

The Remnant

(Est. in 1967)

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



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From the Editor's Desk

By Michael J. Matt

A Declaration of War

When confronted with the universal crisis in which the human element of the post-conciliar Catholic Church finds itself embroiled today, one would think that we at The Remnant could at least find some sort of silver lining in the disastrous pontificate of Pope Francis, which, let's face it, amounts to a massive vindication of The Remnant's now nearly half-century-old critique of the revolution of Vatican II. Our current Pope certainly did not emerge from a vacuum. His wild ecumenism and endless forays into sensationalist novelty represent the next stage in the Modernist revolution (condemned by so many popes) which, although predating Vatican II by nearly a century, nevertheless celebrated its coming out party during that ill-fated Council.

But, of course, “told you so” is no more gratifying to say than it is to hear, and although traditionalists such as my late father, Walter L. Matt and Michael Davies, long ago predicted the advent of the present chaos if the spirit of Vatican II were left unchecked, many of us nevertheless spent the past quarter century anticipating that restoration would come first, that the Church would wake up in the eleventh hour, just in time to prevent the runaway Vatican II Express from jumping the tracks. Alas, this was not meant to be and, given the prevailing apostasy that now threatens to leave us all spiritual orphans, “told you so” provides no solace in the face of this nightmare turned-to-reality. What the pontificate of Pope Francis has done,

~ See Editor's Desk/ Page 2

The Pope's New Encyclical, *Laudato Si'*: The Autopsy

■ *Laudato Si'* is a document that complies fully with the terms of the Church's unconditional surrender to the world. It is the first “green” encyclical for what is presumed to be a terminally post-Christian civilization. The question is: Where does the Church go from here?

By Christopher A. Ferrara

Introduction: An Encyclical for Itching Ears

Soon *Laudato Si'* (*LS*) will be forgotten along with all the rest of the mountain of documents produced by the “talking Church” of the post-Vatican II epoch, except to the extent the Church's enemies can mine it for more of the innumerable statements to her prejudice Francis has produced in unprecedented quantities over the past two-and-a-half years.

The secular world is in love with this document. Secular commentators are not burdened by the neo-Catholic's Sisyphean task of defending the latest novelty in the Church. Aha, you missed it!, the neo-Catholic commentator exclaims triumphantly concerning something orthodox Francis says here and there in the document's 185 pages. Yet the world is thunderously applauding *LS* as a



The most pro-abortion president in U.S. history, Barack Obama, called upon world leaders to heed Pope Francis's new encyclical message, which he hailed as 'clear and powerful'

whole because the world understands the difference between a document's thrust and its particular passages.

Before we bid adieu to *LS*, it would be well to consider why the world loves it so. Here we risk failing to see the forest for the trees that had to be cut down in order to provide the paper (albeit recycled paper) on which this tome was printed.

First of all, we have before us an unprecedented papal encyclical whose primary concerns are a supposed “ecological crisis,” “respect for the environment,” “the exploitation of the planet,” “the reduction of pollution,” the “development of poorer countries and regions,” “planetary inequity,” and

“radical decisions” to “reverse the trend of global warming” while “achieving the goal of eliminating poverty.” (*LS* 6, 175) Aside from a kind of “Catholic supplement” consisting of the last few paragraphs, where we find elements of Catholic doctrine not integrated into the preceding 174 pages, there is nothing especially Catholic about *LS*.

Secondly, *LS* is essentially an environmentalist manifesto written in tones designed to please worldly ears. Indeed, by its own terms *LS* is addressed to “all men and women of good will” for the purpose of “dialogue with all people about our common home.” (*LS* 3, 65) Accordingly, *LS* proposes not the Social

~ See *Laudato Si'*/Page 13

Remnant Sermons...

The Sacred Heart of Jesus and the Traditional Latin Mass

by Father Ladis J. Cizik

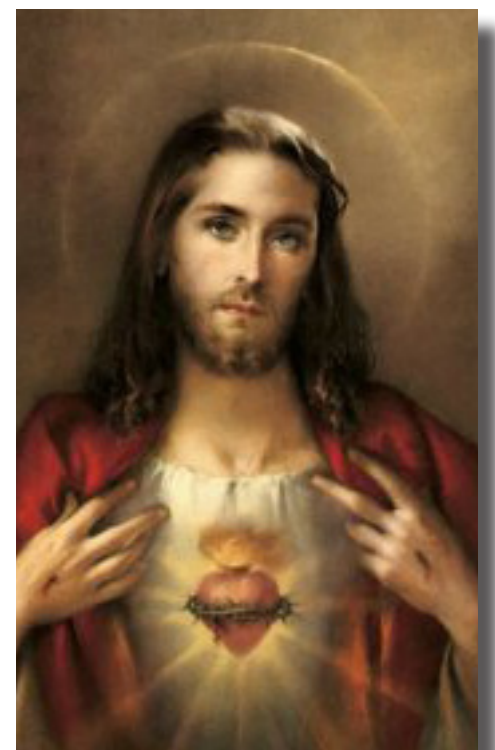
In Nomine Patris, et Filii, et Spiritus Sancti. Amen.

This evening we celebrate the Feast of the Sacred Heart of Jesus. The Great Blessed Pope Pius IX, in 1856, decreed that this Feast of the Sacred Heart be universally celebrated on the Friday after the Octave of Corpus Christi. On this great Feast, let us reflect upon the interrelationship between the Sacred Heart of Jesus, the Real Presence

of Christ in the Eucharist, and the Holy Sacrifice of the Mass.

The Holy Sacrifice of the Mass is the unbloody re-presentation of Christ's One Sacrifice on Calvary made available to peoples of every time and nation through the ministry of a validly ordained priest, who acts “in the person of Christ” (*in persona Christi*). As such, at this Traditional Latin Mass, we are actually present at the salvific events which took place on that first Good Friday, including the piercing of the Sacred

~ See *Sacred Heart*/Page 7



From the Editor's Desk...

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however, is to make many of us keenly aware that the fight for the soul of the Catholic Church is now a matter of life and death. The war is on, and so no more politics; no more pulling back; no more pulling punches. Our Church is in the hands of the modern equivalent of the Arians, and the time has come to formally declare war against those who have breached the walls of the fort, as well as those who betrayed it in the first place.

When faced with a similar enemy occupation, the great St. Athanasius, who John Henry Newman hails as the "principal instrument, after the Apostles, by which the sacred truths of Christianity have been conveyed and secured to the world," wrote in his famous letter to his flock:

What saddens you is the fact that others have occupied the churches by violence, while during this time you are on the outside. It is a fact that they have the premises – but you have the Apostolic Faith. They can occupy our churches, but they are outside the true Faith. You remain outside the places of worship, but the Faith dwells within you...They are the ones who have broken away from it in the present crisis. No one, ever, will prevail against your Faith, beloved Brothers. And we believe that God will give us our churches back some day. Thus, the more violently they try to occupy the places of worship, the more they separate themselves from the Church. They claim that they represent the Church; but in reality, they are the ones who are expelling themselves from it and going astray. **Even if Catholics faithful to Tradition are reduced to a handful, they are the**

ones who are the true Church of Jesus Christ.

With this most apt precedent clearly in mind, we at The Remnant have abandoned all hope of using polemics to reach and convince our Modernist overlords to give up their campaign against Tradition and the holy Church of Jesus Christ. Our strategy now is twofold—first prayer and then all-out resistance. There will be no appeasement, no terms, no peace talks. This is it. They are at war with Tradition, which is to say, they are at war with us.

The Remnant's website has thus been reaching rankings and visitor numbers over the past year that I had never anticipated. Converts to the cause of Tradition are coming in at a steady stream like so many homeless refugees from a war-torn land. The forces of the neo-Catholics have been decimated, leaving the armies of Tradition to boldly meet the Modernist hordes on fields of battle throughout the whole Church--in the home, in the sanctuary, in the Vatican itself.

So how to proceed? These are uncharted waters for us all. Where do we go from here? What does God ask of us? How do we best serve His occupied Church? The Modernists must be opposed, for to do anything less would be to indict 2000 years of Church teaching and Tradition. If they are right then the Church was wrong for two millennia, and this cannot be.

So from now until whenever God chooses to intervene or to chastise or to come in glory, we at The Remnant are at war. We vigorously oppose the revolution of Vatican II. While perhaps accepting the technical validity of the New Mass, we can neither support nor defend it. And, alas, though we made every effort to give Pope Francis the benefit of the doubt for the first 15 months of his pontificate, we can do nothing now but stand against what is clearly the most disastrous pontificate in the history of the Church.

To enlist The Remnant fully in the service of the Catholic counterrevolution we need your help. We have taken on several additional top-notch Catholic writers (Hilary White, Patrick Archbold, Elizabeth Yore, and Chris Jackson), we have expanded Remnant TV into a weekly venture that has garnered more than a million views, we have turned The Remnant website into one of the highest-ranked Catholic websites in the world, and at some point over the next year we intend to launch Remnant Radio and offer daily broadcasts to the occupied Church.

All this we have done without raising the cost of a subscription to The Remnant. So I'm confident that few of our friends and subscribers will wince when I announce that with the most recent postage hikes taking place this month, The Remnant is finally forced (after ten years) to raise its rate from \$35 to \$40, with the e-subscription remaining the same—\$25 per year.

This is not much of an increase, obviously, but it will help. Over and above that I'm confident that readers and subscribers to The Remnant will see the urgent need to step up even further.

With the Synod on the Family coming up in October and with all indications now pointing to a victory for the heretic, Cardinal Walter Kasper, and his proposal to allow divorced and remarried to receive the Sacraments, I believe it is God's will for The Remnant to declare war against these evil men.

Help us take the message of Truth and Tradition into the market place, throughout social media, and to the very steps of the Vatican itself. We cannot surrender. We cannot grow silent. We must fight. Imagine if tomorrow The Remnant were to disappear. Who else is speaking out? There are precious few Catholic voices left in the Catholic press today. Fear and apostasy have silenced so many. Please make sure that the only

The Pilgrimage to Chartres

I indicated in our last issue that we would include more coverage of this year's Pilgrimage to Chartres, France over the summer. In our next issue, I intend to share some thoughts about a visit with Bishop Bernard Fellay of the SSPX in Switzerland last month after the Chartres Pilgrimage. I will also recount some details of a wonderful exchange we had with Bishop Athanasius Schneider. I'd like to set the tone for that ongoing coverage here in the current issue by presenting letters from a few of the young pilgrims YOU sponsored this year in the hopes that the obvious faith and passion of these young Catholic Americans will convince you that, as bleak and dark as our present situation now is, the Church will never die, we have no reason to lose hope and every reason to keep the old Faith.

Dear Mr. Matt and Remnant Readers,

The Remnant Tours chapter recently arrived home safely from the 2015 Chartres Pilgrimage and amazing and memorable side trip across France and Switzerland. I was truly blessed to be part of this chapter and will be forever thankful to my sponsors for their generous support. I will continue to pray for my sponsors for the rest of my life.

Mr. Matt, thank you for being our coordinator during this trip and for presenting this opportunity to so many young Catholics not only this year but every year. I also wish to thank Mr.



Theresa Patterson

way The Remnant can be silenced is for its editors and writers to be placed behind prison walls.

We will not go down without a fight. Join us, and let's send a message to those who are trying to destroy the Catholic Church in order to help build a New World Order — the ones who have broken away from the old Faith. No one, ever, will prevail against our Faith. And we believe that God will give us our churches back some day. In the meantime, with Mary Our Queen to guide and protect us, we will fight them with everything we have!

The Remnant Foundation

PO Box 1117, Forest Lake, MN 55025

James Bogle and Dr. John Rao for sharing their extensive knowledge of France, Switzerland, and Lichtenstein and Mrs. Joanie Mahar for being our dorm mom and chapter chaperone. Finally, a special thank you to our chaplain, Father Gregory Pendergraft, FSSP, who provided daily Mass for the pilgrims and uplifting spiritual counseling.

The pilgrimage walk from Paris to Chartres was the hardest task I have ever undertaken in my life, but with the help of Our Lord and Our Lady, I was able to walk to entire way. I will never forget the experience of walking with thousands of other Catholics and kneeling on rocks to receive Holy Communion on Pentecost Sunday. I was, and continue to be, very inspired by this pilgrimage because it truly was a life-changing experience and a spiritual journey I will never forget.

After the completion of the pilgrimage, we headed back to Paris to take part in the Perpetual Adoration of the Blessed Sacrament at the Basilica of Sacre-Coeur. From Paris, we toured other areas of France, Switzerland and Liechtenstein for almost a week. Throughout the side trip we visited many holy places, such as the incorrupt body of St. Bernadette in Nevers and Paray-le-Monial where Our Lord appeared to St. Margaret Mary. We also had the opportunity to visit with the Sisters of the Precious Blood in Lichtenstein, and tour the Einsiedeln Abbey in Switzerland. This was the first time I had traveled internationally and I found each day to be more exciting and spiritually enriching.

Thank you again to everyone who made this pilgrimage a reality for me. I will always remember it and I am praying to be able to return and do it again.

Thankfully yours in Christ,
Theresa Patterson
Taft, TN

Dear Readers of the Remnant,

I would like to thank all of my sponsors who helped me to attend the Paris/Chartres Pilgrimage for a second time. It truly was a life-changing experience, and I know it would have been impossible without God's Divine Providence and your prayers and financial support. Through the Chartres Pilgrimage, I believe I have come back home a different person, with renewed faith and

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Continued...



Joseph Check

with a different outlook on life. I hope and pray that all of my sacrifices and prayers will continue to benefit all those who helped in making this profound trip possible for me, and that through the videos and photos my brother and I produce, that others will come to realize the importance and beauty of the Chartres Pilgrimage. A big thank you to Mr. Matt for his expertise in coordination, as well as Father Gregory Pendergraft for being an indispensable spiritual guide and inspiration to all of the pilgrims. Also, I wish to extend special thanks to Dr. John Rao, Mr. Bogle, and Mrs. Mahar.

Vive Le Christ Roi!
Joseph Check / JMJ HF Productions

Pax Christi tecum Remnant Sponsors,

I would like to take a moment to thank all of the persons who sponsored me to go on the Chartres Pilgrimage. I can say with complete truth that the Chartres Pilgrimage has changed me for the better and that it has definitely strengthened my faith. Not only did I pray for all of my sponsors and their intentions on the three day walk, but I will continue to pray for them as long as I live. I am forever indebted to my benefactors. My brother and I produced a four minute promo video; "Chartres Pilgrimage-The Most Important Annual Event in the Catholic Church Today", which can be watched here: <http://youtu.be/hIeFMkAbfzY> I also want to thank Mr. Matt for being like a father to all of the young pilgrims, and for keeping everything organized. Thank you Fr. Pendergraft for always being there for all of the spiritual needs of the pilgrims that went on this trip! Dr. Rao and Mr. Bogle, thank you both for answering all of the historical questions we had! Mrs. Joanie Mahar, thank you for helping everyone, for keeping on top of everything, and for setting such a wonderful example for the pilgrims and myself. I look forward to meeting all of you again, God willing, if I ever have the chance. Ad Jesum per Mariam,

Francis Check / JMJ HF Productions



Francis Check

A Word from Franciscan University, Steubenville

Editor, *The Remnant*: My name is Morgan Gilcrest. I'm a senior at Franciscan University. I often read the Remnant and watch the videos, and they inspire me to speak out as well as at the disaster occurring in the Church right now. As a student at Franciscan, it's often difficult to speak about the crisis in the Church, since most of the students are stuck in the mindset that not much is wrong in the Church. They are stuck in the spirit of Vatican II, the spirit of the new springtime, stuck in Theology of the Body and are really just uninformed and stuck in La La Land.

Even if they do sense something is wrong, they hardly ever acknowledge that the Pope's statements and actions are part of the problem. To most people at this school, Pope Francis is a saint. Often anytime I say something, whether in person or on Facebook, people here are often very quick to say the Pope was taken out of context or I wasn't there so I can't know what *really* happened, or Pope Francis knows how to love like Jesus.

Just today I shared Chris Ferrara's article about the Pope receiving the female head of the Church of Sweden. That did not go over well. I hear incessantly about how the Pope is striving for unity with these people and how we need to accept her like Jesus accepted tax collectors and prostitutes and about how great Evangelii Gaudium is. It's really amazing how people can see these things and just make excuse after excuse and have an explanation for anything. They act as if we have finally arrived at an understanding of the Gospel 2000 years later. It really just blows my mind.

Thanks for standing up for the truth, because without men like you, I wouldn't know what I know today. People often accuse traditionalists of sticking to the shadows or sticking to ourselves and not getting out and evangelizing, yet after decades of being shut down by our own prelates, priests and fellow laity, I am tempted to ask what do they expect? It can be a tough battle at a place like Franciscan where hardly anyone knows about any Church history prior to 1962 and a single handful of professors actually present material in class from before 1962.

There are a lot of good people here, most of them just have never been shown the truth and haven't been told about the crisis in the Church. We know we will triumph in the end, we just don't know when that will be. Thanks for your work.

In Jesus and Mary,
Morgan Gilcrest

Editor's Response: Very much appreciated, Morgan. Thank you. It's good to know that students like you are still at FUS, holding the traditionalist ground. I'm assuming this note is personal and not for publication? If this

is not the case, please let me know as I'd be happy to publish it in whole or in part. God bless you always. By the way, you should try to join us down in Pittsburg on Sept 26th for the Catholic Identity Conference. I'd like very much to meet you. **MJM**

Morgan's Response: Feel free to publish whatever you would like from that, it would be an honor for me! Just a little about myself, I'm entering my last year of undergrad for philosophy and theology and then looking at doing a master's in theology because I want to teach and eventually get my doctorate. It's getting intimidating with all the madness in the Church and it makes one like me wonder where exactly those who want to teach the true faith are welcome to study and teach without having to play games or look over our shoulder in case we make a comment about the real state of the Church or dare to weekly attend the Traditional Latin Mass and promote it. I'm really just interested in serving the Church however I can, but it often seems those doors of "mercy" are closing in on nearly all sides.

I will certainly be planning to attend the Catholic Identity Conference and I will see you there! I should add that there are students at this school and some I know who have graduated who are starting to see there is a big problem. They are small in number, like many other places but all it takes are a few good ones to be united and to start the discussion. As Saint Paul tells us, "If God is for us, who is against us?"

In Jesus and Mary,
Morgan

"The Baying of Pigs" ©

A New Novus Number, by Father Rick Lime

Editor, *The Remnant*: It was either while I was mixing the batter to make cornbread or scrubbing the sweet potatoes for baking when a phrase—both lyrical and musical—popped into my head. The general concept followed: to compose a "hymn" so chock-full of the communal self-absorption one must endure in contemporary "hymnody" that it becomes embarrassingly, blatantly self-idolatrous. (Do you think the types infesting Oregon Catholic Press could be shamed into abandoning self-worship? Even if not, the song could be fun for purposes of well-deserved mockery.) Here's the first draft:

Chorus:
We, we, we are the people
to bring light to the world, to be salt for the earth.
We, we, we are the people
to dance and to sing a new Kingdom to birth.

We are the haughty and we are the poor,
we are the rich, and we are the lame.
We're called to justice; we call one another
we revel in *we*-ness 'cause we have no shame.

chorus



Here in this place we can gather together
and sing of ourselves 'til we all are as one.
We are so fortunate; we're blest and favored
and this is why we find our worship such fun!

chorus

God loves us dearly and calls us to love.
God loves us dearly; God must, for we're we.
We are the church; we are the new creation
and so we rejoice in our full liberty.

chorus

We sing of ourselves: what else could we sing of?
We sing of our journey as pilgrims who roam.
We sing of our hopes and our fears and our feelings.
We sing only *We, we, we—all the way home.*

chorus

Editor's Response: Priceless, Father!
In a Church where satire is nearly impossible since our institutionalized
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absurdities now defy exaggeration, I think you may just have crafted a piece of satire that will be recognized as such by “we the awesome people.” I hope so. God bless you, and please keep ‘em comin’! **MJM**

The Morality of the Atom Bomb

Editor, *The Remnant*: This note is in reply to Mrs. Jo Dermody’s heartfelt, emotional support of the intentional killing and maiming of tens of thousands of civilian men, women, and children at Hiroshima and Nagasaki in her letter of June, 10, 2015 issue of *The Remnant*. “...I am glad that the atom bombs were dropped,” is how she phrased it.

I do not have the space to get into the specifics of “just war” theory and the evil of intentionally targeting innocent populations (the end does not justify the means), but I ask Mrs Dermody: If the bombing was necessary to prevent the casualties pursuant to a massive invasion of the Japanese homeland, why was an invasion necessary in the first place? Japan is an island nation whose navy had been destroyed, whose air force was virtually non-existent, and whose oil gauge was registering *empty*. Japan, at that time, was a threat to no nation on earth, and, most importantly, the emperor and his cabinet knew it.

If Mrs. Dermody, in her eagerness to “support the troops,” wishes to debate that particular point, she should be aware that it is a view which was held most vociferously and tenaciously by the likes of Gen. Douglas MacArthur, Adm. Chester Nimitz, Adm. William “Bull” Halsey, Gen. Hap Arnold, Dwight Eisenhower, and a host of top ranking military officers.

In his 1950 memoirs, Adm. William Leahy, for example, chairman of the Joint Chiefs of Staff during the war,

wrote: “The use of this barbarous weapon at Hiroshima and Nagasaki was of no material assistance in our war against Japan. The Japanese were already defeated and ready to surrender.” Moreover, Leahy continued, “in being the first to use it, we had adopted an ethical standard common to the barbarians of the Dark Ages. I was not taught to make war in that fashion, and wars cannot be won by destroying women and children.”

I would urge Mrs. Dermody to reconsider her position in the light of both morality (God’s will) and military necessity. It fails tragically on both counts.

Robert Schroder
Hattiesburg, MS

On MISTER Bruce Jenner

Editor, *The Remnant*: Thank you for a magnificent piece. “Bruce Jenner and the Fall of The American Empire”. In this short piece you have managed to deliver in a “nutshell” the depth of the sorry state of our society and culture and the historical thread that has brought us to this sorrowful and horrific thing we call the way to live. I would like to share this piece with my son who actually gave me a subscription for *The Remnant* as a gift. Would it be possible to provide me with an electronic copy for me to send him?

