

The Remnant

(Est. in 1967)

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



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

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From the Editor's Desk...

By Michael J. Matt

No July 15th Issue

Please note that July is one of the two months per year in which we publish only one issue of *The Remnant*. There was no July 15th issue.

Southern Poverty Law Center Dissed by Far-Left *City Pages*

Readers may recall *The Remnant* being listed as a “hate group” back in 2006 by racketeers in the Southern Poverty Law Center’s hate-free zone down in Montgomery, Alabama.

The Southern Poverty Law Center (SPLC) is a far-Left fundraising juggernaut that has about as much to do with ending poverty as Al Sharpton has to do with ending racism. Its shady founder, Morris Dees, was accused most recently by *Washington Times* editor, Wesley Pruden, of being “nothing more than a scam artist”, and even his Wikipedia entry includes that Dees is regarded as “a con man and fraud”, who “has taken advantage of naive, well-meaning people—some of moderate or low incomes—who believe his pitches and give to his \$175-million operation.”

I’d say that pretty much sums up the talented Mr. Dees.

The SPLC gained national prominence back in 2004 when it raised legal challenges that eventually forced Chief Justice Roy Moore to remove a Ten Commandments monument from his Alabama courthouse. (How’s that for some guts civil rights-in! I mean who in America doesn’t feel much safer after that blow for freedom was struck.)

So in 2006 the SPLC came knocking on our door. Evidently, the increasingly irrelevant (and bat-poop nuts!) Ku Klux

~ See *Editor's Desk*/ Page 2

Catholics in Iraq have lost everything-- their lives, their children, homes, businesses, personal effects, Rosaries, Bibles. Who's next?

Persecution Rising

by Patrick Archbold



Following the disastrous “gay marriage” decision of the Supreme Court in *Obergefell v. Hodges*, all informed faithful Catholics understand that the time of persecution has begun. We now fully expect the merciless hands of runaway secularism, both governmental and societal, to treat

Christians with every cruelty possible. What they may not realize is that there are other forms of persecution and persecutors that may well come for faithful Catholics, one of which is a persecution by the Church itself. By now, those of us paying attention

~ See *Persecution*/Page 5

Does Pope Francis Really Believe THE GOSPELS?

by Father X

Around two centuries ago the liberal Protestant scholar Gottlob Paulus (1761-1851) started what was to become quite a popular trend in the heretical German circles of “higher critical” biblical scholarship. Paulus wanted to recognize some historical foundation in the Gospel accounts of our Lord’s life and ministry; but his Enlightenment rationalism meant excluding all supernatural, miraculous elements from these accounts. After all, did not every truly enlightened person now recognize that miracles are impossible, so that all accounts of them must be relegated to the category of myth or legend? Professor Paulus and his school of thought therefore opted for a “happy-medium” solution: retain the Gospel accounts as being partly historical, but *demythologize* them. That is, ‘re-interpret’ them – purify them! – so as to give a ‘rational’, non-supernatural explanation to the wondrous actions attributed to Jesus.

Now, other more radical German rationalists such as D.F. Strauss soon rightly criticized Paulus for inconsistency. They recognized that the miraculous elements are integral to, and inseparable from, the Gospel accounts, so that if we deny the historicity of those particular elements we should logically go on to deny the historical

~ See *Pope Gospels*/Page 6

On the Origins of the Sexual Revolution:

Why did Marlene Dietrich Start Wearing Trousers?

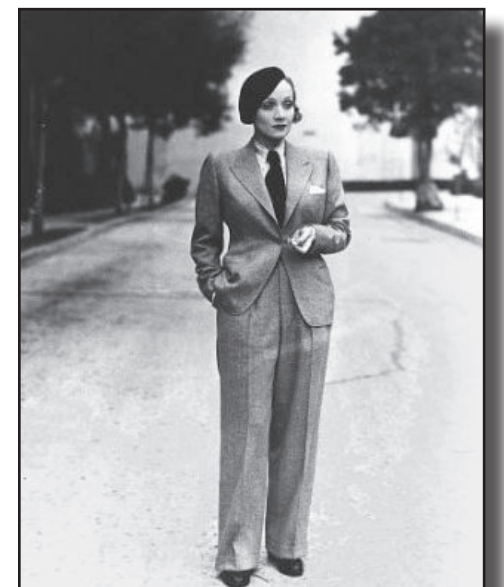
by Hilary White

So, remember those “leathern-winged Sharpies” I mentioned the other day? Self-identified “conservative” Catholic women who apparently patrol the internet making sure no one says an unkind word about Harry Potter? Well, the same flock also seems a little sensitive about suggestions that they ought not to be participating in the modern cultural disease by cross-dressing. In fact, I first met them on my blog some while ago when I suggested

that one of the easiest ways one can, in a small way, actively subvert the new regime is to cease wearing men’s clothing, namely, trousers. It was like a duck-call, so instantly was my commbox and email all aflutter with the leathery flapping and shrill shrieking. I expect that they will be back with this, my second foray into the subject.

Some time ago, I decided that my own

~ See *Sexual Revolution*/Page 8



Marlene Dietrich, Sexual Revolutionary

From the Editor's Desk...

Continued from Page 1

Klan and neo-Nazi boogeymen who the SPLC had been chasing through the woods in years past were proving inadequately scary to the donors, and so the SPLC needed a new set of bad guys.

So there I was, father to seven children, running my little Christian newspaper, suddenly sucked into a SPLC's marketing scheme that needed my help to frighten old people out of their Social Security checks.

But I wasn't alone. Dangerous "haters" (READ: Conservatives with which the SPLC disagrees) are here there and everywhere, and only the SPLC can save the country from this menace. Focus on the Family, the American Family Association, World Net Daily, you name the conservative pro-family group and the SPLC has got them on its trusty little "hate map".

The Remnant's primary transgression was listed as anti-Semitism, since we still accept the Catholic Church's age-old teaching that all men, even Jews, can only be saved through the grace of Jesus Christ. But the charges also included rejecting the "teachings of the modern papacy", opposing Zionism, and "consistently attacking Nostra Aetate". I don't know if anyone at the SPLC ever read *Nostra Aetate* (Vatican II's constitution on Catholic relations with non-Christians) but I would imagine that if they had they'd need to condemn that as anti-Semitic, as well, since the document includes plenty of hateful little gems like this: "True, the Jewish authorities and those who followed their lead pressed for the death of Christ..." If *The Remnant* has been "consistently attacking Nostra Aetate" one would think we should at the very least score a Morris Dees Award or two.

The Remnant

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Michael J. Matt

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But no, because you see we also "hate gay people" as is evidenced by our defense of Christian marriage as an institution comprised of one man and one woman, joined together in holy matrimony for the purpose of procreating and educating children.

Pretty hateful stuff!

Over the years our reaction to this SPLC harangue has been mixed. Early on, the first thing my wife and I did was to telephone our local sheriff for advice on how to keep potential vigilantes from going all Rambo on The Matt Family Haters. An expensive security system was suggested, which the sheriff assured us would suffice since the SPLC had not actually accused us of advocating violence, but rather only preaching hate (as if there's a difference these days).

We installed the security system, which actually struck us as a fairly good call a few years later when one Floyd Lee Corkins II, a self-appointed executor of the SPLC's will, entered the lobby of the Family Research Council in Washington, D.C., and started spraying bullets all over the place. Building manager Leo Johnson stopped him but only after taking a bullet in the process.

Mr. Corkins pleaded guilty to three felonies, including terrorism while armed and assault with the intent to kill. He informed investigators that he'd gotten the bright idea to go on a murderous rampage from the SPLC website. Inside his backpack police also found the address of the D.C.-based Traditional Values Coalition—another group listed on the SPLC "hate map."

So I guess we're asking a lot of our little security system, especially since earlier this summer local news outlets here in St. Paul/Minneapolis began running stories based on a 2015 SPLC update which warned of eight hate groups active in our area, including of course The Remnant. When those news stories aired all over town and with the recent Charlie Hebdo shootings fresh in her mind, my long-suffering wife made an appointment to have our security system upgraded. I guess maybe that gave her some peace of mind. . .

Why the SPLC is allowed to run around loose these days, shouting "fire" in crowded theaters everywhere, is beyond me. But that in effect is their stock-in-trade, and, since they're in bed with the Obama Administration, they have plenty of cover for the continuance of their "important work".

But I digress. A few days after this now nearly 10-year-old story was regurgitated by local news, a reporter from the far-Left magazine, *City Pages*, was on the phone asking if I'd meet him for lunch to talk about the SPLC report.

Owned by the Minneapolis Star Tribune, *City Pages* is an alternative weekly with a circulation of 50,000 that, how shall I say this, isn't exactly known for a pro-Christian, pro-life editorial policy (and that's the wildest understatement you'll read in 2015). Nevertheless the *City Pages* reporter, Cory Zurowski, to his credit wanted to fire a few questions at the accused hater before filing his story on Minnesota hate groups. I couldn't resist the challenge.

I don't think it would be possible to find two journalists in one restaurant who were more diametrically opposed to one another in terms of worldview and

overall philosophy than Cory Zurowski and Michael Matt that day. It was an interesting lunch. No, really, it was! I enjoyed every minute of it. Most of us have become too polarized and so isolated by technology that we have precious few opportunities to sit across tables from one another and see what makes the other guy tick.

Did you know, for example, that even our harshest critics are sometimes human? Yep, true story! It's just that that's not relevant to those who take their lead from Sean Hannity on the right or Rachel Maddow on the left—which means whoever shouts the loudest wins, the pursuit of truth having nothing to do with any of it.

Cory and I talked and disagreed and talked some more. And as we talked we began to see that maybe—just maybe!—we had enough in common to at least engage in civil discourse, just like all the big kids used to do in the old days...before we became "enlightened" enough to blow up half the world and stifle any and all meaningful discourse in the process. For one thing, neither of us has two heads, which is a start; and, for another, neither appreciates the sky-is-falling bully tactics of fanatical ideologues on the far right or left.

"I want you to let me tell my side of this to your readers, Cory. Don't take me out of your story." I insisted on this at the outset because when local and national newspapers had approached me in the past about the SPLC witch hunt, I would tell them my side of it, they would listen attentively and then, recognizing telltale signs of the classic witch hunt, promptly drop *The Remnant* from their story.

Cory said he would leave us in, and he was true to his word. In the end, he not only let me speak but also inadvertently exposed the entire SPLC witch hunt against *The Remnant*, despite some rather heavy-handed and editor-appealing rhetoric of his own.

Some of my friends took umbrage with Cory's condescending tone where *The Remnant* and its editor are concerned. I didn't, however, because I know where he's coming from—the other side of the world, and it's not easy to cross that great divide. At the end of the day, *City Pages* succeeded in dismissing the SPLC's charges of hate against us, with any objective reader left to conclude that the SPLC is either recklessly inept or straight up malicious.

Here's a snippet from Cory's story, entitled rather sardonically "Minnesota's Eight Hate Groups Are Struggling":

But if Forest Lake harbors villainy in its midst, Police Captain Greg Weiss is unaware. "This is the first I've heard of it," he says. His computer delivers a less menacing portrait of Matt.

"He sped once," says Weiss.

"There's a complaint about his wallet being stolen in 2007. He called in when — it looks like his kid — was involved in a traffic accident in 2009. Oh, in 2007, he put gas in his truck and inadvertently fled. I guess he must have forgot to pay."

Inside Old Log Cabin Restaurant, the scariest thing about Matt is the mayo running down his chin.

"I'm just an old-school guy who [believes in] what the church always taught, that God created us," he says. The problem, he asserts: His brand of pious simplicity is no longer fashionable. "Boom! Nutball! The guy

believes in creation!," Matt says.

When he first discovered that the Remnant had been labeled a hate group, Matt was "terrified." How could a mild-mannered dad from Forest Lake be clumped with the likes of the White Aryan Resistance and the Sadistic Souls Motorcycle Club?

"If you can find what it is, let me know," he says in a somewhat defeated voice.

Matt insists he has no beef with Jews. They "number among my dearest friends, and not a few rabbis subscribe to the Remnant," he says. "For many thousands of years the Jews were God's chosen people, and from out of their midst Jesus Christ came unto us and changed the whole world. I love them, even as I love all men."

Over the years, his lawyers have reached out to the SPLC, asking that the Remnant be removed from the list — or if they could at least start a dialogue. The overtures proved fruitless.

Still, Matt can't earn much respect as a hater either. He notes that a few years back, reporters from *City Pages* and the *Star Tribune* contacted him for stories about the hate list.

He didn't make the cut with either paper. Apparently both found him insufficiently vile.

"I just want to be a good guy," he says. "The whole point and purpose that we're here is to save our souls. It's all very spiritual, very personal. That's what it's about."

In other words, according to *City Pages* there's no hate group here in Forest Lake, Minnesota. An honest liberal such as Cory Zurowski isn't about to sacrifice his journalistic integrity in the name of a cheap and transparent SPLC fundraiser that banks on inciting fear of imaginary bad guys.

In effect, *City Pages* called foul on the SPLC, defending Minnesota against unfounded charges that a whopping eight dangerous hate groups are alive and well here in the Land of 10,000 Lakes. To sum up Cory's overall take on those eight Minnesota hate groups targeted by the SPLC: Puh-leeze!

Predictably, there is at least one liberal critic over at the *City Pages* combox who didn't appreciate the effort: "What a stupid article. Are you also vying for a job at Fox News, Cory?" The liberal journalist didn't stick to a pointless, polarizing and ideologically-driven narrative. Well played, Cory!

Label, ostracize, marginalize, polarize, treat those with whom you disagree as less than human—that's how it's supposed to work and that's how the SPLC does business. But sitting in a little restaurant here in Flyover land, USA, two guys from polar opposite ends of the spectrum proved to themselves at least that this isn't how it should be, that this doesn't make the world a better place, and that we can disagree with one another—even adamantly—without hate ever entering into it.

People living in the real world know this, which is why the SPLC--paragons of toleration--won't allow *The Remnant* to defend itself in their pages. It's much easier to vilify, terrorize and then run and hide. But I have a sneaking suspicion that honest people on all sides of the aisle have had quite enough of this nonsense. And *City Pages* and *The Remnant*, strange bedfellows indeed, will drink to that any day of the week. ■

The Remnant Speaks

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

A Spanish Priest on the Argentinian Pope

Editor, *The Remnant*: With The Remnant's leave, I'd like to share here my personal reflections on the Pope's recent visit to South America. Given who I am (a traditional diocesan priest), where I'm from (Spain), and also where I am.

Alas, I am upset with Pope Francis's entire "awesome" Apostolic Visit! It may have had success—with the youth, the elderly, and the poor—but in general, it has been a disastrously deplorable visit, very sorry to say. From his carefully ambiguous and ominous words regarding the upcoming Synod, his insistence—at least twice, very clearly—in contributing to the infamous and unjust "Black Legend" of Catholic missionary Spain, mentioning only whatever abuses were committed, without ever once mentioning any gratitude whatsoever at the evangelization of those lands by the Spanish Catholic monarchy and Church. Nor ever acknowledging the Royal Laws issued throughout the four centuries of Spanish benevolent rule, for the evangelization and protection of the native population. As if the only "bad guys" from 1492 to 1898 were the Spaniards!

