholic Church. While I make no claim to be an expert on any phase of Japanese life, there are aspects of the trip that struck me as representative of a unifying national trait, foremost amongst them the ever present order and courtesy that appear endemic among the Japanese.

But first things first: is there any such thing as “the Japanese character?” Perhaps one way to answer

~ See Japan/Page 5



From the Editor's Desk Continued...

that diminishes reason and weakens understanding, precisely as the old catechism notes. He is the product of 50 years of classroom sex education, for example. He's the result of a societal embrace of intrinsic evils such as contraception and abortion. He spent his youth listening to David Bowie, Elton John, Boy George, and he got the message that doing whatever we want is indeed the whole of the new law. *Roe vs. Wade*, the banning of prayer in public schools, the New Mass—it's all part of the same revolution which ultimately leads to the death of the soul, body and state.

Bruce Jenner is committing suicide, of course, right in front of our eyes, although we are not particularly bothered by that since society as a whole is committing mass suicide through abortion, euthanasia, and contraception. In fact MISTER Jenner no longer exists. All that remains of him is a surgically-altered man preparing for the final act of his media-driven reality TV show—the part when he takes his own life.

Our Godless society is euthanizing Jenner just as it is euthanizing whole generations of babies, the elderly, young black men, you name it—we're finding so many ways to kill everything and everyone. It's the new normal, and so when Jenner takes his own life the media will salute his courage and condemn the 'hatred and bigotry' that made him unhappy with his decision to become a woman. And the global costume party will rock on. The piercings, the tattoos, the cutting, the aborting, the surgeries, the self-mutilation—it will all continue unchecked as our "progressive" society wages war on everything true, good and

beautiful. We have become a debauched and perverted people, hell-bent on our own destruction. We are our own chastisement. We are our own disease. We don't know why we're here and we don't care. We're addicted, stupid and arrogant. We don't even know the meaning of the words that best describe the monsters we've become—words like perverts and insane. How would anyone distinguish a pervert from anyone else today? The word has lost its meaning. How do we distinguish the lunatic from the typical teenager? The rap star from the porn star? The murderer from the mother? Welcome to the New World Order!

Bruce Jenner is crying out for help but we can't hear him. We have no capacity for compassion or conscience anymore. And so we enable the self-destructive to carry on with their most hideous procedures. And before the golden calf of gender ideology that we've made with our own hands we bow low in adoration. In place of God and life we have raised up monsters and death.

This is so Orwellian that it's difficult to comprehend. Have we really lived to see this, or is it a nightmare? The Ministry of Truth is rewriting everything, even what it is to be a man or a woman. And the media love it, their cameras having become for us the pool of Narcissus, the Greek Hunter who was so proud of his beauty that when he saw his own reflection he fell in love with it, not realizing it was merely an image in the water in which he would eventually drown himself to death. The media's omnipresent screens are the high-tech pools and we the drowning narcissists. Take away MISTER Jenner's TV cameras and he's still Bruce. Take away our screens and we're still on our knees.

The media provide the new and improved bread and circuses of pagan Rome. They give us a 24/7 freak show off of which we can't keep our eyes, so exciting are the many new varieties of the old bearded lady. Our society is its own freak show and we can't get enough of us.

But again, no surprise here. The forces of hell have been waging war on Christ, the Cross and the Church for half a millennia. They first ripped Christendom in half with the sword of Protestantism; then they took that sword and attempted to behead Christ the King by separating the crowned heads of Europe from their bodies. With the temporal authority of the Catholic State neatly trampled beneath the cloven hooves of the Enlightenment, they set out to breach the walls of the Church herself. They infiltrated her from within, as St. Pius X noted back in 1907, with such efficiency that before they were through, the Pope himself would lay down his crown and personally see to it that the venerable Catholic Mass—the bulwark of the old Faith codified by Trent to preserve truth, goodness and beauty—would be banished from the Church. After that, all hell broke loose.

And what's left to do now, a half-century later? War on Tradition, the family, the unborn, even the body God Himself gave to each of us. Total war on every gift God has given us. And people say the Devil doesn't exist? Right!

MISTER Jenner is nothing more than a demonic manifestation of man's revolution against God. There is nothing here to surprise serious Catholics who should have known from the beginning that the counterrevolution was never about mere "personal liturgical preferences", but rather the prevention of universal chaos, the destruction of the family and the end of life as God ordained it.

What now? Turn off the TV. Break out the beads. This is it! We can't vote our way out of this nor can we hope to defeat it by raising awareness of just how perverse it is. The world already

knows, and that perversity is the new virtue. We need to come out from among them as the early Christians did, men and women who were not out campaigning and conducting petition drives in protest of Caligula having sexual intercourse with his horse and appointing the animal to the Senate in old pagan Rome. No, Roman politics and religion were not their concern, and so they worshipped God in catacombs, praying for deliverance from evil and preparing for a date with the lions if it came to that. And we must do the same. The world has no place for us anymore, just as it had no place for Christ Himself. If we follow Him we will be on our own.

Hope in Pilgrimage

The Pilgrimage to Chartres, France was in many ways one of the best ever. Much larger than in previous years, it could even be said that the Francis Effect seems to be producing larger crowds and more enthusiasm for all things Traditional than ever before, the New Mass and the experiment of the Second Vatican Council having begun to sound the death rattle before the eyes and ears of the whole world. If this wasn't abundantly obvious before, it was made so by the fall of "Catholic" Ireland last week and the impending fall of Italy and indeed all of the countries of what is left of old Christendom.

The whole conciliar experiment has failed, and the fruits of the New Mass—an increasingly protestantized liturgy or, as Cardinal Ratzinger put it, an "on the spot banal product" that he as Pope Benedict XVI would later describe as having been thoroughly "trivialized"—are everywhere to be seen in formerly Catholic Europe. Having worshipped like something other than Catholics these past 50 years Catholic Europeans have begun to believe accordingly, which means the churches are empty, the large family is no more, the nuns are gone, even Catholic schools are in the control of the secular state, and vocations to the priesthood are practically non-existent—everywhere, that is, outside of the traditional Catholic communities. Ireland having now become the first county to "legalize" homosexual "marriage" by popular vote

has in many people's minds sounded the death knell for the Church of Vatican II. From now on, only the wilfully blind or hopelessly deceived will continue to defend Vatican II and its New Mass as something good and healthy for the life of the Church. When it comes to the liturgical revolution, it is clear to all who have kept the Faith that what is needed now is an undertaker. The situation is beyond crisis.

And what is left standing? Tradition! Tradition and its venerable Roman Rite are everywhere on the rise in Europe—not in massive numbers, perhaps, but everywhere entrenched and growing strong. In the next print edition of *The Remnant* we will be reporting very positive and hopeful news, starting with the Chartres Pilgrimage itself—which united so many thousands of Catholics and hundreds of priests and even bishops from all over the world who are no longer interested in playing "let's pretend" when it comes to the critical condition of the our beloved Church—to a visit to Menzingen, Switzerland, to a great surprise in Liechtenstein (where the Archbishop there has ordered all of his priests to learn the Traditional Latin Mass and begin offering it on a regular basis), and to strong rumors of important countermeasures being planned in preparation for October's Synod on the Family. As the world continues its downward spiral into cultural, moral and spiritual chaos, we have returned from Europe filled with hope and a renewed sense that God will not allow the madness to go on much longer. ■

The Remnant

Est. in 1967

A Catholic Fortnightly
Published 22 times per year

Editor/Publisher

Michael J. Matt

The Remnant (ISSN # 0274-9726. U.S.P.S.# 606840) is published semi-monthly (monthly in January and July) 22 times per year by The Remnant, Inc. Periodicals Postage paid at Forest Lake, MN and additional entry offices. POSTMASTER: Please send address changes to The Remnant at P.O. Box 1117, Forest Lake, MN 55025. (Telephone: 651-433-5425)

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Bishop Athanasius Schneider, celebrant of the Traditional Latin Mass on the Pilgrimage to Chartres, stopped by to visit with the leaders of the foreign chapters, including Michael Matt, James Bogle, John Rao and friends and allies from England, Ireland, Germany and many other countries.

The Remnant Speaks

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

The Remnant is Wrong on Climate Change

Editor, *The Remnant*: I sympathize with and understand your indignation and your point of view. I agree with you almost completely. I agree with you on the monstrosity of abortion and on the seriousness of the deep, deep crisis in the Church.

There is only one point where I differ with you, and that is the question of climate change. Unfortunately, climate change has not at all been debunked, and many of us faithful Catholics - not "neo-Catholics" - agree with the overwhelming number of scientists who believe that climate change is real and that it is dangerous. I know you don't agree with this, but I felt I had to express my point of view. God bless you and with a prayer,

Robert John Bennett

Editor's Response: At the risk of sounding insensitive, honestly, I couldn't care any less. If this sinful world is going to scorch itself to death or freeze itself into oblivion, well I guess it makes little difference to me if it's because of sin or greenhouse gasses. Maybe climate change (if there's anything to it, which I doubt) is God's way of bringing on the much-needed chastisement. In any case, I have no intention of joining Al Gore and his friends in banning cows, cigarettes, civil liberties and SUVs in order to save the planet. I appreciate your support of *The Remnant*. I'm not even sure I disagree with you. I just don't think any of us is going to be around long enough for this to matter. Sin, corruption, abortion, homosexual marriage—it's all made whatever chastisement is forthcoming something richly deserved. God bless you. **MJM**

On MISTER Bruce Jenner

Editor, *The Remnant*: I watched with compassion your very personal revelation on Remnant TV yesterday <https://www.youtube.com/watch?v=IWS8MSmeuN0>. I can empathize with your situation as we have all been striving all these years to 'Keep up with the Kardashians'. Now we find that that is so 'yesterday's news'. Everyone has moved on to 'Keeping up with Caitlyn.' I can't even keep up with the Kardashians, let alone Caitlyn.

I guess it was only a matter of time before the Church realized that she was never allowed to be the church she was really meant to be. Shackled all these years by Tradition the Church is finally transitioning into the 'Theology of Love' fest that will allow her to be herself. It is all the rage! Be sure to catch the next episode of 'Keeping up with the Kasperians' premiering in Rome in October. They hope to introduce the newly transitioned Bride of Christ to the world. What must Our Lord think? Me thinks our days are numbered. Yours in Christ,

John Stevens

Can same-sex attraction, in and of itself, be sinful?

Editor, *The Remnant*: Haydock's Douay-Rheims Bible commentary (James 1:15)

affirms that there are three degrees of temptations:

By suggestion only, by delectation, and by consent.

First, by suggestion only: to have such thoughts or imaginations may be no sin at all, if our will remains displeased with them, and resists them, such resistance is meritorious, and by the mercies of God will purchase us a reward.

Second, by delectation: if the person tempted hath willfully, and by full deliberation, taken delight in a grievous sin, even though he hath not a will or design to perform the action itself, such a willful delight is a grievous and deadly sin.

Third, by consent: when the sinner yields to temptations, so that he willfully consents to what is proposed, and nothing can be said to be wanting but an opportunity of putting his sinful desires in execution, he has already committed the sin in his heart, as our Blessed Savior taught us. (Matthew 5:28)

You might want to write an article regarding what is stated above. The current teaching of so many in the Church of Nice today only seems to touch only on the first degree of temptation. As Paul Harvey would have said, "Now you know the rest of the story." Thank you!

Paul Schultz
Pope John XXIII Parish
(Latin Mass) Pittsburgh, Pa.

Return to IreLAND!

Editor, *The Remnant*: "The city is the graveyard of religion and the machine age is the doom of mankind" Fr. Vincent McNabb. Recent events in Ireland suggest that Fr. Vincent was right; we will have "Nazareth or Social Chaos."

What to do? His motto was, "produce as much as you can, consume as little as you need." He preached that like Abraham, we should flee Babylonian cities and return to the land. Fr. Vincent believed that all true renewals involved a return to nature, to God's creation. Kind regards,

Bill Choquette
Internet

On Mr. Cullen and Ecumenism

Editor, *The Remnant*: What a relief it was to read Timothy Cullen's article and realize he has awakened from his previous nightmare about ecumenism. Now if Tim can come to realize that there is nothing wrong with the Roman Catholic Church but rather the entire post-conciliar Church and its hierarchy that has caused the loss of faith and morals in the world (as planned). He can apply his obvious talents to furthering the counter attack being waged against our modernist enemies.

While on the subject of counterattack, let me point out that preaching to the choir is a necessary morale booster and a dispenser of the truth about the faith of our Fathers, but it is equally necessary to bring that fight for the faith to the bishops whose acquiescence over the past 50 years has unfortunately put them in the enemy camp. I hope all who, like Timothy Cullen, have the talent to write, will attempt to enter into that camp by writing directly to the bishops of America; starting with today!

Alan E. Fricke
Medford, NY

Reflections on Father Nicholas Gruner's Sudden Death

Editor, *The Remnant*: There are times when mere words are woefully inadequate to express one's thoughts on something which has such profound implication and consequence. This is one such time. Father Gruner, the "Fatima Priest", has been taken from us. He literally spent his last breath working for the apostolate to which he had devoted his life's labor.

The Church Establishment has noted his passing in two fashions: the news was received with indifference and ignored or else he was once again, even in death, uncharitably calumniated and even viciously attacked.

This holy man suffered a dry martyrdom for much of his priestly life. He did so in order to promote the full message and crucial truths of Fatima. In fact that is the title of his last book, now his last will



and testament, and should be required reading for all Catholics: *Crucial Truths To Save Your Soul*.