Sincerely
Donald Orrico

Why Did I Convert?

Editor, *The Remnant*: Chris Ferrara, by his two recent articles “The Situation is Officially Out of Control” and “On the Pope’s Encyclical “Laudate Si” etc., has finally made me realize that my decision in 2001 to convert to the Catholic Church was a mistake. I should have, for ecumenical reasons, stayed in the Church of Sweden and instead have joined the Green Party! Best wishes,

Ferdinand Hellers
Lidingö, Sweden

Editor’s Response: Well Mr. Hellers, I could say “Welcome to the Titanic!” On the other hand, as the Green Party is presumably in “full communion” with the Vatican I’m sure very few priests would object to your signing up straight away—for ecumenical reasons, of course. Keep the old Faith, my friend. **MJM**

A Traditionalist on Rush Limbaugh

Editor, *The Remnant*: I don’t know if you folks listened to Rush yesterday but if not you really missed a good show. Rush in his usual skillful manner attacked Pope Francis’s encyclical as well as the pontiff’s ever left-leaning politics. I posted the shows segment transcript to my blog you can read it here. <http://tridentinecatholic.com/wp/?p=752> What I really found encouraging was a caller named “Stacy from Colorado”, who stepped up to the plate and hit a home run. Stacy is one

of us, a traditional Latin Mass Catholic who knows her faith and is not afraid to defend it. I highlighted her input in blue at the end of the piece and you really need to read her very uplifting comments. She noted that the Church doctrine is there and has not changed but it is much like our Constitution, people will use and abuse it for their own personal advancement and benefit. She also remarked that she is scared to death of these times in which we live when even the pope is willing to spread the errors of socialism and communism despite the warnings our Lady gave us at Fatima.

What really thrilled me was that Stacy, a traditional Latin Mass Catholic, got airtime on the Limbaugh show in the first place since this radio show literally has millions of listeners every day. I cannot help but think this can only help advance the cause of alerting Catholics to what is happening in the Church and how as Stacy puts it:

“This has been such a wound to the faith. I’m a traditional Catholic. I hate saying that word, but I go to the Tridentine Mass because I do see the modernism that has seeped into our Church, and it has caused a great deal of pain and suffering. But the comfort that we have is that we do have these... You know, everything about the church is still there. So if people want to love the church, if they want to be Catholic, the rules haven’t changed. The teachings and guideposts of the church are the same.”

I can’t thank Stacy enough for not only coming to the defense of the Church but doing it so eloquently. Please give the transcript a read when you can, you will find it very uplifting.

Al Schroeder Jr.

Old Patrick Has Gone On Ahead. RIP

Editor, *The Remnant*: Please pray for the soul of Pádraig Ó Bruadair (also Patrick Broderick). A native of Belmullet, Co Mayo, Pádraig served Mass in Clarendon St Church until he was well into his 80s. He attended Mass through all the venues where the Extraordinary Form was offered in Dublin city, beginning in Ss Michael’s and John’s, Wood Quay; subsequently St Paul’s, Arran Quay; St Audoen’s, High St; and finally St Kevin’s, Harrington St.

Pádraig was a regular participant on the Paris-Chartres Pilgrimage. He carried a banner of St Patrick and regularly had a French youth help him with it. I once read a column by Michael Matt on the Pentecost Sunday Eucharistic devotion during the pilgrimage (after the day’s walk). As *The Remnant* editor was flagging, it was the sight of the older man kneeling calmly that persuaded him to remain in adoration longer.

He also gave generously to Irish students for the priesthood in bodies such as the Priestly Fraternity of St Peter and collected for them. In recent years, he moved back to Belmullet, suffering a stroke and spending the last years of his life in nursing care. *Anima eius et animae omnium fidelium defunctorum per Dei misericordiam requiescant in pace. Amen.*

Peadar Laighléis

Editor’s Response: Thank you, Peadar. Well indeed do I remember our old Irish brother. He was an inspiration on the Chartres Pilgrimage and presumably everywhere else he showed his kind and saintly face. One wonders if the recent news out of Ireland regarding homosexual marriage might have proved too much for his old Catholic and saintly Irish heart. May he intercede for us all. Eternal rest grant unto, Pádraig, O Lord, and let perpetual light shine upon him. May he rest in peace. **MJM**

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Sophia Thérèse Paulitz, lifelong Remnant fan!

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Wasting the Seed of Genesis

By Jeffrey J. Wynne

The Sexual Revolution has a big stake in discrediting the Book of Genesis with its campaign to push the Evolution Theory. The Book of Genesis states clearly that the purpose of sex is to “Be fertile and multiply, fill the earth and subdue it.” This is a direct contradiction of the Sexual Revolution, whose scheme is to limit the growth of population through the voluntary action of its world citizens. Its modus operandi is to convince people to “waste seed” by any means and allow women to kill their “unwanted” babies.

This is the Canaanite formula. The Canaanites were a pagan free-sex society with ritual human child sacrifice that went on for so long - so long that Joshua was finally given marching orders to “doom” all its inhabitants. He virtually eradicated all Canaanites in the Promised Land. This was not delivery on a “convert or die!” religious death threat. This was God’s painful decision to amputate a perennially, self-genocidal society that desecrates God’s sacred gift of an innocent child.

Lessons of Genesis

What are some of the lessons taught in the Book of Genesis that relate to the Sexual Revolution?

The first lesson is **Genesis 3**, the story of Adam and Eve Eats the Forbidden Fruit of the Tree of Wisdom. They learned that the beginning of wisdom is fear of the Lord. They learned that they possessed sacred sexual faculties. They learned an inherent sense of modesty.

The second lesson is **Genesis 6:1-4**, the story of Noah’s Flood - The Nephilim:

(1) When human beings began to grow numerous on the earth and daughters were born to them, (2) the sons of God saw how beautiful the daughters of human beings were, and so they took for their wives whomever they pleased. (3) Then the LORD said: My spirit shall not remain in human beings forever, because they are only flesh. Their days shall comprise one hundred and twenty years. (4) The Nephilim appeared on earth in those days, as well as later, after the sons of God had intercourse with the daughters of human beings, who bore them sons. They were the heroes of old, the men of renown.

The traditional explanation is that the God-centric descendants of Seth, “sons of God”, inter-married with the Man-centric descendants of Cain, “daughters of men”. Yet there is another explanation, which seems more likely that relates to an ancient legend as accounted in the apocryphal **Book of Enoch**. **Genesis 5:24** says “Enoch walked with God, and he was no longer here, for God took him.” In the Book of Enoch, “sons of Heaven” angels called “watchers” descended to earth and had relations with the “daughters of men” which resulted in a race of giants called Nephilim meaning “fallen ones”. These Nephilim are described as literal monsters with violent dispositions and voracious appetites devouring man and beast alike. (Here’s a case

where it takes a village to raise your kid.) Both explanations are about the consequences of not choosing a proper marriage partner, and definitely not mixing competing belief systems for the sake of your children.

The third lesson is **Genesis 9:18**, the story of Ham who Shames his Father in his Nakedness by drawing attention to him, instead of covering him as his brother’s did. Ham prefigures the shameful practices of the Canaanites, resulting in Noah cursing Canaan, the son of Ham. The story is essentially an indictment of pornography and sins against modesty.

The fourth lesson is **Genesis 19**, the story of The Destruction of Sodom and Gomorrah. It is an indictment of the sin of sodomy.

The fifth lesson is **Genesis 24**, the story of Abraham’s Servant’s Oath “Under the Thigh”, signifying for the sake of posterity, as Abraham’s dying wish to see that his son Isaac would not inter-marry with a Canaanite. Later, Abraham’s son Isaac similarly makes his son, Jacob, promise not to marry a Canaanite woman. The story shows the purpose of marriage is not only to produce children but, to ensure that they get brought up with proper belief systems. The sixth lesson is **Genesis 32:23**, the story of Jacob’s Struggle with an Angel, when he is alone without his wives attempting to go to sleep. He wrestles this angel all night, and finally overcomes the ordeal. At this point, he is given the name Israel which means

“you contended with angels”. The Douay-Rheims version says in **Genesis 32:32** “Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob’s thigh: because he touched the sinew of his thigh and it shrank.” This struggle with an angel probably alludes to struggling with “fallen angels”, not literally, but as a metaphor for struggles with demons of the night that make it difficult to sleep until you complete a little task that is technically a desecration of a sacred sexual faculty. Note the delicate touch of the Biblical authors in a book that is rated “G” for General Audiences.

The seventh lesson is **Genesis 38**, the story of Er, Onan, and Shelah. Judah procured a wife, Tamar, for his eldest son, Er, but Er did wicked things that greatly offended the Lord, so the Lord killed him. Note that in **1Chronicles 2**, Er is given special mention in a “by the way” context for his wicked deeds, that shall remain nameless for the sake of anti-Ham modesty. By Levirite custom, the next oldest brother, Onan, is expected to marry the widow to raise children for his deceased older brother. Onan did wicked deeds that greatly offended the Lord, defined as “wasting seed on the ground”, and the Lord killed him. Shelah was the next oldest brother and he did not marry the widow either, but nothing happened to him. The prescribed penalty for failing to comply with this Levirite custom, gave Tamar the right to publicly spit in Shelah’s face in the presence of the elders, remove his right sandal, thereby labeling Shelah’s home as the “the

house of the man stripped of his sandal”. Given these facts, it is fairly obvious that the point is that of “wasting seed” solely, not failure to comply with a misdemeanor Levirite custom whose prescribed penalty is nowhere near the death penalty.

Conclusions

The most important object lesson that comes out of these stories is the realization that God is very, very serious about not “wasting seed” in any form, despite our man-centric views. The sexual faculty is sacred in that it testifies that Man was created for God first, Man second. Our Lord sums it up when He says: “And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.” When you look at the Joshua solution, when society makes a religion of “wasting seed”, this personal admonition takes on a very literal tone.

In the center of my copy of the Catechism of the Catholic Church, there is an interesting picture of the central section of the Sarcophagus of Junius Bassus, discovered underneath the “Confessio” of the Basilica of Saint Peter in Rome and dating from the year 359. A young Jesus is seated on the throne of heaven, with the pagan god Uranus supporting his footstool. Peter and Paul flank Jesus on either side, each holding a scroll of the “New Law”. Curiously, it looks like Our Lord’s right hand is cut-off and cauterized. ■

John Huss: “A Reformer of the Church” or Destroyer of Souls?

By Chris Jackson

Monday June 8, 2015 Pope Francis addressed representatives of the Hussite Czechoslovak Church and of the Evangelical Church of Czech Brethren, who were in Rome to celebrate, at the tombs of the Apostles Peter and Paul, a Liturgy of Reconciliation on the occasion of the 600th anniversary of the death of John Huss. During this address Pope Francis stated, in relevant part:

Six centuries have passed since the day that the renowned preacher and Rector of the University of Prague, Jan Hus, died tragically. Already in 1999, Saint John Paul II, intervening in an International Symposium dedicated to this memorable figure, expressed his “profound regret for the cruel death inflicted [on him],” and he numbered him among the Reformers of the Church. In the light of this approach, the study must continue on the person and activity of Jan Hus, who for a long time was the subject of contention among Christians, while today he has become a reason for dialogue...



John Huss: Heresiarch

Radio.cz website reported on earlier comments of Francis from Friday:

The pope said that Hus’ burning at the stake after refusing to recant his alleged heresy was an injury to the church itself and the church should

ask forgiveness for it, like all the acts in history when killings had been committed in the name of God. He referred specifically to the 30 years wars which in particular devastated the Czech lands and much of the rest of Europe in the 17th century...

Continued On Page 22

The Offertory: NOT just “Bread and Wine”

By Father Ladis J. Cizik

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

The Traditional Holy Sacrifice of the Mass has a centuries-old structure which can be traced to Apostolic times. The two main parts of the Mass are the “Mass of the Catechumens,” followed by the “Mass of the Faithful.” Moving on from our previous sermon on the Mass of the Catechumens, this reflection will begin with a reflection on the Offertory, the beginning of the Mass of the Faithful. It is said that the faithful must be present by the time that the Offertory begins in order to fulfill their Sunday Mass obligation.

Kissing the Altar, the Offertory is introduced as the Priest turns to the faithful and says: *Dominus vobiscum*. The servers answer: *Et cum spiritu tuo*. The Altar is kissed because it represents Our Lord Jesus Christ and the mutual salutation expresses the hope that Our Divine Lord will assist us as we prepare to enter into the Holy Sacrifice.

The **Offertory Prayer**, proper to the day of the liturgical year, is then prayed by the Priest after the *Oremus*. The *Oremus* invites the faithful to join with the Priest, in their silent prayers, during the Offertory. The Offertory Prayer gives expression to the main theme of the feast or liturgical season. The Chalice Veil is then removed, exposing the splendor of the Chalice, symbolizing that once hidden Sacred Mysteries are now to be revealed.

The **Offering of the Bread and Wine** MUST be understood in its traditional Catholic sense. The Priest is NOT offering mere bread and wine to God the Father. This would be a tremendous blunder and an affront to Almighty God similar to that of Cain in the Book of Genesis (Gen 4:3-5). The words of the Offertory refer to a twofold object: the elements of bread and wine; and the real offering of Christ’s Body and Blood. In his classic book, “The Holy Sacrifice of the Mass,” Rev. Dr. Nicholas Gehr writes: “The Church does not wait until the change of the substance has taken place to offer the Victim; already in the Offertory she offers the Divine Victim... The offering (oblation) of the sacrificial gifts may precede and follow the accomplishment of the actual sacrificial act.” Gehr continues: “...we may by no means conclude that the offering of the elements of bread and wine is a real sacrifice or constitutes a part of the Eucharistic sacrifice.” Hence, the real propitiatory sacrifice offered up to God Our Father at the Holy Sacrifice of the Mass for the forgiveness of sins: is NOT bread; is NOT wine; and is NOT the



work of human hands; it is the Lamb of God, Jesus Christ.

Having established this foundational understanding, Gehr does note that the elements of bread and wine, chosen by our Lord are clearly proper for their high destiny in that: “Ears of wheat and bunches of grapes are the most noble and most valuable products of the vegetable world; they compose, so to speak, the flesh and blood of the earth.” Gifts of God, they are also products of man, symbolizing that: “In the bread and wine, then, man offers himself and all that he is and has.” But, let it be absolutely clear: it is the Priest that offers the Sacrifice of propitiation, NOT the “community.”

The bread and wine, referred to as the “matter” of the Holy Sacrifice, chosen by Christ Himself at the Last Supper, must be wheaten bread and 100% grape wine. The Latin Church uses only unleavened bread made solely from wheat flour and water; with NO other additives, which would invalidate the Mass. We use unleavened bread since that is what Jesus used at the Last Supper. The Old Covenant was sealed with the blood of sacrificed animals and the Hebrew people received bread from Heaven, manna in the desert, which they ate on their way to the promised land of Israel. Our Lord Jesus Christ established the New and Everlasting Covenant, sealed with His Precious Blood on Calvary. Instead of manna, Catholics of the New and Eternal Covenant, on our way to the Promised Land of Heaven, eat the True and Living Bread from Heaven (Jn 6:32&41): the Body, Blood, Soul and Divinity of Jesus Christ, really and truly present in Holy Communion.

The *Suscipe Sancte Pater* is the prayer said when the Priest takes the “unspotted

Host” and offers it up to Almighty God the Father. The *immaculatam Hostiam* alludes to the sacrificial animal offerings of the Old Testament, which were obliged to be without blemish, since they were a “type” of Our Lord. Even though the bread is not yet consecrated, the word HOST (*Hostiam*) meaning “Victim,” is in singular reference to the Sacrificial Lamb of God, Jesus Christ. This Host, NOT mere bread, is offered as a propitiatory sacrifice to atone for the countless sins, offenses and negligences of all faithful Christians living and deceased, as a means of salvation. Before the Priest puts the Host down upon the corporal, he makes the Sign of the Cross with it over the Altar, to signify that upon the Altar that same Victim is offered which was offered on the Cross at Calvary.

At the *Deus, qui humanae*, the Priest pours wine and a drop of water into the Chalice. The drop of water is so important that the Priest would not be allowed to begin the Mass if no water was present. The importance relates to the fact that Our Lord would have mixed water into the wine at the Last Supper, as a part of Jewish custom for a Passover Meal. However, water may not be added in such a large proportion so as to alter the character of the wine; in which case the Mass would be invalid. In addition, the wine and water relate to the Blood and water which flowed forth from the Sacred Heart of Jesus on Calvary, representing the Eucharist and Baptism, respectively, the Sacraments of new life. The wine and the water are also seen as representing the Hypostatic Union of the Divine and Human Natures of Christ, which began at the Incarnation. However, the text and rubrics of the Mass emphasize the point that the wine is a symbol of Christ, into which the water, representing mankind,

is diffused and incorporated, such that this symbolic union of the faithful with Christ represents a partaking of His Divine Nature. Hence, the Priest makes the Sign of the Cross over the water, representing a blessing of sinful humanity on the road toward salvation; while the wine, representing Our Lord and God, is not blessed. Note that at Traditional Latin Requiem Masses for the Dead, the Priest does not bless the water, since the Church has no jurisdiction over the souls in Purgatory.

The *Offerimus Tibi, Domine* is where the Priest offers the “Chalice of Salvation” to God, that our offering may ascend to Him with a sweet fragrance. As with the Host, once again, the Church is offering in advance what the contents of the Chalice will become; the Priest is NOT offering mere wine. As with the Host, before placing the Chalice on the corporal, the Priest makes the Sign of the Cross with it over the Altar to signify that the Consecrated Wine, offered at the Holy Sacrifice of the Mass, is the same Precious Blood as was shed on the Altar of the Holy Cross on Calvary.

In concluding this sermon, appreciate just how awesome are all of the centuries-old words and rubrics of the Traditional Holy Sacrifice of the Mass, which reaffirm the teachings and Traditions handed onto us from the Apostles. The Traditional Latin Mass is described by a holy Priest of the last century, Father Faber as “The most beautiful thing this side of Heaven.” Father Faber continued: “It came forth out of the grand mind of the Church, and lifted us out of self, and wrapped us round in a cloud of mystical sweetness and the sublimities of a more than angelic liturgy, and purified us almost without ourselves, and charmed us with the celestial charming, so that our very senses seemed to find vision, hearing, fragrance, taste and touch beyond what earth can give.”

Understanding and experiencing this reality will serve to bring us peace of heart in this life and one day happiness forever in the life of the world to come.

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



The Sacred Heart of Jesus

and the Traditional Latin Mass

Fr. Cizik/**Continued from Page 1**

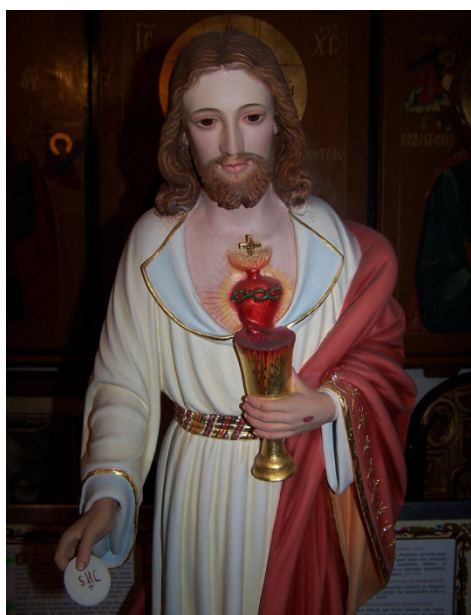
Heart of Jesus by the soldier's lance. The Gospel Reading for the Feast of the Sacred Heart includes: "...one of the soldiers opened His side with a lance, and immediately there came out blood and water..." (Jn 19:34). It is said that the soldier who pierced the side of Jesus was a blind Roman centurion by the name of Longinus. Some of the Precious Blood from the wounded side of Christ came into contact with his eyes and he was miraculously healed and converted to Christianity. Today, at Saint Peter's Basilica in Rome, there is a larger-than-life statue sculpted by Bernini of Saint Longinus, holding his lance outstretched, seemingly proclaiming the centurion's words from Sacred Scripture: "Indeed this man was the Son of God" (Mk 15:39). The birth place of Saint Longinus is said to be in Lanciano, Italy.

Lanciano is also the home of the world-renown and Church-approved "Eucharistic Miracle of Lanciano." Heaven responded to an eighth century priest who had doubts about the Real Presence of Christ in the Eucharist when, at the words of Consecration, the appearance of bread changed to Flesh and the sight of Blood replaced the appearance of wine. In recent times, a scientific investigation of the Eucharistic Miracle revealed that the Host is a thin cross-section of a human heart, consisting of living cardiac tissue. The blood type of the Heart of Christ matches the blood type of the Precious Blood (AB positive) which has the chemical composition of living blood. Not only is this a Eucharistic Miracle, it is a miracle of the Sacred Heart of Jesus, that can still be seen and venerated today in Lanciano, Italy.

The Traditional Latin Mass Preface for the Feast of the Sacred Heart of Jesus reads, in part: "...O Holy Lord, Father Almighty, Everlasting God, Who didst will that Thy Only-begotten Son should be pierced by the soldier's lance as He hung upon the Cross; that the Heart thus opened, the sanctuary of divine bounty, should pour out on us an abundance of mercy and grace..." This calls to mind the "Last Vision of Fatima" where Sister Lucia beheld drops of the Precious Blood of Jesus falling from His wounded side over a large Host and into a chalice, both of which were suspended in the air. In addition, she saw "large letters, as if of crystal clear water, which ran down upon the Altar, forming the words: Grace and Mercy."

On one of my many pilgrimages to Fatima, I obtained a statue of the "Eucharistic Heart of Jesus," the original of which is at Sister Lucia's Carmelite Monastery in Coimbra, Portugal. This image of the Eucharistic Heart of Jesus shows the Precious Blood of Christ flowing from His Most Sacred Heart into a chalice, which Our Lord is holding in one hand, as He offers the Consecrated Host to us with His right hand.