Yet he praised the total goodness of the Masonic and Protestant-inspired revolution and independence from Catholic Spain during the XIX century, something that his predecessor, Pius VII, condemned in "Etsi longissimo terrarum," an encyclical of 30 January 1816. Apologizing for the "offenses" of the Church (!) and for the "crimes" perpetrated against the native populations, during the conquest of the Americas, insinuating that it was the Spanish governing policy. Those nasty Catholic Spaniards who dared to convert the natives, ending that absolutely barbaric practice of human sacrifices: only the Aztecs sacrificed countless thousands of human beings each year to their false gods and demons. Who apologizes for those crimes against humanity? Then the Pope accepts with a smile for the official photos a Crucifix made in the image of the communist hammer and sickle! I mean, really? And the wicked Spaniards are the bad guys here, for bringing the Evangelium, and establishing a Catholic society?

How about apologizing for the crimes of the communists, a monstrous tyranny responsible for over 100 million deaths all over the world? And to all this, including his refusal to travel to Spain in this fifth centenary year when we are celebrating the birth of St. Teresa of Ávila (1515-2015). That didn't sit well at all with the bishops here, alas, ever so prudent...

Father José Miguel Marqués Campo,
Spain

What about Garcia Moreno, Holiness?

Editor, *The Remnant*: Based on what I have read about the Argentinian Pope's recent trip to Ecuador, Bolivia, and Paraguay, and many comments to those

articles—I never saw any mention, in reference to the Ecuador stage, of the great true Catholic martyr statesman Dr. Gabriel Garcia Moreno. Bishop of Rome Francis even walked near the balustrade of that old Presidential Palace where the Freemasons murdered him. The horror and disgust of his silence! August 6, 1875.

Would you please find a way to make this scandal known in *The Remnant*—both print and electronic? For it to be recorded somewhere for the historical record I send this note only to you. I have read *The Remnant* since its start and I have been a very long-time subscriber. I have been an admirer and student of Dr. Garcia Moreno since the early 1960's. You would be astounded by the magnitude of the bibliography about him. Please record this scandal and insult. My prayers always go for you and your apostolate.

John Charles Moran, III

The Reckless Silence of Pope Francis

Editor, *The Remnant*: This letter was originally meant to be a response to the excellent email of June 26th, Letter 27, by Robert Moynihan on the Supreme Court's shameful conduct of "Catholics" in the decision. My letter begins: "It was good that you pointed out Benedict's releasing from illegal bondage the ancient and traditional Mass in spite of the opposition he knew would greet it. It would have been even better, in order to nullify at least the essence of that opposition if you had quoted that portion of Pius V's Bull, *Quo Primum*, in which he stated that this Mass was promulgated as the law of the Latin Church 'in perpetuity' and that 'no priest can ever be forced to say Mass in any other Rite than this.'" (Tell that to the Bishop of Rome). It was in this Mass that the Catholic Church had its uniqueness and worldwide unity that formed the bastion against which Satan could not prevail.

Then came the curse of the Council (that had no reason to be called) which closed on December 8, 1965. In 1966 the Supreme Court ruled in favor of six atheists that, essentially God no longer had a place in "the public square". In 1967 the infamous "feminist movement" was launched in Ben Bradlee's office at the liberal *Washington Post* that brought to an end the real "freedom of choice" for women, the freedom to choose the divinely instituted role of wife, mother and keeper of the flame. 1968 brought Paul VI's prophetic *Humanae Vitae* which was universally ignored, to their shame, by laity and clergy alike; and in 1969 was promulgated the equally infamous "New Mass" of Annibale Bugninni which is a true "ode to man" and which by 1970-1971 had with "malice aforethought" eclipsed the divinely endowed Mass that every single priest up to and including the Holy Father were ordained to say in perpetuity. A scant 2 years later in 1973 the ultimate in denying the rights of God was proclaimed in Roe vs. Wade which took away the last vestiges of dignity from those of the once honored

and honorable species who cheered and followed it, women. After all of these victories against the once impregnable bastions it seems strange, one might say queer, that it took so long for the final blow against marriage and family to be inflicted, the making of same-sex unions into valid "marriages". Somewhere in this once great country a bishop may be calling the wrath of God down on this Court, but I hear only silence and from Rome? The Bishop there, who lives in a transient hotel and not in *Peter's House* has so far been strangely silent. That also is very queer; perhaps he's waiting for his writers to put something together for him? Let's hope so, after all he is the champion of the family, isn't he? Sincerely yours for the restoration of all things in Christ,

Alan E. Fricke

Muslims vs. the Koran?

Editor, *The Remnant*: The accelerating horrific ethnic cleansing of Christians in Muslim countries is not being addressed. Those responsible are led to believe they are acting in the name of God and will earn themselves a heavenly reward. One way of stopping such criminals is to disillusion them. They must be shown the Koran condemns their actions as crimes punishable by eternal fire. As they are preparing their evil work, a sign in Arabic should fill the darkening sky with an appropriate message from their holy book denouncing their intentions. Examples: "God will punish ISIS. All people belong to God - Thou shalt not kill. Death to those who cause pain." Western technology has the capability, and it should be done.

Peter Wilders
Monaco

Editor, *The Remnant*: On July 3 the headline on the front page of *The Times* here in London read, 'Young Muslims fuel huge rise in Sharia marriage' and, somehow, I felt better disposed, for a change, to this item of news concerning Muslims. I wondered why. Initially there was some satisfaction in realizing that all those promoters of same-sex 'marriage', now legal throughout the U.S. and in the U.K., will have some problem in objecting to this sort of marital relationship in Muslim communities which allows up to four wives, while Obama and Cameron deem, for some reason, that these must be no more than twosomes. Predictions recently have been plentiful on the logical inevitability of any polyamorous relationships also being legalised as 'marriage'. Polygamy by comparison didn't seem so bad.

I remember from an early book on apologetics two levels in Natural Law regarding the care and upbringing of children in marriage. It was a serious infringement of 'Primary' Natural Law for either a father or a mother to go off and leave children without a parent, but the breach of a lesser 'Secondary' law to raise a family in polygamous relationships in which both male and female parents were present, where the children still had bonding, structure, security, and role models. Therefore,



the fact that a divorced judge could sit in judgement and send to prison, or otherwise punish, a bigamist solely for being such has always seemed to me to be quite ridiculous. It could be that those particular Muslims in polygamous relationships might now assist the once Christian West to focus its mind on the truth and importance of Christian marriage and perhaps return to some common sense and simple logic in this matter, two qualities strangely disappearing generally from our societies today. Or perhaps not so 'strangely' when God our Creator is widely denied.

Francis Reilly
Orpington, Kent, England

Stop the SSPX Bashing!

Editor, *The Remnant*: I want to let you know that I appreciate the work that you are accomplishing in the traditional catholic movement. In agreement with you, I wish that anyone that claims to be a traditional Catholic should as a minimum band together in the fight for

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Letters to the Editor Cont...

Holy Mother Church. The last thing we need to do is nitpick each other. Such disunity only serves to bolster the enemy. I used to be an avid supporter of Church Militant and Michael Voris. I have cancelled my subscription and support after he called SSPX a schismatic group (again). The facts do not support the claim. Michael has vast information resources available to him so I just don't get it. His refusal to see Pope Francis's role in any of the current turmoil just perplexes me. My wife and I purchased the SSPX conference on the Mass. My two favorite talks were by you and John Vennari. The closest Latin Mass we have is 50 miles away in a bad part of town. One by FSSP and the other is SSPX. We have been to Mass at both places and the priests at each one are in complete agreement that we should under no circumstances attend the other. Keep up the good work and God Bless you, your staff and all of your work.

William Aramanda

Remnant's Call to Catholic Action

Editor, *The Remnant*: Michael Matt's article in the June 15, 2015 issue of *The Remnant* gives a well-crafted call to action to resist the modernists in the Vatican. Indeed we are in an epic battle. While reading the quote from St Athanasius that Mr. Matt cited in the article, I could not help but think of Archbishop Marcel Lefebvre and his heroic defense of the Mass and Traditional teachings of the Church. Pope Francis keeps on scandalizing the faithful on his trips. In his recent trip to Latin America he was given a blasphemous mockery of the Crucifixion by the leftist President of Bolivia. The hammer and sickle crucifix. No pronouncements ever came forth condemning this.

This Fall, Pope Francis will be coming to the USA and will address Congress in Washington DC. I cringe at what the Pope might say. I would hope that in his visit he will thoroughly condemn the US Supreme Court for daring to attempt to redefine Marriage, a matter that has already been decided by God at the Creation of Adam and Eve. I have yet to hear a condemnation of Ireland's tragic vote legalizing gay "marriage" so I have low hopes he will condemn the Court's decision. *Laudato Si* is not what's needed in this time of moral collapse in the world. What is needed is a forceful condemnation of all the modern moral errors and a restatement of Traditional Catholic teachings on Marriage and the family. Alas, my hopes are also low that this will occur since I fear the upcoming synod will only serve to undermine these teachings. I hope the Remnant keeps up fighting courageously for Catholic Tradition and morality and for the Social Reign of Christ the King. Let us ask the Virgin Mary to intercede to God for the Catholic Church that it may be freed from all heresy and that Russia be consecrated.

Jim Jones
Hoboken, NJ

Editor, *The Remnant*: Michael Matt's "Declaration of War" is surely a call

to 'spiritual arms' for those who have 'eyes to see' the sad plight that Holy Mother Church has been reduced to by 'the Judases within her bosom'; and by our own willingness to listen to the 'spin-doctors' sooth us into a false sense of spiritual security. 'All is well' they purr. Like hell it is, all is not well when you see Bishop against Bishop, Cardinal against Cardinal (predicted by Our Lady of Akita) and the Holy Father at war with the Traditions of the Church.... Namely Holy Matrimony.

Behold the Synod on the Family! Our Lady of Good Success, some 350 years ago, foretold this attack on Holy Matrimony, and that it would occur in our times. Why matrimony? Because the enemy knows that the whole Catholic Moral Order will hinge on it. Think, if souls knowingly in the state of mortal sin (invalid marriage) can publically be admitted to Holy Communion on the pretext of some vague pastoral concern, then why not any other mortal-sinner who is unwilling to give up his sinful life style, say like homosexuality? Are we going to look the other way as the last bastion of Holy Church, Her traditional Moral Order, is undermined? Marriage, founded by God, is the building block of society.... As it goes so goes society!

The enemy has already rendered the Church Militant to impotency through Collegiality and Ecumenism, which has reduced the Divine Command to teach all Nations to a whimpering dialogue. Not to mention the "banal liturgy" (Card. Ratzinger's words) that has emptied our pews and Seminaries. Do you hear the "deafening silence" from the Vatican since the pro-homo vote in Ireland and the Supreme Court of our own country? Do you hear the "silent scream" of the holy innocent in every abortion? Our Holy Father apparently doesn't hear them as He agrees with the United Nations and Obama that the 'plight of the poor' and the 'bogus climate warming' are our greatest threats.

It is past time for Catholics to face up to the real problem and stop fighting the "symptoms" (miss-guided Bishops, priests etc.). The real problem is: We are facing a Modernist occupied Church that is trying to 'eclipse the true Church' as predicted by Our Lady of La Salette. Cardinal Ciappi, personal theologian to five popes (Pius XII – John Paul II), writing on the contents of the unpublished 3rd Secret of Fatima warned that it included 'apostasy in the Church beginning at the top'! How to combat this "Great Façade" (occupied Church)? I submit that we stop supporting the Norvus Ordo Church and its Norvus Ordo Mass. Hit them where it hurts the most ... in the pocketbook and with your feet. Why do you continue to pay for the privilege of losing your faith at the 'Table of the Lord'? This 'N.O. Mass' has emptied our seminaries and cost the Faith of millions. Do you think it won't eventually get to you and your children too, if it hasn't already?

Go to the 'Altar of Sacrifice' only....

Attend only the Traditional Roman Catholic Mass. Period. Believe and practice only what Holy Mother Church believed and taught before Vatican II. This means in most cases to attend and support your nearest SSPX, FSSP or Independent Chapels. Validity of a "pastoral council" or a "valid consecration" at Mass does not make error acceptable! Does 'good identification' make a 'bad check' good? The Dogmatic Council under St. Pius V defined for all times the only Mass acceptable for Latin Rite Catholics. The N.O. Mass simply does not qualify as a "received Traditional Liturgy", but is a "created on the spot banal liturgy" (Cardinal Ratzinger's choice of words, not mine).

Our forefathers did not have a problem with attending the masses of an excommunicated Bishop Athanasius (4th Century) and the clergy loyal to him during the Arian Heresy (when Pope Liberius and the majority of the Bishops supported this heresy). Well, the Modernist Heresy makes the Arian one look like a Sunday afternoon Church picnic. Sincerely in JMJ,

Robert Higdon (long time subscriber)

Stay on Point, Remnant!

Editor, *The Remnant*: The war of which Michael Matt spoke in June 30th *Remnant* has been raging since the late sixties when I tried five priests before one would let me enter the Church. The one who did threw a piece of paper at me and told me to sign it or get out of his office because no one in their right mind joined the Church. I signed, and uninstructed, received Holy Communion that night for the first time.

Somehow I came across *The Remnant* newspaper and it became a lifeline. I didn't know any Catholics to ask; many were leaving in droves, so that is probably just as well. Thank God I didn't have to go through RCIA. Through your little newspaper and others which later chose other paths and which I no longer read, I learned about the Tridentine Mass, and traditional booksellers long before the internet. By sheer grace God has sheltered and protected my faith. This is not to compare you with Balaam's ass, well, not exactly. But if the shoe fits. (Smile)

Your explosive growth has come from saying what the Holy Faith is, not what it is not. I understand you are angry when writers besmirch Tradition, and incidentally you and your family, but I am trying to survive here, and I ask you to focus, focus, focus on what your grandfather, father and you do best: teach and speak what is true, who is saying what struggling members of the Remnant desperately need to hear, how certain things are best left alone. Some of the articles go over my head. But the articles on the parts of Holy Mass bring tears. Say what is true, why what is not true is not, and you will attract even more lonely refugees. I suggest your growth comes from everything good you say about Tradition, the saints and devotions, and most of all, the Mass

of All Ages; from how to live the True Faith, a bit here and there about who is doing what, where, how and maybe even when is also helpful.

You inspire all ages of people when you take youth to Chartres pilgrimages year after year. You speak about modesty and family life as it was and how we can make it to be again in small ways. You have wonderful stories about Saints and devotions. You talk about home-schooling and churches being restored. You inspire. Help the Remnant to grow strong. Continue to inspire. You might be the only source of information for others as you were for me long ago. Thank you. Blessings.

