

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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A Personal Reflection on the Novus Ordo

by Benedict Carter

Editor's Note: I'm very pleased to introduce a new columnist to our stable of writers. Though Mr. Carter hails from the other side of the pond, in London, he and I made our acquaintance on The Remnant website (RemnantNewspaper.com) where he has become a frequent and valued contributor. The article which follows is an apt introductory piece because it is a new writer's overview of an old position on the New Mass—one which The Remnant has held from the very beginning. With the Synod on the Family now looming large and threatening formal schism in the Church, it is so important for Catholics to recall how the human element of the Church arrived at this nightmare. Nothing that is happening today under the disastrous reign of Pope Francis would have come as a surprise to my father, to Michael Davies, to Archbishop Lefebvre and to the rest of the pioneers of the traditional Catholic movement who'd insisted from the very beginning that the New Mass was the touchstone of the revolution. In hindsight, it is so easy to see that they were right all along—lex orandi, lex credendi, it has always been the Mass that matters. Many thanks, Mr. Carter, for a brilliant reminder of what the Catholic counterrevolution was all about when you and I were kids, and what it must become again if a true Catholic restoration is ever to take flight. Welcome aboard. **MJM**

After my return to the Church in 2005 (I was living and working

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"What Have You Done to Our Catholic Church!"

by Anne Roche

Editor's Note: Back in 1982, in Today Magazine's April issue, Anne Roche penned an article called "The Way It Used to Be". We recently discovered this article as it was reproduced in one of the late, great Hamish Fraser's *Approaches* magazines from the mid-1980s. Presumably this sobering article reflects the sort of thinking that eventually prompted Anne Roche Muggeridge's masterwork, *The Desolate City: Revolution in the Catholic Church*. With prayers for the repose of her soul, let us read Anne's beautiful description of the way things used to be and the way they surely will be again, in God's good time. **MJM**

I must sometimes have gone to Mass in the day-light when I was young, but my strongest memory is of coming thankfully into it out of the cold dark. At first, to keep my father company. He was a millwright and had to work every Sunday. I used to hurry through the chill Newfoundland mornings with him, shivering, fasting, to the poor little basement church, down into the warm, candlelit, holy silence. The church was always surprisingly full. Men from the mill with their lunch baskets, going on or coming off shift, sometimes black-faced from unloading coal boats all night, kneeling on the floor at the back, too filthy to venture into a pew. Nurses, and our doctor in his vast raccoon coat, with his bag, after a night call. A Mountie

in full uniform. Young people still in evening dress after a party.

That is perhaps the central Catholic memory of every Catholic who grew up before the Second Vatican Council of 1962-65: early morning low Mass, said or sung, the rapid murmur of Latin and the high, passionless voices of nuns. The touchstone of the Catholic existence, the glowing mystery at its heart. Ancient, beautiful, austere, intense, objective, holy, *Introibo ad altare Dei* ... We went in unto the altar of God, to God Who gave joy to our youth.

If you were enough of a Catholic to go to Mass on Sunday, then you belonged to

~ See *What Have You Done*/Page 5

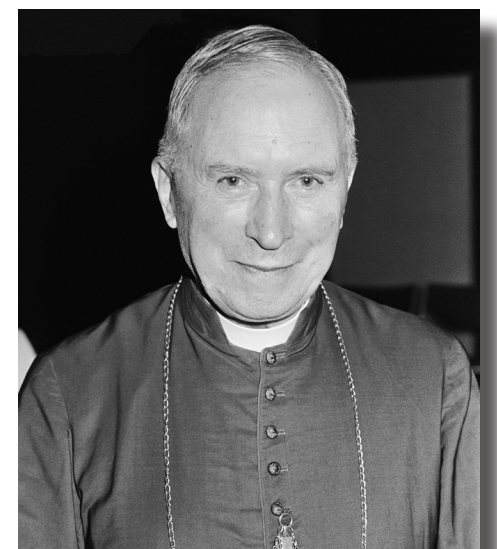
On the SSPX Canonical Status:

Time to end the Chinese water torture

By Christopher A. Ferrara

Some points on yesterday's bombshell [letter from Pope Francis](#) validating SSPX confessions:

- First we were told the SSPX bishops were excommunicated and in schism, and their priests suspended and in schism.
- Then were told the bishops were no longer excommunicated, but still in schism—or kind of in schism—while the priests were suspended and in schism, or kind of.
- Then we were told that neither the bishops nor the priests were in schism, but only “lacking full communion,” with “no canonical mission in the Church.” The priests, however, are still suspended.
- And now, with the September 1st decree, Francis “establishes” that the bishops and the priests are authorized to absolve the sins of all the faithful who approach them, anywhere in the world, which seems to be



Archbishop Marcel Lefebvre

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A Personal Reflection on the Novus Ordo