In his classic book, *The Holy Sacrifice of the Mass*, Rev. Dr. Nicholas Gihir writes: "The chalice...reminds us of the Sacred Heart of Jesus; for that Divine Heart is the laboratory in which the Blood of our redemption was prepared, and also the source whence



Statue mentioned in Paragraph 6

this Blood of all redeeming merit was so abundantly and lavishly poured out. In the sacrificial cup of the Sacred Heart of Jesus is contained the Precious Blood of our redemption. Into and from this Sacred Heart once flowed and will flow for all eternity that Precious Blood which ransomed and redeemed us."

After the completion of the Low Mass, the priest and Altar boys kneel at the foot of the Altar and, along with the people, recite "Prayers after the Mass," also known as the "Leonine Prayers." Prayers after the Low Mass were introduced by Pope Leo XIII, who also issued the encyclical *Annum sacrum* calling for the consecration of the entire human race to the Sacred Heart of Jesus on June 11, 1899, using the "Prayer of Consecration to the Sacred Heart," which the Holy Father composed. Pope Leo XIII would also: approve the Litany to the Sacred Heart of Jesus; encourage the promotion of the Nine First Fridays Devotion to the Sacred Heart; and establish June as the Month of the Sacred Heart of Jesus.

Following our Leonine Prayers this evening, we will solemnly recite the "Act of Reparation to the Sacred Heart." As directed by Pope Pius XI, in his 1928 encyclical, *Miserentissimus Redemptor*, the Act of Reparation to the Sacred Heart is to be solemnly recited every year on the Feast of the Sacred Heart of Jesus, as the Holy Father wrote: "so that all our faults may be washed away with tears and reparation may be made for the violated rights of Christ the Supreme King and Our most loving Lord." There is a plenary indulgence attached to this Act of Reparation, when publically recited on the Feast of the Sacred Heart of Jesus (Raccolta #256; Enchiridion of Indulgences #26). The usual conditions for a plenary indulgence apply: Sacramental Confession; Holy Communion; and prayer for the intention of the Pope. These three conditions may be performed several days before or after our Act of Reparation to the Sacred Heart. Note that, to obtain a plenary indulgence, you must be in a state of grace at the time the Act of Reparation is made and free from all attachment to sin, even venial sin. Most Sacred and Eucharistic Heart of Jesus, have mercy on us.

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

Act of Reparation of Pope Pius XI

Most sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thee, eager to repair by a special act of homage the cruel indifference and injuries to which Thy loving Heart is everywhere subject.

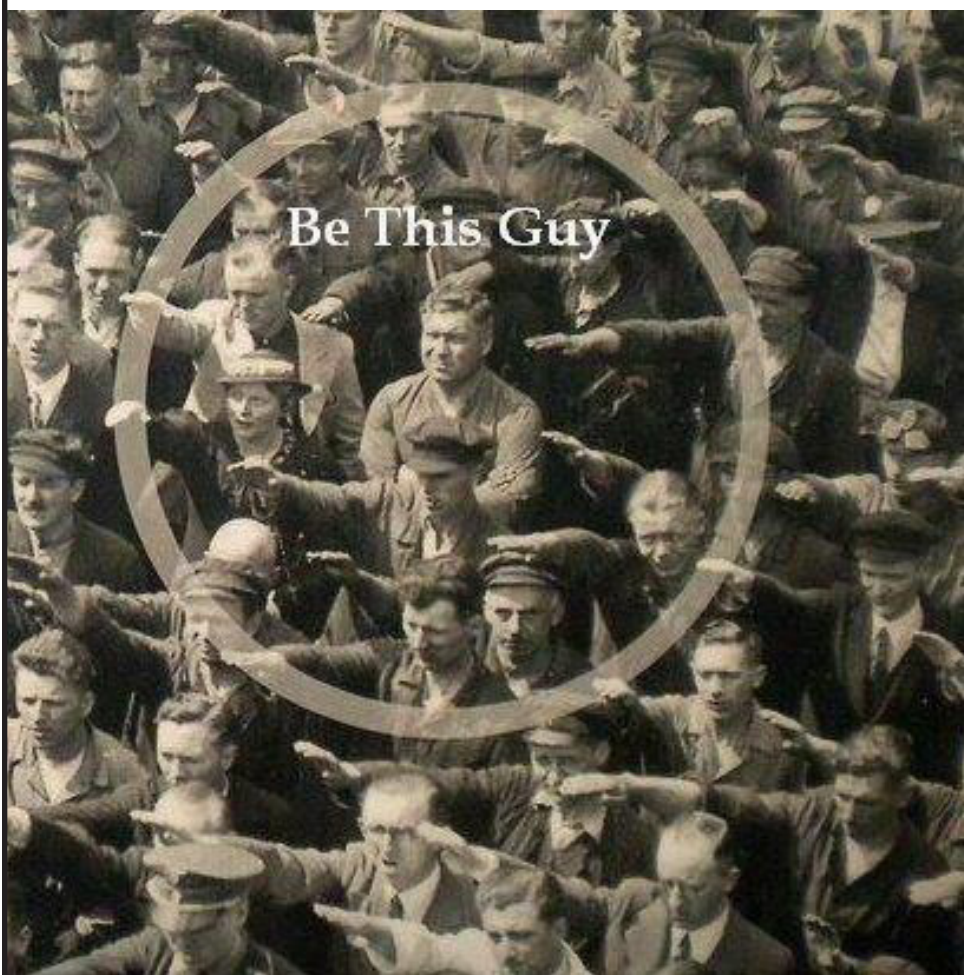
Mindful, alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation, not only for our own personal offenses, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the promises of their baptism, have cast off the sweet yoke of Thy law. We are now resolved to expiate each and every deplorable outrage committed against Thee; we are now determined to make amends for the manifold offenses against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violations of Sundays and holydays, and the shocking blasphemies uttered against Thee and Thy Saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy Divine Love; and lastly for the public

crimes of nations who resist the rights and teaching authority of the Church which Thou hast founded.

Would that we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou once made to Thy Eternal Father on the Cross and which Thou continuest to renew daily on our Altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the Saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth, we will live a life of unswerving faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mother, our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where with the Father and the Holy Spirit Thou livest and reignest, God, forever and ever.
Amen.

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



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A Fantasy:

SERMON OF POPE FRANCIS
TO THE PHILADELPHIANS

September 27, 2015

By Anthony Mazzone

Dear people of Philadelphia, as we celebrate together the conclusion of this World Meeting of Families, I also bring to you a message that is most serious. It is a message that your Pope, before the face of God, must preach to you lest he be numbered among those hirelings who flee at the approach of the wolf. I stand on this beautiful Parkway before a vast temple to Art. I look out on a temple to Government in the City Hall before me. I also see the temple of God in the Cathedral-Basilica of Saints Peter and Paul. More important to me, however are the temples of the Family: your homes. I pray that each one may be an *ecclesiola*, a little church full of love wherein mother, father, grandparents, aunts, uncles, children live in trust with Jesus, who will comfort you through all the tribulations of life. The message I bring you today was delivered to Moses by the Lord God Himself:

Thou shalt not steal.

First, thou shalt not steal life. We read in the epistle of today's Mass:

You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter. You have condemned; you have murdered the righteous one, who does not resist you.

But who are the righteous ones who are prepared for the slaughter, who do not resist? They are precisely those in the womb, righteous according to their innocence. How is it possible that the City of Brotherly Love tolerates for one moment the existence of abortion abattoirs, those houses of horror wherein are murdered the righteous ones? How is it possible that you contradict an infinitely wise declaration that arose from this same city two centuries ago:

"We hold these truths to be self-evident, that all men are endowed by their Creator with certain unalienable rights, that among these are life. . ."

You leaders of Philadelphia, do not look away! The children in the womb beseech you for mercy and protection. The blood of each one of these murdered innocents cries out and reaches the ears of God. No more abortion in this city! Abortion never again!

Now it has not escaped my notice that there are many, who with courage and compassion, stand lonely vigils of prayer outside these houses of horror. These are especially dear to my heart and I will not miss the opportunity to address



a special message to them. It is found in the First Reading of today's Mass: "Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!" You, who for no benefit of your own stand prayerfully outside the houses of murder, the Pope says that YOU are the prophets spoken of by David. It is YOU upon whom the Lord bestows His spirit! You sidewalk counselors, soldiers of prayer, dear heroes, the Pope is daily aware of your joyful faces, your healing and compassionate ministry. I impart a heartfelt and special blessing upon you, good and faithful servants.

Thou shalt not steal!

In the responsorial Psalm today David tells us: "The law of the Lord is perfect, refreshing the soul." Who follows the Lord's law in order to refresh the soul of the child? Who speaks for the suffering children who are the victims of adultery, illegitimacy, divorce, perversion?

No one has the right to steal the parent from the child through divorce. Marriage between man and woman is a faithful and permanent union ordered to the sanctification of the spouses and the generation and rearing of children. This is a Sacrament that gives man and woman many graces. Strive for these many graces, not many dollars. Neither in the name of convenience, nor in the name of personal fulfillment should you ever profane the great and holy Sacrament of Matrimony.

You do not have the right to steal happiness, hope and home from the child through adultery, illegitimacy, or perversion. This is a matter not only of selfishness, but ultimately of force. It is the aggression of the strong who elevate their own needs above the child's, who take from the defenseless what

is most necessary to their happiness. The majority of your children, Philadelphians, are not born within the holy bonds of Matrimony. This irresponsibility arises from the devil himself, who weakens your self-control and delights in your vices. Men, where is your chivalry? Women, where is your modesty?

You do not have the right to steal the innocence of the child through the sexualization of the culture, through the normalization, or God forbid, even the promotion of homosexuality. I myself have spoken much about the ecological balance of the earth. So much more important is the ecological balance of the sexes, the complementary, interpersonal mystery of male and female.

We read in today's Gospel:

Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea.

Children are not commodities! Not a single one is expendable! There never has been, nor can there ever be, a single person who is a "nobody"!

Thou shalt not steal!

Do not steal the fertility from your wombs. This is a grave evil, made worse by its widespread and casual acceptance by an effete generation. I beg you to take heed: the frustration of the power to cooperate with God in the creation of a child quickly develops into an infection of the soul. No good can ever come from chemical and mechanical contraception: neither economic progress, nor health, nor happiness. My dear children, freedom does not lie that way. "Birth control" is a losing deal with death. It destroys cultures, drains the vitality of

countries, poisons the body and the earth itself.

Thou shalt not steal!

Finally, do not steal salvation from the soul. "No, I tell you; but unless you repent, you will all perish." After these days of grace you must have the courage – the courage – not only to repent of sin but to detest sin. I have declared this an extraordinary Jubilee Year of Mercy. Dear people, confess your sins sincerely to the Missionaries of Mercy whom I have sent among you. Through the ministry of the Church they will grant you forgiveness in the Blood of Christ. Know that there is no sin so bad that it takes the measure of the mercy of God. Christ's Blood satisfies for all possible sins of men.

My dear people of Philadelphia, I beg that you go forth now from this World Meeting of Families, from this Mass, with a firm purpose of amendment. Know that you will not be a great city, you will not be a good or happy city, unless you absolutely reject the culture of Mephistopheles, Lord of theft.

I know these are hard sayings, but I speak them because I want nothing but your eternal salvation. Yes, unjust economic and social structures manifestly exist, but they are not the whole story of life. In fact they may be the least part of the story. They were made by men and can be fixed by men. Rather you are here on earth to live according to the Gospel of Christ, act virtuously, and love one another so that we may spend eternity together with Jesus in heaven. Philadelphia! You have a great past. You may also have a marvelous, lovely future. All you need to do is repent of your sins, and follow the law of the Lord:

"The law of the Lord is perfect, refreshing the soul." ■

Against the Wolves

By Susan Claire Potts

It was midmorning. My husband and I were driving along I-75 when an old, slightly beat-up truck passed us on the right. There was a sign nailed to it—a flat white board with big black letters. We laughed when we read it. It was so true.

God is great. Beer is good. People are crazy.

A friend told me later that the words were from a country music song by Billy Currington. The sign wasn't original, but that didn't change the impact of those three short sentences.

The world has indeed gone mad.

This isn't hyperbole. I'm a mental health professional.¹ I know crazy when I see it.

Things are not as they should be. The social fabric which unites a people has been torn. Customs, mores, and values have changed, none for the better.

Courtesy has been abandoned; good manners, lost. Honor and respect are trampled underfoot. There is irritation and hostility in the air. Unthinkable behaviors are accepted; aberrant lifestyles, celebrated. Divorce, murder, infanticide, theft, and lies increase. Evil rises. Savagery looms in the dark places.

The psychological effects are profound. There is unrelieved sadness and disappointment among the people, a lack of purpose and despair. Stark emotional disturbances are manifest; narcissism and perversions go unchallenged and unresolved. Personality disorders, deep neuroses, and arrested development wreak havoc in families and society.

What is the cause? What has happened to everybody?

The answer is theological. The philosophical bedrock of Christian civilization has been jackhammered. The Ten Commandments are ignored; the legal structure is bent. There is no frame of reference, no moral standard at the base. Everything is up for reinterpretation.

People have been yanked up by the roots and caught in an electronic web. The real is replaced by the virtual—friends by Facebook, conversation by tweets. It's become so pervasive that masses of people now live in an altered state of consciousness. An inner subjectivity replaces universal meaning.

A curious philosophy of imperative change has the world in its grip, a progressivism based on the lie of evolution and focused on human transcendence. Nothing is fixed, not even one's identity. Everything is malleable. Everything is in process. Transhumanism beckons.

Catholics are stumbling along in this

¹ The author's credentials: (1) Bachelor's in French literature, (2) Master's and doctorate in psychology, (3) Licensed in marriage and family counseling, (4) Attained diplomate status in the American Psychotherapy Association.



strange new world, buffeted by change they never sought and don't understand. Without direction, they flounder in psychological disequilibrium. They're forced to live in a fluid state of questions without answers.

That's the crux of it. Catholics knew the answers once. They knew the truth. The Faith was given; Reality, unveiled. Everything else followed. Things made sense, but that certitude wasn't allowed to remain.

Certainty wasn't good enough for the *mature Christians*, the ones who seized the helm and rerouted the ship. *It can't be that simple*, they say. *These things should not be taken literally. We are called to discover the meaning behind the constructs of a more primitive age.*

They sought something more sophisticated, more worthy of their advanced intellect. They embraced emptiness, fell in love with perpetual unknowing. Sick with unconscious angst, they are always searching, never finding.

Their minds have been flooded with a false epistemology, a counterfeit ontology, and a fabricated eschatology. What things *mean*, what things *are*, where things *are heading*—all those solid foundational understandings have been discarded. Logic has disappeared. Reason lies in the shadows.

They kept the name Catholic, but they abandoned the Faith. It's not real to them. They accept its historical significance, but they give no intellectual assent to its Truth. It's metaphor and symbol, they insist, nothing more. That's why the Resistance falters. That's why Tradition isn't held sacred. That's why the culture has died.

Don't try to make sense of it, we're told. Just go with the flow. Everything is changing. Don't get in the way.

How did this happen? How have sharp minds become insipid?

It's been a long time building. The Protestant Revolt. The French Revolution. The Enlightenment and the Rise of the Illuminati. Modernism. Post-Modernism. Phenomenology. Deconstructionism. We're going on five hundred years of systematic dissolution, with each outpouring of spiritual solvent more lethal than the one before. The last dose was concocted by one man: the Jesuit priest, Pierre Teilhard de Chardin.

His thinking and false beliefs, his complicated new philosophy and ersatz spirituality captivated the minds of the intellectuals well before Vatican II. No longer fluent in Latin, the mid-century scholars were set adrift, unable to plumb the depths of Catholic thought. They couldn't read the works of the early Church fathers in the original. They couldn't understand the genius of the *Summa*. They couldn't scale the heights of the Breviary. They couldn't fly with the angels.

Tired of the rigors of scholasticism, tired of the fixed structure of magisterial teaching, they trudged through the muck of deconstructed doctrine and puerile translations. Nothing satisfied the yearning of their hearts. Something had to give. Something had to change. They couldn't look back. That was unacceptable. They had to go forward, but they couldn't go alone. Despite their brilliance, they were sheep, after all. They needed a guide.

Soon they found him, the wolf in sheep's clothing: Teilhard de Chardin.

His poetry spoke to their emptiness. He was new. Exciting. The fact that his superiors tried to stop the publication of his revolutionary work was intriguing to jaded minds. *What was the Church hiding?* they asked among themselves. Undeterred by authority, they got out their mimeograph machines, and the clandestine campaign to change Catholic teaching began.

It worked. The idea of spiritual

evolutionism took hold—a technical and scientific development in which Matter and Spirit, the individual and the society constitute a divinized collective, the protoplasm of the Cosmic Christ.

No one noticed the unspeakable blasphemy.

His theories spread. An amorphous spirit engulfed the colleges, the convents, the seminaries. Nuances of Teilhardian thought snaked through the Church from top to bottom. The thrust of the new intellectual construct was progress, unstoppable progress to the Divine.

No one heeded the *Monitum*, the warning against Teilhard's work. Even the Vatican spokesman, Fr. Federico Lombardi, sees no problem with it: "By now, no one would dream of saying that [Teilhard] is a heterodox author who shouldn't be studied."²

So go ahead. Read the empty musings of the vapid Jesuit. Rome says it's fine. Don't be afraid of the big bad wolf. He won't eat you. He's not real, the Faith's not real, the Truth's not real. Nothing actually *is*. It's all *becoming*.

This is not theoretical. The lies and distortions of Teilhardian spirituality have struck at the deepest psychological level, the level of Truth. Purpose, meaning, and identity have been turned inside out. People no longer believe explicitly in our religion. They have forgotten that Faith is not some private inner coziness, but an intellectual certainty, an assent of the mind to the truths revealed by God.

The language of Faith changed to fit the revolutionary paradigm. New words and terminology emerged. Old words were manipulated, mispronounced, and misused—all in service of the *new understanding*, all in the rush toward the Omega Point.

Definitions disappear; distinctions are disparaged. At least in *Alice in Wonderland*, the reader knew the Mad Hatter was mad. Now he is the teacher. *Words mean what I say they mean*. No one dare argue the point.

And that's what has caused the craziness. Few assert openly now that all the things we were taught are actually *true*.

But they are.

All is not lost. If you are a Catholic, the remedy is not difficult. Forget the endless philosophical meanderings and the ridiculous reinterpretations. Go back to the old catechism, to the words memorized in your childhood, to truths resting forever in the depths of your mind.

Ponder the questions; recall the answers.

Who made me? What is man? Why did God make me? Did God actually create the world by a "single act of His all-powerful Will?"³ Is Heaven a place? Does Hell exist? Were Adam and Eve

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² *Tradition in Action*
³ Baltimore Catechism 2, question 33.

If Bruce Jenner can be a woman... why can't I be a mermaid?

by Hilary White

Is it too late to talk about Bruce Jenner and his descent into the murky netherworld of media and medically endorsed Fantasy? Perhaps the social media chattering about him has slowed for the moment, but it might be useful to examine the case to tease out a sensible response.

With the advent of “transsexualism” it is becoming easier to summarize the problems of our age as an addiction to “Fantasy,” particularly sexual Fantasy, and I think there is possibly no better illustration of what I mean than the new improved Bruce Jenner’s recent photo on the cover of *Vanity Fair*. “Call me Caitlyn,” on social media seems to be turning suddenly into the kind of rallying cry of the uber-progressives that “I am Charlie” was the last time I blinked on the internet.

What do I mean by capitalizing “Fantasy”? It is a kind of shorthand nickname for a modern philosophical (and obviously in the case of Mr. Jenner, psychological) phenomenon



Remnant Columnist, Hilary White, recently became a mermaid

I have defined as, “The adherence to personal preference in the face of objective evidence.” With the chattering class’s sudden infatuation with “transgenderism,” we may be coming close to its ultimate expression.

The most popular Fantasies since the

1960s seem to be focused on sex, the main one being that sexual relations, of any sort with anyone at all, are merely a form of physical recreation having nothing to do with children or marriage. Related, and rapidly coming up to equal prominence, is the “gender” Fantasy that takes the logic to the next step: that the person can just decide to be a different sex and that the world must agree.

In fact, it’s stranger even than this. The Fantasy of “gender theory,” as it is taught to young people in Universities, and now on television and social media, is that “sex” – that which is determined by one’s genes and normally physically expressed by male or female organs and secondary characteristics – is entirely separate and unrelated to “gender” which, it is asserted, is a matter of cultural and social “programming”.

The homosexualist campaign group GLAAD (formerly the “Gay & Lesbian Alliance Against Defamation”) went so far last week as to [issue a style guide](#) for those writing about “Caitlyn Jenner”. Along with some handy notes about grammar and pronouns, it serves as a manifesto of the desired New Paradigm.

“At birth infants are assigned a sex, usually based on the appearance of their external anatomy. (This is what is written on the birth certificate.) However, a person’s sex is actually a combination of bodily characteristics including: chromosomes, hormones, internal and external reproductive organs, and secondary sex characteristics.”

The “assigned gender” is distinguished from a person’s interior “gender identity,” which the GLAAD manifesto says may differ again from “gender expression” which can include “name, pronouns, clothing, haircut, behavior, voice, or body characteristics.”

This has become the unassailable dogma of our time and any discussion about medical or biological “facts” and “objective reality” with the supporters of it inevitably results in the discussion-closer: “That’s just your opinion.” Indeed, as we have seen in commboxes in the last ten days with regards to Mr. Jenner’s quest for auto-redefinition, we’ve moved on from this infuriating

but relatively benign assertion. Lately, more often it simply ends in, “You’re a bigot. Shut up, hater!” More serious than such adolescent shrieks one finds so readily on Facebook and Twitter is the fact that governments have started to write mandatory adherence to the Gender Fantasy into law. The notion that it is possible to simply will oneself into a different sex – and that to do so is a matter of “equality” and “human rights” – has generated a new “phobia,” “transphobia,” which activists across Europe are working hard to make a criminal offence.