Providence has decreed that Father's work was done here. Of course we should pray for the repose of his soul. Nevertheless, I would like to believe that he was taken quickly to Heaven through the intercession of his beloved Mary to whom he dedicated all his prayers, works, joys and sufferings. He must now be in communion with those other spiritual giants on whose shoulders we stand: Michael Davies, Dietrich von Hildebrand, William A. Marra, Walter Matt, Archbishop Lefebvre.

I have this nagging thought, something I pray will never come to pass. First I'm reminded of our Blessed Lord's warning to Sister Lucy, more ominous now as the 100th anniversary of the Fatima apparitions approaches:

Make it known to My ministers, given that they follow the example

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Letters to the Editor Cont...

of the King of France in delaying the execution of My command, they will follow him into misfortune. They did not wish to heed My request! ... Like the King of France they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors in the world, provoking wars and persecutions against the Church.

The question I am reluctant to even ask: Was Father Gruner taken to Heaven... in order to spare him from the foreordained Chastisement? I pray he will continue to beg his beloved Blessed Mother to intercede for us unhappy sinners, and that one day he will see the blessed fruition of all his efforts. Our Lady of Fatima, pray for us.

Robert Maresca
Yorktown, Virginia

Disagreeing with The Remnant on Hiroshima

Editor, *The Remnant*: First, I was always told Nagasaki had the largest community of Catholics, not Christians, in Japan. One gets weary being lumped in with non-Catholics. I knew a woman who was an Army nurse in Europe during WWII. She said she and so many nurses she worked with were exhausted by that war. On their way back to the US all were told no leave and were put on trains going west. They were told they would be in the first wave to hit Japan.

She and her fellow nurses were given a poison pill to swallow if captured by the Japs.

We had some of Gen. Doolittle's flyers crucified by the Japs. Just to mention some things people forget.

There was very little pity about what coulda, shoulda happened to end the Jap war against wonderful People—our military.

I saw on a 10-inch TV screen Truman sworn in to the presidency. I thought he was a weak little man and certainly, as a child, didn't see him like I'd seen the brave presidents who had gone before him. That said I am glad the atom bombs were dropped. It ended what would have been more deaths for American military people. GOD BLESS ALL OF THEM.

Mrs. Jo Dermody
Little Meadows, PA
(Widow of Major John Dermody,
USMC, Combat pilot in Vietnam and
Laos)

On the SSPX Resistance

Editor, *The Remnant*: May I reply to the letter written by Francis Fox (March 15th 2015)? I will not argue the case for the resistance movement so this will be the only letter I will write here on the subject. ANYBODY at all may do his/her own research by reading articles and viewing/listening to the many sermons/conferences that are readily and openly available on SSPX-MC websites. The many 'chat' forums should be avoided if a reader wishes to be objective. Sermons on You Tube by Frs. Hewko, Chazal, Ortiz, MacDonald, Girouard, (Fr. Picot not on YT) and other priests abound.

Lest one scorns this manner of preaching the Faith the priests use whatever is available to them. An educated/objective mind will not fear doing this research prayerfully. If one is afraid is it because hearing an opposing point of view is considered disobedient? If so, since when have laymen/women been bound by vows of obedience? Is this not, in itself, unlawful use of authority? Was it not just such a misuse of authority that resulted in the massive acceptance of Vatican II Council and all its errors?

It is very hard to leave one's comfort zone surrounded by like-minded and obedient fellows agreeing with one another. But may I suggest, as humbly as I can, that having read/heard the resistance's reason-for-being, submit to God in prayer any fear that may surface and let Him take a look at it. One cannot worry about the consequences because the good Lord will be with you every step of the way. The first step is the hardest.

Kathleen Donnelly,
Tynong, Victoria

On Mr. Ferrara, Ireland and Evolution

Editor, *The Remnant*: In his courageous

and monumental article against evolution, Christopher Ferrara just pipped the inevitable Irish Referendum.

The prophets of doom have been vindicated. Catholic Ireland has lost the faith. Homosexual marriage has been voted into law. A blind eye has been turned to what God has declared mortal sin. The Curia has been found guilty of not protecting the flock from the wolves and not training the consciences of the people to resist error. The Devil and his cohort have been allowed by their shepherds to rob Catholics of their faith. In science, the Catholic faith has undergone a transmutation. Abandoning magisterial teaching regarding the basic dogma of Creation, (Lateran IV and Vatican I) has robbed the faithful of their Catholic identity.

Christopher Ferrara lists the distortions of Catholic teaching that its adherents are expected to embrace to accommodate evolution theory. Catholics must choose between the Church's magisterial teaching and evolution. For decades most of them have chosen evolution. Very occasionally, one meets a religious, who recognizes a facet of evolution that conflicts with Holy Scripture. Being gently mocked by his spiritual advisor for his gullibility, he is corrected—and his faith is destroyed in one short lesson.

The mounting alarm over the apparent capitulation of Rome to the tsunami of anti-Christian influence sweeping over former Christendom is no longer a secret. The *official* entry of deviant sexuality into a Catholic ethos is the drop of water that has flooded the dam. Shades of Sodom and Gomorrah have become a reality. The fact that the Church's teaching on creation has not been taught in the last two generations is

often voiced by the elderly in parishes. Ferrara's powerful article points to what can be done. What has finally surfaced throughout the world without warning signals from Rome is the result of a drastic decline in the number of Catholics being taught the faith whole and entire. The belief that Darwinism is reconcilable with Catholic teaching has been hammered into the heads of the faithful for longer than anyone can remember. It has removed entirely the concept of "ex nihilo" creation, the central tenet of the first article of the Creed.

More than at any time in history computer intelligence and robotic science are adulated. Although not simultaneously, it has become increasingly obvious to computer engineers that detailed design of biological mechanisms is light years ahead of those made by man. Then there are massive sedimentary rock formations all over the world shown by empirical science to have formed recently and rapidly. Atheist scientists are stuck. They can't keep the hierarchy in the dark much longer. Someone will inevitably blow the whistle, and all hell (or Heaven?) will be let loose.

The many Church leaders who have capitulated to evolution will soon have a rude awakening.

Indeed, now that evolution stands exposed as a fraud by infallible magisterial teaching and scientific research, it is time for it go. It has claimed enough souls.

Sincerely - Peter Wilders
Monaco

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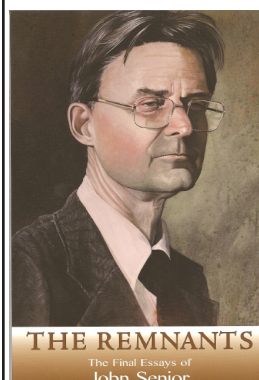
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The Japanese Character and the Catholic Church

V. Chiarello/Continued from Page 1

that question is to ask something similar about the United States.

If a visitor from another planet arrived today on our shores and undertook a serious scrutiny of American life, could he/she/it note qualities and characteristics that are true for a majority of people in this country, and would they constitute an “American character?” Or is such an undertaking doomed to fail because of our immense differences and heterogeneity? Are there, then, qualities that define the American character? Believe it or not, such an undertaking has been tried.

The first serious and systematic attempt to analyze “the American character” began in the 1830’s when Alexis de Tocqueville spent a year traveling in the United States, and then published his book, “Democracy in America,” in which he sought to detail why the new and fledgling republic was unique among the Western nations in its quest for democracy, a system virtually unknown in the rest of the world at that time. In his summary, the French aristocrat saw that the democratic ideal had planted itself within the country in a way that was distinctive among the Western nations, and which formed the basis of “the American character.”

Denis W. Brogan, a British academic, sought to enlarge the understanding of “the American character” when, a century after De Tocqueville, he published a book by that title. In it, Brogan enunciated a series of character traits that unified this very large nation, foremost among them the restless mobility and optimism that were part and parcel of our national ethos. To Brogan and De Tocqueville, there was, indeed, an American character.

Still, it becomes very difficult to compare the “national character” of the two nations today, for the America that both De Tocqueville and Brogan described has long since “gone with the wind.” Japan, however, remains a nation that is over 95% homogeneous, and few American or Western values have penetrated Japanese society, with some notable exceptions: one is baseball, a direct result of the on-going influence of the American occupation of Japan. Although played earlier, today baseball is Japan’s national pastime.

To understand how Japanese baseball operates is to understand much about Japanese society, and few American players who have played in Japan appreciate that *modus operandi*, but Robert Whiting, the American author of, “You Gotta Have Wa,” does.

The Japanese term “Wa” signifies a belief system that seeks the harmony of the individual with his environment, and includes all aspects of life, including natural surroundings. Nature’s harmony plays a significant part of daily life in Japan, and it extends to the ball park, where the umpire’s call is never questioned, for the acceptance of



Many traditions in Japan survive, alas, Christianity is not one of them

higher authority is an integral part of “Wa.”

Further, there is no visible displeasure to be seen, for outward manifestations of anger are not allowed, a quality among the Japanese that was first observed by the Italian Jesuit missionary, Fr. Alessandro Valignano, in his reports to his superiors in Rome nearly five centuries ago. But to those who go from the US to play baseball in Japan, “Wa” is often impossible to attain, which creates a tension within the team. Whiting notes that when asked what was the best way to undermine “Wa,” the manager of the Hiroshima Carps replied, “Hire an American.” In short, among the Japanese, “Wa” describes the efforts on the baseball field, as well as in quotidian life.

There are several other qualities, such as industriousness and cleanliness that appear part of “the Japanese character,” but I would stress another, apparent wherever we traveled: a serious effort to produce something, from a wooden box to a hand painted vase, that brings some honor and pride to the artisan who made it. In short, the Japanese character seeks to find a harmony between what is made, and how one does his job. To them applies the saying that, “if it is worth doing, it is worth doing it well.”

Less well known than the popularity of baseball is the attempt during the U.S. Occupation to bring back Christianity into Japanese life. Following World War II, General Douglas MacArthur, Commander of all US Forces in the Pacific, sought to bring “thousands of Christian missionaries” to Japan. In his study of the general’s efforts to fill the country’s “spiritual vacuum,” Japanese journalist Eiichiro Tokumoto wrote in his, *1945 Under the Shadow of the Occupation: The Ashlar and The Cross*, of MacArthur’s striving to persuade missionaries to come to Japan and intensify their activities. “There was a complete collapse of faith in Japan in

1945 — in our invincible military, in the emperor, in the religion that had become known as ‘state Shinto.’”

Tokumoto describes an account of a 1946 meeting between MacArthur and two U.S. Catholic bishops where, “General MacArthur asked Bishops John F. O’Hara and Michael J. Readyus to send thousands of Catholic missionaries — at once,” a comment later reported to the Vatican. MacArthur told them that they had a year to help fill the gaping spiritual hole created by the defeat. As a result of the missionaries’ efforts, which included Protestant denominations, the Bible became a best-seller in Japan, and among those who received a Bible, one of the more famous conversions was that of Mitsuo Fuchida, who led the attack on Pearl Harbor.

Outside the U.S., the bishops’ appeal had consequences not readily foreseen, among them the desire of a young Jesuit scholastic in England, Peter Milward, who was inspired by Bishop O’Hara’s call, and who applied to serve God as a member of the Society of Jesus in Japan. He arrived in Japan in 1954, where he remains to this day.

In a letter to me, Fr. Milward wrote: “Yes, that was the man (Bishop O’Hara) who first inspired me to volunteer for Japan in 1947-48, when Fr Martin D’Arcy was our English Provincial...Then I took the opportunity to tell him my desire, and he told me to pray about it. He didn’t seem to be so happy, as he wanted me to specialize in the Classics at Campion Hall, Oxford. So I waited till the next Provincial came along, Fr. Hailsham, and I told him my desire. Then he kindly wrote a covering letter to the General Fr. Janssens on my behalf, and Fr. Janssens simply replied in Latin, *Probo scholasticum Petrum Milward ire in Japoniam*. So I went with two other scholastics in 1954, after having changed my course of studies from the Classics to English. And so I came to specialize in Shakespeare.” Fr. Milward eventually was to become one of the world’s great Shakespeare

specialists, and a pioneer in the current research demonstrating Shakespeare’s Catholic beliefs. (N.B.: an interview with Fr. Milward will appear at a later date.)

Did that temporary influx of missionaries have a permanent impact on the religious life of the Japanese? That question cannot be answered affirmatively, for today only about 1% of the Japanese population is Christian — evenly divided between Protestant (Anglican, Methodist and Baptist) and Catholic believers. While espousing an adherence to Buddhist beliefs, the evidence also shows that most Japanese are not observant in any serious religious aspect. A Buddhist monk that I spoke to maintained that thousands of Buddhist temples and Shinto shrines are in a state of disrepair, and there is a shortage of applicants to become Buddhist monks in Japan.

What seems to dominate Japanese life is an ethical code that is Confucianist in its origins and adapted to Japanese life, but formal religion plays a very minor role in the lives of most Japanese. It is my opinion that mindset is not likely to change in the short run; indeed, as the elderly population of Christians dies off, a Christian will become a *rara avis* in Japan, save perhaps in Nagasaki, the most Christian city of Japan, where they represent about 5% of the population.

Finally, if the problems the Church faces in Japan appear intractable, will they become increasingly more so in the future? Japanese born Bishop Tarcisio Kikuchi of Niigata, one of the 16 dioceses in Japan, points to the falling population and the disappearance of many of the rural — and Catholic — areas by 2040. In part, the bishop believes that Catholic men are, due to that population decrease, increasingly marrying non-Catholic women, and basically abandoning their faith. He puts the Catholic population of Japan at .4%

Perhaps Bishop Kikuchi’s additional comment summarizes the current problems for the Church in Japan for the foreseeable future. The bishop said, “It is very difficult to evangelize in Japan. The Japanese are not interested in any religion, and it is difficult to talk to people. There is a sort of criticism against the Church, which is seen as too interventionist.