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in Moscow at the time), I attended the Novus Ordo regularly. I was edified by the friendship shown to me by the parish priest and by what I could see of the lives of my fellow regular Mass-goers and despite my misgivings about certain elements of the Mass at which I assisted, I was able to quash the memories of my parents' struggles as two of the early English Traditionalists and the grief and pain they suffered every day of their lives at the Revolution which toppled everything they held dear. My view was "Well, it must be Sacramentally valid, the people are good-hearted, the priest is an excellent man, try not to worry". But as time went on, a new thought came to me. "Hang on, Sacramental validity is the very least a Catholic Mass should be. Why are you measuring it with a minimalist expectation?" And so I bought all the books my father had once read and devoured and quoted to us as small children, and I began to think about it for myself. Michael Davies' great trilogy on the Mass was crucial. So was a first reading of Archbishop Lefebvre's "Open Letter to Confused Catholics". There were many other books, but these were key.

After leaving Russia in 2009, I lived in Portugal just 30 miles from Fatima. I began to attend the SSPX Chapel there and continued to read. In the end I came to the conclusion that the Novus Ordo is inherently dangerous to the Catholic Faith. In the hands of a free-thinker, a weak priest or an out-and-out heterodox

priest it is a **lethal weapon** against the Catholic religion.

The Mass, as the centre of our Holy Faith, should:

- reinforce the entire Catholic Faith in every aspect - the way we worship contains within itself all that we believe;
- raise up the individual soul to the majesty and glory of God;
- present to the individual soul the starkness and finality of the moral choices we have to make as Catholics in order to inherit Eternal Life;
- encourage us to strive for personal holiness.

Further, it should keep us in safe continuity with the two thousand years of organic (and in reality, miniscule) development of the Church's main western liturgy, so that we can be Catholics hearing the same words and seeing the same gestures as a Catholic in Italy in the 4th century, as a Portuguese Catholic in the 9th century, as a Swedish Catholic in the 14th century, as an Englishman hearing a recusant Mass in the 17th century; as any Catholic at all until 1968. Communion in worship is communion in belief, not only with one's fellow Catholics throughout the world, but with all Catholics throughout the centuries back to the time of Christ Himself.

The Novus Ordo does not fulfil **any** of these functions of worship. When a former SSPX Bishop says that it represents a new religion, he speaks as a bishop and not as the holder of unusual historical opinions. His view should be thought about most carefully by any serious Catholic. It is a terrible charge to lay on the Novus Ordo and I believe that it is correct.

That there has been a gigantic rupture, a Revolution in the Church these past forty years cannot be denied. Those who do deny it are either stupid, have a vested interest in it or (even worse) are quite happy that it occurred, whatever the damage done; or have been formed by it and don't know anything else.

I was born in 1963 so came to self-consciousness with the changes already made. I was therefore extremely lucky to be the child of parents whose whole lives and characters were formed by and steeped in the Catholic Faith of their parents, people of the First World War generation. So prayers were said before and after every meal, our home was full of religious pictures, statues, music, books and conversation, going to Mass was an event (a serious event) and the whole world of Catholicism was in our home constantly.

The Revolution has caused conflict within families, civil war in the Church, and apostasy on a scale not seen since the 16th century and before that, in the time of Arius, and has lost countless souls. I am sure of this latter point: the changes have cost many, many souls. If millions voted with their feet and left the Church, went years without receiving the Sacraments or never again received



- The New Mass was designed to effectively protestantise the Catholic Church, the motivations for which range from naivety to outright demonic hostility to the Church

the Sacraments before their deaths, how could they avoid falling into mortal sin? And if they died in that condition ... ? The Revolution has been in truth a great harvesting of souls by the devil. This surely is the worst charge that those who gave us the Revolution will face at their particular judgement.

At the heart of the Revolution is the Novus Ordo, quite understandable, as the Mass is the centre and summit of the Catholic Faith. And what is the Revolution's essential nature, seen most vividly in the Novus Ordo? I believe with all my heart that its core was the victory within the Church - still current and swiftly moving towards its natural conclusion at next month's Synod Against the Family, an attack on the Divine Law itself - of the great errors of anthropological naturalism and materialism, and the parent of both of these - effective atheism.

To my mind the Revolution is the way in which those at the top of the Church dealt with a religion and with a Church in whose claims they no longer believed.

This loss of faith at the top in the existence of God and in the invisible world (which for any authentic Catholic should be the world that has most pull on his mentality, thoughts, conduct, and whole life) was of course the essential element noted by the early Traditionalists and was what caused them such disquiet and later outright grief. Those early Traditionalists were merely authentic Catholics who refused to be made into Protestants. They were right then as Traditionalist Catholics are right now.