Jeanne Baker
Belvidere, Illinois

Thanks from a Chartres Pilgrim

Dear Remnant Readers, I would like to thank you for the opportunity you provided for me to participate in the 2015 Chartres Pilgrimage, the biggest, best event for Traditional Catholics around the world. It was a wonderful experience, one that I will never forget. I was walking in the footsteps of the Saints in a literal sense, attending daily Tridentine Mass that the Church has used for centuries, with thousands of pilgrims who believe and care for the old traditions, and walked a penitential path to one of the most beautiful cathedrals, Our Lady's Playhouse, Chartres Cathedral. Mile after mile was joyfully walked by all with song, prayer, talk and laughter. Here there was no animosity between nationalities, everyone was joined together by one Faith, a glimpse of Christendom, where the most important thing is helping one another reach Heaven through prayer and Catholic encouragement.

In a time of instability throughout the world, this was very striking. It was also so good to see so many people who are the small remnant of Traditionalists keeping tradition and the Faith alive. We were doing what Dr Erich Vermehren de Saventem says is so important and keeping the gentle light glowing, "It is vitally important that these new priests and religious, these new young people with ardent hearts, should find – if only in a corner of the rambling mansion of the Church – the treasure of a truly sacred liturgy [Tridentine Mass] still glowing softly in the night. And it is our task – since we have been given the grace to appreciate the value of this heritage – to preserve it from spoliation, from becoming buried out of sight, despised and therefore lost forever. It is our duty to keep it alive: by our own loving attachment, by our support for the priests who make it shine in our churches, by our apostolate at all levels of persuasion..."

Thank you so much for enabling me to be part of this wonderful, holy, powerful pilgrimage of faith, hope and love.

God bless,
Margaret Walsh

Persecution Rising

P. Archbold/Continued from Page 1

know that, using the gay marriage decision as the tip of the spear, militant secularists, atheists, and statists will do everything they can to force Christians to capitulate to the depraved zeitgeist or be driven from public life. We know that government cannot invent rights without taking away other real rights; in this case, the right to the free exercise of our religion.

Already we see its beginnings in bakers being fined and sued out of business, government administrators ordering Christians to “cease and desist” from promoting their discriminatory religious views, and calls for county clerks and judges to be fired, jailed, and impeached for refusing to participate in gay weddings. This is all just in the last two weeks. We understand that it will get worse from here.

Religious institutions that teach the truth about marriage will find their tax exemptions under attack and revoked. Catholic colleges will find grants unavailable. Catholic students will find themselves unable to secure federally-back student loans to attend faithful Catholic colleges. So many of these institutions are so dependent upon federal money, having long ago chosen mammon over God, they will gladly capitulate to their new masters. Churches may find construction permitting in certain cities difficult or impossible.

The list goes on and on. In any way that the mob or government can harass or destroy those brave Christians who refuse to bend, they will. I fully expect that in the next years Christians will go to jail for nothing more than their beliefs lived in a public way. This is coming. This has been the real goal all along, not marriage equality for the less than 1% of the population.

In some ways, we expect this type of persecution when we choose to follow Christ and take up our crosses. What some faithful Catholics may not expect is the possible coming persecution of faithful Catholics at the hands of their own Church, simply for believing and acting as all genuine Christians must believe and act.

It is impossible to know for sure what will come of this October’s closing of the Synod on the Family. What is possible to know is what many of the leaders and promoters of this synod desire to happen and are dedicated to see that it does.

I want you to remember that we hardly ever hear of the divorced and remarried being denied communion. So like gay marriage, the ultimate goal is not the sacrilege itself, but something else. What that will look like is anybody’s guess, but I wouldn’t be at all surprised at the following scenario or others similar to it.

The synod documents might make a basic statement about the indissolubility of marriage with no specific mention of the divorced and remarried receiving communion, knowing that anything other than this is impossible now. But the documents might also contain the now boilerplate calls for pastoral consideration. In conclusion, either the



synod itself or perhaps the Pope himself in a following document may make a request for local Bishops’ conferences to explore ways for the divorced and remarried to be better integrated into parish life.

With those vague statements giving plausible deniability to the hierarchy, several Bishops’ conferences starting with Germany will issue norms allowing the divorced and remarried to receive communion after confession or some such other nonsense, which they are already likely allowing.

And the Church will do nothing. And then the practice will spread like wildfire. Think Communion in the hand. With the barn door left open, the horses are gone.

After the practice has spread globally, the Vatican will issue some weak statements about avoiding potential abuses, but essentially allowing the practice. That is when the real misery begins.

After the majority of Episcopal Conferences adopt the practice, we will begin to see persecution of those few bishops and priests that refuse to go along; which, in fact, was always the goal.

A bishop, who refuses to accept the unacceptable in a country where the practice is adopted, will find himself ostracized. Perhaps he will be the subject of complaints from fellow bishops or letter campaigns from some minority of his own priests complaining about his excessive rigidity and general lack of pastoral sensibilities. Perhaps then he will be the subject of an Apostolic Visitation to investigate these serious allegations. Then six months later, he is gone and without a word about Communion for the divorced and remarried ever being mentioned.

Faithful priests in unfaithful dioceses

will not even have the courtesy of that dog and pony show. They’ll be placed on the eternal sabbatical for the crime of “unpastoralness.” Their pleas for help and justice will fall on deaf ears.

Faithful Catholics will have nowhere to turn. Persecuted by society, government, and even their own Church for simply refusing to accept what cannot be accepted.

So what then? How should faithful Catholics respond? Should we be rebels or martyrs?

Rebels or martyrs? That is the question. For my part, I think the answer depends on the persecutor.

When it comes to societal and governmental persecution, we need to be rebellious. We need to push back in every way possible. We need to march and protest. We need to refuse accommodation to the zeitgeist. We need to pick fights over these matters whenever and wherever we can. When the government and its officials abuse their limited authority, we need to swarm on them like bees, putting the fear of a God they ignore into their petty little hearts. We must use civil disobedience aggressively as appropriate. With the

Church, I think a different approach is required. I believe we need martyrs. Priests and Bishops must refuse to go along with these nefarious changes. But they should not just run off and join sympathetic groups that will uphold the faith in its entirety. The history of the SSPX has shown us that such groups can be easily ostracized, demonized, and ignored by the hierarchy and faithful Catholics. Faithful Bishops and priests must stay where they are and accept their unjust punishments as martyrs. Don’t give them the easy out. Make them lie about you, unjustly criticize you, denigrate you, and remove you in total obedience. Make them do it so many times, with the laity reporting and commenting on every instance, that many will begin to see them as the un-Christian apostates that they are. We need to publicly organize, pray, and fast for the Church. This will not last and when the Church is restored, so then will society and its governments be restored.

Without doubt, we are for now at the mercy of anti-Christian forces, both outside and inside the Church. Some aspects of this persecution will undoubtedly be difficult to take. But this is what we signed up for when we picked up the cross of our salvation. ■



DOES POPE FRANCIS REALLY BELIEVE THE GOSPELS?

Father X/Continued from Page 1

credibility of the entire story in which they occur. According to Strauss and his 20th-century sympathizers such as Rudolf Bultmann, we should dismiss these Gospel stories as mythical from start to finish, giving them no historical credibility whatsoever.

Nevertheless, the ‘half-way house’ position of Paulus has never gone completely out of style. For many soft-core modernists who don’t want to reject the Gospel narratives completely, it offers a comfortable compromise. And unfortunately it has invaded the Catholic academy with a vengeance in recent decades. Many readers of this article will probably have heard or read some collarless priest or habit-free nun assuring silly, old-fashioned Catholics that ‘modern scholarship’ has ‘shown’ that the Gospel miracle of the loaves and fishes – the feeding of the five thousand – needs to be demythologized. (This event was considered so important in the early Church that it’s the only miracle of our Lord’s public ministry recounted in all four Gospels: cf. Mt. 14, Mk 6, Lk 9 and Jn 6.) There was nothing supernatural going on here, Father or Sister will assure us, no actual multiplication of bread and fish by divine power. No, it’s just that our Lord and the disciples got it wrong in thinking the crowd had practically no food with them. Thus, when Jesus started breaking the boy’s five barley loaves and distributing the pieces to those closest to him, his wonderful example of caring and sharing caught on with many others in the crowd, inspiring them to bring out their own food and share it with their neighbors, so that everyone ended up with enough to eat – and plenty left over! Catholics are often told that this is the latest in cutting-edge, ‘scientific’ biblical exegesis when in fact it is a hoary old chestnut that goes back to Herr Doktor Professor Paulus in the early 19th century.

Fortunately, the papacy held the line on this one even in the post-Vatican II chaos. Paul VI was not exactly a traditionalist pope, but when he preached about the loaves and fishes on several occasions, he never watered down the miraculous element; indeed, he explicitly reaffirmed it. In a homily at Rome’s St. John Chrysostom Parish on March 16, 1969, Paul’s exposition of St. John’s account of the miracle included these words: “With exceptional, inexhaustible prodigality, the loaves then began increasing in number in the hands of the Son of God (*con eccezionale, inesauribile larghezza i pani crescevano di numero nelle mani del Figlio di Dio*)”.

Alas, that was then; Pope Francis is now. A few weeks ago alarm bells went off in my head when someone forwarded me an excerpt from an English-language translation of a sermon he preached in his recent trip to South America, relating the loaves-and-fishes event to the Eucharist. It was taken off the Vatican website and included these words:

“The hands which Jesus lifts to bless God in heaven are the same hands



which gave bread to the hungry crowd. We can imagine how those people passed the loaves of bread and the fish from hand to hand, until they came to those farthest away. **Jesus generated a kind of electrical current among His followers, as they shared what they had, made it a gift for others, and so ate their fill. Unbelievably, there were even leftovers: enough to fill seven baskets.**” (emphasis added by my correspondent).

Uh, oh. But was this, hopefully, just one of those “media misrepresentations” of the Holy Father’s words that conservative Catholics often plead in his defense? The Vatican’s English translations of magisterial and synodal documents are indeed often more liberal-hued than the original. Therefore, since Spanish is a language I know well, I checked out the Vatican website for the original text of this sermon. It was preached by Pope Francis in Santa Cruz, Bolivia, on Thursday, July 9th, 2015, at the opening of that nation’s Eucharistic Congress, and can be found here: http://w2.vatican.va/content/francesco/es/homilies/2015/documents/papa-francesco_20150709_bolivia-omelia-santa-cruz.html

Unfortunately, the boot this time was on the other foot. I was shocked to find that Francis’ sermon turned out to be even more modernistic than it seemed at first sight! That’s partly because in this case the Vatican’s English translation airbrushes away some of the radicality of the original Spanish, and also because the above excerpt forwarded by my correspondent did not include some very unsettling introductory remarks a couple of paragraphs further up, in which the Pope says this:

“[Jesús] toma un poco de pan y unos peces, los bendice, los parte y entrega para que los discípulos lo compartan

con los demás. **Y este es el camino del milagro. Ciertamente no es magia o idolatría. Jesús, por medio de estas tres acciones, logra transformar una lógica del descarte en una lógica de comunión, en una lógica de comunidad**” (emphasis added).

Here’s my own translation of the above:

“[Jesus] takes a little bread and some fishes, he blesses them, breaks them and gives them to his disciples to share with the others. **And this is the way the miracle proceeds. It is certainly not magic or idolatry. By means of these three actions** [taking, blessing and giving], **Jesus succeeds in turning a ‘throw-away’ mindset into a mindset of communion**, a mindset of community” (emphasis added).

Now, here’s the original text of the section a paragraph or two further down, the English version of which (see above) had been sent by my correspondent:

“Las manos que Jesús levanta para bendecir al Dios del cielo son las mismas que distribuyen el pan a la multitud que tiene hambre. Y podemos imaginarnos, podemos imaginar ahora cómo iban pasando de mano en mano los panes y los peces hasta llegar a los más alejados. Jesús logra generar una corriente entre los suyos, **todos iban compartiendo lo propio, convirtiéndolo en don para los demás y así fue como comieron hasta saciarse, increíblemente sobró: lo recogieron en siete canastas**” (emphasis added).

My translation of the above:

“The hands Jesus raises to bless the God of heaven are the same hands that distribute bread to the hungry multitude. And we can imagine this now: we can imagine how they kept

passing the loaves and fishes from hand to hand until the food reached those who were farthest away. Jesus managed to generate a current among his followers: **they all went on sharing what was their own**, turning it into a gift for the others; and that is how they all got to eat their fill. Incredibly, food was left over: they collected it in seven baskets” (emphasis added).

The passages placed in bold type above make it a really uphill battle to give a ‘hermeneutic-of-continuity’ reading to the Holy Father’s sermon – a reading, that is, which would place Francis on the same page as Paul VI and (no doubt) all previous popes who have commented on this very important Gospel miracle.

In the first of the two paragraphs of his sermon reproduced above we note the Pope’s insinuation (stopping just short of a clear affirmation) that the traditional understanding of this miracle – i.e., that our Lord supernaturally *created* new food where there was none before – depicts him as a “magician”, and should therefore be dismissed by today’s enlightened believers. We are left to read between the lines of this put-down of a straw man that what actually happened was a metaphorical, or at best psychological, “miracle”. Francis is telling us that Jesus’ accomplishment or achievement, brought about by three actions (which significantly do *not* include the bringing into existence of new food out of the original loaves and fishes) consisted in changing the people’s selfish, wasteful mindset into a ‘communal’, caring-and-sharing one. The Vatican’s English translation fails to translate the Pope’s verb *lograr*, which means to *succeed in* doing something, or *managing* to do it, thus communicating the idea that Jesus’ *own purpose* was simply to ‘generate’ this new ‘mindset’ rather than to produce a great quantity of new bread and fish by divine power. (We cannot help being reminded of Pope Francis’ similarly cheap and dismissive comment, when recently addressing the Pontifical Academy of Sciences, to the effect that we shouldn’t read the Genesis 1 creation account in a literal way – i.e., the way nearly all pre-Darwinian Christian and Jewish scholars read it – because that would seem to depict God as a “magician” waving a “wand”.)

In the second paragraph cited above, the words *compartiendo lo propio* are weakly translated into English on the Vatican website into an affirmation that Jesus’ followers, as a result of the “current” he managed to generate, “shared what they had”. This translation is (perhaps) open to the interpretation that “what they had” means what they had *just received from the Apostles* – namely, new and miraculously created bread and fish, which they in turn divided and shared with their neighbors as more and more kept coming from the Lord’s hands. But this tradition-friendly spin on the Pope’s words is ruled out by what he actually said. For *lo propio* means “what is one’s

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Traditional Latin Mass 101

The Offertory: *Propitiatory Oblation*

By Father Ladis J. Cizik

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

The Offertory of the Traditional Latin Mass, leads to the Canon, both of which offer a propitiatory oblation to the Almighty and Eternal God. **Propitiatory** means that the Holy Sacrifice of the Mass is meant to appease God by sacrificing to Him the ultimate **oblation** (offering) of the Body and Blood of Our Lord Jesus Christ.