A good example is the Message of Peace for 2015 released by the bishops. Most people — including Catholics — were critical of the decision to talk about political issues.” Bishop Kikuchi is not alone among the Catholic clergy in his description of Japanese resistance to evangelization. That mindset is shared by other Catholic clergy I spoke to in Tokyo and Nagasaki as well, a subject that I will explore in future articles.

In a country that appears indifferent at best toward any religion, can the Church change that mindset? Time will tell. ■

Don't Get Fooled Again

P. Archbold/**Continued from Page 1**

Synod would try to undermine doctrine and damage belief, all at the same time as claiming to uphold it. I was called an alarmist and worse.

As it turned out, my speculations missed the mark and I am man enough to admit it. It was way worse than anything that I could have imagined. Even for all my Chicken Little warnings, the sky fell and hit me in the head and I never saw it coming.

I don't want to make that same mistake this time around.

So it is, I note with great interest and even greater skepticism, the flurry of stories over the past few months that tell me that the threat from the Synod is over. These stories are dutifully pushed by the same Catholic media apparatchiks that insisted that all worry about the perceived threat the last time around was the result of the warped minds in the rad-trad fever swamps.

Now they are telling us that, yes, that last Synod did get a little crazy, but now the progressives have been outed and pose no real threat. We have seen story after story tell us that the Pope is now distancing himself from those who pushed the radical agenda and heck, he was never on board with them in the first place.

We should now believe that the Pope did not share the views of Cardinal Baldisseri, the prince of the Church he chose to run the Synod on the Family, or Cardinal Kasper, the prince of the Church he chose to give the keynote speech, setting the agenda for the Synod. We should now believe that the Pope did not share the views expressed in the pre-fabricated interim relatio of last year's Synod, a document called "unacceptable" by Archbishops and by others called, "one of the worst official documents drafted in Church history," even though we now know that its publication was approved by the Pope. Or perhaps you hoped that the Pope did not share the views expressed in the stricken portions of the final relatio of the Synod, even after he decided to publish them anyway.

Even having seen all that, we should now believe that the Pope does not share many of the same views as the men he hand-picked for their roles.

And we should ignore the Pope's own homily just a few short months ago at the mass with Cardinals at the February 2015 consistory that [the Remnant's own Megaera Erinyes](#) rightly understood as a near full-throated endorsement of Cardinal Kasper way of thinking.

We should ignore all that and celebrate that the known and proven liar, Cardinal Kasper, is now saying (In a recent EWTN interview) that the Pope had nothing to do with it. We should accept that he is now telling the truth even though this is the same man that publicly and loudly lied about his insults to the Africans and tried to destroy a good reporter's career and reputation for telling the truth about what he said (and would have gotten away with it



Walter Cardinal Kasper, Proven Liar

had not Ed Pentin wisely recorded the conversation.) Even though this is the same man, this same proven liar, who just months ago insisted that the Pope had in fact approved his proposals.

So this proven liar flatly contradicts himself, but we are to take solace in the implausible assertion that the Pope doesn't share his attitudes. Crisis averted, move along here, nothing to see

Look, I know a setup when I see one. I don't buy any of this for a second. They want us to drop our guard; they want us to think that we defeated their revolution the last time around; they want us to think that even if they try, that the Pope will stop it. They want us to think that, accept that, breathe a little easier, relax, and move on to other things. Sorry, not gonna do it; wouldn't be prudent. As The Who sang, I "Won't Get Fooled Again."

And even as they are selling us daily on their defeat, they continue plotting. The German, Swiss, and French Episcopal conferences had an (attempted) secret meeting in Rome plotting how to push their ungodly agenda at the very time the Synod organizers are making preparations just blocks away.

As I said at the beginning, the best prepping is thinking. Think. They tried before. They are making preparations to try again. The Pope himself has endorsed their actions and made remarks promoting their views. And they are trying so very hard to make us believe they are defeated. Think.

They are coming and they won't stop until they succeed. ■

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The Pope and the Platypus:

The Reign of John Paul IV

J. Russell/Continued from Page 1

and the platypus and Marco Polo and the unicorn, when NeoCatholics look at Pope Francis, they see an image in their mind of Pope John Paul II.

When most people think of John Paul II, even those who study the pontiff's works in depth, they immediately see a parade of pictures of an intensely pious, photogenic old man who happens to be in the right place at the right time for the perfect shot. Whether he was intensely praying, leaning into his papal crozier, holding exotic animals in Australia—koala bear, not platypus—or devoutly offering mass, Pope John Paul II conveyed a powerful presence. Without a doubt, Our Heavenly King and Father had blessed John Paul with good looks and an electrifying and charismatic personality. However, in the end, an honest, objective, and humble appraisal of His Holiness yields a more complicated character than the many fantastic photos taken of him.

If he is an animal in our story, John Paul II is a platypus composed of shards of traditionalism, neo-conservatism, and hints at moderate leftism. Pope John Paul II, despite his rock star persona, still conveyed a sense of elegance; he was born two years after the fall of the Hapsburgs and was named after the last (for now) Catholic Emperor of Austria. Studying under the definitive Thomist of the twentieth century, Fr. Garrigou Lagrange, John Paul was ordained according to the traditional rite and said the traditional Latin mass for more than twenty years. John Paul II was an intensely prayerful man. He famously would draw complaints from tired Swiss guards, getting up at four o'clock in the morning to pray before Our Lord in the Blessed Sacrament for hours before mass. He practiced penance and mortification, sleeping on the floor and beating himself. He was a dedicated defender of the importance of the human family and human life—one of the few times that John Paul II ever harshly rebuked someone was when he told former president Bill Clinton that he was jeopardizing his salvation by vetoing the partial birth abortion ban. While not exactly a friend to tradition, John Paul II worked to liberalize the traditional Latin mass. According to Fr. Gabriele Amorth (there is a *YouTube* interview with the exorcist detailing this), Pope John Paul II wanted to consecrate Russia to Our Lady's Immaculate Heart but was dissuaded from doing so by certain "politicians."

But John Paul II was also a liberal. He had lived under the authoritarian occupation of Nazism, and like many at the Second Vatican Council saw tradition, authority, and discipline as

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being stained by the Third Reich, which masqueraded as a traditional force. He was blessed by a priestess of Shiva. He inaugurated the Assisi gatherings. He kissed the Koran and apologized for many of the alleged crimes of which the Church's enemies have accused her. He was a sincere believer that a "new Pentecost" was descending upon the Church and that the Holy Spirit had inspired an *aggiornamento* to update the Church for a rapprochement with the modern world.

Only the most radical of the rad trads doubt John Paul's sincerity, his devotion to the Holy Eucharist, Our Lady, and the Holy Sacrifice of the Mass. On the other hand, most faithful traditionalists do have plenty with which they are disappointed about John Paul II's reign. Left wing Catholics, embittered that he would not embrace the sexual revolution still refer to John Paul II as a reactionary traditionalist. But, for NeoCatholics, John Paul II is their pope whose faults they could never see. When NeoCatholics saw World Youth Day under John Paul II's reign, they did not see immodest, hysterical, unchaste and confused youth swaying to vulgar, occultic and impure music; they saw an explosion of evangelic love and vitality for Our Lord Jesus Christ.

When they look back upon the Assisi prayer meetings, Neo-Catholics see all of the religions of the world worshipping God together under many shapes and forms (including elephants and demons). The abuse scandal will never, for NeoCatholics, be the fault of John Paul II; the scandal will always be the fault of a very small minority of crazy priests and "liberal" bishops. When John Paul II died, his legend only increased and all the good he did, for Neo-Catholics, drowned his mistakes and errors. When Joseph Cardinal Ratzinger, one of John Paul II's right hand men, became Pope Benedict XVI, NeoCatholics quickly anointed him as John Paul III.

Pope Benedict XVI was never very good at being John Paul III. After his election to the papacy, he raised his hand like a celebrity at an Italian soccer match

and waved and smiled at World Youth Day as he was shuffled about among screaming youth. But he did this because he thought this is what the youth raised on *Theology of the Body* and *Witness to Hope* wanted—and they did. But Benedict did not fit this role well. He was always the quiet, cat-like German professor who wanted to be left alone with his books and his *prie-dieu*.

As his pontificate progressed, Pope Benedict returned to his Bavarian peasant roots and, like the woodland animal on his papal insignia, showed the strength of a bear. Throughout his pontificate, thanks be to God, the Bavarian bear growled, sweeping out the filth of sex offenders in the clergy, pressing for at least a partial restoration of the Mass of the ages, and beginning the process of reaching out to the strongest bastion of tradition in the Church: the SSPX. Obviously, some, as the poet would call them, "bugs and goblins," in the Church were disappointed that Benedict, like his saintly namesake, was more concerned with the renewal of Christian culture than trying to be cool.

While leftists tended to lay low, plotting and scheming for a Paul VII, the rank and file of the NeoCatholics happily went along with Pope Benedict—there were a few exceptions among the NeoCatholic leadership: Mr. George Weigel took to *Newsweek* and the *New York Times* among other media outlets to give his personal spin on *Summorum Pontificum* and express his mighty displeasure at the *main tendu* to the SSPX. Pope Benedict shocked the world with his retirement, and while no one knew what sort of pope to expect, many suspected something momentous. Only the NeoCatholics expected another pontiff who would at least resemble the former bishop of Krakow; their hopes, however, were soon disappointed.

If Pope John Paul II was a platypus and Benedict a bear, Pope Francis is clearly, like the medieval legend mentioned by Dante in *Inferno XVII*, a crafty beaver who duplicitously bobs up and down from the water, showing his leftist tail in quick flickers. Following on the heels of Benedict, Pope Francis emerged on the scene militantly humble, rejecting the papal apartments, riding in a bus, and taking a "blue jeans," democratic approach to the papacy. Not exactly friendly to tradition and aristocracy, the NeoCatholics, at first, loved Francis for it. Pope Francis seemed more American and "down to earth" than even John Paul II. Rumors of his devotion to Our Lady and quiet simplicity permeated the NeoCatholic press, and it seemed that another fairly seamless transition into John Paul IV was underway.

But then warning signs began to arise. Neocons—including such questionable political figures as Michael Novak and other staples of NeoCatholic theology like Germain Grisez were rightly disturbed at Francis' casual dismissal of pro-lifers as being "obsessed" with abortion and gay marriage. But this did not shake the NeoCatholic blogosterium because NeoCatholic journalists were well intentioned, ignorant, or just paid to

be both and continued to spin Francis as being the victim of the left wing media. It is not surprising that the more neocon of the NeoCatholics finally began to criticize His Holiness when he dared question Reaganomics in *Evangelii Gaudium* and at least appeared to question the process of fracking for oil—NeoCatholics have already attempted to spin the notorious climate change encyclical before it has even been real.

Because the admittedly powerful force of the NeoCatholic media has been asleep at the wheel, the Church and world have had to suffer a reversal of the accomplishments of the John Paul II / Benedict XVI era. The gay rights movement has mutated into the transgendered movement with a surgically induced hermaphrodite on the cover of the most recent *Vanity Fair*. Whatever minimal gains have been accomplished by the prolife movement are at risk as more, and more radical claims are being made by eugenicists like Peter Singer.

Traditionalists bishops are being purged from the Church, and new bishops, who are more leftist than NeoCatholic, are being appointed. This, however, has not stopped NeoCatholic talking heads like Jimmy Akin, Mark Shea, Karl Keating and others from trying to convince their loyal readers that, no matter what their reason and their Catholic sense tell them, Pope Francis is John Paul IV. It is time for these NeoCatholics to either wake up or stop lying and think more of their immortal souls than their paychecks: Pope Francis is destroying whatever good John Paul II and Benedict XVI did for the Church.

Immediately after the election of our Sovereign Pontiff, many traditional voices rightly cautioned criticism of Pope Francis. We have waited and seen, but we have now seen too much. It is absolutely imperative for traditional Catholics—with gentleness and true charity—to make it absolutely clear to those NeoCatholics among our families and friends that Pope Francis is among the greatest threats to the faith today. This may be his Holiness's intent; it may not be his intent. We can hope that he is just a liberal with terribly scandalous behavior who is trying to win souls by bending the rules and learning the "smell of the sheep." Hopefully, Pope Francis is not a radical leftist who is deliberately and intentionally trying to destroy what is left of the traditional Roman Catholic Church.

Regardless, we should not see the best of Pope John Paul II when we see Francis; we should listen very carefully to what the Holy Father says and does and, even more so, what he *does not* say and do. As we rapidly approach the October *Synod on the Family*, NeoCatholics (at least those who are not paid to look the other way) must realize, as Aristotle said, one knows a thing "by what it *does*," and Pope Francis is a much different animal than even his two immediate predecessors.

Like early European explorers, NeoCatholics must soon learn that sometimes a platypus is a platypus. ■

Saint Boniface and the Thunder Oak

by Father Ladis J. Cizik

Last year, on June 5th, we celebrated the 1,260th Anniversary of the martyrdom of Saint Boniface. Saint Boniface is one of my spiritual heroes based upon his fearless defense and promotion of our Holy Catholic Faith.