Before readers start to scoff at the absurdity of it all, it would be well to examine the Maltese legislation regarding the “transphobia” offence. This bill, introduced a few months ago, is quite specific that the person does not need any endorsement from a physician to designate himself as a her, let alone to have undergone any of the standard surgical or chemical interventions. He simply has to decide in the confines of his own mind and it is so, and heaven help anyone who says no.

In Italy, they haven’t quite managed to bring in the pending “transphobia” legislation, but there are government regulations in place that prevent journalists from writing about the condition in a way that might cast it in a negative light. And that includes taking photos that may prompt a negative response from the public. It is not known how closely these are adhered to, but the Italian anti-racism office of the equalities ministry has attached a possible prison sentence for non-compliant journalists.

Why have so many obviously not-gender-confused people suddenly made common cause with this bizarre social fiction? I propose that it is all part of that same corruption of philosophy, the great multi-generational slide from objectivity in epistemology – the philosophy of knowledge – to the great hall of mirrors known as “modern philosophy,” that started in the 1700s. We once believed, from Aristotle through to Thomas, that nature, indeed, external reality, was... well... real. And it was knowable, moreover, from the information we received through our senses.

The 18th century philosophers, the inheritors of the Protestant Principle of absolute personal authority, were having none of this. Descartes aphorized the whole thing with his “*cogito ergo sum*,” and those who followed have built on this self-referential premise. Since then, the Fantasy of human godhood has taken many forms, all of them destructive and nearly all of them have involved re-creating a new religion, a new cosmological principle that allows us to be in charge instead of God. Homosexuality and gender ideology are only the latest manifestations of it.

Of course, every one of these manifestations, from Protestantism, Freemasonry, Nazism and Communism, and now Pansexualism, have targeted the Catholic Church as the only other body that presents a meaningfully comprehensive rival system.

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Against the Wolves

S. Potts/Continued from Page 9

real people? Ask yourself. Are the answers I was taught as a child true? Can you say *yes!* without hesitation?

If you equivocate, you’re in trouble.

Now turn to Sacred Scripture. Consider the Readings. Traditional Mass or Novus Ordo, you hear them every week. Can you assert that the Bible is the inerrant Word of God? Do you believe these things actually happened?

Was Moses real? Did he part the Red Sea? Did he write the first five books of the Bible? Did Job exist? Solomon? What about Jonah? Did he really spend three days in the belly of a whale?

Is this factual? If you feel a shudder of revulsion at thinking that it is--or even might be--then you’ve been infected. Think about it. There’s no proof it’s metaphorical. If the Old Testament isn’t true, how can you say the New Testament is? Why one and not the other? If neither is true, what have you got?

Nothing, that’s what.

We’ve been conditioned to understand the Holy Bible in the “light of higher criticism,” but that’s not how the Fathers of the Church understood it. That’s not how the saints read it. They knew the words meant at least what they said. They read Sacred Scripture at four levels: the literal, the allegorical, the moral, and the eschatological. Layer upon layer. Meaning derived from meaning. Truth opening like the blossoms of spring.

You can’t understand the depths if you



Eye of the Wolf

jump over the manifest meaning—or what is contemptuously referred to as *literal*. (Don’t forget, the root of the word is *letter*. Just as a human being is composed of flesh and spirit, so the letter and spirit of the scriptures are indissolubly bound. Ignore the letter, you lose the spirit.)

So now go back. Read and think. Reject the sly whisperings of the destroyers. Reclaim your faith. Reclaim your intellectual equilibrium. Regain your sanity. Don’t fall into the hands of the crazies.

Read the Athanasian Creed and see what you’ve been missing. ■

Continued. . .

Understanding the ideology's totalitarian nature is crucial if we are to stop being confused and frightened by what is going on and start to make a rational response. It cannot be emphasized sufficiently that it is all part of the same stream of philosophical corruption that has plagued the world since the Protestant Revolt.

As the great Catholic apologist Frank Sheed once put it, adherence to reality is the measure of sanity. Which means the opposite is also true. Therefore, the more a person, or a culture, adheres to Fantasy in opposition to the available evidence, the more they can be said to be insane. Indeed, total adherence to Fantasy in opposition to the available evidence is still regarded as the leading signal in the psychological profession of someone who must be treated as a danger to himself and others.

There is a little hope, however, that the manifest irrationality of the Jenner case has broken some of the taboos against saying plainly, "This is nuts." Quite a lot of fairly sensible responses have been published online, including that of [Walt Heyer](#), a man who succumbed to the societal pressure and had the surgeries and hormone treatments to change his appearance, later realised what a mad thing he'd done and "went back to being a man."

Heyer, who suffered from the psychological disorder of gender dysphoria, extreme unhappiness at being male, underwent the treatments when he was 42 and lived "as a woman" for eight years. He said that it did nothing to help the underlying problems and indeed added greatly to his distress. Despite the propaganda promoted by the ideologues, this is a common outcome for those who undergo the treatments and suicide among those who have altered themselves surgically is shockingly common. Heyer's voice is among a growing outcry against the acceptance of the "transgender" Fantasy in the medical and legal world, particularly since it means that people suffering from serious psychological disorders are not being appropriately treated.

Responding to the move by the American Psychiatric Association in 2012 to replace "gender-identity disorder" with "gender dysphoria" in the Diagnostic and Statistical Manual of Mental Disorders (DSM), Heyer said, "We know for a fact that people who migrate toward a transgender life are people who suffer from comorbid [two or more] disorders, and those are psychiatric issues and psychological issues. Every last one of them needs to be diagnosed and treated, and it doesn't get diagnosed and treated, because they [APA experts] pulled the top one out, the 'gender dysphoria, and said, 'Well, if you're gender dysphoric, then you're fine just the way you are.'"

He adds that real and serious problems remain untreated: dissociative disorder, bipolar disorders, schizophrenia... in favour of a politicised response. "The other thing most people are not aware of is the question of why transgender was taken out of the DSM. It was taken out not for any other reason but for the purpose of political activism," he said.

"The DSM has become the greatest political tool for the advancing of [Alfred] Kinsey and his 1947-48 moves

to make every kind of sex available to anybody, because he believed any kind of sex was good sex. ... It didn't matter what it was."

So much has the surgical intervention failed to help that a prominent psychiatrist at Johns Hopkins University Hospital, Paul J. McHugh, has begun sounding a medical warning. In 2004, he wrote the article "[Surgical Sex](#): Why we stopped doing sex change operations," denouncing "gender reassignment" treatments, saying that they produced no discernible positive effect on the person's mental state.

"Men (and until recently they were all men) with whom I spoke before their surgery would tell me that their bodies and sexual identities were at variance. Those I met after surgery would tell me that the surgery and hormone treatments that had made them 'women' had also made them happy and contented. None of these encounters were persuasive, however."

McHugh noted that the men seeking the surgery were not really acting like women, but like a parody of women, with exaggerated gestures, flamboyant clothing and appearance more suited to the stage than ordinary reality. Notably, he said, none of them were interested in the one thing most women were interested in: having children.

This was in the 1970s, and even then his colleagues championing the nascent "transgender" cause gave an ideological instead of a medical response. When he told these medical campaigners that the "psychological leanings [of the patients] seemed more like those of men than of women, I would get various replies,

mostly to the effect that in making such judgments I was drawing on sexual stereotypes."

And as an ideology, the Gender Fantasy is impervious to the evidence. In 1979, Dr. Jon Meyer, the chairman of the Hopkins gender clinic, published a study of men who had undergone the treatments, saying, "To say this type of surgery cures psychiatric disturbance is incorrect. We now have objective evidence that there is no real difference in the transsexual's adjustments to life in terms of job, educational attainment, marital adjustment and social stability."

Walt Heyer quotes this finding in [another article](#) adding, "Johns Hopkins gender clinic closed. Other university-affiliated gender clinics across the country followed suit, completely ceasing to perform gender reassignment surgery. No success was reported anywhere." And yet, the ideology marches on, undaunted.

[NB: Those entering into discussions on these topics must be wary of quoting documents from the official medical organisations like the APA, a body that has been re-defining all manner of former psychiatric disorders to comply with the demands of the New Paradigm. Such medical ideologues have already amply proven their devotion to Fantasy above medical reality by [changing in 1965](#) the official definition of pregnancy to mean *implantation* of the embryo in the uterus rather than *fertilization* of the ovum in order to generate acceptance of hormonal birth control. The medical profession en masse has decided that a child does not come into existence until it is born, magically appearing, apparently, out of thin air. A very brief

acquaintance with the history of the abortion movement will reveal that objectivity and devotion to the Real in medical sciences were the first bastion to fall to the Sexual Revolutionaries.]

Citing evidence, quoting studies, delving into the sordid history of the Kinsey contributions, all come at the issue from a point of view – that evidence and facts count – that fails to understand the nature of the creature. The ideology is not one based on "rights" or still less "equality". It is a manifestation of pure raw power. Those who have adopted it have immersed themselves in the Fantasy that they can personally determine what reality is, and through decades of campaigning have created a social milieu in which their Fantasy is now, finally, being enforced through law.

So enormous, so all-encompassing, have the consequences of the Sexual Revolution been that the desire to ratify and concretize all its tenets has necessitated, logically, a retreat on every social front from the Real, right up to the point of legislating compliance with the notion that a man can just decide one day that he is a woman. The result is that "gender theory" must now be forcibly applied to everyone in order to justify any and all sexual behaviour of modern people. No one may be allowed to resist or the whole thing collapses.

Once you have decided that your very own personal will, unfettered by the need for any external effect, is the ultimate arbiter of reality, it is the end of social restraint on your behaviour. And once you have managed to make it illegal for anyone to call it narcissism, the last bastion has fallen. "Ye shall become as gods," as the saying went. ■

The Pope's Encyclical:

A Statement from Elizabeth Yore, International Child Rights Attorney



Elizabeth Yore, Remnant Columnist

As a member of the Heartland Institute delegation that travelled to Rome to urge the Vatican to reconsider its embrace and adoption of the United Nations' Sustainable Development radical agenda, Pope Francis' Laudato Si Encyclical validates my greatest fears.

Throughout the last two years, in preparation for the encyclical rollout, the Vatican has relied solely upon global warming alarmists in its rush to judgment to meet the UN 2015 Sustainable Development Goals' timetable. Additionally, during this process, the Vatican consulted primarily with and continues to rely upon radical population control proponents who exploit discredited climate change science to justify their extremist population reduction policies under the nuanced UN 'reproductive sexual health' rubric.

Instead of welcoming our heartfelt disapproval of papal experts who promote policies in direct contravention of Catholic moral teaching, the Vatican authorities mocked and scoffed at our serious and faithful objections, by calling us 'Tea Partiers' and 'deniers'. This callous and flippant response exposed the Vatican's political agenda.

The release of the Laudato Si provides the long awaited moral authority for an immoral and radical UN environmental strategy to reduce the global population through the articulated Sustainable Development tactics of abortion, sterilization and other reproductive sexual health services. Ironically, the Vatican has repeatedly expressed hope that the encyclical will be used to promote the UN Sustainable Development Goals in September and the Paris Climate Treaty in November.

In January, 2015, the Administrator of the U.S. Environmental Protection Agency met with high level Vatican officials to coordinate this encyclical with the Obama Administration's environmental regulations and policies. From the beginning stages of this unholy alliance, the Vatican, the Obama Administration and the United Nations have closely coordinated with their biased experts, their alarmist message, and their radical policies to manufacture a climate crisis in order to promote a new radical world order.

The greatest danger to the global environment and survival of mankind is the continued promulgation of worldwide abortion. As we repeatedly warned the Vatican, the Pope's encyclical will be used by the United Nations to continue its global domination of abortion as the means to control the world's population using the false science of global warming and its accompanying alarmist tactics to intimidate, coerce, and entice developing countries to employ policies that reduce fertility of its poor people and abort its children. Notwithstanding standard pro life language in the document, this encyclical will be cited as the moral platform for the UN radical population control movement embedded in the Sustainable Development Goals.

This is the new global religion of environmentalism being promoted by the Catholic Church. ■

Charlie, Charlie: It's Captain Howdy!

By Timothy J Cullen

"The whispers getting louder/calling your name" (Jackie Wilson: 1966)

Morbid fascination with the occult is nothing new, but new technologies have made it "go viral" in the argot of the new technologies; "viral" is an apt description, and not simply because some phenomenon or other spreads far and wide with great speed (as does an organic or internet-based virus), but also because of its infectious and malignant nature.

A recent example of this is a "game" called "Charlie, Charlie", apparently based on a Latin American children's game known as *el juego de las lapiceras* (the pen [or pencils] game) in which two pens or pencils are crossed to form a grid with sectors labeled "yes" or "no". Given that the pen or pencil on top of the other can easily move owing to its delicate balance, it can "point" to an answer when a question is asked; but the real question is just exactly what makes it move.

Exorcists suspect it has more to do with demons than with gravity: "Spanish exorcist Jose Antonio Fortea told CNA that the so-called #CharlieCharlieChallenge involves the very real, occult practice of 'calling on spirits,'" warning that "'some spirits who are at the root of that practice will harass some of those who play the game'."¹ The Catholic News Agency article from which the citations are drawn goes on to state that "According to AIE [International Association of Exorcists] spokesperson Dr. Valter Cascioli: 'It's becoming a pastoral emergency. At the moment the number of disturbances of extraordinary demonic activity is on the rise', attributing this to 'a decreasing faith among individuals, coupled with an increase in curiosity and participation in occult activity such as Ouija boards and séances'."²

Ouija boards, eh?

For this writer, the mere mention of Ouija boards calls to mind a scene near the beginning of the horror film that many consider to have been the "the scariest film of all time [by *Entertainment Weekly* and *Movies.com*] and by viewers of AMC in 2006, the best horror film of all time by website *Time Out*³, said film being *The Exorcist* (1973), based on the 1971 William Peter Blatty novel of the same name.

This writer recalls well both the novel and the film; neither is easily forgotten. He recalls as well reading the 1967 horror novel *Rosemary's Baby* by Ira Levin while sitting in a car in the parking area of Mount Rushmore, so engrossed in it that he refused to exit the car until he'd finished the chapter:

the remarkable massive monument to dead U.S. presidents could wait. This, of course, was at the beginnings of the social and cultural revolution in the U.S.A. and two years later the eight and a half months pregnant wife of convicted pedophile Roman Polanski, the writer and director of the 1968 film adaptation of the novel, would be butchered along with others by the infamous "Manson Family"; purely "coincidence" of course.

This writer also confesses to a lifelong skepticism with respect to "demonic possession", but recalls well the telling Spanish saying "*Yo no creo en las brujas, pero que las hay, las hay*" which he translates interpretively as "I don't believe in witches, but that they exist, well, they do"; he has concluded the same could be said of demonic possession. As the "Magic 8-Ball" toy of his childhood (another "occult" object) would sometimes "say" after a good shaking: "Signs point to yes". And the signs of the times in which we are living point to an ever-increasing YES!

Those readers who have not read or seen *The Exorcist* are urged to do so. The "thrill" factor aside, the story is one that teaches a Catholic lesson never to be forgotten: the Prince of This World (aka the Devil) and his minions at times emerge from the shadows and manifest themselves openly. The possession of the twelve-year-old girl in the story (supposedly "inspired by the 1949 exorcism of Roland Doe"⁴) provides the reader/viewer with an example thereof and in the film, the first indications are provided by the "harmless" use of a "toy"—the Ouija board—by the unfortunate victim of the entity whose objective is to seduce, corrupt and condemn to damnation the souls of the misguided.

"Popycock! Ain't no such thing as demons!" declare the would-be-wise secular materialists who actually believe they know it all, that there exists a "scientific explanation" for everything and that the supernatural is a delusion of stunted minds. Yes, well...

The Ouija board⁵ in the film is the surrogate "voice" of an entity the victimized young girl calls "Captain Howdy". Aww, how innocent that sounds! Howdy! A friendly greeting that inspires confidence: I'm your pal! Or so one believes. Would that one knew better!

Trifling with the occult is not as some would have one believe simply a matter of "fun and games"; it is in fact playing with fire: Hellfire. And the flames of Hellfire are no longer merely licking at our heels: they climb higher and higher as more and more of fallen humankind distance themselves from God and expose themselves to the workings of the Adversary. "Captain Howdy" is in reality he who carries the standard

described by Dante in his ironic alteration of the hymn *Vexilla regis* in the *Inferno*, the first part of the *Commedia Divina*: "*Vexilla regis prodeunt inferni*"⁶; .

He also goes by the name "Charlie" or for that matter any name he chooses that will induce the gormless and faithless to call upon him; there is no shortage of these names and even less of a shortage of those who believe he doesn't exist, more's the pity. "Fun and games" times have turned into "Let's dance!" times: guess who calls the tune.

"Have you ever danced with the devil in the pale moonlight? That is something I ask all my prey," inquires "the Joker" in the 1989 film *Batman* of his soon-to-be mortal victims. Little extrapolation is required to infer just who it is that "the Joker" is meant to represent. Nevertheless, the beat goes on; and on and on and on. And the devil's dance card grows longer and longer. And the music will not stop until the End of Time.

"Charlie, Charlie, can I play?"

But of course, my dear! Let's play!

Wheeeeeee!

Yes: *we!* We who inhabit this transitional world are playing with fire, dancing to a tune Christ sacrificed Himself to silence. But the beat is so catchy, the rhythms reaching deep down into what's known as our "reptilian" brain, that part of our consciousness in which reason plays no part and base instinct rules, based on a rule that arose when our first parents fell and were banished to the rave club east of Eden, where the line to enter is long and the ticket-taker kept very busy, but where all are welcome: Come on in, let's play!

Yes, let's "play" in a world in which very young women comport themselves like alley cats and give birth (if they haven't been murdered by abortion) to human creatures condemned for all practical purposes to degraded lives without God or order, lives lived at best a bit above the reptilian level, lives in which the eternal serpent has stung them before Our Lady had had the opportunity to crush the serpent beneath Her heel. From a tender age, these lost souls line up to gain admission to the "Disco Inferno" from which there is no exit. And this these days is called "liberation"!

"Lord, what fools these mortals be!"⁷

Shakespeare's Puck had that right!

"Liberation"? The only true liberation from our fallen state is offered by the Sacraments of Confession, Penance and Communion, through which we receive the Grace of approaching the primal, stainless innocence our first parents were seduced into surrendering by the "serpent": the Devil: Satan by

name. Call upon him and his minions as Charlie, Captain Howdy, the "Whisperer"—their names are legion—and call down upon yourself the likelihood of eternal damnation. It really is that simple.

Tragically, the "simple" and nearly illiterate folk who make up most of the world's population, "Catholics" included, are no longer subject to instruction from the pulpit, simply because the Church of today has elected to do away with the pulpit and instead pander to the simplistic worldview of those who desperately need basic instruction in salvation. The Sacrifice of Christ Crucified isn't punishment enough for the Devil who defies Him: the Devil desires that He be slapped in the face on a daily basis as well, slapped by those who claim to believe in Him. And the Devil is having his way! Let's play!

In the above cited film, "Captain Howdy" wasted little time in revealing himself as the demon Pazuzu, the demon of the wind, foretold in an earlier scene at the beginning of the film in which the exorcist faces his effigy in the ruins of an ancient temple in Iraq. Pazuzu possesses his victim, torments the priest who first encounters him, then kills the exorcist who defeated him in a previous encounter, finally entering into the priest whom he earlier tormented, the priest who sacrifices himself to save the possessed girl by inviting the demon to enter into himself, then throws himself through a window through which the demon earlier threw another victim, a drunken film director whose mannerisms marked him as at the least highly effeminate. Pazuzu, the reader/viewer learns, doesn't play around.

A new (1 June 2015) and highly touted television series called "Whispers" seems primed to carry on the theme of the possession of children. As is to be expected in an irreligious age, the possession is the work of a "paranormal force"⁸ rather than a demonic entity, but a believing Catholic *knows* that "paranormal" must *always* be equated with the demonic. And the demon, you see, starts by "whispering" to the potential prey before the diabolical message begins to come through loud and clear, by which time the victim has been seduced and is well on the way on the road to perdition.

The whispers, you see, get louder, and begin calling your name; the tragedy is that it is all too easy for those uninstructed in authentic Catholicism to open their ears to the susurrations of the serpent. The serpent never stops, you see. Let your guard down, his whispers begin getting louder and eventually it will be *your* name that he calls.

Turn a deaf ear to temptation and tell others to do the same. ■

1 <http://www.catholicnewsagency.com/news/is-charlie-charlie-a-harmless-game-exorcist-says-absolutely-not-49686/>
2 *Ibid.*
3 http://en.wikipedia.org/wiki/The_Exorcist_%28film%29

4 http://en.wikipedia.org/wiki/The_Exorcist_%28film%29
5 <http://en.wikipedia.org/wiki/Ouija>

7 Shakespeare, William, *A Midsummer Night's Dream*, Act 3, scene 2, 115.

8 http://en.wikipedia.org/wiki/The_Whispers_%28TV_series%29

The Pope's New Encyclical, *Laudato Si'*: The Autopsy

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Kingship of Christ, which undergirds the social teaching of all the Popes before Vatican II, especially Leo XIII in *Rerum Novarum* and Pius XI in *Quadragesimo Anno*, but rather “a genuine and profound humanism to serve as the basis of a noble and generous society.” (LS 181)

Thirdly, *LS* is an utterly novel call for the “ecological conversion” of all people, regardless of their religion or lack thereof, in order to develop “an authentic humanity.” This, *LS* argues, will require the following inchoate elements: “radical change,” “a bold cultural revolution,” “a new synthesis,” “new models of progress,” “new convictions, attitudes and forms of life,” “a new lifestyle,” “a new start,” “new paths to authentic freedom,” “a new beginning,” “new habits,” “a new ecological sensitivity,” a “new, integral and interdisciplinary approach,” and nothing short of “the renewal of humanity”—all to be accomplished by “believers” of all sorts and even atheists, including those who advised Francis on this encyclical.