The Church traditionally did not wait until after the change of substance (Transubstantiation) had taken place to offer the Victim, the Lamb of God, Jesus Christ, to the Heavenly Father. That is why, at the Traditional Latin Mass, during the offering (the oblation) of the sacrificial gifts, and the prayers prior to the Consecration, the bread and wine are referred to by names such as: "Immaculate Host;" "the Chalice of Salvation;" "Holy Unspotted Sacrifices;"

and "Sacrifice of Praise." These are names which keep the final destiny of the bread and wine in mind.

The *In spiritu humilitatis* prayer follows the *Offerimus Tibi, Domine*, which we discussed in our last Latin Mass 101 sermon. "In a spirit of humility and with a contrite heart may we find favor with Thee, O Lord..." are words taken from a humble penitential prayer recited by the three young men in the Babylonian Furnace in the Book of Daniel (Dan. 3:39ff). In his classic tome, *The Holy Sacrifice of the Mass*, Rev. Dr. Nicholas Gihl writes that these three men "offered themselves as a propitiatory sacrifice for their sins and for those of their people in order to obtain mercy" (p.568). He continues, that in a spirit of humility and penance, "all of the faithful should be incorporated into and offered along with the one great and Eternal Sacrifice, uniting with it our own sacrifices, trials and sufferings" (p. 569).

The *Veni, Sanctificator*, also known as

the Epiklesis, is a supplication to God the Holy Ghost to bless and change the bread and wine. An analogy can be made between the Consecration and the Incarnation here. Just as the Holy Ghost overshadowed the Blessed Virgin Mary and the Word became Flesh; so too the Third Person of the Blessed Trinity is invoked to overshadow the Sacrificial elements, so that they may become the Body, Blood, Soul and Divinity of our Lord Jesus Christ. At this point, the bread and wine, having thus been raised above the order of common things, are incensed at a High Mass.

The *Lavabo*, or the washing of the hands of the Priest, based on Psalm 25:6-12, now takes place. The action of the washing and the words of the Psalm call to mind the purity and blamelessness required of the Priest offering the Holy Sacrifice. Although the Priest could never fully attain to the level of perfection that such words require, he says them in the Person of Christ (*in persona Christi*). In his book, *Explanation of the Holy Mass*, Dom Prosper Guéranger, writes: "... the Priest, therefore says it in the Name of Christ, with Whom he is but one and the same, during the action of the Great Sacrifice" (p81).

In the *Suscipe, Sancta Trinitas*, the Church invokes the Holy Trinity to receive the Oblation; referring not to mere bread and wine, but to the Immaculate Victim. This is done in memory of the Passion, Resurrection and Ascension of Our Lord, which together wholly effected our salvation. The Blessed Virgin Mary, Saint John the Baptist, the Apostles Peter and Paul, and all the Saints, especially those whose relics are in the Altar (*et istorum*), are honored. We pray that those Saints, whom we honor on earth, will plead for us in Heaven.

The *Orate, Fratres* is begun as the Priest turns briefly toward the congregation as he begins to direct them in prayer that "my sacrifice and yours may be acceptable to God the Almighty Father." "These words form the Priest's farewell to the people, for he will not again turn to them until the Sacrifice is consummated" (Dom Prosper, p.87). Although the Mass is the Sacrifice of the whole Church, "the Priest, as the servant and organ of Christ, alone performs the Sacrificial Act itself; for only his hands are anointed and consecrated to offer

Sacrifice" (Gihl, p.591). The Altar servers respond, on behalf of the people: "May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church."

The *Secreta*, as its name implies, has always been said in an inaudible voice by the Priest, signifying the Priest is speaking directly to God on behalf of mankind. Gihl writes: "Throughout the whole oblation rite, and hence in the *Secreta* also, are two closely connected petitions: the petition that the Sacrificial Gifts prepared on the Altar be accepted, blessed, dedicated, sanctified and consecrated; then the petition that the abundant and manifold graces of the Sacrifice be bestowed" (p.593).

After more than 1,500 years, from the time of Christ, of the Church offering the Holy Sacrifice of the Mass, the 16th century Protestant "De-formation" of the Church notoriously rejected the idea of the Mass as a propitiatory oblation. In particular, the founder of Protestantism, Martin Luther, impiously remarked: "That abomination called the Offertory... from this point almost everything stinks of oblation!" To Protestants, the offering of bread and wine had nothing to do with an anticipated sacrifice – it was just bread and wine. In response to the heresies of Luther and the Protestants, the Council of Trent defined that the Holy Sacrifice of the Mass is to be seen as an oblation of the Divine Victim and a propitiatory Sacrifice to appease God; offered for the living and the dead, for the remission of sins and the punishment due to sin, as well as for the satisfaction of sin (Trent Session XXII, chapter II) – ideas eloquently expressed in the *Suscipe, Sancte Pater* prayer that begins the Offertory.

Understanding this teaching brings us to a greater love and appreciation of the treasure of the Traditional Latin Mass, which had been safeguarded and cherished by the Church down through the centuries; and vigorously attacked by enemies of the Faith throughout Church history. Attending this Mass of all ages will help 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. ■

DOES POPE FRANCIS REALLY BELIEVE THE GOSPELS?

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own" - what *belongs* to one, one's own *property*. So Pope Francis is clearly saying that the people in the crowd, under the 'miraculous' influence of that wondrous "current" emanating from Jesus, were motivated to start sharing *their own food that they had brought along with them*; and that then, "incredibly" (indeed!), there actually turned out to be so much, once all those thousand or more lunch-boxes were pulled out and generously shared, that quite a bit was left over! (And Francis, remember, has already gone out of his way to assure us that "magic" had nothing to do with it.)

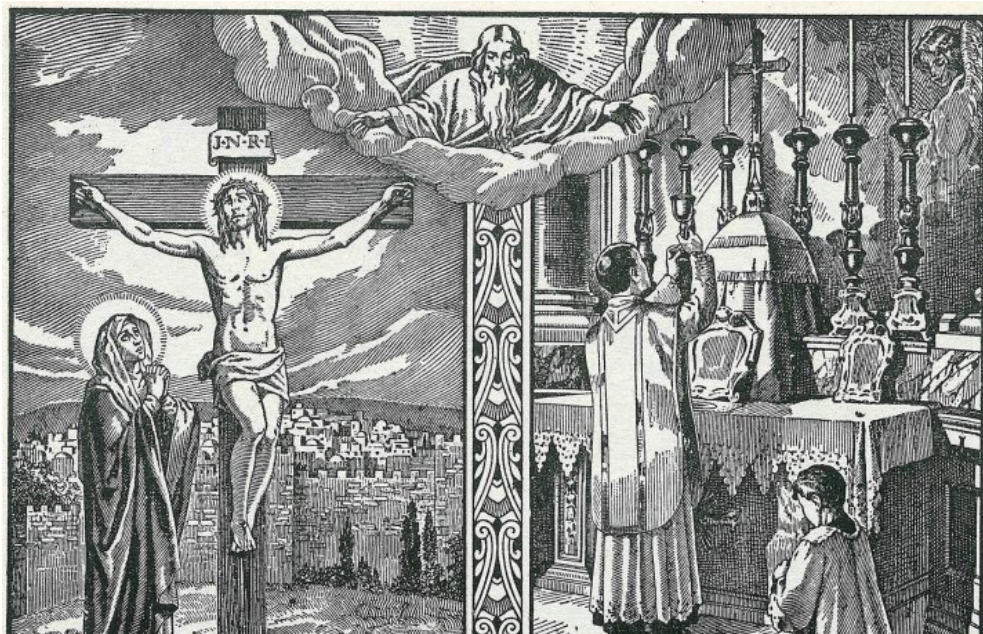
Those Catholics who insist that we should at all costs give every papal statement a 'hermeneutic-of-continuity' reading will no doubt focus on the first words in the second paragraph cited above, namely, "The hands Jesus raises to bless the God of heaven are the same hands that distribute bread to the hungry multitude." Taken in isolation and out of context, this statement sounds reassuringly like a depiction of the miracle as faithful Christians have always understood it, i.e., that the bread consumed by the "hungry multitude" originated physically and miraculously in Jesus' own hands. But that traditional interpretation is plainly incompatible with Pope Francis' preceding and following explanations, which I have set out and commented on above. If we take these into account (and also assume that Francis is not contradicting himself within a single sermon), it becomes clear that all he means by the superficially reassuring words cited above is that Jesus himself *began the process* of feeding the hungry multitude by breaking the boy's five barley loaves and distributing them in a natural, non-supernatural way to those nearest to

him. This then supposedly initiated the kind of "miracle" that Pope Francis tells us took place. But it was clearly only a 'quote-unquote' sort of "miracle" – one he takes pains to assure us was not "magic" – namely, that mysterious "current" which "generated" a new "mindset" among others in the crowd.

Thus, the ensemble of what the Pope really preached on July 9th about the loaves-and-fishes event leaves us to draw the inescapable conclusion that, along with so many modern historical-critical biblical scholars, he has taken on board the well-known, century-old rationalistic 'demythologization' of this Gospel miracle. So we are left to wonder what other miracles of Jesus he may think require the same treatment.

Of course, most of what Pope Francis says is good and true; but the same can be said of many clerics who are really 'cafeteria Catholics': they pick and choose what church teachings they will believe and leaves others they don't like on the magisterial shelf. If we see a prominent leader on television wearing a shirt that has several clearly visible dirty blotches, no one will try to justify his slovenly appearance by saying, "Oh, but look at how lovely and white all the rest of his shirt is!" To defend a Pope who sometimes says shocking things by pointing to the many excellent things he also says is like that. It is to defend the indefensible.

'Papa Bergoglio' has made one of his major priorities clear in the title of his Apostolic Exhortation, "The Joy of the Gospel". But how much real "joy" will we find in "the Gospel" (singular) if "the Gospels" (plural) on which the Good News of salvation is based turn out to be a historically unreliable blend of fact and legend? ■



On the Origins of the Sexual Revolution

H. White/*Continued from Page 1*
 participation in the usual activities considered normal under the New Paradigm of the Sexual Revolution, must cease entirely. This was well before I turned Trad, but I had come to an understanding of the cultural poison that the SR really was, and wanted no part of my life to continue to be involved in it. Shortly after this I found that not only did I want to reform my life to conform to the moral law of God, I no longer wanted to have anything I did, including the way I presented myself, reflect those values, down to the smallest particle of appearance of external cooperation.

I was a bit scrupulous about it, admittedly. I decided, at about age 32, that I would resist, actively and passively and start to dress, as I put it at the time, like an adult woman.

I didn't talk about it much at the time, and it was, of course, before the advent of 'blogs, but people noticed, and would sometimes ask me about it. I never wanted to dictate to anyone how they should dress, but I was happy to explain my reasoning. It was then that I noticed the oddly furious reaction one could sometimes generate by suggesting that a person change the way she dresses to present a different kind of cultural message. To, in effect, opt out of the anti-culture and start wearing a visible badge of that resistance.

I was surprised at the violence of expressions used, and how uniform they were. I always got the same phrases, mainly having to do with the assertion of absolute personal autonomy. It seemed almost as if the response had been conditioned somehow.

The other day, I was daydreaming at Mass, as usual, and happened to glance at a woman who was wearing jeans with some kind of casual top, plus a chapel veil, and I started pondering the incongruity. Why did it strike me as incongruous? What message was being sent, and why did it seem mixed, even contradictory? What do jeans mean, culturally speaking? What does a chapel veil mean? And why don't they go together?



New York City just 60 years ago. We've come a long way, baby!



When I was a teenager, I was very interested in clothes, but not in the usual way. Having been raised on the West Coast in the 60s and 70s, cultural experimentation was a way of life and I wanted to understand what the clothes we wore *meant*. That cultural revolution had been concerned with changing a great many aspects of our daily lives, and clothes not the least. I was keenly attuned to the history of clothes and the cultural messages sent out by the things we choose to wear.

It was then that jeans had become ubiquitous for men and women, or I should say at that time for boys and girls, since the adults were not being included. Jeans on everyone were one of the symbols of what was then called "youth culture," and were actively understood at the time as both an economic statement, rejecting the dictates of capitalism, and, more pertinently and lastingly, as a rejection of distinctions between the sexes.

"Unisex" clothing and hairstyles were deliberately adopted by the revolutionaries, specifically in order to subvert and eradicate cultural sexual distinctions, (a doctrine that has finally reached its fullness in the

person of Bruce Jenner.) Wearing jeans, particularly by women, in other words, was one of the early works of the Sexual Revolutionaries.

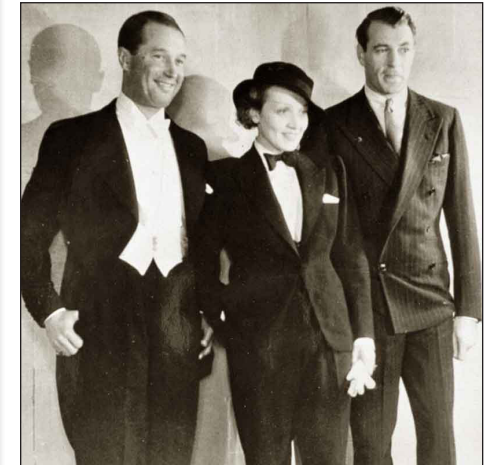
Perhaps it was this cultural sensitivity that makes me notice it as strange even now. When I see a middle-aged woman wearing jeans – that I still regard unconsciously as clothing for teenagers, children, essentially – I can't help but wonder, instinctively, why she doesn't want to grow up and why she doesn't want to look like a woman. I am only going on my own observations here, but I think one of the larger undocumented effects of the Revolution was to make us afraid of the fullness of sexual maturity that finds its completeness in marriage and motherhood.

My mother, who had long been ensnared in the ideology's web, told me that in her teens, in the middle of the poodle-skirts and bobby-soxer period, the way people dressed was, as she put it, "rigidly controlled" socially, and deviation from the accepted standards was heavily punished. She said that it was specifically against this suffocating social control that her generation rebelled. But I am inclined to believe, knowing what I do about Marxist grievance-mongering and psychological manipulation techniques, that her memory of that time may have been somewhat skewed by the interpretations of the new orthodoxy.

Since the Revolution, dress has become, in Western countries, a "very personal matter," and as such is absolutely and utterly sacrosanct under the rubric of personal autonomy, a doctrine that has come to rule every aspect of our societies. I have come to believe that its ability to generate a disproportionately emotive response is itself part of the revolution's brainwashing. As Orwell might have put it, that it is a form of [Crimestop](#) to burst into a rage at the suggestion that one might be happier eschewing habitual participation in the evil anti-culture that is making everyone miserable.