Bishop Boniface, who lived in the 8th century, is a special Patron Saint for those of us in the 21st century, who are engaged in battle against the heresy of Religious Indifferentism. Religious Indifferentism is basically that modernist attitude that “it does not matter what religion you belong to, since we all go to Heaven.”

Note that in the *Syllabus of Errors* issued by the Great Blessed Pope Pius IX, **the following errors** of Modernists were condemned concerning Religious Indifferentism:

- Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true (aka: Religious Liberty).
- Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation.
- Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ.
- Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church.

It DID matter to Saint Boniface what religion we belong to. It should matter to us today, as well. For the glory of God and the salvation of souls, Saint Boniface wanted ALL to become Catholics. We should ALL have this same desire – that ALL peoples embrace the One, Holy, Catholic and Apostolic Faith that was founded by Christ and handed down to us from the Apostles.

My favorite story about Saint Boniface is that of the Thunder Oak. On this occasion, Bishop Boniface encountered a group of pagan Germanic people who worshipped a huge oak tree that was dedicated to their false god, Thor; known to them as the “god of thunder.” It was believed by the pagans that Thor wielded a mighty hammer that could call down lightning bolts from the sky.

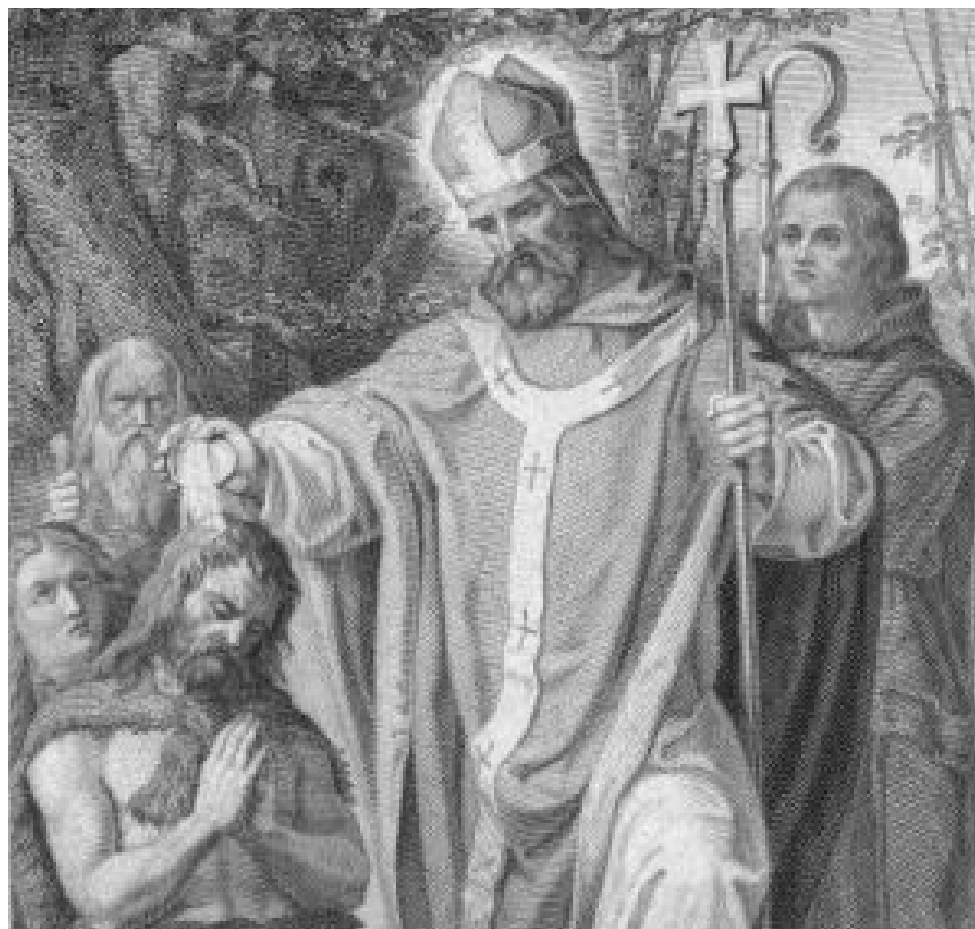
As the pagans were gathered around their huge Thunder Oak tree, Bishop Boniface came upon them. Unlike the Modernists of our time, Boniface did NOT hug the tree. He did NOT kiss the tree, as a show of respect for the pagan religion. He did NOT attempt to open dialogue with the pagans. Rather, Saint Boniface

loudly declared that here, at the Thunder Oak, “the Cross of Christ shall break the hammer of the false god, Thor!”

Saint Boniface boldly took out an ax and struck the huge Thunder Oak. To the pagans’ utter horror and astonishment, the huge tree fell and split into pieces. In addition, they all witnessed that the thunder god did not strike Boniface with a lightning bolt, as Boniface stood tall, triumphant for Christ.

This act of apostolic zeal and bravery by Bishop Boniface converted the pagan Germanic tribe to Roman Catholicism. The pagans received baptism. The pieces of the fallen oak tree were used to construct a Catholic Church in honor of Saint Peter, our first Pope. The site is now the location of Saint Peter’s Cathedral in Fritzlar, Germany, with a statue of Saint Boniface on an oak stump.

After the Holy Sacrifice of the Mass, I have asked the ushers to hand out a Saint Boniface holy card in honor of his Feast Day, which is on June 5th. May it remind us to keep and lead others into the Faith



of our Fathers: the One, Holy, Catholic and Apostolic Faith that was founded

by Christ and handed on to us by the Apostles. ■

The Situation is Officially Out of Control

by Christopher A. Ferrara

As Francis continues to do whatever he pleases and to say whatever he [feels like saying](#), even when he is aware that “[it may sound... heretical](#),” the sense that the Church has “lost its compass” and is now “a rudderless ship,” as [noted by Cardinal Burke](#), continues to spread among the faithful and a growing number of priests, bishops and cardinals. Last month, in a development that received relatively little coverage beyond [Radio Vatican](#) (and completely escaped my notice until today), the situation reached a new extreme of deterioration: Francis became the first Pope to receive at the Apostolic Palace in a private audience a lady “Archbishop” who heads the so-called Lutheran Church of Sweden. Francis addressed this absurd female pretender to the episcopacy, one Antje Jackelén, as “[esteemed Mrs. Jackelén, esteemed sister](#)”

The positively satanic “[Church of Sweden](#)” performs same-sex “marriages” between sodomites, condones abortion, contraception and divorce, and routinely purports to ordain women as “priests,” so that in the “Church of Sweden” today “45 per cent of priests are women, and women make up the majority of those studying to become priests.”

During his friendly meeting with the fake lady bishop, Francis pretended not to notice that that she is a fake lady bishop presiding over a pro-abortion pseudo-Church that diabolically mocks the Sacraments of Holy Orders and Holy Matrimony. Instead, he shared with his “esteemed sister” fond expectations for the commemoration of the 500th anniversary of “[the start of the Reformation](#),” meaning the

start of Luther’s rebellion in 1517—in which commemoration the Vatican, quite insanely, will participate. Francis declared his hope that the “commemoration” of the Protestant Revolt “may encourage Lutherans and Catholics to take further steps towards full unity of sacramental life and ecclesial ministry.” Further steps toward unity? Is this a joke? The followers of Luther have been moving ever further from any possibility of unity with Catholics precisely in proportion to the length of time the disastrous “ecumenical venture” continues to confirm them in their multiplying errors.

What is it but sheer madness that confronts us now? Where are the cardinals and bishops with the courage to stand up in open opposition to this Pope and defend the Church against his almost

daily abuses and scandals? Merely for delivering a series of sermons that argued against the immediacy of beatitude for the blessed departed even after Purgatory, John XXII was publicly denounced by prelates and theologians, and there were calls for [a council to condemn him on account of heresy](#).

As members of the laity, we can do nothing but protest the words and deeds of Francis, which we certainly must do in keeping with our Confirmation vow to be soldiers of Christ. But only concerted, direct opposition by members of the upper hierarchy has any chance of reining in this clearly out-of-control pontificate and limiting further damage to the commonwealth of the Church. To the prelates who know the gravity of our situation and are admitting it privately, I must ask: What are you waiting for? ■



Francis Received Lady “Archbishop,” Head of Insane Lutheran “Church” of Sweden, Calling Her “Esteemed Sister”

For Whom the Bell Tolled

By Timothy J Cullen

When the bells jangle in the tower
The hollow night amid
Then on my tongue the taste is sour
Of all I ever did

(A.E. Housman: 1859-1936)

■ The Church in large measure is lost to her faithful and those who might have been persuaded to act to save their souls by recognizing Christ's Truth; this dreadful truth must be recognized and mourned, because it is a betrayal on a par with that of Judas.

The recent passing of a friend of over half a century had the expected result of saddening me, followed by a very introspective day, a day filled with mind's-eye videos of moments we'd shared long ago and far away but no less vivid for distances in time and space.

I saw us at age eighteen, nattily dressed in tweeds, strolling down New York's Madison Avenue to pay a visit to the Morgan Library some thirty blocks to the south, the purpose of the visit to take a gander at the illuminated manuscripts before heading back uptown and a bit to the east to stop at P.J. Clarke's saloon to wet our whistles with some hearty ale in the spirit of eighteen year olds who are discovering the wide world they believe is their oyster, waiting at their feet to be claimed. It was early autumn, still too soon for the roasted chestnut vendors to appear on street corners, but there was a nip in the air and a spring in our steps. It was a New York City afternoon par excellence.

A block over on fabled Fifth Avenue stood as it still stands St. Patrick's Cathedral, over which the late Francis Cardinal Spellman had presided for all of my life until then. Indeed, during my lifetime up until then, next to nothing about the Church had changed; it all seemed so... *perpetual!* Ah, but little did I know.

Little did I know about much of anything; I hadn't even learned enough to know that.

Little did I know on that late autumn day in 1964 that a societal order that seemed to be so stable it was taken for granted was on the verge of a great transformation that among other things would transform the most stable institution of the Western world: the Roman Catholic Church herself.

Little did I know that a piece of music of which I'd found fascinating would end up haunting me for the next fifty years, just as the Ghost of Catholicism Past would do.



The epigraph to this essay is a poem used in a work ("Time Cycle") by the late composer Lukas Foss (1922-2009) that also included "lyrics" by poet W.H. Auden, the above-cited Housman, Franz Kafka and Friedrich Nietzsche. The work was first performed in October of 1960 by the New York Philharmonic, conducted by Leonard Bernstein (who gave it the first encore ever of a composition) and sung by soprano Adele Addison.

This writer is for better or for worse a fan of a goodly number of "modern" classical music composers, having become familiar with the genre the year before "Time Cycle" was premiered. Perhaps the novelty and a certain spooky mood inducing quality had something to do with it, given that first contact was with the string quartets of Bela Bartok (1881-1945), later chosen by a Spanish newspaper poll as the greatest work of twentieth century music. I remember well listening to the work in a darkened bedroom on my Grundig Majestic AM-FM-shortwave table radio (still with me 57 years later) with its "magic eye", a thin strip of an also-somewhat-spooky shade of blue that came together as the station was tuned in to optimal clarity. The piece was jarring at first, but it also gave me a frisson of, well, *eeriness*, that was compelling. The next day, I went and bought the album (also still with me) on a vinyl disc ("records", we called them) and played it again and again until I was able to understand some of what the composer was doing in what was to me at that time the most peculiar piece of music I'd ever heard. With respect to "eeriness", however, Foss's "Time Cycle" by comparison made Bartok's work about as chilling as "Do-Re-Mi" ("Doe, a deer, a female deer...") from the Rodgers and Hammerstein musical "The Sound of Music", composed in the same year.

Those who might find it of interest to

hear the cited poem sung can listen to a more recent (and in my opinion inferior) version at <https://www.youtube.com/watch?v=MKFXIf62hbM>. The original version is available as a compact disc.

These many years later, the cited poem remains the most pessimistic poem I have ever heard or read and I've heard and read more than a few. Short but "sweet" it most certainly isn't. It is in fact a brief but chilling declaration of despair. Given what is known of Housman's life, it is not however surprising. This writer's knowledge of his life is limited to a Wikipedia entry and a biographical sketch: <http://www.victorianweb.org/authors/housman/bio.html>, but he would venture to say that what he has read is sufficient to agree with another depressing English poet (Philip Larkin, described as "the saddest heart in the post-war [WW II] supermarket") that Housman was "the poet of unhappiness".²

What, one might ask, made Housman so unhappy, so despairing? Housman's atheism and his condition as a homosexual with an unrequited "love", it appears to this writer, must be considered the principal causal factors, although a reading of the cited biographical sketch by Dick Sullivan leaves the reader with a sour taste overall with respect to Housman's life, which ended "a nursing home in Trumpington Street where he died, in his sleep during the day".³

Housman was a scholar, perhaps a great scholar, generally acknowledged as "one of the foremost classicists of his age and [has been] ranked as one of the greatest scholars who ever lived".⁴ Yes, well, perhaps so, but even so: what

difference does such ranking make when one is in a state of despair? Despair, one recalls, is one of the Seven Deadly Sins, and when the bell tolled for Housman, one imagines that this sin had not been shriven; it is truly a profoundly depressing imagining, one that sadly is likely to become a reality for more and more lost souls, souls condemned to damnation by an incomprehensible rejection of the holy and the good, the sacred and the natural, an actual willing embrace of the despair that while miserable during our earthly sojourn is exponentially more dreadful in eternity.