Finally, even the explicitly Catholic content of *LS* is rendered inoffensive to worldly sensibilities by its reduction to a textual appendage to the already proposed religiously neutral “genuine and profound humanism to serve as the basis of a noble and generous society.” It is not until paragraph 216 on page 164 that *LS* mentions that “[t]he rich heritage of Christian spirituality, the fruit of twenty centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity.” Here Francis states merely that “I would like to offer Christians a few suggestions for an ecological spirituality grounded in the convictions of our faith...”

Note the presentation of our divinely revealed and established religion as a form of “spirituality” that is “the fruit of twenty centuries of *personal and communal* experience.” Not in view here is the direct revelation by God Incarnate at the foundation of His Church, nor the perennial Magisterium that has defended the doctrines of the Faith since the time of the Apostles. Accordingly, *LS* contains not one reference to the teaching of any Pope or Council before Vatican II. The landmark social encyclicals of Leo XIII and Pius XI are completely ignored.

Note as well the implicit demotion of the Church’s role to a “contribution” to the “renewal of humanity” as opposed to being the only possible foundation of human society’s renewal in grace, as the entire history of Christendom demonstrated before the moderns destroyed it, and as every Pope insisted in the pre-Vatican II social teaching that called upon Catholics to “endeavour to bring back all civil society to the *pattern and form of Christianity* which We have described...” (Leo XIII, *Immortale Dei*, 1885).

Confirming the post-conciliar Church’s submission to the Zeigeist, however, Francis [has elsewhere declared](#): “We are no longer in that era. *We are not in*



Pope Francis bows to the pro-abortion Secretary-General of the United Nations

Christianity. Today we are not the only ones that produce culture, we are not the first nor the most listened to.” As the great Romano Amerio observed: “Faith in Providence thus proclaims the possibility that the world might rise and be healed by a metanoia which it cannot initiate *but which it is capable of accepting once it is offered.*” (*Iota Unum*, p. 761). But there is no such offer forthcoming from the Church of Dialogue and Ecumenism. *LS* is a document that complies fully with the terms of the Church’s unconditional surrender to the world. It is the first “green” encyclical for what is presumed to be a terminally post-Christian civilization.

And the world is well pleased. Consider [the Abortion President](#), one of the many forerunners of Antichrist who scourge “the planet” Francis mentions more often than the Person of Christ. In praise of Francis, Obama dared to invoke the God he daily mocks: “As we prepare for global climate negotiations in Paris this December, it is my hope that all world leaders — and all God’s children — will reflect on Pope Francis’s call to come together to care for our common home.” The pro-abortion General Secretary of the United Nations had this to say: “His [Francis’s] moral voice is part of a growing chorus of people from all faiths and all sectors of society (who) are speaking out for climate action...” All the powers that be in the culture of death are hailing this encyclical. They are not the least bothered by its tacked-on Catholic content and its laughably weak, ecologically framed defense of “the human embryo.” (LS 117, 120, 136) *Why do our neo-Catholic friends refuse to see what is going on here?*

As for Francis’s “suggestions for an ecological spirituality” (LS 216-222), limited of course to generic “Christians,”

these involve nothing more specific than the following:

- being concerned about the environment;
- having a “healthy relationship with creation;”
- recognizing “our errors, sins, faults and failures;”
- acknowledg[ing] the ways in which we have harmed God’s creation;”
- “self-sacrifice and good works;”
- “developing our individual, God-given capacities...”;
- being aware that “each creature reflects something of God and has a message to convey to us;”
- recognizing that “God created the world, writing into it an order and a dynamism that human beings have no right to ignore.”

Censoring Saint Francis and Twisting Saint Paul

Nothing reveals the humanist cast of this document more than the manner in which *LS* butchers Saint Francis’s Canticle of Brother Sun, the very foundation of *LS*’s call to “ecological conversion.” *LS* excises *every single line* of the Canticle that could be thought to refer to man’s subservience and duty to an omnipotent God and the dire fate that awaits him for disobedience of the divine commands. Neutered by removal of its explicitly Catholic content, the Canticle is reduced to praise of creatures. I indicate here in red type the lines *LS* omits from its quotation of the Canticle (LS 87) without so much as an ellipsis to indicate the omissions:

Most High, all powerful, good Lord,
Yours are the praises, the glory, the honor,
and all blessing.

To You alone, Most High, do they belong,
and no man is worthy to mention Your name.

Be praised, my Lord, through all your
creatures,
especially through my lord Brother Sun,
who brings the day; and you give light
through him.
And he is beautiful and radiant in all his
splendor!

Of you, Most High, he bears the likeness.

Praise be You, my Lord, through Sister Moon
and the stars, in heaven you formed them
clear and precious and beautiful.

Praised be You, my Lord, through Brother
Wind,
and through the air, cloudy and serene,
and every kind of weather through which
You give sustenance to Your creatures.

Praised be You, my Lord, through Sister
Water,
which is very useful and humble and
precious and chaste.

Praised be You, my Lord, through Brother
Fire,
through whom you light the night and he is
beautiful
and playful and robust and strong.

Praised be You, my Lord, through Sister
Mother Earth,
who sustains us and governs us and who
produces
varied fruits with colored flowers and herbs.

Praised be You, my Lord,
through those who give pardon for Your love,
and bear infirmity and tribulation.

Blessed are those who endure in peace
for by You, Most High, they shall be
crowned.

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*Praised be You, my Lord,
through our Sister Bodily Death,
from whom no living man can escape.*

*Woe to those who die in mortal sin.
Blessed are those whom death will
find in Your most holy will,
for the second death shall do them no
harm.*

*Praise and bless my Lord,
and give Him thanks
and serve Him with great humility.*

Eight paragraphs later, *LS* does mention in passing that the Canticle “goes on to say: ‘Praised be you my Lord, through those who give pardon for your love.’” But even here there is a misleading omission. The period in the quotation conceals the rest of the verse: “and bear infirmity and tribulation.” It seems that phrase would undermine the case for an “ecological conversion” mandating world government and vast new regulatory frameworks in a utopian attempt to “save the planet” while also “eliminating poverty.” (*LS* 175)

The censorship of the inconvenient words of Saint Francis is bad enough. Infinitely worse is the further twisting of Sacred Scripture to make the “case” for an “ecological crisis.” At the very beginning of *LS* (*LS* 2) Francis attempts to enlist Saint Paul in support of his demand for “ecological conversion”:

This sister [earth] now cries out to us *because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her.* We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. *This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in travail” (Rom 8:22).*

Saint Paul does not say in Romans that the earth “groans in travail” because of man’s abuse of natural resources. What Saint Paul—meaning God—actually teaches is this:

For I reckon that *the sufferings of this time are not worthy to be compared with the glory to come*, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, *but by reason of him that made it subject, in hope:* Because the creature also itself *shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.* For we know that *every creature groaneth and travaileth in pain, even till now.* And not only it, but *ourselves also*, who have

the firstfruits of the Spirit, *even we ourselves groan within ourselves*, waiting for the adoption of the sons of God, the redemption of our body. For we are saved by hope. (Rom 8:18-24).

Saint Paul is speaking of an *eschatological* “groaning” of the *whole* of fallen creation in anticipation of the world to come, *including man*, not the earth groaning because man has polluted the soil, the air, and the water (hardly an issue in Saint Paul’s time). The hope of which Saint Paul speaks is “the adoption of the sons of God” made possible by the Redemption, not “ecological conversion.”

Such abuse of Scripture is contemptible no matter who commits it. But here the very Vicar of Christ hides from the world whole point of Saint Paul’s teaching: that *only* Christ’s redemption and the grace He won on the Cross can elevate man to his true dignity and restore a corrupted natural order *at the end of time* and that “the sufferings of *this* time are not worthy to be compared with the glory to come.”

And What of the Soul?

Even in the “Catholic supplement” of its closing paragraphs, *LS* says not a word about protecting the integrity of what even Plato recognized as man’s most precious possession: his immortal soul. This book-length argument for “ecological conversion” says nothing—absolutely nothing—about the most urgent requirement for humanity in this time of unparalleled depravity: a *religious* conversion to the state of sanctifying grace, a social metanoia that would save souls from both temporal and eternal perdition. Perhaps that is because the fires of hell have no part in the clearly Teilhardian eschatology *LS* evinces. As Francis writes (my own translation, as the Vatican’s is not faithful to the original):

The end of the way of the universe is in the fullness of God, which has already been reached by the Risen Christ, *fulcrum of the universal maturation [fulcro della maturazione universale—mistranslated, perhaps to avoid embarrassment, as “the measure of the maturity of all things”].* The final end of other creatures is not in us. Instead, *all advance*, together with us and through us, toward the common destination, which is God, in a transcendent fullness where the Risen Christ *embraces and illuminates everything.* (*LS* 83)

That is, Francis sees *all* creatures, including all the lower animals, led by all men, as “advancing” toward a transcendent fullness, “where Christ, who has already reached this “fullness,” will “embrace and illuminate everything.” This notion of *everything* being embraced and illuminated by Christ at the end of time does not seem reconcilable with the selfsame Christ saying to those on His left hand: “Depart from me, you cursed, into everlasting fire which was prepared

for the devil and his angels.” Perhaps “illuminate” could be read to embrace the light cast upon the damned by the everlasting fire, but I rather doubt it.

Then again, [given the report by Eugenio Scalfari](#)—never denied by Francis or the Vatican—that Francis told him there is no eternal punishment but only annihilation for the damned, perhaps Francis means that Christ will embrace and illuminate everyone because all the damned will be annihilated. Given that Francis has approved the publication of his previous interviews with Scalfari [by the Vatican publishing house](#), the “Scalfari is unreliable” excuse may not hold much water.

The Crisis is Christological, Not Ecological

For all of these reasons, it should not be surprising that instead of issuing a timely warning about the danger to the salvation of souls in an epoch of marked by what even John Paul II called “silent apostasy,” Francis has produced 185 pages on an “ecological crisis” that fails to mention what is really the worst *Christological* crisis since the Incarnation. But *LS* only continues the post-conciliar Church’s staggering refusal to address the real threat of destruction looming over man [of which Pius XII warned in 1949](#):

Venerable Brethren, you are well aware that almost the whole human race is today allowing itself to be driven into two opposing camps, *for Christ or against Christ.* The human race is involved today in a supreme crisis, which will issue in its salvation by Christ, *or in its dire destruction.*

Not even the worldwide scourge of abortion suffices to impel Francis to recognize that man’s rebellion against Christ the King, not anything as debatable as climate change, is what really threatens the world’s existence. His approach to abortion—the great sign of a terminal civilizational apostasy—reduces an abominable crime crying out to Heaven for divine retribution to an ecological consideration unattended by any threat of divine chastisement either here or hereafter:

Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion. How can we genuinely teach the importance of concern for *other vulnerable beings*, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties? “If personal and social sensitivity towards the acceptance of the new life is lost, then *other forms of acceptance* that are valuable for society also wither away.” (*LS* 120)

Incredibly, the Vicar of Christ places human life in the womb alongside “other vulnerable beings” and the “acceptance” and “sensitivity” toward the sanctity of

human life alongside “other forms of acceptance that are valuable for society.” Valuable!

Further revealing an astounding misplacement of attention, Francis mourns, not the loss of hundreds of millions of human lives through direct abortion and abortifacient “contraceptive methods,” or the loss of thousands of Christians at the hands of Muslim butchers, but rather the extinction of obscure animal species:

It is not enough, however, to think of different species merely as potential “resources” to be exploited, while overlooking the fact that they have value in themselves. Each year sees the disappearance of thousands of plant and animal *species which we will never know, which our children will never see*, because they have been lost for ever. The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right. (*LS* 32)

Species we will never know? Animals our children will never see? Mere beasts that will never give glory to God? What about the immortal human souls we will never know, the brothers and sisters that children will never have because they have been ripped from the womb and thrown in the garbage or expelled by chemical action? How will these victims of legalized mass murder give glory to God or “convey their message to us”?

Even more amazing is the Pope’s solicitude for the lowest forms of life: “It may well disturb us to learn of the extinction of mammals or birds, since they are more visible. But the good functioning of ecosystems also requires fungi, algae, worms, insects, reptiles and an innumerable variety of microorganisms.” (*LS* 33)

What can one say? Here the mind is almost forced to recall Our Lord’s admonition: “where thy treasure is, there will be also thy heart (Mt. 6:21).”

A World-Pleasing Abuse of Papal Authority

Having given the world exactly what it hoped to receive—an essentially humanist manifesto with inoffensive spiritual accents for those who are interested—Francis also provides such pathetically mundane suggestions for saving the planet as “using public transport or car-pooling, planting trees, turning off unnecessary lights... avoiding the use of plastic and paper, reducing water consumption, separating refuse...”

Is this a joke? The Vicar of Christ is here made to look ridiculous: providing the world with an environmental to-do list and fretting about “the increasing use and power of air-conditioning (*LS* 55)” while humanity exhibits all the signs of moral

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degradation that have preceded divine chastisement throughout salvation history. And this from a Pope whose elaborate voyages in fossil-fueled, air conditioned jets to every corner of the globe to greet adoring crowds generate in just a few days a “carbon footprint” a million times larger than the ordinary man he lectures about profligacy will create in an entire lifetime. The Pope has joined the environmentalist jet set.

In that connection, a couple of points about the Pope’s foray into environmental protectionism:

First, I am the farthest thing from a defender of multinational corporations and their undoubted involvement in environmental abuses as well as the use of virtual slave labor. [I wrote a book](#) largely devoted to protesting the offenses of multinationals against Catholic social teaching, natural justice and divine law.

But, in his monumental naiveté, Francis has employed a papal encyclical to lend credibility to one-world approaches to “the ecological crisis” that will only play into the hands of those same multinationals, which have captured every bureaucracy ever created to “control” them (as I show in the book). For example, “leading companies”—i.e. the multinationals—[are already working with the UN](#) to implement the “Sustainable Development Goals” (SDGs) the Vatican has foolishly endorsed on the advice of pro-abortion population control fanatics like [Jeffrey Sachs](#) and the other lunatic Francis just appointed to the Pontifical Academy of Science, [Hans Joachim Schellnhuber](#), whose proposals were too extreme even for Obama. One of the SDGs to which the Vatican agreed at the “climate change conference” [held at the Vatican back in April](#) and [moderated and co-hosted](#) by none other than Sachs, is Goal 4d, which requires that governments “Ensure universal sexual and reproductive health and rights...” No comment is necessary.

After corporate lobbying and legalized bribery, the SDGs and any regulations governments adopt in response will

not faze multinationals in the least, but rather will burden small and mid-size businesses and ordinary citizens. In fact, multinationals love the “green” gimmicks Francis has endorsed, such as “separating refuse” for recycling (LS 211), around which they can build new industries. [The recycling scam](#) “reveals major market interventions by multinational firms, motivated by economic goals...” There are big corporate gains to be made from forcing ordinary people to separate their garbage, as Francis recommends, so that the multinationals can boast of their “green marketing” and make “often-exaggerated claims about the ‘recycled’ [i.e., remanufactured] content of their products.”

Second, Francis blatantly exceeds his authority with the assertion that “[w]e know that technology based on the use of highly polluting fossil fuels – especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay.” Likewise in excess of his authority are all his opinions on global warming, which (as Hilary White notes) are not supported by a single footnote to a scientific source—not even a disputed one! Yet the Pope declares: “Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most.” (LS 169) Yes, the Vicar of Christ purports to elevate hotly disputed scientific claims about atmospheric CO2 levels to the status of an incontestable moral imperative.

Moreover, mandated replacement of fossil fuels would have a horrendous impact on ordinary people everywhere, but the rich, as always, will find another way. Meanwhile, Francis will continue to fly around the world leaving plumes of jet exhaust in his wake. And I doubt the Vatican’s air-conditioners will be abandoned this summer or any summer or that Francis will cease using automobiles. In fact, given that Francis will not be changing his own lifestyle to eliminate his “carbon footprint”—and why should he?—what is the point of the whole encyclical? If Francis really believes

that the “[d]oomsday predictions can no longer be met with irony or disdain” and that “[t]he effects of the present imbalance can only be reduced by our decisive action, *here and now*” (LS 161), it seems to reasonable to assume he will be ordering immediate radical changes in the way citizens of the Vatican live their lives, beginning with himself, in order to provide a shining example to the world of “ecological conversion.”

Conclusion: What’s It Really All About?

In the end, as the Vatican city-state’s own substantially unaltered way of life will demonstrate, the “ecological conversion” Francis proposes to save the world from the “ecological crisis” is neither as urgent nor as concrete as all that. To read *LS* is to understand that “ecological conversion” is really just another slogan reflecting the eclipse of the integral Catholic Faith in our time: “An authentic humanity, calling for *a new synthesis*, seems to dwell in the midst of our technological culture, almost unnoticed, like *a mist seeping gently beneath a closed door*. Will the promise last, in spite of everything, with all that is authentic rising up in stubborn resistance?” (LS 112)

A mist. Nothing could be more appropriate to describe the “grand vision” supposedly enunciated by this encyclical, which is quite in accord with the always misty “spirit of the Council.” This “mist” that will give rise to a “new synthesis” and “an authentic humanity,” whatever it is, bears no resemblance to the simple truth that Catholic social teaching constantly presented before Vatican II: that Christ and His Gospel are the only way to free man and human society from the pursuit of Mammon and its moral effects. As Pius XI declared only 31 years before Vatican II:

Yet, if we look into the matter more carefully and more thoroughly, we shall clearly perceive that, preceding this ardently desired social restoration, *there must be a renewal of the Christian spirit, from which so many immersed in economic life have,*

far and wide, unhappily fallen away, lest all our efforts be wasted and our house be builded not on a rock but on shifting sand...

“Wherefore,” to use the words of Our Predecessor [Leo XIII], “*if human society is to be healed, only a return to Christian life and institutions will heal it.*” For *this alone* can provide effective remedy for that excessive care for passing things that is the origin of all vices; and this alone can draw away men’s eyes, fascinated by and wholly fixed on the changing things of the world, and raise them toward Heaven. *Who would deny that human society is in most urgent need of this cure now?*

For We are now confronted, as more than once before in the history of the Church, with a world that in large part has almost *fallen back into paganism*. That these whole classes of men may be brought back to Christ Whom they have denied, we must recruit and train from among them, themselves, auxiliary *soldiers of the Church* who know them well and their minds and wishes, and can reach their hearts with a tender brotherly love. (Pius XI, *Quadragesimo anno*, nn. 127, 129, 141).

In conclusion, despite whatever orthodox statements *LS* contains, its focus on *ecology*, its naïve acceptance of the claims of “climate change science” and its call for world government and global regulatory frameworks to “protect the environment” and remedy “global inequality”—in the midst of a worldwide descent into total depravity and the massive, bloody persecution of Christians by Muslim fanatics in nation after nation—has to be seen as yet another stupefying, monumental embarrassment for a Church in crisis. The papal obliviousness to an entire civilization’s apostasy and rebellion against Christ and the Law of the Gospel will have to figure prominently in the history of what Bishop Athanasius has rightly called the “new paganism” and “the fourth great crisis” of the Church. The new paganism indeed.

As I have said in the Remnant’s comboxes, I am done with the exercise of sifting through massive papal encyclicals looking for the good parts like some prospector doggedly panning for gold in the midst of a rushing stream. *The mass media and the powers that be in the culture of death are unanimous in their praise of this encyclical*. In the end, that is all we need to know about its value for the Church and the cause of the Gospel. The world’s praise of a document justly forgotten by Catholics will be the autopsy that history’s judgment reports. ■



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WHAT DOES IT MEAN TO BE A BISHOP OF THE CATHOLIC CHURCH?

by Bishop Francis Clement Kelley (1870-1948)

Submitted to The Remnant
by **Connie Bagnoli**

What does it mean to be a bishop of the Catholic Church? I am told that there are those who think a bishop must be a mysterious person because he has a mysterious office. But there is nothing mysterious about the office or the man.

Catholic bishops are human. They are not only successors of the Apostles but individuals of the race Christ came to save by His teaching and example. Left without His grace they would do as humans always do—make a mess of things. In fact there are always some in history who did make a mess of what things they could effect by their blindness. Christ did not guarantee that bishops would be like angels; nor could He endow them with Divine prerogatives. What He could do was to give them a grace of state—which He did—so that no matter what happens in the man, the Church which is Himself on earth would, in spite of failure, remain the one safe refuge for His Truth. Safety for Truth was placed in the communion of all the bishops with the See of Peter and it would live until the end of time. Where Peter was, there the Church had to be. All bishops take their mission from it. Peter's successor alone can call and make his brethren; alone can depose them. Thus they are in a bond of brotherhood with the Vicar of Christ. Thus they keep the unity which is a mark and sign of Truth. This is the bond that explains the marvelous unity and universality of the teaching Church as well as in Her preservation, and Her power in the end to overcome all man-made difficulties; the cord that binds together all the Catholic bishops of the world.

Christian civilization owes it all to bishops. Theirs was the labor that kept the world together when the tie of Empire was broken. They had to become the leaders to Christianize and civilize the hordes that cut it. Bishops, working often through monasticism, preserved what was left of Greek and Roman culture throughout the Dark Ages. Bishops lighted the dim candles and then the brilliant lamps which dispelled the darkness before the sun began again to break through the clouds of feudalism. Bishops were at Runnymede, and their names are on the Great Charter. Bishops were in the Crusades which enlarged the bounds of Western Civilization. Bishops founded the universities, and their pictured faces still look down from the walls of the greatest schools on earth. A bishop gave America, North and South, its first college and its first university. Versatile men they were in the onward march of civilization. Ambrose of Milan was statesmen, an orator, a doctor. Augustine of Hippo was philosopher, rhetorician, and theologian. Nicholas of Cusa was an early light in the world of science.