Since that all-encompassing cultural alteration, "expressing" ourselves by our dress, often deliberately in order to shock and undermine cultural standards, has become one of the

hallmarks of modern Western notions of "freedom." And as with all successful revolutions, the one unforgivable crime is any attempt to deny the tenets of the revolutionary ideology. Thence comes the flapping and shrieking.



But what about wearing trousers, more generally? How did that happen, and when? It is usually not so easy to pinpoint a large cultural development, but in this case we have not only the written memory, but photographic and even video evidence. Perhaps unsurprisingly, the "trousers craze" was started by Hollywood, in the person of Marlene Dietrich – the Angelina Jolie of her time – who in 1932 shocked US society by wearing a tuxedo to the premier of a Biblical film called, "The Sign of the Cross," a message that would have been difficult to miss even then.

Although the star was later quoted calling the whole business a lot of "fuss over nothing" and claimed that she had been wearing trousers privately for years, the stunt was not a simple matter of a personal choice on the night of the premier. The suit she wore had been carefully prepared, having been tailored for her by none other than the legendary Coco Chanel herself, and the journalists had been prepped as well.

That photo was splashed the next day across the front pages of every newspaper in the country. The response was immediate and sensational, and global, as it was no doubt intended to be. The media was instantly awash in interviews and responses from prominent members of the Hollywood elite and from politicians and other opinion-makers. At one point, the US congress even briefly considered, and then dismissed, a bill that proposed to prohibit women from attempting to pass themselves off as men.

Department stores took the hint and started stocking up on knock-offs. The trend was immediately followed by a number of the more "progressive minded" Hollywood stars, among whom the cultural progressivist pioneer [Katherine Hepburn](#) was notable. It was soon to be bolstered by the necessity of women going to work in wartime factories while their husbands and boyfriends were fighting.

Not all Hollywood women were on board. Constance Bennett said, "Trousers? – Never!" and called them "atrocities." Adrienne Ames said, "I am not ashamed of being a woman. I intend to keep on looking like one. Trousers on women are quite hideous. You will never – I repeat – never see a woman

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wearing trousers on Park Avenue!” Carole Lombard said, “I have never seen a single woman who looked well in trousers. I adore men’s tailoring – but trousers? No!” But none of these had the mystique of the sultry, sophisticated and obviously highly intelligent superstar Dietrich.

She remains a “style icon” and a symbol of overturning and defying cultural norms to this day. It is also notable, perhaps, that after her death, following a lifetime of “androgynous” and “gender-bending” roles, it was revealed that she was herself “bi-sexual”. She has become, retroactively, a proto-representative of the gender ideology which she assuredly had a major hand in promoting in its nascent stages.

Naturally, I’m not saying that a particular kind of clothing is per se appropriate or inappropriate for all women or men. The matter is obviously culturally determined. In some parts of India traditionally feminine clothes consist of loose trousers under a long tunic. In Bhutan, the customary outfit for men involves a kind of kilt, and of course we could name such cultural artifacts all day.

But we live in this cultural context, that of the nations formerly known as Christendom and now called the West. In this culture, since the arrival of the Barbarians in the former Roman empire, it has been the cultural norm for bifurcated clothing to be mainly the preserve of men. Women starting to wear trousers is a subversion of those 2000 years of cultural standards, and I contend a deliberate, conscious one that has done its work well in forwarding the goals of a revolution bent on utterly destroying them.

But of course, saying that the wearing of skirts or trousers for women is culturally determined is going to be used as an excuse: if it’s only a cultural custom, obviously the culture has changed and it’s now perfectly normal. OK, maybe, but doesn’t that mean that understanding where this change came from gives us more freedom to act?

People ask me all the time how they can possibly do anything to stop this culture, to turn the Titanic away from the iceberg it is inevitably heading for. I usually tell them the same thing: that the only person over whom we have complete control is ourselves. If we want to see the culture change, we can change it most securely only in ourselves. We, as women, can find at least one very simple way of becoming the walking embodiment of a counter-revolution. Stop dressing like men. It will send a message. ■



Cross-dressing Katherine Hepburn

Remnant Sermons...

Wolves in Sheep’s Clothing

By Father Ladis J. Cizik

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

You have heard it said: “Reading is fundamental.” Well, good Catholic spiritual reading is essential to our eternal salvation. Saint Alphonsus Liguori said: “Without good books and spiritual reading, it will be morally impossible to save our souls.” Saint Jerome, who worked translating the Bible into Latin, noted: “When we pray, we speak to God: but when we read, God speaks to us.” Saint John Bosco wrote: “Only God knows the good that can come about by reading one good Catholic book.” Let me tell you what is, without a doubt, the best Catholic Book in the world that you can read: its name is the BIBLE. That’s right, the Bible! The Bible is a collection of inspired writings that was put together by the Catholic Church. The Catholic Church, therefore, is the only authoritative interpreter of the Bible.

Traditional Catholic Catechisms, such as the Baltimore Catechism, are also excellent books to read, which expound upon the Deposit of our Faith: Sacred Scripture and Sacred Tradition. The current Catechism of the Catholic Church, paragraph 675, describes “The Church’s ultimate trial” based on citations from the Bible and Church Tradition. It describes the End Times – it describes OUR times:

Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the ‘mystery of iniquity’ in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.

Today’s Reading from the Gospel of Saint Matthew (Mt 7:15-21) speaks of “false prophets,” who come dressed in sheep’s clothing, but inwardly are ravenous wolves. This is related to the citation from the Catholic Catechism, which speaks of “religious deception.” To gain a Catholic interpretation of this passage, I turned to a good Catholic book endorsed by the Bishop of Pittsburgh – the second Bishop of Pittsburgh – who served from 1860 to 1876, Bishop Michael Domenec. The Catholic book that I will be quoting from, approved by Bishop Domenec, of happy memory, is entitled The Church’s Year by Father Leonard Goffine.

Father Goffine says that the false prophets, the “wolves in sheep’s clothing” of today’s Gospel, relate to “seducers, who under an appearance of virtue and honesty lure innocent, simple souls from the right path, and lead them to vice and shame.” It is said that the false prophet uses words such as “God is full of love” to seek to have souls lose all modesty and their fear of God. Father advises “Guard against such hypocrites, for they have the poison of vipers on their tongues.” He



continues: The wolf in sheep’s clothing “degrades the true faith...speaks always of love and liberty and under the pretence of making people feel free and happy, brings many a soul to doubt and error, depriving it of true faith and peace of heart.” This false prophet is said to “subvert all divine order,” and to replace it with “the unrestrained lust of the flesh and tyranny.”

There are reports today that certain leaders within the Church wish to change traditional Catholic Church teaching on Marriage and on homosexuality. The Catholic Catechism spoke of the “mystery of iniquity:” “a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth.” This not only describes the wolves in sheep’s clothing of today’s Gospel reading, and the under-miners of our Faith today, but also the Antichrist mentioned in the Catholic Catechism. Again, the Catholic Catechism warns us against “the supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God.” Under the mantra of the false prophet – “God is full of love” – the true Faith is degraded. Speaking of “love and liberty,” the subversion of traditional Catholic Church teaching on marriage and homosexuality threatens to replace Divine order with “the unrestrained lust of the flesh and tyranny.” Those who would weaken Catholic Church teaching on marriage and homosexuality would

“lure innocent, simple souls from the right path, and lead them to vice and shame.”

The Deposit of our Faith consists of Sacred Scripture and Church Tradition. Both are twin fountains of Divine truth that we drink from when we read the Bible and good Catholic books. The Deposit of Faith is unchanging and can be used to interpret the events of modern times. Today, we are warned against “wolves in sheep’s clothing,” the “mystery of iniquity,” and “apostasy from the truth.” Know your Catholic Faith, love your Catholic Faith, and share it with others. This will keep you on “the right path” to peace 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. ■



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Sedevacantism and Pope Pius XII's Liturgical Reforms

By John Salza, J.D.

Many sedevacantists accuse traditional Catholics of hypocrisy because they recognize Paul VI as a true Pope but resist his liturgical legislation on the grounds of the enduring validity of *Quo Primum* and the fact that Paul VI did not legally promulgate the New Mass, much less impose it upon the faithful. Sedevacantist priest Fr. Cekada even accuses such traditional Catholics of having a heretical notion of the papacy. He says:

While many traditional Catholics adhere to the position that the New Mass was illegally promulgated, advocates are especially numerous among the members and supporters of Archbishop Marcel Lefebvre's Society of St. Pius X (SSPX). The theory fits neatly into what one can only term the Society's Jansenist/Gallican [*Nota Bene*: heretical] concept of the papacy: The pope is 'recognized,' but his laws and teachings must be 'sifted.' You get all the sentimental benefits of theoretically having a pope, but none of the practical inconveniences of actually obeying him.¹

Setting aside the fact that many sedevacantists disagree with Fr. Cekada,² his astounding hypocrisy is revealed in his own rejection of the liturgical reforms of Pope Pius XII, whom he recognizes as a true Pope! That's right, Fr. Cekada does exactly what he ridicules others for doing – namely, "recognizing" Pius XII as a valid Pope, while he "sifts" and even rejects his liturgical legislation.³ He even claims that the 1955 liturgical reforms of Pius XII are "harmful," while simultaneously claiming that it is impossible for a true Pope to give a harmful liturgical law. How does Fr. Cekada justify such a blatant contradiction? He explains:

A human ecclesiastical law that was obligatory when promulgated can become harmful (*nociva*) through a change of circumstances after the passage of time...this principle...applies equally to the 1955 reforms.⁴

You see, Fr. Cekada cannot accuse Pius XII of *promulgating* a harmful



Cardinal Montini (future Pope Paul VI) meets Pope Pius XII

universal discipline, since this is exactly what he claims Paul VI did, which "proves" that he was not a true Pope. Thus, to get around the obvious contradiction of his own argumentation, Cekada argues that Pius XII did not actually promulgate harmful laws, but rather the laws he promulgated *became harmful at a later date!* That is the argument he's forced to use to justify his actions. Specifically, Fr. Cekada conveniently argues that Pius XII's changes to the Holy Week rites in 1955, while not harmful in themselves, transformed into harmful reforms with the benefit of "hindsight" (at which time he argues they "*ceased*" to be law), just because they would later be incorporated into the *Novus Ordo*.

This is a fallacious argument because the 1955 reforms were made to the *Traditional rite itself* (not the *Novus Ordo*) and thus must be judged in that context, on their own merits (or demerits). The question is: Are the 1955 reforms of Pius XII harmful to the Traditional rite or not? Whether the 1955 reforms were *also* incorporated into the *new* rites of the *Novus Ordo* later on is irrelevant to that question (and because the conciliar reforms produced entirely new rites, only *elements* of the 1955 reforms actually made their way into the *Novus Ordo*, which are substantially the *same elements* that Pius XII approved for the Traditional rites in 1955). Thus, if the 1955 reforms would be considered harmful in the Traditional Roman rite, they would be considered harmful in themselves, that is, when promulgated by Pius XII.

To answer the question, let us first take a brief look at the reforms of Holy Week promulgated by Pius XII in 1955. If sedevacantists were to give an honest assessment of these reforms, many would conclude that they are harmful *in themselves* (and which is why they were so easily incorporated into the *Novus Ordo*). After all, the 1955 reforms radically changed the Holy Week liturgies, irrespective of their introduction into the New Mass 15 years later.⁵ Moreover, some of these reforms

have absolutely no basis in the liturgical tradition of the Roman rite, but are complete novelties.

For example, the 1955 rite for Palm Sunday eliminated the "dry Mass" which had for centuries included the Introit, Collect, Epistle, Responsory, Gospel, Preface and *Sanctus*. In the liturgy reformed by Pius XII, the priest blesses the palms at a "table" and "facing the people," and also chants the final Collect facing the people, with his back to the tabernacle. The Prayers at the Foot of the Altar and the Last Gospel were eliminated. If there are other ministers present, they read the Scriptures while the priest sits and listens (contrary to St Pius V's injunction that the priest recites all Scripture readings which is the ancient practice of the Roman rite). Other elements, such as the ceremonial knocking at the Church door, the alternating choirs, and elements of the Passion (anointing at Bethany, setting of the guard at the tomb) were also eliminated. If these reforms were not harmful when promulgated, when and how, exactly, did they *become* harmful later? If they are not harmful under Pius XII, when and why are they harmful under Paul VI?

For Maundy Thursday, the Creed and Last Gospel were eliminated, the Washing of the Feet was inserted into the actual rite of the Mass (encouraging "active participation" of the laity), and the Collect which follows is recited by the priest facing the people with his back to the tabernacle. For Good Friday, the traditional ceremonies for the Mass of the Presanctified were eliminated. There is no solemn procession with the Blessed Sacrament from the Altar of Repose to the church proper. The priest chants the Solemn Orations from a book placed in the center of the altar, and the people recite the *Pater Noster* aloud with the priest – two novel reforms that have no foundation in the liturgical tradition of the Roman rite.

If these reforms (e.g., suppression of prayers, Creed, Gospel and other ceremonies, priest facing the people, physical participation of laity, vocal

prayer, etc.) have proven harmful in the *Novus Ordo*, then it is difficult to avoid the conclusion that they are harmful *in themselves*. That conclusion, however, would prove too much for Fr. Cekada's argument because, using his own criteria, it would "prove" that Pius XII violated the Church's disciplinary infallibility when he promulgated these reforms. Therefore, he claims that these radical reforms only *became* harmful at a later date.

The 1955 revisions to Holy Week were not the only "harmful" reforms promulgated by Pius XII during his reign. Already in 1948, Pius XII approved a Commission on the liturgy (known as the Pian Commission) that would begin drafting the reforms that he would ultimately approve during the 1950s. For example, Pius XII approved an experimental Easter Vigil in 1951 which not only permitted the celebration of the Vigil on Saturday night instead of early Sunday morning (contrary to longstanding tradition), but also drastically changed rubrics of the rite.⁶

In the revised rite, prayers for blessing the Easter fire were reduced, a new ceremony for inscribing the Paschal candle was created, the triple candle used to bring the Easter fire into the church was eliminated, the novelty of the clergy and people carrying candles was introduced (again, promoting the "active participation" of the laity), the Prophecies were reduced from twelve to four, the priest sits and listens to the readings, he blesses the baptismal water facing the people, the faithful vocally recite the Renewal of Baptismal Vows in the vernacular (more "active participation"), and the Last Gospel was abolished, among other things.

Thus, for the *most solemn celebration* in the Church's liturgical year, Pius XII abolished ancient prayers, eliminated parts of the Mass, created new rites, introduced the priest facing the people and desired a greater *physical* participation of the laity, even including their recitation of vocal prayers *in the vernacular* during the Mass! Such reforms certainly did not develop organically from the traditional Roman rite, and many of them can even be traced to Protestant (Luther/Cramner) influences. Can you guess, dear reader, what sedevacantists would have said about these reforms had they originated with Paul VI or John Paul II? Would they not have declared them evil in themselves, violative of the Church's disciplinary infallibility, and further "proof" that they were not true Popes?