One asks: why has the Church apparently abdicated her throne as the spiritual monarch of Faith? Why are people such as Housman going to their graves unsaved? Why is despair becoming the prevailing state of souls who despair of salvation while the Catholic Church seems to be more concerned with social work in this vale of tears rather than the bringer of salvation that her Founder intended her to be? Why does the life of Everyman leave a sour taste? Why, oh why, has it come to this for those who were gifted by Christ with the possibility of redemption only to reject it?

It is not I, however, who should be asking these questions: they pertain to the pope and his subordinates in the religious life, not to a mere layman nearing the end of his sojourn in this world. Would that the bells still justled in the towers, but not in a "hollow night" but rather at dawn, at noon, at eventide, calling the faithful to the prayers that form a part of their salvation. The taste upon the tongue of those who pray is *sweet*, not the sourness of those who have despaired of hope. A life without hope cannot be anything but sour. A life without faith is a life of sour despair, a life barely worth living however many worldly honors one might accumulate.

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¹ http://en.wikipedia.org/wiki/Philip_Larkin

² <http://www.victorianweb.org/authors/housman/bio.html>

³ *Ibid.*

⁴ http://en.wikipedia.org/wiki/A._E._Housman

Erin Go Gay

by Hilary White

“I wince to see the philosophical mess that religious conservatives are making of their case. Is there nobody of any intellectual stature left in our English church, or the Roman church, to frame the argument against Christianity’s slide into just going with the flow of social and cultural change?”

- **Matthew Parris, atheist** -



Irish sodomites voting in Drogheda, Ireland, in support of a measure that made Catholic Ireland the first country to adopt same-sex marriage by popular vote.

Let’s talk about sex. Specifically “gay sex”. Wait, wait... sit down... don’t freak out. Just for a moment, let’s talk about it like we are all sane and rational beings who can talk about things without flying into rages and stomping off... And who know the meaning of the word “telos”...

Wait... No? They don’t teach fundamental philosophical terminology in high school these days? I’m shocked! (What *do* they teach them in schools these days?)

“Telos,” according to my favourite book, the Cambridge Dictionary of Philosophy, is an “ancient Greek term meaning ‘end’ or ‘purpose’.”

“Telos is a key concept not only in Greek ethics but also in Greek science. The purpose of a human being is a good life, and human activities are evaluated according to whether they lead to or manifest this *telos*. Plants, animals and even inanimate objects were also thought to have a *telos* through which their activities and relations could be understood and evaluated. Though a *telos* could be something that transcends human activities and sensible things, as Plato thought, it need not be anything apart from nature.

“It follows that the purpose of the

thing is simply to be what it is and that, in general, a thing pursues its purpose when it endeavours to preserve itself. Aristotle’s view shows that ‘purpose in nature’ need not mean a higher purpose beyond nature and Aristotelian teleology was pressed into service by medieval thinkers as a framework for understanding God’s agency through nature.

“Thinkers in the modern period argued against the prominent role accorded to telos by ancient and medieval thinkers, and they replaced it with analyses in terms of mechanism and law.”

Let’s unpack this a little and see if we can use it to gain any clarity on the issues at hand in, say for example, Ireland today. The notion of *telos* means, simply, that things in nature have a purpose built in to them. This implies that there is a correct and an incorrect way of using natural things, things in the physical world. The correct way of using a thing is the way it was intended to function to fulfill its built-in purpose.

The life sciences are perhaps the most clear examples of the notion of *telos*. The purpose, the *telos*, of a flower is to be the part of the plant involved in reproduction, to make more of the plant, to help the species propagate and survive. If a plant decided one day to try to use its flowers for roots, the result would be disaster.

The purpose of your digestive tract is to process the food you eat to nourish your body and give you energy to replenish and support your physical wellbeing. This idea can be applied to everything in nature from the revolution of the planets to the effects of gravity to the ability of mitochondria to generate energy in a cell.

The idea that the natural world, including us and all our natural functions, are organised in an orderly way to produce certain results is one of the foundational concepts in ancient and medieval philosophy. Our Christian way of looking at the universe – and consequently the laws and societal structures we built from that way of thinking over the last 2000 years – is in part based on it.

God, we say, created the natural order of things to produce particular results, and, because He is God, his notions of *telos* are the right ones, the best ones, the ones best disposed to make us happy and to live harmoniously. Accordingly, using natural things in ways opposed to God-given *telos*, is going to cause us grief. This is what we really mean when we say that, for example, “same-sex” relations are contrary to nature. They’re not contrary to what birds and bees do, they’re contrary to the built-in purpose, the *telos* of the natural order of the universe.

Some time ago, I was discussing the homosexualist ideology with a friend who did not disagree with the idea that two people of the same sex could create a life-long ontological bond based on their physical, sexual attraction. I was trying to summarize the Natural Law objection to homosexual behaviour for her in terms that would not be either too Christian or too complex: “That,” I said, “does not go there. It was designed to go somewhere completely different.”

My friend responded, as any modern materialist, determinist philosopher would: “But it fits there.”

“Well,” I said laughing, “yes, I suppose. And it would fit down a vacuum cleaner hose too, but it doesn’t go there either.” (In fact, the other answer is equally true, that it does not fit there, as is attested by the chronic health problems suffered by the men who have habitually misused their body parts. But descriptions of the common reconstructive surgeries many “gay” men are obliged to undergo is a

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For Whom the Bell Tolled

T. Cullen/Continued from Page 9

And yet more and more secularized souls fall into the abyss of despair, while the Church ignores her duty to save them, instead directing her attention to ultimately meaningless memes aimed at improving the earthly lot of those who have lost sight of the eternal end of humankind.

Think about it: the atheist *dreads* the tolling of that final bell, the funeral bell, wherever it may still sound. *Everything* dies with one’s individual death! Everything that one has known ceases to have meaning because when all is said and done, for the atheist, life has *no* meaning. Christ’s sacrifice on the cross has no meaning; Christ’s promise of redemption falls upon deaf ears; Christ’s entire life, teachings, promises, His ultimate sacrifice as God made man is nothing more than a pious fable to be laughed off by the unforgivably proud, those who believe themselves to be nothing more than accidentally brought about flesh-lumps with no higher purpose. Oh yes, the night that that bell justles is a night of dread, a night in which all that is perceived as meaningless tastes sour. How could it be otherwise?

The tragedy for those such as the intellectually brilliant Housman is that their minds close to what lies beyond their limited and fallen intellects. This the Church should recognize and act to change, as once she did, but tragically no longer does. No, now she prefers to conform to the agenda of the would-be tyrants of a globalist control that has as one of its objectives the elimination

of any religion that preaches to the *souls* of its believers as opposed to the satisfaction of their base earthly appetites. The Church in large measure is lost to her faithful and those who might have been persuaded to act to save their souls by recognizing Christ’s Truth; this dreadful truth must be recognized and mourned, because it is a betrayal on a par with that of Judas.

Very few church bells jingle in the tower in this Year of Our Lord 2015, because His Church has been usurped by those whose true allegiance is to the Prince of This World as opposed to the King of Kings Whose realm lies beyond the trivialities of the transient world of the flesh and the Devil, Whose “world” is beyond this world, beyond our fallen comprehension of the *real*, the eternal, the *IS* that is the Kingdom of God, of being everlasting, of the falling of the scales from the eyes of base human desire that reveals what lies beyond the “glass darkly” of what we can perceive in our fallen state. No, instead the very hierarchy of the Roman Catholic Church has cast her lot with the Powers and Principalities of those who have imposed an ungodly secular order upon fallen humankind, those who insisted upon the crucifixion of the Savior of not merely the downtrodden but of the proud and unheeding as well, those who would and do keep the “humble” in their place, a place subservient to those who believe they themselves are at the very least the Elect of God and who in all probability cherish the notion that they are in fact a kind of demi-god that by hubristic right *deserve* to rule over their perceived

“inferiors”, the simple folk that in the Sermon on the Mount Christ described as “the salt of the earth”.

The metaphorical bell has tolled for the proud and the arrogant whether they realize it or not. Their “hollow night” draws to a close with their deaths and no new day will dawn thereafter: their doings shall be sour and their eternal lives become bitter as well as sour beyond their wildest imaginings. When the bell has tolled its final stroke, its echo will fast fade in the face of eternal torment for having failed to recognize the call to salvation that church bells have always been meant to convey.

Death is the entryway to eternal life for the faithful who cleave to Christ’s message of salvation.

When the bells toll, the Faithful find their tone sweet and the jostling a melody of hope on sunny days and starlit nights; the Faithful have no hollow nights and by availing themselves of the Sacraments of Confession, Penance and the Eucharist, their doings past, present and future are purged of the unchangeable finality that haunts those of the atheist. The finality of the Catholic and atheist alike is eternity, but only the former knows it and embraces it; the latter remains trapped in a rebellious, solipsistic self whose ear is tuned not to the church bells in their towers, but to the tinny tinkling of the bell on the neck of the Judas goat of secular materialism, blindly leading the equally blind to the edge of the abyss within which the bells toll no more. ■

Continued... horror show for a different day.) I've thought about that conversation for a while, and I realise now that we were talking at cross-purposes. My friend was being a pure modern mechanist: it fits there, so it can go there. She had started by dismissing the notion that things in the natural order have built-in purposes. Nature, to the modern mind, is meaningless, purposeless matter that comes in the shapes it does for no reason whatever. As my Cambridge book above notes, *telos* has become unfashionable among the modern cognoscenti.

Under the new deterministic materialist dispensation, the male sexual apparatus, or indeed any other body parts, have no particular function except that which its owner decides to impose on it. It is merely a tool for whatever purpose a person chooses, whether reproduction or hanging Christmas lights. My friend's response was, in essence, a concise expression of pure post-modern materialism.

It was also an expression of the old Cartesian reductionist idea of the mind-body split; a human being is not his body. A body is nothing more important than a meat-suitcase for carrying around one's soul or "essence". The real person is not the suitcase, he is the soul and it doesn't matter at all, in the moral sense, what he chooses to do with the suitcase. The modern notion that morality has nothing to do with body parts can be traced quite easily back to the 18th century.

Seeing the homosexualist ideology in these terms one can also, by the way, understand why homosexualism and the abortionist ideology are so closely related; both treat human nature in strictly material terms. A baby, it is thought, is just a body, a "blob of tissue," as the expression goes. The soul, if people still believe in such things, is usually equated with the personality and intellect which are thought not to develop until well after birth. The body by itself is not particularly valuable or interesting. The unborn child is thought simply to be a potential receptacle for the person the baby could become, a meat-suitcase in development.

The idea that an unborn child is a person entire from the first moment of conception raises the value of the body beyond the level of material object to be used or discarded at will. If the idea is accepted, of the body and soul being essentially one, it leads inevitably to an entire re-think of the whole proposal of the materialist position. Homosexualism, that wants to keep using bodies for purposes other than those of nature, must accept abortionism or be forced logically to abandon its founding premise.

My objection to my friend's assertion was coming from a completely different philosophical starting point. I was assuming that there was a *telos* of sex, that the human sexual function was part of the whole person, including the body, and could not be separated from its meaning and purpose without doing grave injury to the whole person.

The sad fact is that such ideas are not only obscure and forgotten by the secular world. Christians struggling to explain why they object to "same-sex marriage" also seem to have no intellectual tools for articulating the idea. The vacuity of the response from

the Catholic hierarchy in Ireland's referendum has been so evident that a self-declared "gay atheist" has expressed his disgust in the pages of the UK Spectator.

[Matthew Parris](#) wrote of his frustration at the idiocy of Diarmuid Martin, the Catholic archbishop of Dublin, whose voice was also scandalously subdued when the Irish government decided it was OK to start killing unborn babies, as long as the mother was sufficiently upset by being pregnant.

"I wince to see the philosophical mess that religious conservatives are making of their case. Is there nobody of any intellectual stature left in our English church, or the Roman church, to frame the argument against Christianity's slide into just going with the flow of social and cultural change?" Parris writes.

"Can a preponderance of public opinion reverse the polarity between virtue and vice? Would it have occurred for a moment to Moses (let alone God) that he'd better defer to Moloch-worship because that's what most of the Israelites wanted to do?"

"...What does the Archbishop of Dublin now have to say to the 743,300 people who voted to uphold what their priests taught them was God's will? These, and not the gays, are now the reviled ones. Popular revulsion cannot make them wrong."

As Parris says, the confusion has led to defeated silence from everyone except "the emotional witness of the ranting evangelicals, most of them pretty dim."

For fifty years, Christians have been taught nothing but peace-luv-groovy, hippie feel-good nonsense in every venue, from the parish Sunday Mass, to their catechism lessons to their seminaries. We are not taught how to think or what our beliefs imply or how to reason through to a conclusion based on solid principles.

And, let's be honest, when the Sexual Revolution came along, the Churches capitulated and joined in the fun. Even popes got in on it, talking about "Christianizing feminism" and fudging on the hierarchy of purposes in marriage. (No, the unitive and the procreative are not both equal and both partners in the marriage can't be the "head," sorry.) The failure of a reasoned and sturdy response to the global "gay marriage" tidal wave is equal parts ignorance of the faith and complicity. Christians, as it turns out, like the Sexual Revolution as much as anyone and themselves have never really understood what all the fuss was about. As long as both people consent and no one's getting hurt, what's the big deal?