The problems facing the world today will inevitably be brought for solution to bishops when the modern theorist



Bishop Francis Kelley

has left them all twisted, tangled and seemingly hopeless. It is for bishops to find the lost sky. So has it been for two thousand years. When men break away from the liberty of Christ, they may still do wonderful things, because doing them is part of man's earthy destiny. They will still invent, still sing, still plan. They will soar into the clouds. They will produce literature. But, doing these things unaided by the grace of Christ, they will also and inevitably, try head and hand at destruction; for they will attempt to be gods themselves and invade the province of the spiritual. New social theories, untried and untested, they may offer, and the world will be forced into dangerous ways. Man will play with the liberties of his fellows. He will as a consequence bring on confusion of thought, fears, wars and misery. When the inevitable disaster follows, bishops who saw the tragedy from the beginning will become the first sufferers of it. But history will once more repeat itself, and confused humanity will turn to Christ with its red-stained hands outstretched, because bishops will call them. Humanity must meet its Saviour as did Theodosius—at the door of the cathedral; there to be told by the bishop how their stains may be washed away.

All these things are symbolized by even the lowliest of bishops. His ordinary day is passed doing what to the world are ordinary things. He mounts a pulpit to teach a handful of faithful. He goes out to lay hands on the heads of a few children and give them the Sacrament of strength. He sits down with poor people who have prepared the best they had to welcome him, but meets the great also in their mansions. Oftener he walks in narrow paths alone, glad to be unnoticed. The hour comes when he is not just a bishop. He puts on the great cape, takes into his hand the golden crozier, and sits on a throne while the centuries-old pageant of the Pontifical Mass circles around him. Over him breaks the inspired music of long-dead masters in sobbing kyries, joyful glorias, brave credos, inspiring offertories. On that throne he is the bishop who does not die because the Church does not die because Christ does not die in a world He saved. Twenty

years before, the face on the throne might have been a different one. Ten years forward, and again there may come some change. Tragedies follow. Peace again comes out of tragedies. The vaulted cathedral roof may fall and new may or may not rise to take its place. The city itself may know riches or poverty, growth or extinction. The nation may pass to the Valhalla of states. New times may bring new triumphs of human ingenuity or destroy the old. Genius may mount Parnassus or descend into Hades. There may be no throne any longer where once there was one, or there may be ten; but the bishop will always be somewhere near. Whether it be in the glory of

Chartres, the poverty of Alaska, the uncertainties of China, or the martyrdom of Barcelona, it will remain as it always was since Bethlehem, and ever will be, by the mercy of God, good for the world to have bishops and good for one to have the opportunity to become a bishop.

These beautiful words written by Bishop Francis Clement Kelley in the autobiographical account of his life and priesthood, "The Bishop Jots It Down" (1939), reflect the holiness of a True Shepherd of the Holy Roman Catholic Church.

Bishop Kelley, Pray for Us, ■

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A Catholic Identity Update...

The Rise and Fall of Catholic Schools

By Suzanne C. Carl

It is possible to find many articles about the loss of Catholic identity in Catholic colleges and Universities. Catholic high schools have also lost their Catholic identity. If we want to look at the roots of this, we must look at the earliest education in Catholic schools. These schools are usually tied to parishes. The decline in enrollment of these schools has caused schools to be merged, closed or to change dramatically in order to attract non-Catholic students. According to the National Catholic Education Association, Catholic schools peaked in the early 1960's with enrollments of over 5.2 million students nationwide. The latest data shows enrollments at 1,939,574. Of that 16.9% are non-Catholic. Catholic schools have decided to pander to the 16.9%.

Other issues affect Catholic school enrollment. Large Catholic families used to receive a multiple child discount. This practice has largely fallen out of fashion. Parents of 2 or 3 children feel they are paying for the children of larger families. When schools close because of low enrollment, parents are not likely to say, "Gee, maybe we should have had more children." They do not think about the devastating impact of contraception, loss of vocations to the religious life among women, and non-Catholic teachers in the schools. Instead they blame the bishop who made the decision based on demographics and economics. Of course the priests and bishops of the last few decades who did not preach against the trends are also responsible for the demographic and economic shift.

In trying to increase enrollment, it is natural for Catholic schools to look outside of the parish if the parish population is shrinking. Schools have been doing this for many years. In 1968, the Supreme Court ruled in *Board of Education v. Allen* that it was lawful for school boards to offer use of public school textbooks at no cost to private schools. The greatest "beneficiaries" of the ruling were Catholic schools. If you remember filling out a census card for your Catholic school, you were being taught out of public school textbooks.

Catholic elementary and high schools are now deeply entrenched in the secular education of the public schools. Non-Catholic student bodies, non-Catholic textbooks, and non-Catholic teachers are the norm. They exist in every Catholic school to some degree, unless the school has actively chosen to retain its Catholic identity. Not many have made this choice.

"But how can it make a difference if students are using public school textbooks? Math is math. Science is science. Reading is reading," you may say. All schools teach some of the same content, but without a strong understanding of Catholicism, each of these subjects becomes dangerous to young minds. If a student learns evolution without intelligent design, or without a biblical understanding of creation, then the child's understanding of the world is not going to include a fundamental understanding of God's



relationship to all creation. A cursory look at the mission statements of Catholic schools reveals how far away from faith many schools have fallen. Here is an example of a Catholic school mission statement that has no mention of Catholicism:

Our mission is to develop young men with active and creative minds, a sense of understanding and compassion for others, and the courage to act on their beliefs. We stress the total development of each child: spiritual, moral, intellectual, social, emotional, and physical. (Princeton Academy of the Sacred Heart)

Notice that this mission statement never mentions anything that could be considered Catholic. A Buddhist or Unitarian school could have the same mission statement. Notice also that they speak of the "courage to act on their beliefs." That would be wonderful if the beliefs were well formed by a rigorous study of Catholic Faith. Unfortunately, this mission statement appears to leave young unformed minds to their own devices.

That is not an uncommon strategy for Catholic schools. Parents used to be able to depend upon Catholic schools to form their children in the faith. That was the primary reason for their existence. Now faithful parents who choose to send children to Catholic schools must be wary of the teachers and the content their children are learning. In some cases, parents find themselves having to un-teach their children after the youngest ones come home with heretical notions.

Some Catholic schools make it clear that they serve all comers.

Dowling Catholic High School is committed to serving the Greater Des Moines Catholic community and embracing learners of all faiths. Dowling Catholic will inspire a Christ-centered love of learning and a respect for fellow human beings through the application of moral principles, a commitment to service, and excellence in academics, athletics, the arts, and extra-curricular activities. (Dowling Catholic High School)

In embracing learners of all faiths, do Catholic schools lose Catholic identity? Many do. As enrollment of non-Catholic

students increases, access for Catholic students to the sacraments decreases. It becomes increasingly difficult for teachers to manage a religion class if the students are not Catholic. Parents of non-Catholic students do not expect their children to be converted. They are there for the academics. This alters the choices made by teachers who understand their employment depends on retaining and recruiting students.

One assumption that is patently false is that teachers in Catholic schools have been formed in a way that would enable them to teach the faith, even if that was a focus of the schools in which they teach. The philosophy statement of the education department at The Catholic University of America uses the word "Catholic" only in the name of the university. It is a philosophy statement that could be written by any department of education anywhere. It reads in part:

The overall purpose of teacher education at CUA is to help candidates acquire the skills and reflective qualities essential for the professional practice of teaching. By developing a reflective, problem-solving orientation toward teaching, graduates of this program should be empowered to critically examine their own actions and the context of these actions for the purpose of a more deliberative mode of professional activity (Berlak and Berlak, 1981). The outcome should be self-directed teachers who use professional knowledge to actively, persistently and carefully improve their practice. (Catholic University of America)

This simple statement doesn't focus on what should be taught, but how to teach. This is a common theme in teacher education programs. Teachers are not expected to be experts in a content area. Rather they are expected to be acquainted with their content, and experts in the latest fad methods. Compare the mission statement from Catholic University with one from the University of Nebraska at Omaha:

In support of this mission, the College of Education and Human Development has adopted an overall goal of preparing reflective practitioners who develop, implement, and evaluate effective educational and human development programs and

services. This goal is accomplished through programs of study grounded in the interaction of theory and practice. (University of Nebraska, Omaha)

The mission statements are interchangeable. The Cardinal Neumann Society has been actively following the loss of Catholic identity on campuses across the country, but when we look at our elementary and high schools, we see the long term impact of this loss of faith.

Archbishop George Lucas in Omaha, Nebraska, has begun a program to re-educate teachers in the Catholic schools, and to require standardized curriculum for religion classes across the Archdiocese, even the schools that are run by religious orders like the Jesuits and the Religious of the Sacred Heart.

Anecdotal information reflects a certain amount of active and passive rebellion against this initiative among teachers. Some teachers are choosing to use "supplemental materials" that do not conform or may even contradict church teaching. Those teachers do this with the idea that they are offering students a broader view of the world. This practice undermines the formation of children and young adults. Students who have not been formed in the faith have the weak sprouts of faith crushed by the very teachers who are supposed to be teaching that faith.

The mission statement for the Catholic schools in the Archdiocese of Omaha provides a window into what Archbishop Lucas is trying to instill in Catholic schools. It reads in part:

The students in our Catholic schools have the daily opportunity to study, share, and bear witness to the Gospel. Regular participation in school Masses leads students toward a meaningful appreciation of the Sunday Liturgy. They are encouraged to pray and learn to develop their own personal relationship with Christ.

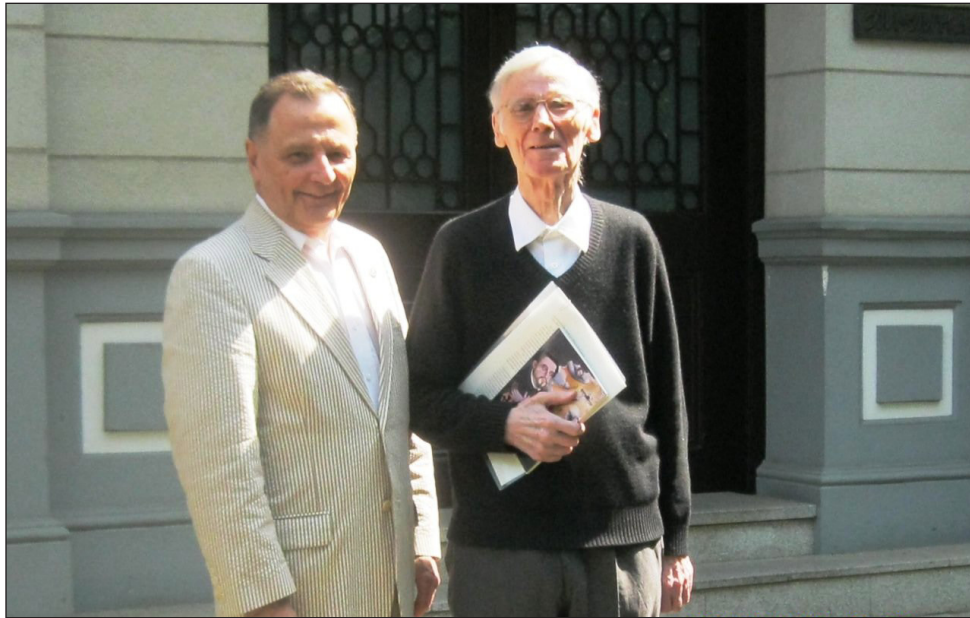
In our Catholic schools, students learn about virtue. They learn to respect the dignity of life in all of its stages, beginning with conception, to recognize that every person is made in the image and likeness of God, and to develop a healthy and well-formed conscience that enables them to live morally good lives. (Archdiocese of Omaha)

This focus on faith formation, reception of the sacraments, development of virtue, and well-formed consciences is what we hope will be the purpose of every Catholic school. Unfortunately, the lost generation of Catholics is still largely in control of Catholic education. When the new generation, with the help of strong leadership from faithful priests and bishops, takes control of Catholic schools, we will see a resurgence of schools with a strong faith. In the meantime, those schools that pander to non-Catholics will continue to close one by one. ■

*The Remnant On the Road Again...***An Interview of Father Peter Milward in Japan**

By Vincent Chiarello

On a beautiful Spring afternoon in the trellis-lined garden of the Jesuit House in Tokyo, I sat down with Fr. Peter Milward, a Jesuit priest and world renowned Shakespearean scholar, and over a two-hour period discussed, among other subjects, his life in Japan, and changes both in Japanese society and in the Catholic Church over the past 60 years during which Fr. Milward has lived in Japan. He arrived in 1954, and in 1962, began his career as an Instructor in English Literature at the Jesuit Sophia University in Tokyo, which would further lead him to his research into the Catholic life and plays of William Shakespeare, and world-wide recognition. And therein lies a tale.



Remnant Columnist, Vincent Chiarello and Fr. Peter Milward

In 1908, Pope St. Pius X initiated a plan to build a Catholic university in Tokyo run by the Jesuit Order, but the project required the approval of the Japanese Ministry of Education. Several of its members, however, thought the project was “suspicious,” and stonewalled the project for years. Only after the Emperor had met with a group of Westerners who mentioned the proposed university did the Ministry relent. If the Emperor had given an audience to these foreigners, that was good enough for the education bureaucrats. The building project proceeded, and in 1913, the university, built to accommodate 500 students, opened its doors... to 50 students. The bureaucrats were not the only Japanese who were “suspicious” of the newly opened university.

As the Jesuit reputation for educational excellence grew, so did the number of students. An unusual interlude in the university’s development occurred during World War II, when only German Jesuits were permitted to teach at Sophia, due to Japan’s alliance with Germany. By the mid-1950’s, however, the university had surpassed its pre-World War II enrollment. Today, Sophia University, which rejects the overwhelming number of its applicants, has a total student population approaching 14,000, and is considered among the most prestigious universities in all of Japan, no small feat.

One of my early questions to Fr. Milward was, “Why Japan?”

After World War II, Fr. Milward had read an article by an American Catholic bishop who emphasized the need for Catholic teachers in Japan, but it was the decision of the (then) General of the Jesuits, Fr. Janssens, who determined that Fr. Milward’s interest in literature was fundamental to the need of revitalizing and rebuilding that faculty at Sophia. As a result, the Wimbledon born Peter Fr. Milward, still not ordained, arrived aboard a passenger ship at Yokohama in 1954: his journey to Japan had begun.

Following the advice of the first

Provincial of Japan, St. Francis Xavier four centuries earlier that all Jesuits in Japan learn the language, Fr. Milward began a two year program to accomplish that goal. While in the course of that study program, he related an incident in which the language instructor urged the students to go out into the community, “begging” for financial assistance. What the Jesuit-to-be found is what he believes echoes Christ’s words: “It is the poor who shall inherit the earth,” for the greatest charity came from people who had the least to give. But what of Japan today? How has Japan changed over the past 6 decades?

His answer may appear confusing to a Westerner, but Japan has, in certain ways, embraced the “Westernization” process, so much so that “consumerism” may be the single most sought after objective of its population, and with it, the Western mindset. At the same time, the continuing influence of Confucianism imported from China before Buddhism or Shintoism, holds sway among the overwhelming majority of its citizenry. Because of that philosophical strain, it is Fr. Milward’s contention that Japan is a, “moral, but not a religious,” society. Despite an upsurge in conversions in the early 1950’s, the Catholic population of Japan is about one-half of 1% of the population, a figure that has remained nearly constant for decades.

Given the Padre’s ground-breaking work in the study of Shakespeare, I asked how the Bard of Stratford is viewed among the Japanese students taking his course at Sophia. Fr. Milward claimed that the students are impressed not only by Shakespeare’s words, but his impressive knowledge of the Bible. Fr. Milward: “...unlike the Puritan John Milton, who is always open about his use of the Bible, Shakespeare strangely conceals his knowledge in plays which have a “secular” appearance. Basic to his plays is the distinction between “seeming” and “being,” in their deeply religious meaning.” Seeking to uncover those differences is a major objective of students in Fr. Milward’s classes.

In responding to my inquiries about

changes in the post Vatican II Church, Fr. Milward recounted an event that was to alter the future of his Religious Order, and one that may surprise some.

With the death of the General Director of the Jesuits, Jean-Baptiste Janssens, in 1965, the election of a new “General,” or head of the Society, was required. Fr. Pedro Arrupe, Provincial for Japan, was a candidate for the leadership of the Order; however, two Jesuits traveled to Rome with the support of their brethren in Japan and campaigned that Fr. Arrupe “shall not be elected.” Apparently, the Jesuits in Japan had an inkling of what was to follow, for Fr. Arrupe’s “progressivism” and subsequent total embrace of “the Spirit of Vatican II” foreshadowed the disastrous approach he would take in leading the Order. Formerly referred to as “the pope’s army,” the late Pope St. John Paul II would find the Order “unreliable,” and essentially withdrew his support of the Society. As a sign of his disaffection, when Padre Arrupe, whom the pope had personally removed from his position after a cerebral hemorrhage, died in 1991, the pontiff neither officiated at nor attended Padre Arrupe’s funeral Mass, a papal snub unprecedented in modern memory.

As to Vatican II itself, Fr. Milward was quite clear: “the Council had issued too many papers, many of which were written one way, but interpreted another.” In short, the Council had been “hijacked” by those whose “progressive theology” and “permissiveness,” and here Fr. Milward made specific reference to the former priest, Charles Curran, would ultimately leave a multitude of problems for the Church 50 years after the closing of the Second Vatican Council.

Reaching into different areas, Fr. Milward expressed his deep concern about the parlous state of the family in the West and, increasingly so, in Japan. “We live in an almost evil age,” he said, “in which it is the Devil who rules.”

In Japan, feminism, a Western construct, has not yet had appreciable influence, but Fr. Milward railed

against the changes in Japanese family life in which fathers work very long hours and often are separated from their families for extended periods, a phenomenon that is growing in Japan, where hotels now have “capsule rooms,” in which working men who cannot make the last train to their home remain overnight. Fr. Milward points to the corporations of Japan as primarily responsible for that change, but one wonders if the adoption of Western mores and the temptations of the good life are also not operating here. Yet, the good Padre remains hopeful, for it is his strong belief that Japanese women will keep their families together: “Women are the future of Japan.”

In our conversation I questioned Fr. Milward about the October, 2014 Synod of Bishops, and the ever-present fear among Traditional Catholics that the one scheduled for this October will embrace or support the Vatican’s acceptance, formal or otherwise, of the agenda proposed by Cardinal Kasper and other members of the German Catholic Church, to recognize second marriages, and permitting the taking of the Eucharist. Padre Milward’s answer to that question did not address the issue raised by Traditional Catholics, but he stated that such issues are for “canon lawyers to discuss.” He did respond, and I believe approvingly, that Pope Francis will seek, “to make annulments easier.”

There was no equivocation, however, when the issue of same-sex marriage arose. The church could not permit such a thing, for, “it would go against 2000 years of teaching.”

Fr. Peter Milward is an icon to many of his Japanese students, who regard him with a reverence usually reserved for family members. His pioneering work in Shakespeare’s Catholic background, and the Catholic themes that are present in his plays, have made him an intellectual giant in a Religious Order noted for its intellectuals. Fr. Milward’s published works run into the hundreds.

If Erasmus of Rotterdam were alive today, I am certain that he would have no hesitation in describing Fr. Milward as he described St. Thomas More: *omnium horarum*, usually translated as “a man for all seasons,” for not only was More brilliant, but his affability and sweetness of nature shone through. That is an accurate description of Fr. Peter Milward, S.J.

I leave to Fr. Milward’s greatest literary hero, the last words (with a minor modification):

His life was gentle, and the elements

So mixed in him that nature might stand up

And say to the world, “This is a man.” ■

Going Back to School...

COURSE TITLE: An Introduction to Scholastic Philosophy

By Dr. Joseph Romanoski

COURSE INTRODUCTION (50 words):

An introduction to the terms, definitions, and concepts of scholastic philosophy with an emphasis on dealing systematically with the elementary and universal issues of human destiny, as couched in its seven essential questions—the Logical, the Critical, the Cosmological, the Psychological, the Theological, the Ontological, and the Ethical.

COURSE DESCRIPTION (500 words):

“Modern secular education has gone far towards promoting a new illiteracy about religion; the transmission of the classical culture of the Western world is no longer of principal importance to the designers of cultural curricula even at the university level. The object of the new education is to make man “at home” in the present world and to equip him for a career in it. The teacher has no subject-matter which even pretends to deal systematically with the elementary and universal issues of human destiny; and, if the graduate of the modern school knows whatever wisdom mankind has come to about the nature and purpose of the world, it is only by accident and hearsay.”

The above quotation from D.G.M. Jackson serves to illustrate the *raison d’être* for this course. Via an ordered and systematic presentation of terms, definitions, and concepts this course presents a classic scholastic exposition of the answers to the following questions in philosophy: What is the right procedure in reasoning; What gives us certitude that we know truth; What is reality; What is the ultimate truth about this world; about God; about man; What, in view of all this knowledge, is the right way of conducting human life? Drawing on both medieval (Thomas Aquinas and Duns Scotus) and twentieth century (Paul Glenn and Fulton Sheen) writings of scholastic philosophers, this course attempts to address the intellectual deficiency of the “new education” as highlighted by Jackson, and to deal systematically with the elementary and universal issues of human destiny.

The philosophical efforts of man, from earliest to most recent, are efforts to find the true answers to one or other of certain fundamental questions. These questions may be listed as seven:

- 1.) *The Logical Question*, that is, the question of correct procedure in reasoning, in thinking things out;
- 2.) *The Critical Question*, that is, the question of the extent and reliability of human knowledge; the question of the possibility and method of achieving truth and certitude;
- 3.) *The Cosmological Question*, that is, the question of the ultimate constitution of bodies, and of their nature and

properties;

- 4.) *The Psychological Question*, that is the question of the meaning of life, especially human life, and of the nature and powers of the human life—principal or soul;
- 5.) *The Theological Question*, that is, the question of the existence, nature, operations and perfections of God;
- 6.) *The Ontological Question* (or, if one prefers, *The Metaphysical Question*), that is, the question of the meaning and properties of *being* as such;
- 7.) *The Ethical Question*, that is, the question of morality in human conduct, of right and wrong, of human duty and human destiny.