In addition to the changes to Holy Week, in 1955 Pius XII also promulgated many drastic changes to simplify the rubrics and calendar of the Traditional Mass.⁷

⁶ The decree is called *Dominicae Resurrectionis Vigiliam*, February 9, 1951, which was published in the *Acta Apostolicae Sedis* 43 (1951), pp. 128-129.

⁷ The decree is called *Nostra Hac Aetate* (March 23, 1955), which was published in the *Acta Apostolicae Sedis* 47 (1955), pp. 218-224.

¹ Ibid.

² For example, sedevacantist John Lane rightly says: "These texts and commentary demonstrate perfectly clearly what I have been saying: Paul VI did not make any law permitting or obliging anybody to use the new missal. Fr. Cekada cannot point to the requisite text – he highlights the promulgation, and the preceptive terminology, yet he signally fails to point to the part that says 'Persons X are permitted or obliged to do Y.'" Lane also says: "Fr. Cekada focusses solely on the fact that Paul VI expresses his 'will.' This is indeed necessary. But he has also to say what his will actually is. He has to make it known. He hasn't done so anywhere in this text [*Missale Romanum*]." Comments taken from Lane's website www.sedevacantist.com.

³ See Fr. Cekada's articles: "Is Rejecting the Pius XII Liturgical Reforms 'Illegal?'" (April 27, 2006); and "The Pius XII Reforms: More on the 'Legal Issue,'" (July 11, 2006).

⁴ "Is Rejecting the Pius XII Liturgical Reforms 'Illegal?'" <http://www.traditionalmass.org/articles/article.php?id=78&catname=6>.

⁵ Pope Pius XII promulgated the Renewed Order for Holy Week in a document called *Maxima Redemptionis*

(November 16, 1955), published in the *Acta Apostolicae Sedis* 47 (1955), pp. 838-841.

A Remarkable Conversion to Tradition Changes the Face of Political Talk Radio

The Mike Church Interview

By Christopher A. Ferrara

Remnant readers may know that I have become a regular guest on the Mike Church Show, Channel 125 on the Sirius Radio Network, which is known as Patriot Radio. The same channel features the “conservative” talk shows of Sean Hannity, Mark Levin and Glenn Beck, along with Brietbart News.

I put the word “conservative” in scare quotes as to Hannity, Levin and Beck, but the remarkable thing about Mike Church is that he is an authentic conservative, by which I mean a conservative who views political, social and moral questions from a traditional Catholic perspective as reflected in the papal and conciliar Magisterium before the late unpleasantness of the imaginary “renewal” of Vatican II.

Indeed, over the past year or so Mike Church has emerged as the *only* traditionally Catholic conservative in talk radio today, anywhere in the world. And I mean traditional. Not only during my appearances on the show, but now thematically, Mike has turned the longest running political talk show on Sirius Radio into an unabashed presentation of the Social Kingship of Christ, traditional Catholic moral teaching, and even the traditional Latin liturgy as the solution to what is evidently otherwise a terminal civilizational crisis. I have been invited on the show numerous times to defend all of these things explicitly, to speak of the one true Church, and even to call upon conservative Protestants to enter the Church if they are serious about saving our nation and our civilization.

But, happy to say, Mike has been going even farther than I have during my appearances, including the on-air presentation of traditional Catholic sermons on faith and morals, the works of Michael Davies—that’s right, the works of Michael Davies on mainstream talk radio!—the encyclicals of Leo XIII, *Thomistic philosophy*, and other sources of Tradition. The result has been nothing short of phenomenal. While Mike has alienated some of his viewers in a largely Protestant audience, who wonder if his show should move from the Patriot Channel to the Catholic Channel, he has converted many others, and he hears from these converts almost weekly.

Mike Church puts the lie to “conservative” Catholics who say it is “imprudent” in our pluralist society to promote an explicitly Catholic approach to social and political issues such as abortion, “gay marriage” and the nature of true liberty, which does not consist of the “capitalist social order” promoted by what even the radical libertarian gadfly [Kevin Carson](#) has called “vulgar libertarians.” As I have said on Mike’s show again and again, the face of this nation could be transformed almost overnight if all the opinion-makers who profess to be Catholic followed Mike’s



Mike Church

courageous example in proclaiming the truth that makes us free, rather than invoking the Constitution or the Spirit of 1776.

But Mike has also made it clear, as I have in my many appearances on his show, that the form of government created by the Founders and the Framers could serve the aims of social and moral regeneration in this country if only the correct principles on the origin and limitations of political power, and the dictates of the divine and natural law beginning with the Decalogue, were applied to human law, public policy and Constitutional interpretation. To be an advocate of the Social Kingship of Christ, which embraces all men and all nations, is not to be a monarchist per se or to call for a “theocracy,” as liberals and neo-Catholics alike describe the organic relationship between Church and State in their ignorant caricature of what the Church really prescribes for the sociopolitical order. All that is necessary is that men and nations look to the Church and accept her guidance as the conscience of the State. This means, of course, a call to conversion and social metanoia, without which society cannot be saved from self-destruction because without Christ, as Pius XI warned, [“human society is tottering to its fall.”](#)

Mike—and he alone in the desert of talk radio—has been courageous enough to declare this truth openly as the theme of a unique and potentially revolutionary use of the mass media. I urge Catholics everywhere to become listeners and supporters of the Mike Church Show as a shining example of how social change can be accomplished the Catholic way by

means of the truth that makes us free.

The Interview

Ferrara: I have commented many times on something very unique that’s happening with your show in terms of its religious dimensions. Why don’t you tell me about how you arrived at the decision to go in that direction on the show?

Church: I don’t think I ever actually arrived at the decision. I just think it kind of organically happened or spiritually happened. It just unfolded that way. It just didn’t make logical sense anymore to continue believing in and promoting the idea, or I should say the fallacy, that there’s a man-based, human, secular solution to any of this, especially to our political problems.

When you consider... the modern conservative movement, which began with Barry Goldwater in the 1960’s, here we are 50 years later. Those issues have still never been resolved. The welfare state is still here. All the atrocities of the welfare state have been magnified and compounded. The regulatory state is still here. The interventionism, the warfare state is still here.

There’s no secular solution to what people claim they want to do politically. I think I just was fortunate, or blessed rather, to have been reading things and talking to people like you and others that were telling me: No, there is another way. The other way is that we need to restore, as Michael Davies put it, the Reign of Christ the King.

Ferrara: That’s the most remarkable aspect of this whole thing. Not only are you taking a religious approach, on Sirius Radio of all places, Channel 125, the Patriot Channel, but you’re taking a traditionally Catholic approach. How did you come to Tradition?

Church: I was baptized at St. Augustine Church on Governor Nicholls Street in New Orleans in 1962, like you’re supposed to be, days after I was born. I was raised Catholic when I was a little boy. I even went to Catholic school, Christ The King School in Norfolk, Virginia for first and second grade.

And then my mother... revolted against the Church, as so many Catholics did. They took the opportunity to become Evangelicals. She joined this church that’s still in Virginia Beach today called The Rock Church. It’s still there. She took us away from the Faith totally.

It wasn’t until the 1990’s when... I wanted to get married and wanted to marry my wife in the Church, that I had a decision to make. I was told that I could do the marriage in the Church, but didn’t actually have to get confirmed, or that I could do it the right way and go through RCIA. I went through RCIA. Long story short, I remained a Novus Ordo Catholic off and on.

It wasn’t until 2008 when I met David Simpson ... He introduced me in 2011 to what he had been able to get the Bishop of New Orleans to grant to him and his family and several other families, which was a traditional Latin Mass. At first I went sporadically. Over time, it started to rub off on me.

I think there’s just something with the Tridentine Mass. *When I started going faithfully and religiously about a year ago, that was probably about the time you started coming on the show. That’s when the mindset started to change.* That’s when I started to talk about the things you asked me about. It just seemed to me natural that... if you’re going to promote a God-based solution... your story is going to go through the Vatican. You can’t go around it. You can’t do Western history, Western civilization without going through the Vatican. That’s just undeniable. That’s why the Catholic part of it has to be part of it.

Ferrara: How do you think the traditional Mass relates to a religious solution for the political crisis?

Church: It’s not a coincidence that it’s called the traditional Mass, is it? You’re trying to restore tradition. Obviously if you’re going to restore tradition, and if God, if our Lord and His Church that He established *is* the Church, then you would have to restore some universality or unity in people’s belief system and how they execute it. That’s what the Mass does....

Continued Next Page

The Mike Church Interview Continued...

The New Mass is what all the rest of this disaster that we call our culture is today. It is a perversion of the tradition....

Ferrara: Give us some indication of your experience with the new liturgy in comparison with the traditional liturgy, and why you ended up abandoning it.

Church: The new liturgy has as its center – this is one man’s point of view – has at its center man, the people that are there. That is, to me, the fundamental error of the entire process. You start from an error and you cannot correct the error. If you start with an error, then you’re going to compound the error—the error that it’s all centered on the attendees and not He who arrives in the Real Presence. That’s the error.

When those bells ring and Our Lord appears, I am not turning my back. Don’t tap me on the shoulder to shake my hand. I’m not high-fiving you. I’m not kissing you. I hear people *kissing* behind me from time to time.

I think this is the Church’s fault. It’s the priests’ and the bishops’ fault. When that bell rings, that’s the arrival of Our Lord. *He’s there*. That’s the Real Presence. You can’t turn away from that, and you must be as reverent as is humanly possible.

My knees hurt. I’m glad my knees hurt. People say: How can you kneel that long? When I first started going to the Latin Mass, that’s the first thing I thought: My goodness, how do you kneel for so long? Now I’m going: I can’t wait to kneel. I *want* my knees to hurt. My knees hurting are not going to hurt like a nail going through my palm or a thorn through my skull. To me, the New Mass is missing that element.

When you’re on your knees, you are submissive. You are submitting to a higher authority. It’s the same thing with the distribution of the Sacrament. You should be on your knees in front of that Tabernacle, in front of that altar, Every knee shall bend. If you restore that reverence, I think... we’d have a much better culture and world to live in.

Ferrara: You’ve recently been delving into the works of Michael Davies. What influence did Davies have on you?

Church: *He’s huge. He’s a titan, first of all, in the movement.* The man dedicated the latter part of his existence to restoring the Tridentine Mass. I mean, the work that he did on Vatican II defies any honorific description that I could possibly give it.

I’m a historian of American history, now trying to become a historian like Michael was, of Western civilization and of the Church. The stories of our saints are just great stories. I don’t know how you can resist telling some of them. I like to tell them. First of all, Michael was a great storyteller. That’s number one. He had a charming sense of humor. That’s number

two. And, number three, he was an impeccable historian. He was presenting things in a manner that was so concise, so clear, so well researched and documented that the opponents of it have nowhere to go.... I think that’s what a good historian does anyway.

What is history? It’s a chronicle of events that have already transpired, a man trying to recreate a ledger or chronicle of events that have already transpired. He just did it flawlessly, but he did it with love and humor. You can tell there must have been some paraclete pushing Michael along and helping him and directing him. He did a lot of it without the Internet.

Ferrara: That’s the amazing thing. He did it in the age of cut-and-paste with paper.

Church: He did. I think that makes the accomplishment... that much more worthy of our attention and listening and worthy of our acknowledgement that these are good works.

Ferrara: You’ve introduced a traditional Catholic element into the Patriot Channel.

Church: Yes.

Ferrara: We have what, Sean Hannity, correct? Isn’t Mark Levin on the same channel?

Church: He’s not a Catholic, though.

Ferrara: I know. But you have all the talking heads of American conservatism on this channel, and here you are introducing traditional Catholicism into the mix. You’ve told me in conversations that you’re now regularly receiving emails from people who have converted to the faith. Tell me about that.

Church: First of all, I’d just like to say that I had nothing to do with any of those conversions. If any of those conversions did indeed happen that have been relayed to me, they happened thanks to the Holy Spirit. That was the Holy Spirit....

The conversions that have been reported to me. I’ll tell you the process. If I get one via email, I will read it. I’ll start to tear up a little bit. I will bless myself and I will say: Thank you, Lord. That’s you, not me. I don’t want any credit for it. I know it’s difficult to state that you’re trying to be humble without actually having someone say: That wasn’t very humble for you to state that. I’ll just leave it at that. It’s my weak, human attempt at humility in the face of that.

If a layperson like me can be influenced by someone like Michael Davies, who is a layperson— I was heavily influenced by my dear friend David Simpson. I was influenced by you, by Chris Ferrara, all laypeople—folks, let’s make the connection here. *Where’s the clergy?* Why wasn’t I influenced by the clergy?

I was influenced by the clergy later on

in the process when I started listening to some sermons from the Fraternity of Saint Peter, wonderful men of Christ. They just give a great message, kind of like Michael does, but they’re delivering the word of God as men of God.

I’d say that about the conversions. I’d say people like—of course Michael is not with us any longer—but you and David and other laypeople should also share in that. We’re in a crusade. It’s the Church Militant. I’ve just humbled myself and accepted that if that’s what our Lord has placed me in a position to do, who am I to say no?

Ferrara: You’re showing the power of the medium. How often have you been hearing from people saying: “I’m converting”?

Church: I can’t put an exact number on it because some days I’ll get some, some days I won’t receive any. I might go a week without receiving any. I would say there’s – I’d put the number at several per week. That’s just the ones that have contacted me.

I’d also say that, if we’re talking about our brothers in broadcasting that maybe aren’t doing what traditional Catholics wish for them to do— you mentioned Sean Hannity and I mentioned Glenn Beck—I hope and pray that if I have any affect in broadcasting whatsoever, it would be to show... them that you can do this. You can be in radio, in broadcasting. You can honor the highest authority that we are here and commanded to honor. You can be entertaining about it. You can still entertain your audience. *You can still do politics and you can do Catholicism.*

I think Catholicism should be... the first part of our broadcast, not the last. It shouldn’t be: Well, I kind of do the Catholic stuff. No, I do *everything* Catholic. *I try* to do everything Catholic. I don’t always have to *say* it’s Catholic because we have a lot of Protestants that listen... It’s our job and our duty here to do everything Catholic, politics second. That way, we get the order right. *We can’t restore the order of the Reign of Christ the King if we get the order wrong.*

Ferrara: This is what’s so impressive about what you’re doing. A lot of Catholics in secular media take the approach that: “I’ve got to be prudent. I can’t bring these issues up. I’ll alienate the audience.” You’ve done exactly the opposite. You’re bringing these issues up and you’re doing it week in and week out. You’re practically evangelizing people even when you’re not explicitly saying “You must become Catholic.” You’re pulling it off, aren’t you, by the grace of God?

Church: By the grace of God I’m pulling it off. If He wishes for it to end, it will end. If He doesn’t wish for it to end, then I’m not going to end it.

I’m ecstatic. You find real joy, actually, in

evangelizing. I don’t know about other people but it’s not toil. Evangelizing, to me, is just one of the greatest things you could do. It’s just a—the proper word is *joy* that you get out of it, happiness.