Even among bishops our education has been gravely defective, and we now see the sad spectacle of the Catholic hierarchy, like surprised goldfish, mouthing bizarre and inane nonsense about "finding a new language to connect with a whole generation of young people." Having been complicit in the Revolution for five decades, when faced with forthright questions, we meekly accept the condemnation of the secular world, and, as we have seen in Ireland, creep quietly away, hoping that no one asks too many awkward questions about the evening activities of our seminary rectors. From the Christian viewpoint, being asked why

not "gay marriage" is as if we are being asked why a table cannot also be a jackrabbit. If the person really wants the jackrabbit and the table to be the same thing, what's to stop him? It can only be

prejudice. You haters!

It has been a long time since the general run of Christians have been able to say, "Because, reality. Because, *telos*." ■



Archbishop Diarmuid Martin of Dublin on Ireland's Fall into the Pagan Sea...

"The Church needs a reality check right across the board, to look at the things we are doing well and look at the areas where we need to say, have we drifted away completely from young people?" We [the Church] have to stop and have a reality check, not move into denial of the realities. We won't begin again with a sense of renewal, with a sense of denial.

"I appreciate how gay and lesbian men and women feel on this day. That they feel this is something that is enriching the way they live. I think it is a social revolution."

Archbishop Martin added that he voted 'No' in the referendum, saying that gay rights should be respected "without changing the definition of marriage". He also said that "if this referendum is an affirmation of the views of young people then the Church has a huge task in front of it to find the language to get its message across" to them.

"I ask myself, most of these young people who voted yes are products of our Catholic school system for 12 years. I'm saying there's a big challenge there to see how we get across the message of the Church."

Ya think, Excellency? Well played, Vatican III! ■

Father Says, "Read The Remnant!"

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The Pope is Coming to America

By David Martin

As we know, Pope Francis will be speaking at the World Meeting of Families that convenes this September 22-27 in Philadelphia. The pope will attend the last two days of the event, after addressing the U.N. General Assembly in New York on September 25.

U.N. leaders and gay-rights advocates are beaming over the papal visit, while tradition minded Catholics are hopeful that Francis will take a decisive stand for family values and repudiate the U.N. and gay community for their impassioned support of abortion. Will Francis emerge from his trip as a champion of the Church, or a champion of social justice?

On his return flight from South Korea in August, the pope said he wanted to visit the U.S. in 2015 for the Philadelphia gathering, at which time he noted that he had received invitations from Barack Obama, Congress, and U.N. Secretary General Ban Ki moon. This is worrisome and almost gives the impression that the Holy Father is being stalked, since Obama and the U.N. Secretary General are passionate abortion-rights advocates who labor around the clock for the cause of gay-rights and global depopulation through abortion. Obviously they want to mold Francis to their global expectations.

Ban Ki moon and his U.N. associates even spearheaded a conference at the Vatican on April 28 in a feverish attempt to convince the Curia that the UN's pro-death "sustainable development" agenda should be adopted by the Church. It's no wonder they want the pope to come to America. They aim to keep working on him, especially through the Philadelphia conference.

The World Meeting of Families founded by Pope John Paul II in 1994 meets every three years, and was originally intended to strengthen the family and traditional family values, though it appears that this year's convention will have an «alternative» twist to it. We now learn that the gate-keeper for the event is an avid LGBT gay-rights activist engaged in a lesbian relationship who openly touts her lifestyle and her militant advocacy of gay-marriage on public forums, including Facebook. <http://www.lepantoinstitute.org/faith-and-life/wolf-at-the-gate/>

Teresa Matozzo is the «Exhibits and Sponsorship Manager» for the World Meeting of Families, which means she is a gatekeeper for the event. She has the power to reject any application or limit space assigned to any one company. With her clout and her popularity with the gay community, she is in a key position to admit whom she wants to the event, which would include groups like the gay-lesbian *New Ways Ministry* that was received at the Ash Wednesday papal audience on February 19. The gay community throughout the world is



Lesbian Teresa Matozzo at a gay pride event. Matozzo is the "Exhibits and Sponsorship Manager" for the World Meeting of Families and Pope Francis' visit to the US

doing everything it can to get the pope to see practicing homosexuals as part of "God's Family," so there is every reason to think that the Philadelphia meeting will serve to advance this cause, at least to some degree. If the core-group organizing the event in fact shares in Matozzo's convictions, it will spell trouble for the convention.

When the World Meeting of Families was first announced a few months back, it seemed then that the choice of Philadelphia for the conference was already setting the theme for the event, being the city of "brotherly love." And now this news about the gatekeeper. Coupled with the United Nations' keen interest in the papal visit, we see an insidious plan being orchestrated from below.

No doubt the globalists at the U.N. are eyeballing the Philadelphia meeting and are hoping it will be used to get the fire going for the upcoming Synod on the Family that convenes at the Vatican this October. Their earnest wish is that Francis will spearhead their environmental agenda of "love earth" and "human rights," especially the rights of gays and feminists.

In March U.N. Secretary General Ban Ki-moon's office issued the following statement: "His Holiness Pope Francis' visit will inspire the international community to redouble its efforts to achieve human dignity for all through ensuring greater social justice, tolerance and understanding among all of the world's peoples."

In U.N. language the word "dignity" is used to conceal their disregard for human life while at the same time referencing the manner in which they dignify rebellious human rights, especially gay rights and abortion rights. The term "social justice" is a classic Marxist term to signify the equal distribution of wealth by the government

to counteract Capitalism, as well as to signify the equality of all causes and religions (relativism) in defiance of moral absolutes of the Church.

Translated into simple English, Ban Ki-moon's statement would read something like: "Francis' visit will serve to spearhead our Luciferian cause of equality for murderers, homosexuals, transgenders, and drug-cartels, while ensuring that any discrimination against these sacred rights of man are given zero tolerance."

If the good pope was only aware of the diabolical agenda of the U.N. and how this cabal has murdered millions of souls and bodies in the past decade alone, he would have nothing to do with it. The U.N. was founded by the Illuminati [CFR] for the purpose of abolishing Christianity and setting up a godless one-world government for the enslavement of all peoples, so what good can possibly come from it? Their ploy from day one is to advance evil in the name of peace. The U.N. is truly "the great harlot who sits upon many waters." (Apocalypse 17) That is, she seduces the world and the Church with her charms of fake peace, and causes them to sin like sodomites and murderers---all under the guise of mercy for the "marginalized."

But who is more marginalized than the poor and helpless of this earth that have been mercilessly killed through abortion? While the silent screams go up for help, there's the Church consorting with the U.N. about their plans to have "peace on earth."

The positive side to all this is that the pope is a free agent who can speak as he wishes, and no one at the U.N. or the World Meeting of families can tell him what he is supposed to say or not say. Though the game rules are usually enforced, it will be pretty tough to tell the Vicar of Christ to shut up or speak thus in front of millions of viewers.

If the pope's intention is to defend the unborn and stand up for Christian family values, the U.N. General Assembly and World Meeting of Families are the two occasions to do this! With a few words he can refute the enemy plan against the institution of the family and set the record straight as to where he truly stands on issues.

However this will require that he openly and decisively speak up against homosexuality, since the lesbians and gays run the pro-death movement. We might say abortion is *their baby*, therefore any gesture to pacify gays about their lewd orientation will only build the fire against the unborn and the family.

As Pope Francis makes ready to speak in the U.S., let him draw inspiration from Pius XI who courageously stood up against the tyranny of Hitler and Mussolini. The world and the Church today are facing a far greater tyranny: Lucifer and his agents of one-world. Their focal point of attack from the beginning has been the pope, being the visible head of Christianity, therefore diplomacy and sweet dialogue will go nowhere with them. Yes, this very approach of tolerance and "ecumenical dialogue" was given to our modern clergy by these agents of the new order (WCC) for the purpose of neutering the *Church Militant* in its fight against Satan.

What is needed are the pure waters of apostolic truth, given with charity, but with no compromise and no punches pulled. The pope's only concern is to see to the spiritual salvation of God's children. He is not a keeper of the environment, nor is it his place to side with politics or make pronouncements on the planet. In the words of Lord Christopher Monckton who addressed Pope Francis at the April 28 symposium in Rome: "The main reason, Your Holiness, of why we are here today, is it is not the business of the church to stray from the field of faith and morals and wander into the playground that is science.... It is not the business of the church to pronounce on science."

If Francis must speak on the "environment," let him exhort all to foster a spiritually clean environment where the children of God are not subjected to the toxic emissions of sodomites and pro-abortion advocates. And let him remind everyone that man's first environment is the womb, which should be one of the purest and safest places on earth for God's little ones, and therefore not subjected to the invasion of pro-death's weapons of mass destruction including scalpels, suction apparatus, intrauterine devices, prostaglandins and other abortive chemicals, drugs and devices which defile and disfigure mother nature. Let the pope's presence in America sensitize us to the horror of abortion and homosexual acts, where we understand them again to be the two major sins that are polluting the spiritual face of the earth and inciting a real global warming. ■

Is God Purging His Church?

By Chris Jackson

With support for homosexual “marriage” and “transgenderism” gaining fast ground in the court of public opinion, it is no longer in doubt that we in the United States are undergoing a social crisis. On top of this certain scientific “dogmas” such as “man-made climate change” and socialist economic policies are being foisted upon us in a rapid and almost violent manner. Anyone who dares disagree with these ideologies is quickly and publicly shamed with name-calling, often laced with obscenities and vitriol. “Homophobe”, “transphobe”, “bigot”, “denier”, “elitist”, “hater” are just some of the “tolerance” one finds from our society when our view, the majority view of historic civilization, disagrees with the novel theories of the left.

The American political and legal atmosphere is palpably becoming more and more hostile to basic moral tenets of the Christian faith. Christian bakers are being assessed crippling fines for not baking cakes for homosexual “marriages.” Catholic Charities are being forced to shut down adoption services in many states rather than place children with same sex couples. The Supreme Court is now set to decide whether two people of the same sex have the Constitutional right to marry each other, trumping state law. If the Court rules they do, this could mean the stripping of tax exempt status from many religious institutions.

More recently, pictures were released of former Olympic Star Bruce Jenner, who altered his body with hormones and surgery and now claims to be a woman named “Caitlyn.” Any public figure who dares to continue to call the man “Bruce” is now accused of being hatefully bigoted and is viciously attacked by mobs of rabid online thought and language police. With the current administration, media, television, music, art and education systems supporting such notions, it is becoming easier to see the writing on the wall. New generations of children are being brought up in a world where there is no more black and white morality, but only a confusing mess of gray.

It is in this context of increasing government and establishment hostility to bedrock tenets of Christianity that the following advice shines. Fr. Fulton Sheen first gave this address on February 7, 1937. Although he refers to the Communists and “Lenites”, one can easily make the parallel to the sort of state that is quickly approaching in the West. When Fr. Sheen uses the term “liberalism” in his address he is not referring to theological liberalism or what has come to be known as modern political liberalism. Rather, he is referring to the opposite extreme of Communism, which is similar to the sort of radical unrestrained capitalism or Neo-conservative politicians advocate today.

In this stirring address from 80 years ago, Fr. Sheen amazingly gives us the antidote to our current crisis, getting

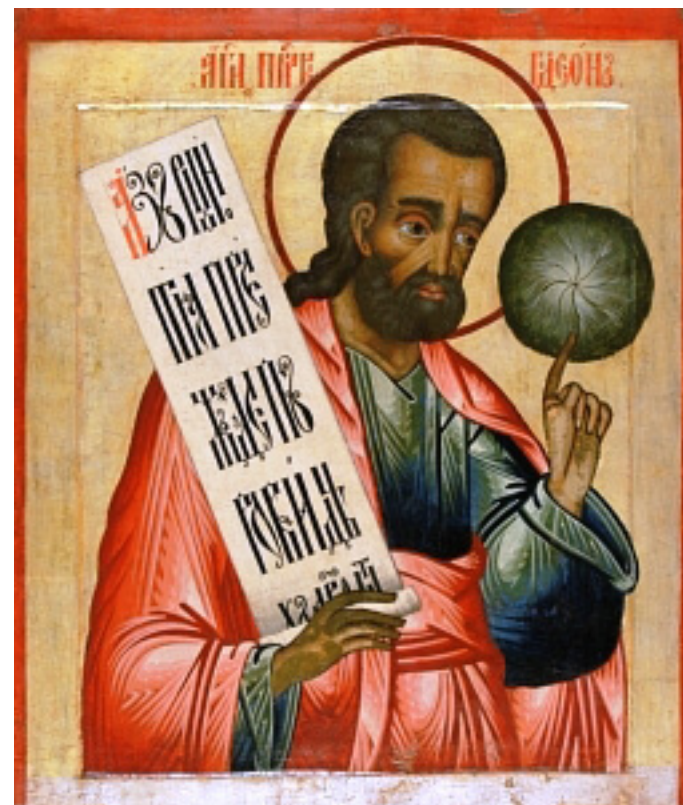
to the very heart of the solution. I encourage you all to please read this very important address. It is one of the few things I have come across that brings me a modicum of consolation in the world of madness we are currently descending to.

SPIRITUALITY

Address delivered by Fr. Fulton Sheen on February 7, 1937.