These seven questions delineate the field of philosophy. They frame the discussion of “all things knowable”. Scholastic philosophy, the *philosophia perrenis*, provides definite answers to each of these questions. The aim of this course is to explore those answers, to demonstrate their relevance to the technological issues of our twenty-first century society, and to extol their principled approach to human intellectual activity.

RECOMMENDED FOR: Mature age students

REQUIREMENTS: None

COURSE CONTENT: Twenty-seven classes extending over nine weeks (3 classes per week). An Introductory Class, Logical Question (2 classes), Critical Question (2 classes), Ontological Question (2 classes), Cosmological Question (3 classes), Psychological Question (5 classes), Theological Question (5 classes), Ethical Question (7 Classes).

OBJECTIVES

To acquire knowledge of:
The nature of reasoning.
The certainty of knowledge.
The constitution of physical bodies.
The nature of being.
The meaning of human life.
The existence of God.
The nature of morality and duty.

Class I: Why Study Philosophy?

Quote for Class I: Modern secular education has gone far towards promoting a new illiteracy about religion; the transmission of the classical culture of the Western world is no longer of principal importance to the designers of cultural curricula even at the university level. The object of the new education is to make man “at home” in the present world and to equip him for a career in it. The teacher has no subject-matter which even pretends to deal systematically with the elementary and universal issues of human destiny; and, if the graduate of the modern school knows whatever wisdom mankind has come to about the nature and purpose of the world, it is only by accident and

hearsay—D.G.M. Jackson This unit wishes to achieve the end of “dealing systematically with the elementary and universal issues of human destiny” via an understanding of true philosophy, the *philosophia perrenis*, Scholastic philosophy, and via a philosophic defence and explanation of the Catholic religion.

Notes: Philosophy, *nominally* or by virtue of the word as a name, means the love of wisdom. The words *love* and *wisdom* call for a moment’s attention.

Love, in its fundamental meaning, is the tendency or drive of the will towards an object. It is an act and a state of the will, not a tender sentiment or affection. Sometimes, indeed, the will-act and the will-state of love are attended by soft feeling, but this is not always or necessarily the case. It is important to notice and to remember this fact in a day when the cinema and light fiction have distorted and almost destroyed the true meaning of the word *love*. Love is of two types, called by the learned *desiring love* and *well-wishing love* (or, in the ancient Latin terminology, *amor concupiscentiae* and *amor benevolentiae*). *Desiring love* tends to possess its object; *well-wishing love* tends to do good to its object. Manifestly, the love of wisdom which we call *philosophy* is desiring love. It is love which finds expression in effort, in quest, in striving to possess and to retain wisdom.

And what is this *wisdom* which philosophy seeks? Wisdom is not the same as knowledge, for a person might know much and still be unwise. Wisdom indeed involves knowledge, but it also includes the ability, the inclination, and the steady purpose of putting knowledge to good use. St. Thomas Aquinas (1225-1274) says in his book *Summa Contra Gentiles* that a man is to be called wise when he knows what he has to do and plans and manages to do it well. Thus wisdom involves several things: an end or purpose to be attained; an appreciative knowledge of this purpose; an ability, an inclination, and a steadfast effort to achieve the known purpose in the best possible manner. Thus it is *wisdom* to work for a known good purpose in a steady, devoted, and enlightened way. Such is wisdom considered *subjectively*, that is, in its subject, in the person who possesses it. Taking the term *wisdom* in an *objective* sense (that is, as a thing in itself, independent of a possessor) and regarding it in a most general way, we may say that wisdom is the sum-total of the things worth knowing and working for, which can attract the best efforts of the best minds and wills. This is the wisdom which philosophy pursues. This is that deepest knowledge, that *altissima scientia*, of which philosophy is the love and the untiring quest.

The 19th century saw a notable revival, which continues to develop vigorously to the present moment, of the ancient sanity known as the Scholastic philosophy. This noble system which alone has historical and factual claim to the name

of the true philosophy suffered an almost total eclipse from the late 14th to the early 19th century.

It is usual to speak of the *decline* of Scholasticism during the 14th and following centuries. The word is unfortunate. For to decline is to suffer from an inner weakness, to undergo an essential disintegration, in a word, to decay. Now, Scholastic philosophy is a body of truths; it is the best system of philosophical principles that the human mind has been able to discover and integrate in more than twenty-five hundred years. Such a thing does not decline; it does not decay. It may lose favor with men; it may lose popularity; it may fade into the background. But there is no inner weakening or essential disintegration. It remains as true as always, no matter how it may be treated or regarded. Thus we speak of the *fading* of Scholasticism rather than of its decline.

Pride—born of laziness, incompetence, injured self-respect—is the real rootreason for the fading of Scholasticism. Indeed, this spirit of pride was abroad in the world in the 14th and following centuries. Humility faded with the fading of the Faith. The works of pride which supplanted humility are, as the Apostle says, manifest: Liberalism, the pagan Renaissance, the Protestant Reformation, naturalistic philosophies, Humanism, Sociology. Among such things truth cannot live; it is pushed to the background; it inevitably fades.

Critics: Some opponents of Scholastic philosophy argue that Scholastic philosophers wasted time speculating on “how many angels could be found dancing on the point of a needle.” These opponents, called fabulists, failed to see that this statement was a medieval joke, as all medieval Scholastic philosophers knew that angels are pure spirits, and that their location—physical or otherwise—is not constrained by dimensionality. The statement is equivalent to the following: When is a door not a door? When it is ajar. The fabulists cannot see the humor.

The man who can’t see a joke is usually half-conscious of his own ineptitude; he grows surly or petulant about it; he comforts himself with the thought that the joker is an ass. And so will arise a new myth about new Dark Ages and all the rest of the tiresome drivel that passes for information about a time half-known and half-forgotten and wholly misunderstood. And all because heavy critics and stolid historians lack wit to see a joke. The modern fabulist is stuck on the point of a medieval needle. The fabulist of the future will run headlong into solid Australian door. No jar will suffice to make his inadequate faculties take hold of the fact that the door is ajar.

Preview of Class II: Philosophy seeks the deepest evidenced knowledge about all things. Its essential questions are seven: what is the right procedure in reasoning; what gives us certitude that we know truth; what is reality; what is the ultimate truth about this world; about God; about man; what, in view of all this knowledge, is the right way of conducting human life? ■

That’s all for today, class. We’ll see you next week

Roots of the Crisis: When Modernism Wed Darwinism

■ For Catholics, magisterial teaching refutes Darwinism. For the rest of the world, published experimental science invalidates the theoretical model of evolution. So why do « good little Catholics » still carry water for the arch-enemies of our Church ?

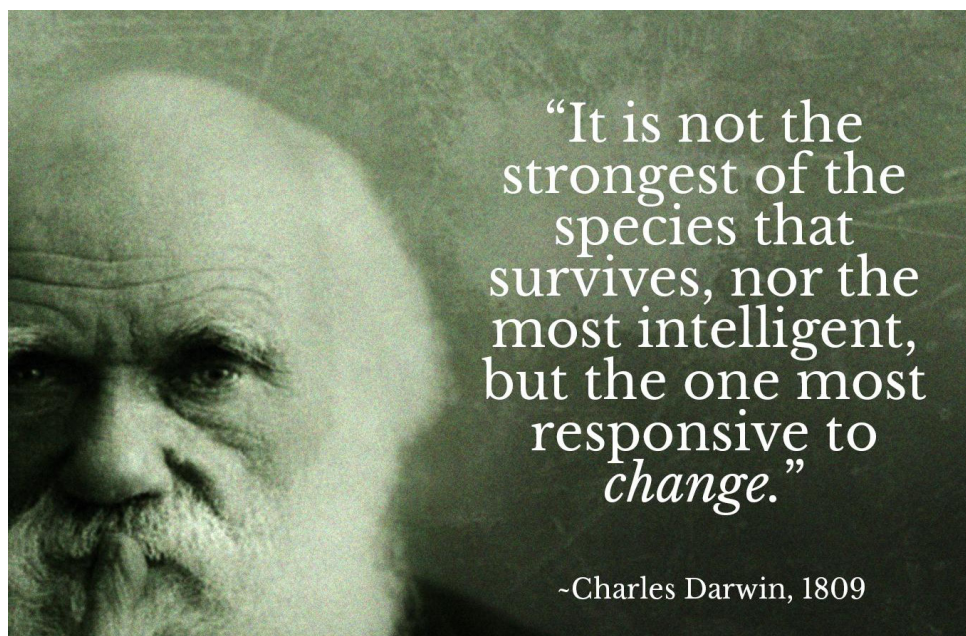
By Peter Wilders

The accusatory finger points to Rome: implicitly at the keeper of the keys. Is that fair? Not really: no more so today than it was a hundred years ago when the rot set in. Since St. Pius XI, the Church has not stopped running down. Where is the Catholic monolith of yesteryear when Rome organized the defense of Christians persecuted by Islam? The short answer is that the situation has changed; Rome has lost its power to intervene.

The litmus test for this is the extent to which the Curia has maintained its hand on the rudder of orthodox belief. For instance, does it accept the foundation of *ex nihilo* Creation upon which the Church's magisterial teaching is based? Several times over the last century it has declared that Darwinian evolution is not incompatible with Revelation. Darwinism, however, denies absolutely Creation out of nothing as taught by the Fourth Lateran Council. Whatever the pretext, Catholic teaching cannot be disavowed by those claiming to be Christians. Yet such has been the case over the last several pontificates. It is this simple fact that could explain why our suffering brethren in Islamic countries cast a forlorn look towards Rome.

Clearly the Church will not be popular when, and if, she recalls the Fourth Lateran Council's infallible teaching that God made all things in their entire substance out of nothing. Living things brought into existence at Creation were the first or prototype of each species. All the species were created at the same time. The Latin term used by Lateran IV is *simul*. Adam was the prototype of mankind. All things were created together (*simul*) at the beginning. In traditional Creation theology, the « beginning » means the Creation period - the *Hexameron*. Evolution, on the contrary, teaches that each organism as it appears today developed gradually by various evolutionary pathways over millions of years from inanimate matter, thus contradicting simultaneous creation. The difference between production by evolution and *ex nihilo* Creation could not be more clear.

To generations raised on the scientific dogma of gradual evolution over eons of time the Church's teaching of instant creation of all things together is ridicu-



lous. Their teachers are indignant that school teaching on the subject of biological evolution should be questioned on theological grounds. This, they say, is ignoring the plentiful evidence for evolution from the earth sciences—it is pitting religious belief against empirical facts. Those who argue in this way do so in ignorance of the teaching of Vatican Council I which anathematized anyone who held that « the progress of the sciences » could require that the Church's teaching on creation be « recast. » However, if evolutionary geologists were able to provide empirical evidence for their version of earth history, Church leaders would be eager to demonstrate the harmony between her teaching and the experimental facts. Until relatively recently, this appeared difficult to do. But science is constantly breaking new ground. And, today, for those scientists not held back by preconceptions, it is evolution which is beginning to look ridiculous. Just one recent discovery illustrates why. It is not being cried from the roof-tops because it threatens modernism and Freemasonry, upon which most of modern society is based.

A couple of decades ago a program of laboratory experiments took place in the Engineering Center of the State University of Colorado simulating the formation of sedimentary strata. The published peer reviewed results (sedimentology.fr) show that rock strata form side-ways: not one layer on top of another. The experiments invalidated the principle of superposition upon which modern evolutionary geology is based. It is this principle that allowed the multi-million year geological time-scale to be constructed. It gave credibility to the evolutionary belief in long slow formation of the Earth's sedimentary layers. Remove that mechanism and evolutionary stratification mechanics collapses.

The quantity of sediment, the volume of water, the velocity of current remain the same. It is just a question of how the sedimentary particles are sorted. The laboratory experiments show that sediments transported in a re-circulating flume deposit according to the velocity of current. When the current is reduced

the larger particles start to drop out. The smaller ones continue to be transported, depositing when the current slows down further. The process continues until the water is still. The velocity of current, transporting the sediment is the vector which sorts the particles according to size. It was this element of current that was largely overlooked by the pioneers of evolutionary geology and refutes the superposition principle. Looking at the dried out sediment in a strata, the sediment will be seen to be graded with smaller particles overlying the larger ones (sedimentology.fr).

Maintaining belief in evolution is made unbelievably difficult by the lack of evidence for its claims. For example, how to account for the alleged hundreds of thousands of years of human history for which there is no evidence? Recorded history began with the archaeological discovery of artifacts (e.g. clay tablets) for communicating information. Before writing there was no way of measuring the age or history of the earth. A quantum leap from non-time to time still remains wildly speculative to a rational mind. Biochemists are asked to believe the abiogenesis theory of life coming from non-life over endless periods of time. Radiometric methods of measuring pre-history have without exception recourse to unprovable assumptions. The millions and billions of years produced only convince the convinced. « Gentlemen, » the public is tempted to ask, « please give us some empirical facts! » Today's sedimentary mechanics, however, do give such facts. They are based upon peer-reviewed observable and repeatable laboratory experiments confirmed by field research.

So there it is. For Catholics, magisterial teaching refutes Darwinism. For the rest of the world, published experimental science invalidates the theoretical model of evolution.

The subject of evolution is without doubt a problem for both scientists and theologians. It is preferably avoided when it comes to taking an unambiguous position for or against it. Scientists know there is no proof, but peer pressure is such that blinkers must be worn when

discussing it in the public forum. Their atheist peers have not even a mirage of evolution to give justification to their purely materialistic approach to life. The latter has to be defended to the point of sacrificing the truth of the emptiness of life without a transcendent intelligence.

The Curia in opting for evolution has capitulated to modernism. One of the results is that in the wake of the abandonment of the Church's teaching on creation, the faithful have to rely on a residual feeling, a *sensus fidelium*, that something is wrong. In a world where so many things claim attention it is normal to seek a reliable authority to test their dependability. In Christendom this authority had always been the Church and her teaching Magisterium. To access its teaching one had to rely upon orthodox teachers. Unfortunately, most of those available to the present generation were trained in seminaries already impregnated by modernism. The influence within the Church of Fr. Teilhard de Chardin's forbidden works on evolution during his ministry was much greater than generally believed. They have proliferated greatly since his death in 1955 at which time no more than lip-service was being paid to the « monitum » (censure) imposed upon his works by the Holy Office. His works became standard references for seminarians studying theology. As the new priests ascended the hierarchical ladder their Teilhardist and Darwinist training spread to the most senior members of the Curia. Clergy infected by evolutionism were made Bishops and Cardinals. They provided less senior clerics with the justification and apparent authority to teach evolution. The spread of Teilhardism through the Catholic university system continues through the Lycée de Teilhard in Paris and Catholic colleges worldwide. His published works on the bookshelves of clerical academia ensure that the Jesuit's banner is prominently displayed. Associations of the Friends of Teilhard in France, Spain and the United States currently commemorating the 60th anniversary of his death further guarantee his influence.

The situation has reached a point where support from Masons and atheists is no longer necessary. « Catholics » have adapted to the evolutionary scenario with such enthusiasm, they are doing the job even better than their hitherto enemies. Bishops and princes of the Church are obviously unaware that what is happening represents an offense to God's divine omnipotence. In some way they have been persuaded that the exact opposite is the case! This is a perfect example of modernism in action. Instead of being seen as confrontation with the Almighty, evolution is presented as just another facet of the truth. Truth is indeed an absolute, it is said, but there are many ways of looking at the same thing. There is the novel way of reading a text

Holding Open the Door

By Jasmine G.

The hotel lobby stood empty save for two cushy chairs. I could sense that they would be coming back, any minute. Walking out onto the patio overlooking the lake below, I stood atop a hill and waited. Aren't we all waiting? All waiting for something? Waiting for life to begin, waiting for it to end, waiting for them, for us, for ourselves, the world. What are we waiting for?

The world at large senses that something is happening, something is coming back. This is not a prophecy, it is happening now. Most of the world is distracted, but those who wait, who look out at the bigger picture, see how many of the distractions keep the world from seeing how everything fits together. I could see the boats in the distance on the blue sparkling lake below, the sun still in the sky in the early summer evening. So peaceful. The center of a hurricane where the world spins without an axis, but with apparently ordered chaos of distraction. When I hear children playing, adults dancing in the distance, sounds carried by the evening stillness, I think about how people do not know

what's coming. There are people who go on about their daily business not knowing that in the midst of chaos, that one day, a light will shine brighter than the sun and return to warm the hearts of the coldest scrooge, the wildest no-dogooder, and the smartest slyest calculator of greed and power.

But it's happening now. There will be a day, there was a day, and there is a day. Words are flung here and there, words are changed, words hurt and words forgive, but on that bright day, when the light brighter than the sun returns, He will have been waiting as well, knowing that all along, the angels sat by their sides, wondering if they would hear the message. It's a message that cuts through all the chaos, all the distraction, because that sun is the center of the storm. To forgive, and to love, to guide us all home.

I stood looking out to the lake and heard suddenly the sound of a large bus. My excitement was only curtailed by my reminder to play it cool. But I was happy for the return, so very happy. I lingered a bit on the garden terrace to

not seem too eager, but I imagined this is what it would be like to be in heaven, waiting for friends—friends who know Him and share in this light of the heart. As I slowly headed toward the lobby, I paused in the doorway and there was the priest who had led the group. How appropriate. That's what heaven would be like. The priests bring everyone home, show them the door, help to open it, help to keep it open, and make sure it's open for the very last straggler.

The traditional Mass is that door, and no one will ever take it away. The day it closes, will be the day we have all returned Home and there will be no more need. When will that day be, no one knows. But it is ever near. And what is far, are the hearts of those who can not hear the call through the chaos. The sun is shining somewhere at all times. And we thank our priests for holding the door open. In the midst of chaos in a world gone astray, we can pray for the message to be seen and heard—that the traditional Mass is present, the calm at the center of the storms. The storms will not go away, until we have all found Home.

We have our Home in the traditional Mass, and we as a family, children of God, everywhere, no matter how we travel, where we travel and with whom, know that this world is a stop-over, where we find God. This planet is not our home—we are all passing through. Everything is temporary in this world. Everything comes and goes, disappears, changes, evolves or degrades. Our souls are forever in the garden of Heaven. Not Eden, not earth, but in Heaven. There need not be any road signs. The call is an inner one, and while some hear the call to find the door, some hear the call to hold it open. May more souls hear that call to become priests and to dearly stand before the people, fellow souls who are wanting to know God and our true Home, and speak with the simple, humble, just and sincere love that is the Light. It is a gentle light, so strong, so forever, so true.

And then there was joy. I walked through the doorway from the garden, to the lobby, and there they all were. The pilgrims. Some were weary, some were energetic, all had taken different paths on a day out, but all found the bus at the allocated time, led by a trusted guide and a priest, to return, together, all at once. And there they were. No matter what anyone had done that day, all had a gentle heart, a heart that was united in Christ, and which shone through their smiles and in their eyes, and in their interest in the other, how everyone else was doing, how everyone else enjoyed their journey and what adventures they had enjoyed or endured. I just stood there as everyone mingled around, saying hello with lovely sincerity. There is that knowing of connection of love so deeply soulful, words are not even needed. It's in the eyes, in the smiles, no matter weary or energetic.

I imagine this is what a reunion in our true home will be like. There will be no more storm, no more need for calm. Our hearts will be united as they are now—past, present, and future, in a place full of a gentle light so knowing, so loving and so all powerful, we can rest in all of this and be truly present, truly alive. So why wait until that day. Let's live from that perspective and shine that Light. Let's honour those who hold open the door, with words of grace and gratitude. Let's live as though we know that door will never be closed until that time we no longer need it. In that confidence of God and His power, that love will conquer all darkness. It is a spiritual war, but we have supernatural means. Truly confident in the power of the sacraments and the means for fighting a supernatural war, this light dissolves and scatters the darkness. We can only rely on ourselves as much as we know where that true power comes from. It is not from fear, it is from the love and the power of God.

We are ready for what is coming, what is already here. We are family. We have God. ■

Roots of the Crisis . . .

Continued from Page 21

and the traditional way. The modernist would say that the latter is the lazy way, and that the meaning that was cut and dried centuries ago needs revision. No effort has been made to apply the truth to today's world. It is the world which has changed, not the truth. The truth has to be adapted to meet the change. No confrontation with God is involved—just a clash between old and new ideas. Such reasoning, of course, runs aground on the fundamental principle of the immutability of dogma. For instance with the advance of medicine, moral theology is faced with such questions as determining « brain death. » Exodus 20:13 is clear « Thou shalt not kill » which was always taken to mean that when the heart stopped beating a person could be declared dead. Today the heart can be made to beat artificially. In these circumstances the medical definition of death must take into account other criteria such as the functioning of the brain. Although the basic commandment remains the same, the new data is being used by the Church's enemies to introduce ideas foreign to magisterial teaching. In the example cited, arbitrators are needed to pronounce whether the life support systems should be continued or withdrawn.

It should be evident that a Catholic moral theologian must be guided by the Church's teaching whereas an atheist's only interest are material considerations such as ongoing treatment being a burden on the State. The overriding factor to weigh in the arbitration balance for a Catholic should be the teaching of Lateran IV that God created *the human, con-*

stituted as it were, alike of the spirit and the body. Soul and body is a metaphysical unity. There is no question of part of the body continuing to function without the rest! Treating the brain as if disconnected from unity of soul and body has spawned a multi-billion-dollar business of organ harvesting, as many organs can now be taken out of the bodies of « brain dead » patients and used for transplantation that would be decayed and useless if taken from the bodies of patients who were truly dead!

The problem is that modernists wear no badge by which they can be identified. They originally achieved position and power within the Church with the help of outside organizations seeking to undermine Rome's authority. Once established within the structures of the Church, a process of self-propagation ensued. Of course those responsible should have been detected by their lack of adherence to orthodox teaching. Pope St Pius X recognized the enemy and its tactics. He blew their cover with his encyclical *Pascendi Dominici Gregis*. His energetic measures to combat them were considerable. They awakened and motivated the rank and file within the clerical majority still faithful to traditional teaching. Modernism was arrested: but not for long. The death of St. Pius X in 1914 which followed and the two world wars switched focus from the spiritual to the material. The modernists were quick to step in and reclaim their lost territory. As history sadly shows, the rush to evolutionism went unimpeded; accelerating as prime bishoprics fell to modernists.