The evangelizing part, I heard it put best by this philosopher who I’ve been listening to: Brother Francis. He’s of the St. Augustine Institute. I think he died in 2004 or 2006. He’s of Lebanese descent. Father Feeney told him, when he met him back in the 1940’s: You are going to convert to Catholicism. You are going to become a monk. You’re going to come with me. You’re going to stop teaching physics and teach *philosophia perennis* the rest of your life. And he did it. I started listening to Brother Francis and I’m learning Thomistic philosophy. I share that with the audience, too.

I started listening to this philosophy course.... As I got deeper into it and I started sharing it, people started asking me: Where do I get this? I want to do this, too, Mike. So I reached out to the St. Augustine Center, and they offered to people that wanted to take the course... a group discount if I could get enough people together.

Do you know that in a span of ten days, 63 people signed up to take that four-year-long course with me? We’re all taking it together now. *We’re all studying Thomistic philosophy together in a chat room every Tuesday night.* We ask questions. The brothers from the St. Augustine Institute that have taken the course, they show up and answer people’s questions.

Ferrara: This is the outcome of your discussion of Thomistic philosophy on a secular radio show on the Patriot Channel!

Church: How do you like that? So for anyone that denies that there is a supernatural presence, that God’s presence isn’t real, I offer that as Exhibit A.

Ferrara: You’re a living example of what Catholics could be doing but aren’t doing. Yet you’re doing it. Congratulations! I know you’ll give credit to God for this. Congratulations for being a lone voice crying out in the wilderness of secular radio. That’s what you are.

Church: Pray for me that I can continue to be. Pray for me, number one, that I can continue to do that if that’s God’s will. Number two, pray for our other brothers and sisters in Christ that also have a voice. There are Catholics out there that have microphones far bigger than the one I have. It’s my prayer... that they, too, will use their microphones, or their video monitors or whatever the case may be, and will join or rejoin the Church Militant. This is what we’re commanded to do. The apostles were given orders and told to go give the orders to everyone else. I don’t know what the question is. ■

If ever there were a time when anger is righteous for authentic Catholics, now is that time!

Hope's Daughters

By Timothy J Cullen

Wrath, one of the Seven Deadly Sins, is—we might say—the evil stepsister of Anger, although the words are considered to be synonymous in common usage. Anger, wrath, ire, rage... Each has a subtle connotation and of these the least displeasing to God is anger, particularly when anger is righteous; if ever there were a time when anger is righteous for authentic Catholics, now is that time.

The way things are now with respect to the condition of the Church-in-the-world, “anger at the way things are” is the only emotion possible if one truly adheres to the timeless Doctrine of the Faith. Every passing week has the effect of producing incomprehension and frustration quickly followed by anger with respect to the sayings and doings of the large majority of the hierarchy of the Roman Catholic Church and Her head. As Michael Matt clearly stated in the 30 June edition of *The Remnant*: “[T]he 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”.

War? Yes! Nothing less will suffice. Any lesser step is to deny Courage her place at the table; Anger is firmly seated by now.

Courage is a Cardinal Virtue. How is she defined? The synonyms offered in the Wikipedia entry do her justice in this writer’s opinion: “fortitude, forbearance, strength, endurance, and the ability to confront fear, uncertainty, and intimidation”.¹ All these, and particularly the last clause (“the ability to confront fear, uncertainty, and intimidation”) are now required for those who choose to hold fast to the Faith in the face of what Mr. Matt correctly identifies as *betrayal* by those whose vowed duty is to defend the Faith; the infiltration of the Church by Her enemies is no longer open to question; the so-called “opening” of the Church to the modern world has proven to be the means of breaching the walls of the fort that was the Church and not merely permitting but inviting Her enemies to enter and have their way with Her. The Church of Rome headquartered in Rome in worldly terms might just as well be headquartered in the United Nations General Assembly building in New York or in the Bank of International Settlements in Basel, Switzerland, given Her apparently craven desire to appease the secular powers that have taken the world by the throat; the Cardinal Virtue of Courage appears to have been



Hope has two beautiful daughters. Their names are anger and courage; anger at the way things are, and courage to see that they do not remain the way they are.

(Saint Augustine)

discarded in favor of accommodation with those whose clearly visible intention is to transform Her into an entity not overly different from an Odd Fellows lodge of believers in a quaint legend as opposed to a mighty fortress of our God.

One thinks of the rather blasphemous phrase “Christ on a crutch!” when one ponders the present pope’s approach to Catholicism; one wonders, however, if he realizes that to no small number it appears at times that he seems to be kicking the crutch out from under the stumbling conciliar Church. Roman Catholicism has been crippled and is now in very real danger of being thrown under the bus as an institution capable of exerting influence in secular societies gone mad given the unrelenting (and largely successful) efforts of Her declared enemies to undermine Her moral authority in this fallen world. Resistance against this onslaught requires courage, a virtue apparently no longer to be found in Rome or with rare and noble exceptions at the diocesan chancery or even the parish rectory. God willing, anger against this failing will finally awaken courage in those who have not lost hope and will fall back from the lost citadel and take heart in the trenches and continue the fight for right from their headquarters in the catacombs as called for by Mr. Matt and those courageous clergy who hold fast to the Faith of our fathers.

It is heartening to know that there are those who will *not* appease, *not* surrender, *not* quail in the face of what appear to be insurmountable odds; Hope’s “daughters” will *not* give themselves over to despair! The courageous and righteously angry are far from throwing in the towel, a fact that the barbarians swarming within the citadel should take into account. We may be few in number, at a grave disadvantage in terms of ecclesiastical, priestly and secular power, but we are every bit as implacable as they with respect to fighting for what we believe as right and if God is with us (as we must believe He is) we will eventually prevail at whatever cost. The time of trial is upon us. As Mr. Matt so clearly stated our position: “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”. Just so: *war!* Fifty-plus years of “negotiations” have proven largely fruitless. The “springtime” promised by the promulgators of Vatican II has passed into what amounts to a nuclear winter for the Faithful. Those who held and hold the false hope that some sort of accommodation could be struck with those who have preferred to cast their lot (and that of the Church) with fallen humankind must soon realize their error. No compromise has been struck and if anything the position of the Modernists has hardened.

Instead of holding fast to the dictates of God Who created the creatures who continue to insist upon defying Him, the churchmen in charge seem to soften

their stance ever-further; if war upon this mistaken position is not to be declared *now*, then *when?* The dark clouds of diabolical deviation from tradition are massing into a front that threatens the “perfect storm” that some hope will tear apart the Church of God. Mr. Matt, a long-time staunch defender (albeit a critic) of Rome and desirous of a reconciliation of the institutional Church with those unwilling to abandon the authentic Catholicism *The Remnant* has defended and defends has declared what appears to be the only viable option for us all in the face of unremitting aggression toward the Faith on the part of those chosen by the Holy Spirit for reasons as yet unclear to the Faithful to declare war against those who wish

Continued Next Page

Father Says, "Read *The Remnant!*"

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¹ https://en.wikipedia.org/wiki/Cardinal_virtues

Archbishop Cupich Gives Up The Ghost

By Matt Briggs

What do you think the Catholic Church, that great representation of Christ's body on earth, in Chicagoland is up to these days?

If you guessed implementing and then bragging about implementing the EPA's Energy Star program, you were right. Congratulations.

Chicago Archbishop Blase J. Cupich is juiced about all things global warming that are happening in and around the Catholic Church these days. Now I don't mean to single out this man, because he is one of many with similar views, yet his Excellency *has* been public about his exhortations. In an op-ed to the *Chicago Sun-Times* he tells us how joyfully he looks forward "to benchmarking and tracking" the "energy, water, and emissions performance" of the facilities under his care.

It isn't just Energy Star. The archdiocese is also pitching in with the "Retrofit Chicago Commercial Buildings



Archbishop Cupich

Initiative" and "Chicago Solar Express project" as well as the EPA's "Clean Power Plan", which, his Excellency assures us, "will protect our children from 100,000 asthma attacks, and help the U.S. avoid nearly 2,100 heart attacks — and that's in 2030 alone." The good Bishop made no mention about the number of heart attacks avoided in

2031, but it's bound to be substantial. It's the Archbishop's hope "that congregations across the nation will be encouraged to join this effort to promote environmentally important behavior by way of education and education through action."

What about the Church's more traditional role? Here are the exact words the Archbishop used to discuss the state of the souls of his flock with respect to global warming and carbon footprints:

crickets chirp

If you follow Church news, you'll know that these are the same words used by many prelates and priests on this subject. These words prove that the Catholic Church in the West has voluntarily morphed into yet another hectoring humorless NGO, albeit one that vaguely, kinda-sorta, mumbles about "spirituality" from time to time. All communications are monitored to ensure Church messages are full of

"respect, compassion, and sensitivity." Not convinced? The Vatican under the auspices of the Pontifical Academies of Science and Social Science recently gathered together mayors and other politicians from around the world. Guess their topic. The necessity of salvation? The acceleration of sexual sin and immorality? The horrible and gruesome evil from killing the lives inside of millions of would-be mothers and the trafficking and profiteering from the slaughter? No, none of these. Instead we got sustainability, global warming, and the poor.

The poor. You mean like all those people who found themselves without paychecks caused by mass layoffs in the coal industry, layoffs which were necessitated because of the increasingly onerous, detached-from-evidence regulatory burden imposed by the state?

No, not those poor. They had it coming. Better that they should go hungry and save the world from the possible perils of too much carbon dioxide in the atmosphere. Forget that none of the predictions of peril have come to pass, and that the theory upon which these forecasts were made has been proven almost certainly wrong, because *what about the children!*

So, fine; whatever. Reduce emissions at all the churches, piously and repeatedly lecture us on sustainability, and redistribute the wealth in what is left of the energy industry and of the Koch brothers to the poor. Then what? Will that get more people into heaven? Or fewer?

Used to be that poor were blessed. But that was back in the days of yore when a priest could mount the pulpit and say, "*Cut that out!*". Any priest even skirts a hard saying of Our Lord these days is likely to be reported by a sensitive parishioner.

What gives? Is it really true that Church leaders are figuring that by remaining quiet on "controversial" social matters people will see the Church in a better light, or, at least, that they won't be frightened away? Yet appeasement never works, and since any man of intelligence knows this and our prelates are men of intelligence, the explanation must lay elsewhere.

We could be forgiven for thinking that a large part of the Church has given up the Ghost: the Holy Ghost, that is.

All evidence points to a Western prelatry more fascinated by politics and worldly comforts (not necessarily for themselves, but for all people) than in eternity. The case is scarcely, and usually never, made that the initiatives sought by bishops in the "fight" against global warming or whatever other supposed economic ill will lead to an uptick in the only metric that counts: the number of souls who make it to Heaven. Instead we get loose words about "cleaner, healthier, more prosperous future[s]" here on earth.

What a strange inversion. ■

Hope's Daughters

T. Cullen/Continued from Page 13

to undermine said Faith; this writer supports his stance without reservation.

The oft-repeated promise that "in the end" the Church will prevail offers a degree of consolation, but one must take into account that said consolation may well be in a future in which not one of us will be alive to experience. Yes, it is true that those who hold fast to the Faith and act accordingly will be saved, but there is no denying that this truth has a somewhat selfish aspect to it, an aspect that is somewhat less than courageous with respect to the salvation of humankind as a whole, which was Christ's intention and the mission with which He left us as members of His Church. We have a job to do and to do it will require a great deal of courage, because His enemies have as their commanding general the "Great Deceiver" whose forces are Legion and apparently have taken the high ground in the struggle.

The likelihood that this will grow ugly and perhaps worse is high: think of the Vendée, the Cristeros and others who chose martyrdom rather than surrender. Recognize that showing courage in face of adversity carries with it no small amount of danger. Anger and Courage are sisters not in the struggle for "women's rights" but rather in the struggle to maintain human dignity and respect for God and His Natural Law against the godless and unnatural secular onslaught, a triumph of libertinism over the liberty of free will gifted by God to His fallen creatures. Those who will not submit to the secular fiat will require courage to fuel their righteous anger, and one hopes and prays that such courage will be found. Should such courage fail the Faithful, then they must accept that Christ's promise will go unfulfilled in this generation and those of a future well-nigh beyond our own imaginings;

only in the fullness of time will it be fulfilled.

This writer does not wish to become a martyr, nor does he wish martyrdom for his descendants, but there is more at stake now than his merely human wishes: eternity has come into play in a manner that he failed to foresee. The road ahead will be rough: of that there is now no doubt. The road ahead will be one of struggle, of hardship, of condemnation by the "rainbow warriors" and those who use them as stalking horses while sniggering in secret at their naivety, using them as pawns in a "great game" of world domination that goes far beyond their capacity to imagine, trapped as they are in their compulsion to satisfy base desires that barely supersede those of beasts without reason; their overlords manipulate them just as the feedlot owner leads cattle to slaughter. The authentic Catholic who resists such diabolical manipulation is correctly perceived by the secular overlords as a mortal enemy and may rest assured that he/she will be treated as such should said Catholic attempt to stand in the way of such degradation of God's Creation.

The time of trial is upon us and the consequences are quite likely to become grave in the not-too-distant future. Hope's daughters are to be put to the test. What St. Augustine of Hippo saw in his time is as true now as it was then, perhaps even more so. Anger must go hand in hand with Courage and *stand!* Christ's anger and courage against an unjust secular order set the example for the Faithful. His example was sufficient for those who shared His Faith to recognize that He was the Second Person of the Holy Trinity, a key concept of the New Covenant. Christ was man become God, as foretold by the prophets. Christ was God become manifest among

His own Creation. Christ promised the manifestation of the Holy Spirit as the final revelation of the Trinity that humankind had to comprehend as the authentic manifestation of Divinity comprehensible to God's fallen creatures. Christ laid down the Law of Love that guaranteed salvation for the Triune God's fallen creatures. The authentic Catholic knows with no shadow of doubt the verdict of the trial we must all undergo. That verdict was settled beforehand: it remains to each of us to what degree we accept it, but accept it or not, there is no court of appeal: God is our judge and that's that!

So, one sees, it is really quite simple: we are at war and there will be casualties here on Earth, casualties that will be the offspring of Anger and Courage. You and I may well be among these casualties if we hold fast to the Faith and the Church. Our mission, should you accept it, is to hold fast to the *Faith* and the *authentic* Church rather than "go along to get along" with those within Her who would do the same with Her enemies, enemies who can never be sufficiently appeased. Our mission is to reclaim Her, to restore Her, to war against those within and without who would change Her into that which she was never meant to be.

War, Mr. Matt? Sure sounds reasonable to me; sounds *right* to me! Win or lose in this moment in time, it sounds *right!* This writer is pleased that the *Remnant* is to be our recruitment center: win, lose or draw. Hope (a.k.a. our Blessed Mother) has provided us with Her daughters Anger and Courage to lead the charge: now it's up to the rest of us to follow their lead.