In today’s broadcast, the subject of which is Spirituality, it is hoped to prove that the world crisis can be healed only by forces not directly involved in the crisis itself. A sick man, for example, must rely on medicine for his cure; a ship must anchor outside itself; an eagle can fly only by the aid of something non-eagle, namely, the air. In like manner, modern civilization cannot lift itself out of the chaos by the boot straps of the economic and the political, but only by a power other than the political and the economic and therefore something not directly involved in its ruin. Important as the political and the economic are, it is still more important to hearken back to Our Lord’s plan of social reconstruction through spiritual regeneration. His method was to make economic and social justice the byproduct of Christian living. He reminds us that a purely secular civilization cannot save itself, because natural man has not sufficient moral strength to sacrifice himself for the common good. That is why He saved the world by dying for it--to teach us that without Him and His Spirit of Sacrifice we could do nothing. That too is why He gathered around Himself a group of men whom He imbued with totally different ideals than the world and radically different means to attain those ideals. “I have chosen you out of the world”, He said; and He literally lifted them physically out of the world by putting them in a desert place apart, and spiritually out of the world by imbuing them with a new spirit and the primacy of things Divine. “Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.” When He had regenerated them and made them new with the fires of His Spirit, He sent them back again into the world - but they were no longer the same men. They were different men.

That is why He said: “If the world hate you know you that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, therefore the world hateth you.” More than this, He told them they were to risk everything on His way of living, to be prepared to be hated by brother and sister, father and mother, to be dragged before magistrates and kings, and even to be led to death. There was to be no turning back, for any man putting his hand to the plow and looking back was fit for the Kingdom of God. The dead were to bury their dead, but they were to follow Him by taking up their cross daily, that is, by being prepared to lead an absolutely selfless life for the glory of God and the salvation of souls.



Gideon: Leader of a Remnant Army

This whole-hearted surrender to Christ is the only spirit which will conquer the world today, for the world is through accepting half-baked philosophies of life and milk-and-water religions. We are living in days of fire and blood when men want something that makes demands on them, and possesses both their bodies and their souls. Only enthusiastic apostles and zealous disciples who are willing to sacrifice and even to die will be heard in this day. That is why Communism is making an appeal; despite its enslaving materialism the men who preach it believe in it. They have taken the word “Leaven” used by Our Lord and changed it to “Cell”; they have taken the word “Mass” and changed it to “Front”. Burning with zeal for their cause, they ask for only a few men filled with the spirit of Marx and willing to sacrifice everything for that spirit, and with this “cell” they threaten to ferment and foment the whole “front”. They say: “Give us three or four good Communists inspired with a hatred of Capitalism, with the doctrine of class struggle and the spirit of revolution, and let us put them into a labor union and we will communize the whole union. Give us three or four university professors who are on fire for the dialectics of materialism, and even though their students do not understand it, we will communize the whole university.” Such zeal can be met only with zeal, such courage only with courage, and such sacrifice only with sacrifice. No Liberal was ever willing to incommode himself for Liberalism, but Communists are very willing to sacrifice themselves for Communism. In this day of intense loyalties the sleek repose of Christians who will not sacrifice themselves for the things of God cannot meet the new challenge. It will take a great faith in Christ to put down faith in anti-Christ; it will take nothing less than the sacrifice of the Cross to conquer the sacrifice of those who crucify.

May it not be that God is, by the mysterious ways of His Providence, already shifting the wheat of apostolic souls from the chaff of the indifferent. As a matter of fact the purging has already gone on in some countries. God is, as it were, choosing disciples from the multitude and apostles from

the disciples, and Peters and James and Johns from among the apostles. The persecution of the Church in Mexico, in Russia, in Spain, and in Germany has meant an increase and a decrease-an increase in the quality of the Church, and decrease in quantity. Numbers mean little to the Church, but spirituality means everything. It may very well be then that God is preparing the Church for the future battle or future peace by a spiritual purification in which only the strong will walk with Him. What was true in the days of Gideon is true in our own day. Gideon, it will be recalled, battled the Midianites whose army numbered 135,000 men. Gideon asked if God would be with him and received the sign through the sign of the fleece. Sounding the trumpet, Gideon gathered an army of 32,000 men. God told him his army was too large; the children of Israel might think they conquered because of the force of their arms, rather than the power of God. Gideon then asked all fearful and timorous men to leave, and 22,000 cowards left the ranks. But even that army was too large, God told Gideon, and He bade him take his army to the waters. All who lapped the water in the hands after the fashion of men of action were to be placed on one side of the river; those who lay prone on the ground to drink at their ease were to be put on the other side of the river. And of the 10,000 men only 300 lapped the water with their hands. With that trivial army of only 300 men Gideon went out and put to flight the army of 135,000 and Israel had peace for forty years. The moral is that 300 zealous souls who rely on God can do more than 32,000 in different ones who trust in their arms; and also, that no enemy is too great if God is with us.

It is difficult to convince our contemporaries of this truth, that our ills are not only political and financial but fundamentally moral and religious. They almost identify the moral aspect of the problem with the impractical. Perhaps this analogy will help to impress upon minds the primacy of the spiritual in matters economic and political. Suppose America were conquered by a foreign power, whom, for the sake of avoiding odious references we shall call the Lenites. Suppose a Lenite tetrarch

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Is God Purging His Church?

C. Jackson/*Continued from Page 13*

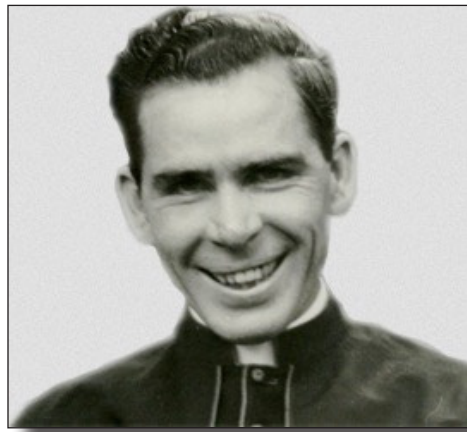
was set up in Washington; suppose our religion was called a “barbaric superstition”; suppose Lenite soldiers walked through our streets, collected our taxes, and now and then induced some American to work for them and collect taxes from their fellowmen; suppose the capital of the United States as transferred to Lenopolis; suppose we no longer had the right to coin our money; suppose the judges of our courts had no power of life and death over our citizens, but only a Lenite court could impose death, and did so freely; suppose the Lenitians regarded us as mentally and socially inferior, despite the fact that we loved our independence and were fond of our glorious history.

Now, suppose furthermore, the Incarnation had not yet taken place, and Our Lord was born in some insignificant Bethlehem in America; and about the time we are speaking would have reached the middle of His Public Life. Now let me ask the question: In the midst of such financial, political, and economic woes what do you think would be the first question Americans would ask Our Lord?

It would be without doubt: “Do you think it is lawful to pay tribute to Lenites?” Or in other words, “What do you think of the Lenitian question?” The economic and the political and not the need of purging ourselves would be uppermost in our minds. And how would Our Lord have answered the question? Fortunately we need not speculate. We definitely know the answer, for the conditions I described to you are identically the same as Our Lord met in Israel. Israel was conquered by the Romans in the year 63 B. C. Their capital became Rome; their religion was called by Cicero in his oration against Flaccus “an abominable superstition”; Roman soldiers policed their streets and induced some Jews to gather taxes for them; these Jews called “publicans”, of which Matthew was one, were intensely hated by their fellow men. The Jews had not the power of coining money. It is recorded of one Rabbi that he so detested the payment of his tribute that during his whole lifetime he never looked upon the image of the emperor. The Jewish judges had no power of life and death—that is why only Pilate and not Annas or Caiphas could condemn Christ to death. Finally, the Jews loved their great national history, but the Romans such as Tacitus spoke of them as an “abominable tribe”.

Into such conditions Our Lord was born. And what was the first question of importance to them: It was the political question; the financial question; the social question: the “What do you think of the Romans” question. “Is it lawful to give tribute to Caesar?”

And how did Our Lord answer it? “Bring me a penny that I may see it.” The coin is handed to Him. “Whose is this image and inscription?” “Caesar’s,” they answer. Then He strikes. “Render therefore to Caesar the things that are Caesar’s; and to God, the things that are God’s.” In other words, the important problem is not the Roman



Fr. Fulton Sheen

problem or the Lenite problem, but the spiritual problem: “Seek ye therefore first the kingdom of God, and his justice, and all these things will be added

unto you.” And so He left Caesar on his throne, Pilate on his judgment seat, Herod in his court, and sent out His Apostles full of the spirit of God and conquered a world!

The social order we build will depend upon how we answer the question: What is the purpose of living? If life has no other goal than the dust, then we will build an order either of individual selfishness, which is Liberalism, or of collective selfishness, which is Communism; for if this life is all, why should we not have all? But if life is moral, and the way we live in charity, justice, peace, and sacrificing, determines our existence in the next world, then what doth it profit if we gain the whole world and lose our immortal souls? These two philosophies of life are the Communistic and the

Christian; one material, the other spiritual. Communists have only one word in their vocabulary and that is the word “Down”—“Down with Capitalism! Down with the Rich! Down with the Bourgeoisie! Down with the Wealthy! Down with Governments! Down with Classes! Down with Religion! Down with God!” Heavens above!

Is there not another word in our vocabulary upon which we can build a true social order? Can one build anything down? Must not everything that is built be built upwards? Let there be another order constructed upon the word “Up!” “Up from Class-struggle! Up from Hate! Up from Revolution! Up from the material! Up from the dust! Up beyond the earth, beyond the stars, up to the ‘hid battlements of eternity’—Up-Up to God!” ■

This week at RemnantNewspaper.com . . .

About that Canonization of John XXIII: Just a Minute, Now

By Christopher A. Ferrara

Pope Francis declared John XXIII a saint by the unusual means of an “equivalent canonization” without any formal process or additional miracle. The problem, however, is that Francis apparently ignored the requirements for this extraordinary act. As no less than Cardinal Amato, head of the Congregation for the Causes of Saints, [explained](#) in connection with Francis’s “equivalent canonization” of Peter Faber in 2013:

For such a canonization, *according to the teaching of Benedict XIV*, three elements are required: *an ancient tradition of devotion*, the constant and common attestation of trustworthy historians on the virtues or martyrdom, and the *uninterrupted fame of miracle*.

If these conditions are satisfied—again according to the teaching of pope Prospero Lambertini [Benedict XIV]—the supreme pontiff, by his authority, can proceed with the “canonization equivalent”... without any definitive formal sentence, without any preliminary juridical process, without having carried out the usual ceremonies.

But where is the “ancient tradition of devotion” to John XXIII? He died only 52 years ago and there was no universal cult of devotion to him as of 2014. And where is the “uninterrupted fame of miracle,” seeing that only one confirmed miracle was attributed to his intercession (for purposes of the beatification in 2000)?

By comparison, St. Peter Faber (d. 1546), co-founder of the Jesuits, was revered as a saint from the moment

he died nearly 500 years ago, no less than Saint Francis de Sales consistently depicted him as a saint, and he was beatified by Blessed Pius IX in 1872. Other examples of equivalent canonizations are Saint Peter Damian, Saints Cyril and Methodius, Saint Albert the Great, Saint John of Avila, and Saint Hildegard of Bingen (d. 1179), canonized and declared a Doctor of the Church by Benedict XVI in 2012 after many centuries of veneration as one of the Church’s greatest saints and mystics.

Unless one is willing to maintain that a saint is anyone a Pope says is a saint, without need of following any established canonization procedure or recognized exception thereto, it is hard to see on what basis John XXIII was canonized.

And in view of Francis’s approval of the cause for the “beatification” of the [Marxist subversive Helder Camara](#), just declared a “Servant of God” by Amato’s Congregation despite his having been a defender of Mao and Castro, an opponent of *Humanae Vitae* and an advocate of women’s ordination and the acceptance of divorce and “remarriage” in the Church, it is hard to see how any act of beatification under this pontificate can be trusted.

Moreover, as the Catholic Encyclopedia [notes](#), canonizations are “commonly and rightly held” to be infallible “whencanonization takes place according to the solemn process that has been followed since the ninth century. Mere beatification, however, as distinguished from canonization, is not held to be infallible...”

With Francis now abandoning the solemn process for canonization



Pope John XXIII

seemingly at will, and with beatification—never infallible to begin with—now clearly the plaything of the ideologues Francis has let loose upon the Church, prudence, not blind faith, is indicated. For the saint factory put into operation by John Paul II now appears to be operating without a safety manual or even a minimal safety inspection. The common opinion of theologians respecting canonization may well have to be revisited in these unprecedented circumstances, as the Church herself has never declared infallibly that the act of canonization is absolutely immune from error regardless of how it is done.

As one Vatican observer [put it](#) concerning Francis’s canonization of John XXIII: “He wanted to make someone he really likes a saint.” That’s about the size of it. And so it goes with the ever-more-alarming rise of what Antonio Socci has so rightly termed “Bergoglianism.” ■

The Consecration of the Heart

Msgr. Ronald Knox
by Evelyn Waugh
Little Brown & Co. (1959)

The Hidden Stream
by Msgr. Ronald Knox
Ignatius Press Reprint (2003)

By Vincent Chiarello

Dear Remnant Reader, allow me to play a word game in which I say (or write) something, and ask that you respond in your own mind as quickly and as honestly as you can. Ready? When I say the word “Knox,” what is the first thought that comes to mind?

More likely than not, your immediate response would be, “Fort Knox,” where the gold is kept. But what if I were to ask the question in reference to a surname?

For the historians among you, Philander Knox, who served as Attorney-General, Secretary of State, and U.S. Senator, would be a reasonable response. Or, Henry Knox, who served as General in the American Revolutionary Army, and for whom Fort Knox is named, would also be appropriate. Religious historians would immediately recall John Knox, the Presbyterian cleric, who was the *bete noire* of Mary, Queen of Scots.

Now, truthfully answer: how many of you would have immediately thought of Ronald Knox, or, better, Msgr. Ronald Knox?