Amongst the steps taken by St Pius X to defend the Faith was the introduction of an oath against modernism. It was to be taken by all priests at their ordination. Four decades later in 1967, it was suppressed by Pope Paul VI! Clearly forces were, and still are, at play to curtail the influence of the Church in the world. It is difficult, if not impossible, for most people to attribute power to invisible metaphysical forces. Yet the intangible force of sacramental grace, the (only) means to fight off « Satan and his wicked spirits » is presumably absent from those who have lost the faith. Indeed, the Church is faced with an unprecedented « crisis of faith. » This crisis principally concerns those who have capitulated to pressure to dissociate themselves from their Founder's most fundamental revelation—that of *ex nihilo* Creation. Cardinal Ratzinger addressed the problem before the Presidents of the European doctrinal commissions in 1989. The first reason he gave for the crisis of faith was that the traditional teaching of Creation and metaphysics had been dropped from the theological manuals. In these circumstances the question arises : « What about sacramental grace? ». If the current state of the Church is any measure, Lucifer has the upper hand—presumably because that grace is not being used or, if it is, has lost its efficacy. At the beginning of the twentieth century when the number of practicing Catholics was at its peak, « practicing » meant obedience to the teaching Magisterium. Now that this is no longer the case, the marginalization and ineffectiveness of Catholicism in society comes as no surprise. ■

John Huss: “A Reformer of the Church” or Destroyer of Souls?

C. Jackson/*Continued from Page 5*

The Radio.cz story continued:

Of course, the steps to rehabilitate Jan Hus in the eyes of the Catholic Church have been going on for some time. John Paul the Second asked for forgiveness for the Church’s past wrongs on visits to the Czech Republic in 1995 and 1997. Earlier, he had said that Christians could all share and unite in the values that Jan Hus espoused, his integrity, commitment to education, and moral values, rather than be divided by them.

The era when Hus, often seen as a forerunner to the more famous Martin Luther, was automatically cast by Catholics as a heretic and blasphemer are obviously long gone.

So who exactly was John Huss? Was he, as St. John Paul II said, a “Reformer of the Church?” Was the Church wrong to consider John Huss a heretic and blasphemer? Was he a man of integrity and commitment to moral values? Should the Church ask forgiveness for Hus’ burning at the stake? To answer these questions, let’s go back to a time when the Church was not influenced by the “ecumenism” of the Second Vatican Council. Let’s hear directly from a mainstream Catholic publication from pre-conciliar days and see if it shares the views of Francis and St. John Paul.

In 1845 The United States Catholic Magazine and Monthly Review, printed an article titled, “John Huss and the Hussites.” The following description gives us insight into the nature of the man as well as his defenders. It describes what happened after John Huss began espousing the heresies of Wycliffe at the University of Prague:

John Huss adopted and defended with great vigor the doctrines of Wickliffe, and was soon followed by nearly all the Bohemians belonging to the university; the Germans as ardently maintained the old principles of religion and philosophy, and denounced the new opinions as both heretical and ruinous in their tendency. Novelty, however, gained the day; the Germans were expelled from the university, John Huss and his adherents became supreme therein, and they were thus enabled to teach and to spread their new-fangled notions almost without opposition.

The infection soon spread throughout all Bohemia. The ignorant and the vicious were pleased with the new doctrines, and fascinated with the boldness and eloquence of the man who poured forth, in his own chapel of Bethlehem, and throughout the kingdom, his coarse and withering invectives against the popes, the bishops, and the clergy. The standard of revolt was now raised; and all Bohemia was in a flame. The dreadful sequel is but too well known.

It is fashionable with such writers as M. Bonnechose to praise with

extravagance, and to exalt even to the skies, who, like John Huss, fiercely opposed the Catholic Church, and founded new sects. We are not at all surprised at this. Men naturally sympathize with those of a kindred spirit. No matter how wicked the founders of new sects may have been; no matter how reckless, inconsistent, and unprincipled; no matter what commotion they excited, what hatred they stirred up, what torrents of blood they caused to flow; if they only opposed Rome, all their iniquities are at once forgiven and forgotten, and they are painted as saints, as heroes, as martyrs, as men who preferred the voice of their conscience to all the smiles of the church and of the world! This fierce and more than Carthaginian hatred of Rome, like the mantle of charity, covers a multitude of sins. John Huss and Jerome of Prague are represented as men entirely in advance of their age; as men who had the courage to rebuke the vices and errors of a corrupt and all-powerful church; and as men who fell victims to their noble zeal and integrity, and to the vengeance of the hierarchy.

The article goes on to explain the doctrines of John Huss and their effects on society:

Like him [Wycliffe], he railed incessantly against the popes, the bishops, the clergy, the religious orders; like him, he maintained the doctrine of absolute predestination; like him, he believed that none but the elect belonged or could belong to the church of Christ; like him, he maintained that it was unlawful for the clergy to hold property of any kind; like him, he denied the infallibility of the church; and, like him, he asserted the ruinous principle—ruinous to all social organization, whether political or religious—that the circumstance of a temporal or spiritual ruler being in the state of mortal sin, deprived him, by the very fact, of all power and jurisdiction! He also openly denied the power of the church to excommunicate or to suspend her ministers, and boldly defended the disorganizing doctrine, that a priest thus excommunicated, provided he believed the sentence unjust, could still continue to exercise his functions, in spite of the prohibition by the ecclesiastical tribunal. He more than once intimated that St. Peter never had been the head of the church; that the Roman pontiffs had derived their supremacy from the Caesars; and that there was no need of a visible head of the church on earth. That such were the distinctive doctrines of Huss, we think no one who has at all read the original documents will be disposed to deny.

Who can wonder that doctrines so thoroughly disorganizing should have produced the most disastrous effects on society? Who can wonder that Prague soon became the theatre of bitter contentions, of

civil commotions, of infuriate mobs, of bloodshed? Who can wonder that all Bohemia was thrown into convulsions; that its hills and valleys were crimsoned with the blood of its own citizens; that a civil war the most obstinate and bloody, perhaps, recorded in the annals of history, tore and lacerated its bosom, and sent tens of thousands of its citizens to the tomb? All these terrible disasters were as natural and necessary results of the preaching and doctrines of John Huss, as fruits are of the tree which bears them, or as smoldering ruins are of the dreadful conflagration. John Huss enkindled a flame in the bosom of his country which preyed on its very vitals, and threatened it with utter annihilation, for long years after he was himself no more!

That Huss was a bold and turbulent spirit; that his doctrines naturally tended to insubordination, revolt, and sedition; and that he not only took no precautions to check this sinister tendency, but rather encouraged it, and fanned the flame of popular excitement, we think no candid man will deny. That the effects indicated above did follow his preaching and doctrine even M. Bonnechose, his most ardent and unscrupulous champion, fully admits...

The article then goes on to explain by what means Huss used to spread his doctrines:

Huss formed and increased his party by strongly appealing to the passions of the ignorant, by delivering violent and inflammatory invectives against the popes, the bishops, and the clergy; by exposing, and by offering to redress, the grievances of the poor; and by a certain boldness of tone, fixedness of purpose, and rough eloquence, which just suited the mobs whom he addressed, and which made him the idol, because they constituted him the leader and champion, of the multitude. His party once formed, he kept it together, and swelled its number, by his indomitable energy and untiring industry, and by his exciting and maddening harangues. By affecting zeal for the correction of abuses, and putting on a sanctimonious air, he succeeded in winning to his standard many of the pious and well disposed, whose simplicity did not penetrate beyond the exterior veil which covered his real purpose; whilst, by appeals to the avarice of kings and princes, he succeeded in inducing many of them, also, either to become his partisans, or, at least, to remain neutral.

As for any future rehabilitation of John Huss, the author did not seem to be a fan:

Now, can anyone, for a moment, persuade himself that a man who resorted to such means, could have been either a saint or a martyr? Saints and martyrs are made of different stuff altogether. It is not the mere circumstance of dying for a cause

which makes a martyr, but it is the justice, and the holiness, and the truth of the cause itself. Could that man be reckoned a martyr, who was the leader of armed and infuriate mobs, who made maddening appeals to the most groveling passions, who fanned into a wild conflagration the flames which himself had lighted up in the bosom of his country, and who reveled amidst the ruins which himself had caused? We think not.

As for the motivations of Huss:

The truth is, he had taken a wrong step, and he felt it; he occupied a false position, and he did not wish to leave it. He had a strong and clamorous party to sustain him: he was their leader and head; they hung upon his lips, and could be led like children by his words. He felt that he could not retract without displeasing his party, on whose praises he had been so long accustomed to feast: he had not the humility nor the moral courage to go back: he would rather die first;—for, in this case, he would be hailed as a martyr, and he would live with posterity. He had evidently more regard to his party than to the truth. Had he been a solitary man, without a party, he never would have mustered courage to die at Constance. Such at least is our candid opinion; and we think we do him no injustice.

The article next addresses whether the Council of Constance, at which Huss was finally condemned treated him with wanton cruelty:

As we have already sufficiently proved, neither the church nor especially the council of Constance enacted the law by which heretics were punished with death. It had been enacted two centuries before by the German emperors; and they alone—and not the council of Constance—were fairly responsible for it and for its results. It was the emperor Sigismunds and the elector Palatine, and not the fathers of the council of Constance, who passed sentence of death on Huss. It was the magistrates of Constance, acting under the direction of the two high functionaries just named, who presided at his execution. After having convicted him of heresy and excommunicated and degraded him from his priestly office, the council expressly declared that it had no power to proceed any farther against him. According to a fixed and standing law of the Catholic church—a law embodied as an adage in the canon law itself, and strict and universal in its application—the council could proceed no farther.

Before the council pronounced judgment on the doctrines of Huss, the emperor Sigismund had already declared to him, in presence of the council, that, by a standing law of the empire, heresy was punishable with death; and he had added, that unless Huss would retract his errors, he would, with his own hands, be ready to light up the fire which would consume him. Huss himself, as we have seen, was well aware of this law, openly admitted its justice before the council itself, and in the placards

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The Last Word...

Ireland Falls into a Papal See of Conciliar Novelty

By Father Celatus

In paving the way to pump out modern pope-saints, whose common cause for canonization appears to be their participation in and/or promotion of the Second Vatican Council, the *Pilgrim Church* first cleared the path of many of her traditional saints of old. Gone is Saint Philomena, for instance, despite the fact that she was the favored patroness of Saint John Vianney, himself patron of pastors and confessors. Gone is the legendary Saint Christopher, whose familiar image was carried in countless vehicles and was worn by soldiers who went to war, having spiritual confidence in the power of this patron's protection. Gone is Saint Valentine, who ironically remains more relevant to the fallen world than to the modern Church. Do you imagine that someday lovers will be saying, "Be my John XXIII" rather than "Be my Valentine?"

Speaking of traditional saints, do you think that the modern Church will one day drop Saint Patrick from the calendar? Hard to imagine, given the popularity of this particular saint, even among the godless. Saint Patrick's Day becomes an excuse for all sorts of bizarre behaviors: gay parades, green apparel, and inebriation by beer and gluttony by corn beef. Nearly everyone becomes Irish on St. Patrick's Day. I have a friend who has never set foot on Ireland, yet on the feast he speaks all day with a feigned Irish brogue.

Parades on Saint Patrick's Day were not always gay, in the sexual sense of that word. But that officially changed this year, when Cardinal Timothy "Bravo" Dolan gleefully accepted the role of Grand Marshall in the annual Saint Patrick's Day parade in New York, despite inclusion of openly homosexual groups. The great Saint Patrick taught

the druids the distinction of the Persons of the Holy Trinity with a three leaf clover; I wonder what he would have used to teach them about the two persons of marriage. Oh wait, the druids already presumed that there must be two persons of the opposite sex to constitute a marriage.

The same cannot be said of the modern inhabitants of the Emerald Island. Going beyond their ancient pagan predecessors in moral perversion, the CINO (Catholic in Name Only) Irish majority of Ireland recently became the first people of modern times—and perhaps all time—to formally recognize and legalize homosexual unions as *marriage* by popular vote. To be precise, in a land where Catholics comprise eighty-five percent of the total population, more than sixty-two percent of the Irish who went to the polls voted in favor of approving so-called *gay marriage*. Voter turnout was very heavy, by the way.

An article and editorial in the NCR (*National Catholic Distorter*) is as revealing as it is disgraceful:

What a gift the Catholic hierarchy has been handed by the Irish with their overwhelming vote to legalize same sex marriages. Coming just months before the Synod on the Family set for next October, the vote by this Catholic nation is nothing less than a church [sic] plebiscite – a vote of the Catholic sensus filelium for all to see that official Catholic teaching on human sexuality is wrong, hurtful, and even, at times, immoral... It is time for church [sic] teaching to reflect what social science tells us and what Catholic families have long understood: Catholicism must cast off a theology of sexuality based on a mechanical understanding of natural law that focuses on individual acts, and embrace a theology of sexuality that has grown out of lived experience and is based on relationships and intentionality... The Irish vote is a wakeup call... Can the Catholic hierarchy finally admit it has Catholic sexual teachings wrong? I admire Pope Francis enormously. However, just withholding judgment without addressing and amending past teaching errors will not be enough. Nowhere near enough. Bishops, you have been served.

Neo-Catholics dismiss such sentiments as radical ramblings which they reject but more and more it becomes manifest in words like these and in votes such as in Ireland that an evil spirit—or legion of demons—prevails in these modernist times. The release of that evil spirit coincided with Vatican Council II and its continued demonic activity remains inseparable from that same Second Vatican Council. The overwhelming Irish vote in favor of legalized sodomy is but the latest and most perverse sign that the novelties and atrocities of Vatican II are initiatives and inspirations arising from hell and not from heaven.



Our Lady Weeps...for Ireland?

Other than the distorted words of the NCR, what other voices were heard with regard to the Irish debacle? One Irish prelate, Bishop Derry McKeown, expressed the following sentiments in advance of the vote:

People have to make their own mature decision, be it yes or be it no. I would hate for people to be voting no for bad reasons, for bigoted reasons, for nasty reasons, for bullying reasons. People have to make up their own minds and I'm quite happy that people can do that in front of God, be it yes or be it no... I don't doubt that there are many people who are practicing churchgoers of whatever church background who will in conscience vote Yes, and that's entirely up them. I'm not going to say they're wrong.

Not surprisingly, Bishop of Rome Francis was silent on this crucial moral, sacramental issue in advance of the vote, preoccupied instead with his focus on alleged *evils* of our time: global warming, immigration regulation and youth unemployment. Neither did he comment in the wake of the vote, announced on the vigil of the Feast of Pentecost. What irony and a missed opportunity to contrast the birth of the Church through the outpouring of the Holy Spirit with the collapse of Christendom by the influence of the devil. Enough of voices and silence from Vatican II incorrigible compromisers! Harken instead to the ancient words of Saint Patrick himself, whose god-fearing words in *The Lorica* now fall upon deaf Irish ears:

*I arise today, through
God's strength to pilot me,
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's shield to protect me,
God's host to save me
From snares of devils,
From temptation of vices,
From everyone who shall wish me ill ■*

John Huss: A Reformer?

Continued...

he had put up in Prague and on his journey to Constance, had declared his readiness to submit to its hard penalty, in case he should be convicted of error.

Had the council thirsted for the blood of Huss, would it not have been eager to exact the punishment ordained by the imperial laws? Would it not have clamored for his execution? The acts of the council, however, state nothing of the kind; but they do state, and M. Bonnechose himself admits the fact, that the council did everything in its power to rescue Huss from death, by laboring to persuade him to make at least a modified retraction of his errors. No effort was spared to bring about this result; the only means, then known to the laws, by which he could be saved. Formulary after formulary of retraction was submitted to him; embassy after embassy was sent: cardinals, bishops, his own chief accuser Paletz, the emperor himself, with tears in their eyes, urged and entreated Huss to retract. But arguments, entreaties, tears, were all lost on the obstinate and immovable Bohemian. Huss was inflexible. He could have escaped death; but he rushed into its jaws!

Nor let us be told that Huss could not retract without sacrificing his conscience. He may have been conscientious; but, from what we have seen of his character, there seems to have been more of false pride and of sheer obstinacy, than of conscience, in the whole matter. He had already in open council, disavowed nearly all the errors imputed to him; he had condemned the most obnoxious principles of Wickliffe; he had sought to prove himself a thorough and an obedient Catholic. He had declared, over and over again, that he had never taught the doctrines ascribed to him,

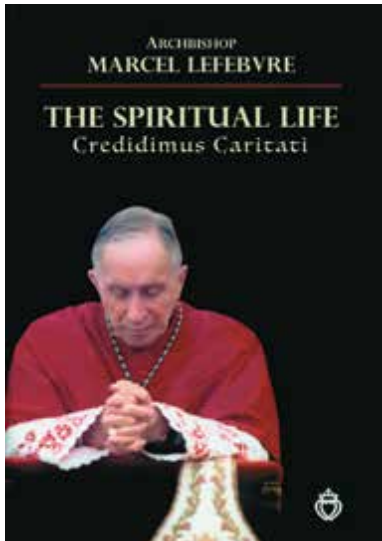
as he said, through sheer malice and calumny; and yet he would not retract them! And he based his refusal on the argument, that if he did retract them, his enemies would say that he had taught them! The emperor Sigismund answered this quibble, as follows:

"What can you fear in abjuring all these articles? For my part, I have no hesitation in disavowing all kinds of errors; but does it follow that I have entertained them?"

The emperor himself, after all other means had failed, sent a commission of four bishops, with some of the principal friends of Huss, to persuade him to submit. Huss wished to argue with them; not to submit quietly to the decision of the council." Do you, then," said one of the bishops, "believe yourself wiser than the whole council? Huss evaded this searching question by an appeal to the Scriptures and to his conscience, and by a professed willingness to be taught "in the divine word by the least person in the council!" Here, then, was the real issue:—private judgment against church authority. This was the real secret of his obstinacy. And this secret pride and self-will were encouraged by John de Chlum and his other partisans at Constance. Had the principles of Huss been merely speculative and harmless; had they not struck at the foundations of all social order; had they not already produced their legitimate effects of seditions and bloodshed in Bohemia; we think that, notwithstanding his obstinacy, he might yet have been spared. At least, in that supposition, we would feel much more strongly inclined to sympathize with him. But with all these unquestionable facts in view, we cannot, in the least, coincide with those who would fain exalt him to the rank of a saint and a martyr. ■

Archbishop Marcel Lefebvre

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

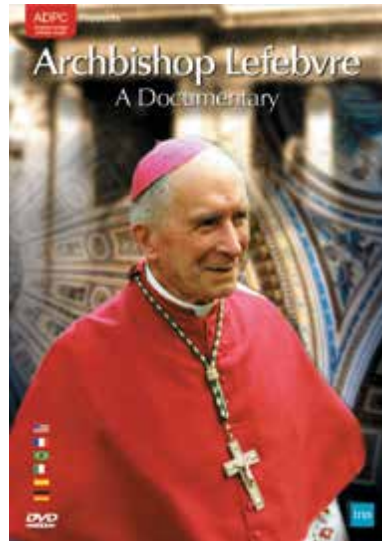


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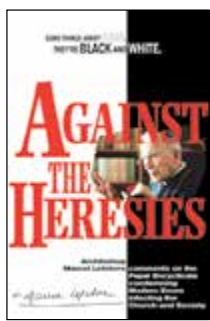
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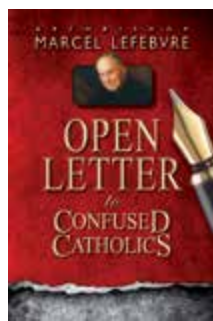
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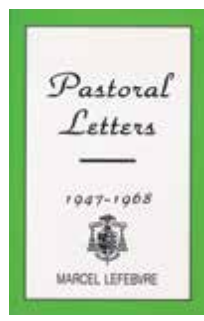
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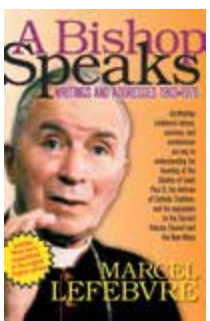
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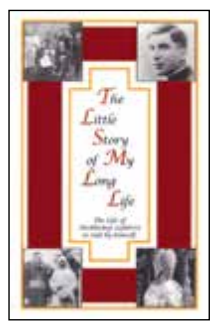


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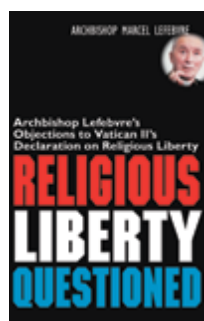


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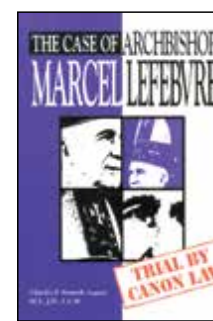


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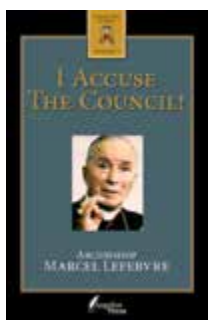


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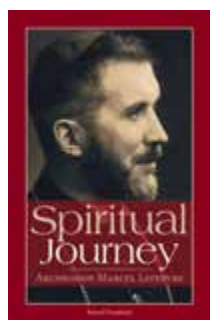


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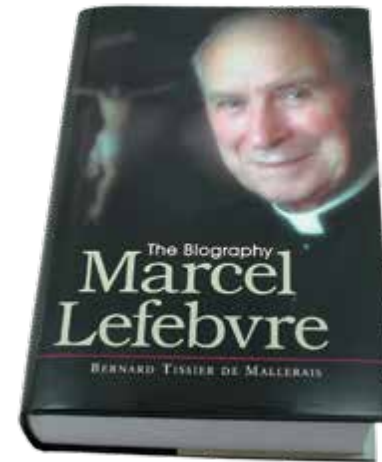
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