God will triumph in the end, but let's fight to end this horror *now!*

What, pray tell, are we waiting for? ■

Going Back to School...

COURSE TITLE: An Introduction to Scholastic Philosophy

By Dr. Joseph Romanoski

Class II: The Logical Question—Part I

Quotation for the class: Youth is the cause of hope on these three counts, namely, because the object of hope is future, is difficult, is possible. For the young live in the future and not in the past, they are not lost in memories but full of confidence. Secondly, their warmth of nature, high spirits, and expansive heart embolden them to reach out to difficult projects; therefore, are they mettlesome and of good hope. Thirdly, they have not been thwarted in their plans, and their lack of experience encourages them to think that where there's a will there's a way. The last two factors, namely good spirits and a certain recklessness, are also at work in people who are drunk—St. Thomas Aquinas (1a-2ae.x1-6, *Summa Theologica*)

Notes: 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”. This class will address the first question, *The Logical Question*.

The *mind* is man's most perfect

knowing power. It is the intellect or understanding. Man has bodily knowing powers called *the senses*. There are five external senses: sight, hearing, taste, smell, and feeling or touch. There are four internal senses: imagination, sentient consciousness, sentient memory, and instinct. The senses are bodily powers. But the mind is a spiritual power (Question: What is intuition? Answer: Probably an instinct). The findings of the outer senses are immediately carried inward to the inner senses of imagination and sentient consciousness. Imagination in its first and basic use is not the fancy by which we “make up” images; it is not a cartooning power; first of all it is a faithful reproducing power; it presents inwardly the findings of the outer senses exactly as these are experienced. And sentient consciousness makes us *aware* of the things thus sensed outwardly and represented inwardly in the imagination.

So far the senses serve the mind: they grasp their objects, and these are inwardly reproduced or represented in conscious imagination. Here the mind goes to work on them.

The very first thing the mind does is to *pay attention* to the sense-findings held in imagination. It focuses upon them, finding in them a certain point of interest and inquiry.

Secondly, the attentive mind lays hold of the point of interest and inquiry, and draws it out, so to speak, from the circumstances and limitations with which it is involved or united, and *views it alone*. The mind is thus said to draw out or *abstract* an essence. Thus the second mental act is that of abstraction. (Example). In other words, the boy's mind *abstracts from* the non-essential details of size, position, and color, *the thing*, the *essence*, which each of the pictures represents. This grasp or understanding of an essence is called *apprehending* or *apprehension*, and the essence apprehended and possessed by the mind is now held in the mind as a *concept* or an *idea*...

The first operation of the mind is *the forming of ideas*. Ideas are formed (and “formed” does not mean “made up,” but “legitimately worked out”) by the *abstractive* power of the *attentive* mind working on the findings of the senses, as held inwardly in the imagination. In other words, the forming of ideas, or *apprehension*, is the mind's basic operation, which it exercises by means of *attention* and *abstraction*. The second operation of the mind is *judging*. When the mind has acquired some ideas or concepts by the first operation of apprehending, it tends to compare them, to notice likenesses and differences, and to *pronounce upon its findings*. This pronouncing of the mind on the agreement or disagreement of ideas is the operation called *judging*. Judging is the basic operation of thinking. The fruit of judging is *the judgment*, that is, the pronouncement of the mind on the agreement or disagreement of two ideas. And the judgment is a *thought*. An idea alone is not a thought, for an

idea is a simple grasp of an essence—it is a *simple apprehension*, in which the mind merely takes in an essence, a root-meaning, without saying anything about it. But when the mind compares its ideas (always two by two) and pronounces upon them, it is *thinking*... Now, the mind in pronouncing upon two ideas will pronounce truly or falsely. Therefore, truth or falsity is to be found in judgment, not in single ideas. When the mind judges (that is, pronounces) in such a way as to square with fact, its judgment is true; otherwise its judgment is false. The third and final operation of the mind is *reasoning* or *inferring*. Reasoning is the process of thinking things out... When the mind cannot make a judgment on the agreement or disagreement of two ideas, this is because it does not know the ideas clearly or because it cannot behold them distinctly in their relations to each other. In this case, the mind employs a third idea which it does know in relation to each of the others, and, through the mediation of this third idea, the mind thinks out or reasons out the relation of the two to each other. (Syllogism: A is C, C is B, therefore, A is B). (Example: Vase, Cup, Glass) Notice that the thing the mind is after in the whole process is a justified *judgment*. Thus it is manifest that the process of reasoning is a roundabout way of arriving at judgment. The fact explains why we have called judging the basic thinking process. A judgment reached by reasoning is said to be *reasoned out* or *inferred*; the process of reaching the judgment in this fashion is called *reasoning* or *inference*. More precisely, this reasoning is called *mediate* inference, because the reasoned judgment is reached through the *medium* of a third idea.

Critics: Some philosophers have fallen back upon a *subjective* criterion as the ultimate criterion of truth, and they assert that the mind itself together with its clear and distinct knowledge is such a criterion. Protagoras (5th century B.C.) made man “the measure of all,” and so he made the mind and the senses the ultimate test of truth. He also made truth *relative*, for he taught that what one individual holds as true, is true for him, and what others hold as true, is true, respectively, for each of them. With this ancient sceptical doctrine that of Immanuel Kant (1724-1804) has a close affinity. For Kant does not make



knowledge consist in the conformity of the mind to reality, but in the filtering of reality into the mind through innate mental forms which qualify and shape it. Thus the mind's forms become the ultimate criterion of truth. Galuppi (1770-1846) makes our consciousness, our mental awareness of truth, its ultimate criterion.

None of these subjective criteria is acceptable as the ultimate criterion of truth. For if reality is ultimately reducible to states of the mind, what basis have we for accepting as reliable or real the states of the mind? If the world is all a dream, is not the dreamer a part of the world and therefore a part of his own dream; and have we not then a dream *in the void* without a real dreamer? Even if we could accept any or all of them as criteria, we should still be thrown back upon the necessity of finding reasons for our acceptance; none of the criteria would be ultimate. Only the visibility of objective truth manifesting itself to the mind (that is, *objective evidence* alone) can satisfy the mind and leave no further question; only this can be accepted as the ultimate criterion of truth.

Preview of Class III: The next class is concerned with a further exposition of *The Logical Question*, that is, the question of correct procedure in reasoning, in thinking things out.

That's All for Today, Class. We'll See You Next Week

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The Last Word...

The Chutzpa of Neo-Catholic Spin Doctors

By Celatus

One of my favorite pastimes as a boy was fishing, sometimes with family and often with friends. One of my friends, who happened to live on a farm with lots of livestock, was always able to outfish the rest of us. It was not his knowledge of animals but choice of bait: *eisenia fetida*, more commonly known as red worms, compost worms or manure worms. We kids had our own name for these worms that cannot be repeated here. Despite the fact that our farm friend offered to share his bait with us, knowing where they came from and what covered them, the rest of us refused to even touch them. As little girls say, "Ick!"

Soon after the recent papal encyclical *Laudato si* was first leaked and later released, I was reminded of this distant childhood memory of fishing with manure worms—or rather refusing to fish with them—as I read the attempts of various Neo-Catholic spin-masters searching for a few good words within a terribly bad document. It's like digging through dung to find worms, or more accurately, to find jellybeans. The fact is that even if you were to find a few jellybeans embedded deeply in dung, of what value are they? No sensible person would want to touch

them let alone eat them, but that is what Neo-Catholics demand.

A first case in point comes from a *WDTPRS* entry titled, *Good news about the new encyclical Laudato si*:

Before anything else...don't just bash the new encyclical. Some people are having full-fledged spittle-flecked nutties today. I suspect that some of them are people who are happy only when they unhappy... There are good things in it. Yes, there are bad things in it too. Popes don't get all things right all the time. Sometimes Popes are... GASP...wrong, especially when they stray onto unfamiliar turf.

Count me among the unhappy. *WDTPRS* also provides a link to *The Stream*, which extols eleven allegedly good things in the encyclical, among which are these: Creation has a Creator and is more than just nature-plus-evolution; Human ecology means recognizing and valuing the difference between masculinity and femininity; Look up from your phones and encounter each other; Real change requires a change in culture, not just politics.

Sorry *Stream*, but these are just jellybeans buried in dung.

Our last sample of jellybean justification for this ecclesiastical dung comes from a Neo-Catholic media source that identifies itself as *Militant*. As stated in a *Breaking Report—Papal Encyclical: A First Look*:

There is, unsurprisingly, much here that echoes the words of traditional Catholic understanding of man, creation, man's relationship to fellow men, condemnation of abortion, human trafficking and so forth.

There follows, unsurprisingly, a twofold attack upon papal advisors and the encyclical itself, while leaving untouched the Bishop of Rome who initiated and promulgated this horrid document. No doubt *Neo-Catholic Militant TV*, which owns and operates a fossil fuel guzzling mobile command post motorhome, is feeling the sting of this encyclical for all the carbon footprints its RV leaves on the roadway.

In attacking those who advised the Bishop of Rome on this encyclical the *N-CMTV* host notes that Francis has a "good and kind nature [that] could possibly, easily be taken advantage of by less scrupulous men." He then elaborates upon a recent parallel example of this

related to Pope John Paul II, of whom he says,

Who was warned, various times, repeatedly, of the wicked, monstrous Father Marciel Maciel, the founder of the Legionaries of Christ. He was sexually abusing young boys, actually raped his own illegitimate sons and a host of other horrible sordid deeds. Yet despite warnings, Pope John Paul II continued to defend Maciel because he the Pope was receiving rotten counsel from the men around him, who were in league with Maciel for various reasons. Pope John Paul actually publicly praised Maciel on different occasions... So popes can absolutely receive bad counsel and repeat that bad counsel as if it were true.

Wow! What an indictment of Pope John Paul II himself, "who was warned, various times, repeatedly, of the wicked, monstrous Father Marciel Maciel." Any lower level cleric who protected a child abuser in such a way would be subject to criminal charges in many places and a bishop who fails to protect children by inaction may now be subject to the newly established Vatican tribunal for such a crime. But far from throwing Pope *Saint* John Paul II under the bus, which would violate *N-CMTV* policy and practice, the host places all of the blame for the papal protection of this wicked predator priest upon his "rotten counsel."

N-CMTV next attacks the encyclical by calling into question whether it has binding power upon the faithful:

What's important to note here is that no Catholic is bound in conscience to believe something outside the area of faith and morals, regardless of who proposes it. To stress the point Catholics aren't even bound in conscience to believe private revelations that the Church has declared are worthy of belief, such as the apparitions of our Lady at Fatima. We're not bound to these because they are not part of the Deposit of Faith. Likewise Catholics are not bound to deeply questionable scientific theory that climate change is caused by man, the United Nations programs that call for tax increases, and international enforcement programs because they too are not obviously part of the Deposit of Faith. If we are not bound to believe that which the Church has held out to us as worthy of belief, we certainly aren't bound to believe that which the Church does not hold out to us as worthy of belief.

Shame on *N-CMTV* for using Fatima apparitions in comparison to this uninspired encyclical! Oh sure, the *Miracle of the Sun* caused global warning but any association ends there. And while *N-CMTV* states that "no Catholic is bound in conscience to believe something outside the area of faiths and morals, regardless of who proposes it," Francis has another view: "It is my hope that this Encyclical Letter, which is now added to the body of the Church's social teaching..." (Par15).

The Last Word view is that this encyclical, far from belonging to the Deposit of Faith for the faithful, belongs instead in a deposit of compost for worms. ■

Hammer-and-Sicklegate: What It Reveals

By Christopher A. Ferrara

As usual, the neo-Catholic cover-up of disaster has failed. Pope Francis not only accepted but *took home with him* the blasphemous depiction of Christ on a hammer and sickle—the very symbol of the massacre of scores of millions of Christians in the name of an ideology whose aim was to wipe Christianity off the face of the earth. As Francis [revealed on the flight home](#) during his usual off-the-cuff blabbing to reporters:

Reporter on plane: Did you leave it there [in Bolivia]?

Pope Francis: No, it's traveling with me.

Of course, Francis never said: "that's not right" when presented with the blasphemous crucifix, as *National Catholic Register* (owned by neo-Catholic flagship EWTN) falsely reported. That was what NCR's editorial staff dearly wanted everyone to believe given the undeniable scandal of the affair. NCR later grudgingly reported the truth after the Pope's own statements to the press made it impossible to deny, but without retracting or correcting the original false reports of Francis's disapproval of the image.

Here at the Remnant we are quite used to such deception in the neo-Catholic establishment, whose opinion-makers have spent the past half-century attempting to minimize, explain away, or simply deny the ever-mounting evidence of the greatest crisis in Church history. Over at [the excellent new blogsite OnePeterFive](#), however,



there was this expression of surprise and dismay: "Journalistic and Catholic integrity demand a public retraction of the [NCR] story and an explanation of this unprofessional behavior. Without it, the National Catholic Register risks forfeiture of any claim that it is a reliable Catholic news outlet."

As far as we are concerned, that claim was forfeited long ago and this affair is but the latest example of why. But it seems to me that even traditionalist coverage of the Commie-Crucifix scandal has not captured its essence: *the current Vicar of Christ is willing to defend obscene and blasphemous depictions of Christ. As Francis revealed* to the press (exploding the latest neo-Catholic cover story):

[Y]ou can qualify it in the genre of "protest art." For example in Buenos Aires, some years ago, there was an exhibit of a good sculptor, creative, Argentine, who is now dead. *It was protest art*, and I recall one, it was a crucified Christ on a bomber that was going down, no? *It's Christianity, but a criticism that, let's say, Christianity allied*

with imperialism, which is the bomber....

[I]n this concrete case, Fr Espinal was killed in 1980. It was a time when liberation theology had many different branches *with Marxist analysis of reality*. One of the branches was. Fr Espinal belonged to this.... Espinal was an enthusiast of *this Marxist analysis of the reality, but also of theology using Marxism. From this, he came up with this work....* Making a hermeneutic like this, I understand this work. *For me it wasn't an offense*, but I had to do this hermeneutic, and I say it to you so that there aren't any wrong opinions. Notice what Francis is saying here. He is not denying the objectively obscene and blasphemous character of the Commie-Crucifix—an object so horrific that NCR at first desperately pretended that the Vicar of Christ had not received it favorably. Rather, Francis declares that for *him* it "wasn't an offense" because *he* conducted a personal "hermeneutic" according to which *he* understands the Commie-Crucifix as "protest art." Further, he defends the use of Christ's sacred corpus to *criticize Christianity* as an ally of "imperialism" by affixing the corpus to a dive-bomber, a blasphemy he calls "creative" work on the part of a "good sculptor" from Argentina.

In short, the current Vicar of Christ approves blasphemous abuse of the sacred image of Christ's crucified Body for purposes of leftwing "protest art." Is any further comment necessary concerning the mentality of the man who now occupies the Chair of Peter?

God help us. ■