Now, if I were to say the word, “Newman,” what would be your response? Most of you would answer, correctly, John Henry Cardinal Newman, convert and noted English Catholic. Yet both of these English men were known for their major contributions to the Church; one, however, is virtually unknown today. And therein lies a tale.

In its long history, the Roman Catholic Church has seen the ebb and flow of struggle and survival, but those who have persevered and remained loyal and faithful were helpful in restoring much of what had been lost. When the corruption of the Arian heresy threatened to change the practices and dogma of the Church, St. Athanasius - *Athanasius contra mundus* - rose to the occasion. When Protestant churches threatened to destroy Christendom in large areas of Europe, a “Counter-Reformation” saw the miraculous appearance of St. Ignatius Loyola’s Jesuits and other missionaries who went about the task of re-evangelizing of countries that had been lost. But there are those Servants of the Lord who have always remained quietly behind the curtain, often intentionally, for their shy personalities would not allow them to claim their participation in fulfilling His work.

In his very readable biography of Msgr. Ronald Knox, Evelyn Waugh, convert and exceptional writer – think of *Brideshead Revisited* – makes the case for Msgr. Knox as an overlooked figure in the 20th century Church. It should be noted that Msgr. Knox was one of



Msgr. Ronald Knox

only two people who had the very good fortune to have their biographies written by Waugh, and they were both Catholic priests: the other was St. Edmund Campion. What, then, made Waugh write a biography of a man whose life and contributions to the Church are hardly recognized today? One clue is found in the words of another well-known English convert, Gilbert Keith Chesterton. During the period in which Chesterton wrestled with the idea of converting, he stated that Fr. Knox, “had done the most in his time of uncertainty to help him into the Church.” He was so impressed with Fr. Knox’s patience, encyclopedic knowledge, and firm belief, that he wrote in one of his better-known quatrains:

Mary of Holyrood may smile indeed,

Knowing what grim historic shade it shocks

To see wit, laughter and the Popish creed

Cluster and sparkle in the name of Knox.

Who, then, was this priest called “Ronnie” by his friends?

Ronald Arbuthnott Knox (1888-1957) was born not to the manor, but to the purple cloth: both his grandfathers were Anglican priests. One grandfather became the Bishop of Lahore, then part of India, now in Pakistan. To further that clerical lineage, Fr. Knox’s father, Edmund, was also an Anglican priest, who later became the Anglican Bishop of Manchester. He was a part of what was then called “the evangelical party of the Church of England,” which incorporated some of the practices and preaching found in John Wesley’s Methodist Church. Also referred to as “Low Church,” Edmund Knox looked askance at his High Church colleagues, claiming that they had been infected with “popish” tendencies. Waugh’s description of the Bishop leaves no doubt that he played a major role in the formation of his son’s academic abilities. Ronald Knox was the youngest of six remarkably talented children

- (See: *The Knox Brothers* by Penelope Fitzgerald, 1977). Although Waugh does not call Knox a “child prodigy,” there were early signs that he was: Waugh: “He wrote in Latin because he enjoyed it...” He was 8 at the time. But it had been Christmas Day at Eton in 1903 that Msgr. Knox would designate as the birth of his Catholicism. In reading R. H. Benson’s, *The Light Invisible*, Knox was presented for the first time with the ideas of the Virgin Mary as a central figure of devotion, and a priesthood whose primary responsibility was sacramental. He was then 16.

Like his father, a “scholarship boy,” Knox climbed the English educational ladder: after Eton, where he would find his greatest happiness, “he went down” to Balliol College, Oxford, where he was welcomed as, “one of the most promising scholars in the memory of the college,” a rare compliment in an age of English understatement. He was 18. While at Oxford, he traveled to Oberammergau for the Passion Play, and there brought his first rosary. Still, the idea of breaking the news to his father that he would leave the Anglican Church was put aside...at least for the moment, and Knox continued with his courses in preparation of being ordained...into the Church of England. Waugh relates a telling incident in which a young boy that Knox was tutoring in Classics became very interested in High Church Anglicanism, a result of that tutoring. But what “enthralled the boy...was that this was the first time he had glimpsed holiness.” Several of the boys he tutored at Oxford were going off to fight in WWI, and sought Knox’s counsel about converting before they left. One student, unsure about leaving the Church of England, postponed his decision until after the war, but decided to remain Anglican. His name was Harold Macmillan, and he was later to become Prime Minister of England.

Eventually, Knox knew that he could not defy the irresistible tug that was leading him on the road to Rome: on September 22, 1917, he was received

into the Church by Fr. Abbot after the Mass at Farnborough Abbey. Years later, Knox preached a sermon about Cardinal Newman and noted: “He went where he belonged. That is all the convert asks; all that the convert can ask with safety.” Knox had found his home. He wrote letters to his family and friends, but his father’s reaction was his chief concern. The Bishop of Manchester did not minimize the disappointment, but all he said was that his son was always welcome “to return,” to his Anglican roots, although the bishop knew that was unlikely. Then this: “The day will come when we shall be known as we are known. I suppose that I must address my letter to you as a layman. You cannot know what that means to a father. But *Fiat Voluntuas Tua.*”

Knox began his life as a Catholic priest two years later. The Cardinal Archbishop of Westminster, Cardinal Bourne, recognizing Knox’s immense ecclesiastical knowledge and classical education, decided to forsake the normal seminary requirements for the new convert; instead, Knox should, “read and share in the life of a Catholic community.” While that decision was wise in one way, critics later maintained that Knox suffered from a lack of formal theological training. Waugh maintains that those two years for Knox were, “... a period of particular happiness in prayer.”

If there is one area where Knox’s brilliance shone brightest it was in his herculean effort for “nine years hard,” as he described his task in an interview with the BBC, to undertake the translation of the New Testament Vulgate. That responsibility was to dominate the rest of his life’s work. Although commissioned by the Church to translate only the New Testament, among Knox’s first acts on leaving Oxford as Catholic Chaplain was to learn Hebrew, but the problem arose when, according to Waugh, “From the first, with or without official recognition, he was determined to make his own translation of the **whole Bible** (emphasis mine).

Diffident about much else, on this one question he was completely confident in his powers and judgment.” It should be noted that Knox did this virtually alone, devoid of research assistants or public or private funding which is now considered essential. He followed the Biblical translation with a commentary on the New Testament. The Committee that reviewed Msgr. Knox’s translation, led by the English Jesuit C.C. Martindale, was critical not only of the translation, but also its heavy use of modern idiom, which the Committee felt was confusing and misleading to the text. In 1950, Knox’s work: *Enthusiasm, A Chapter in the History of Religion...* was very well received, and in it he devoted more than 100 pages to John Wesley, who both fascinated and repelled Knox. It was through Methodism, Knox insisted, that English Christianity had been transformed into a “religion of experience, impervious to logic or reason where these seemed to slight

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We Must Never Forget... When We Were Still a Sane and Moral People

By Father Celatus

Memorial Day is a holiday on which Americans commemorate those who have died in service of their Country. This observance was originally established to honor the Civil War dead from the North by decorating their graves with flowers; it was called "Decoration Day." The first national Decoration Day was held on May 30, 1866, chosen because it was close to the date of the surrender of the Confederate Army. Southern states started commemorating their soldiers on a Confederate Memorial Day. After World War I Memorial Day was set on the last Monday in May of each year, honoring all those who have died in U.S. wars.

Over the Memorial Day weekend 2015 I buried two veterans who had served our nation decades ago. They did not die in war but nonetheless are rightly honored for their sacrifices and service to country. We pastors are now busy about the business of burying military veterans—and their spouses—of the Second World War era. Described by many as *The Greatest Generation*, these are the men and women, now in their nineties, who suffered through the Great Depression and then went off to a World War. It was not about personal fame and fortune but was "the right thing to do," as was often said. That war was costly in American casualties: 405,399 killed; 670,846 wounded; 30,314 missing. More than a million all told!

Of course, not all World War II Catholic veterans are saints simply by reason of their service, which is why we follow the example of the ancient Maccabean soldiers, who prayed for their dead comrades. But as children of the children of the Great Depression who went off to a World War, my generation knows firsthand and benefitted greatly from what they did for us and also from the values they taught us. They were hard working and had common sense. Unlike Ninevites, they knew their right hand from their left.

The same cannot be said of some other generations in general or individuals in particular, who seem to know only the left side of everything. Take, for instance, *The Nuns on the Bus Generation* of religious sisters, whose defining feature is their worn out progressive protests from the sixties. You can bet your bottom dollar that this generation of nuns will never champion the protection of unborn children from abortion or defend the nature and sanctity of marriage. You will not find them in classrooms instructing in religion or as nurses in Catholic hospitals, nor would you want most of them anywhere near your children or assisting patients, for that matter. Instead they are found on staffs in chanceries and in parishes and probably soon in the curia, advancing their cause of liberalism from within and at the top. When not at work they are away on their nun bus, pouring out blood at military bases against some



Memorial Day Memory: Two of Michael Matt's five daughters, Sophia and Katie, pose with one of the last living veterans of World War II in Forest Lake, Minnesota. El Ewert earned a Purple Heart and Bronze Star for his service as a gunner in the 25th Infantry Division of the U.S. Army...a very long time ago

war or testifying in court against the death penalty. A recent case in point is *Sister Dead Men Walking*, the final witness for the defense in the murder trial of the Boston Bomber. As widely reported, while Sister Jean testified to judge and jurors of the deep regret of the accused, the Bomber himself sat in a deep state of boredom.

Sister Jean was not alone in her pleas for clemency on behalf of the monstrous man who callously and premeditatedly took the lives and limbs of hundreds of innocent participants and bystanders in 2013. As we have come to expect from a majority of *The Vatican II Generation* of bishops, those of Massachusetts weighed in on the matter with a letter and official statement on the death penalty, which reads, in part:

Given that the defendant is being tried in federal court with the possibility of capital punishment and that the Bishops have testified against capital punishment in the past, we feel it is fitting to clarify the Church's teaching regarding the use of the death penalty. The Church has taught that the cases in which the execution of the offender is an absolute necessity are "rare, if not practically nonexistent." The Church's teaching is further developing in recognition of the inherent dignity of all life as a gift from God. As Pope Francis has recently stated, "[The death penalty] is an offense against the inviolability of life and the dignity of the human person. When the death penalty is applied, it is not for a current act of oppression, but rather for an act committed in the past. It is also applied to persons whose current ability to cause harm is not current,

as it has been neutralized – they are already deprived of their liberty." The defendant in this case has been neutralized and will never again have the ability to cause harm. We believe that society can do better than the death penalty. As the Bishops of the United States said in their 2005 statement, "no matter how heinous the crime, if society can protect itself without ending a human life, it should do so." We believe these words remain true today in the face of this most terrible crime.

Whoever drafted this letter for the bishops was clearly cunning, as the statement shifts from an alleged Church *teaching* on the rarity of executions that are "an absolute necessity" to their personal belief that the death penalty cannot be justified, even in this most heinous case. Fortunately, the jurors knew their right hand from their left and sentenced the Boston Bomber to death. Other causes of late that have been near and dear to *The Vatican II Generation* of American bishops have included support for the *right* of illegal immigrants to invade the country by its southern border, the *right* of all citizens to have universal affordable or free health care, the *right* of convicted felons to vote following incarceration, to name a few.

We could go on with a list of other modern Catholic generations which have undermined our nation and the Church. Just imagine what havoc *The Francis Effect Generation* will wreak once it comes of age. But for now we salute *The Greatest Generation* and pray that the modern Ninevites repent and come to know their right hand from their left, lest the right hand of God bring down divine wrath upon us all. ■

The Consecration of the Heart

V. Chiarello/Continued from Page 15

the authenticity of inner illumination..." Diagnosed with cancer in 1956, he still made an emotional farewell appearance at Oxford to deliver his last lecture, and died shortly thereafter. He was buried in the shadow of the 16th century Anglican church in Mells, where he had spent so much of his life. Waugh composed the inscription on the tombstone, alluding to Knox's reclusive nature: "You are dead and your life is hidden in Christ with God."

Msgr. Ronald Knox wrote over 60 publications dealing with Church matters. Aside from writing *A Spiritual Aeneid*, which details the steps leading to his conversion, he was often asked to preach, for his scholarship, wit, and charm made him a very effective communicator. He was called to Oxford to serve as Catholic Chaplain, where he gave a course to Catholic undergraduates in apologetics. A compilation of these talks forms the basis of *In Soft Garments*, published in 1942, and then reprinted in 1953 under the title, *The Hidden Stream*.

In the 23 sermons published in *The Hidden Stream*, a reader confronts the enormous learning of this gifted priest in dealing with the pre-Vatican

II doctrine and dogma of the Church. They can be read as clear indications of the practices and beliefs of the Church in an age long gone. While it might be argued that the modern Catholic Church has little to learn from Msgr. Knox, in one of his last retreats for ordinands, he spoke of "the consecration of the heart," calling for a softer and more nuanced approach to Church life, but he also could be intensely traditional. An episode that may give an idea of Knox's religious sentiments occurred when, during a baptism, the parents of the child asked Knox to perform the baptism in the vernacular. Knox replied: "The baby doesn't understand English, and the Devil knows Latin."

I would be remiss if I did not mention that aside from this laudable biography of a Catholic priest, Evelyn Waugh's book, which is not easily obtained, is also a timepiece of a world long gone, not only in England, but in most of the West. While it is unquestionably true that English society was stratified, within those boundaries arose great men and women, for merit was their metier, and nowhere can that quality and character be better seen than in the life of Msgr. Ronald A. Knox. *Requiescat in pace.* ■