The Revolution was also the fruit of a significant number of people who were seeking ways of robbing the Mass of its Catholic nature in order to appeal to German, English and other Protestants, to whom they perhaps felt closer than they did to their fellow Catholics. These were the neo-Modernists who had kept a low profile since the time

of Pope St. Pius X but who were still very much around. Their world-view was shaped by the seeming triumph of "historicity", by the (coming, they thought) triumph of Marxism and its "truths", and by the onward march of science and technology. The Council experts, or periti, were to a large extent people like this, many of them full of the so-called 'New Theology' of Congar, von Balthazar, Schillebeeckx and others. It has to be said that the then Father Ratzinger was one of them, dressed in his business suit.

For all of these men, a new Mass was needed for the Modern Man formed by all these historical processes, a New Mass giving Man greater "dignity" (meaning "involvement" - 'Eucharistic Ministers', civilians tramping about the Sanctuary, the destruction of the priesthood). A Mass for the (Marxist Collective) "community" where the individual soul was no longer called to say in his heart "I believe" but, along with the Collective, say "We believe". The mind-set produced by this emphasis is one of "community": thus the Mass was now primarily a "meal". In fact, it is the Collective at prayer (and quickly became the Collective worshipping itself). It is not a meal for me in any sense: I prefer Shepherd's Pie.

And the Novus Ordo, by eliminating specifically Catholic doctrine about a propitiatory Sacrifice, would appease all those Lutherans and Anglicans to whom we had been so nasty for so long, eh?

And for this New Mass, with its centre of gravity not Christ above the individual soul (a vertical relationship) but the Collective (a horizontal relationship), there was needed a new physical orientation: priest and people would face each other; the Tabernacle to which I knelt and prayed as a small boy thrust out of sight into some alcove chapel. All barriers (such as altar rails) that "denied" the Collective

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Continued... its rightful dignity were removed so that the Sanctuary became the whole Church (and in the process rendered the entire space profane instead of holy); new churches were built to like ancient Greek theatres where the Collective could gather around itself rather than the vertical dimension in which all the churches of our forefathers were constructed. They were built in a line from the faithful to the priest and deacons to God in His Tabernacle. Not so the new churches, which had to serve the community rather than God.

Culturally, the Novus Ordo has been a catastrophe of world historical proportions. That the Catholic Church, repository of the greatest fruits of human endeavour in history, should have effectively turned its back on her cultural greatness is like the Irish monks of the 5th to 9th centuries saying, "What the hell, copying all this Greek and Roman knowledge, art, poetry, prose and greatness is boring, let's chuck all of these parchments and codices into the Atlantic and get down to the pub".

The Novus Ordo has many nefarious bedfellows, including an iconoclasm (of an order not seen since the Iconoclastic Heresy of the Eastern Church or the so-called "Reformation"); it is culturally utterly impoverished, and all of us are as a result greatly impoverished. Really, a catastrophe in all ways - religious, theological, architecturally, musically. It is nothing less than the mutilation of history by men who had more in common with the 'Year Zero' of Pol Pot than with all the Fathers and Saints and Popes of the past.

The Novus Ordo:

- Is a Mass specifically created (the first time this has been done in history) to meet an imagined sociological need of a supposed "Modern Man". As the creation of a committee, it cannot possibly have any organic link with the venerable rite of at least 1,500 years it replaced;
- was, without question, designed to effectively protestantise the Catholic Church (the motivations for which range from naivety to outright demonic hostility to the Church;
- has led to Christ's self-sacrifice for us sinners being thrust out from the centre to the periphery - both literally and figuratively;

- is proud, oh so proud - trumpeting in its nature a "dignity" of Mankind that we sinners do not deserve;
- is a cultural non-entity; a disaster;
- banishes the soul's private communion with God and through noise and distraction makes such communion well-nigh impossible;
- cries out on every side its sheer infantility;
- is the deliberate collectivisation of the Church's worship in Marxist form;
- is effeminate and consequently I believe attracts the homosexual clergy to an effeminate Church.

I have found it so difficult to attend that in the end I have decided not to do so anymore. I think that if I do, I would lose my faith or have a faith so hollowed out by the Man-centred naturalism it represents that my conscience would be gravely offended rather than just my senses. I will not subject my soul any longer to the Spectacle of Inanities that is the Novus Ordo.

Whether is it the laity traipsing about the Sanctuary as if they were in their own living room, whether it is the inanity of the feel-good sermons preached by the "Presider", whether it is the invention of non-existent "lay liturgical ministries", everything is designed to offend. At a recent English language Mass in Ethiopia (I walked out after twenty minutes) the Mass had someone described on the Mass Sheet as "The Commentator"! Quite what his role was I couldn't fathom, nor did I stay to find out. What I do know is that as an altar boy in the late 1960s the Sanctuary for me was holy ground, not to be defiled by the profane. It was a great honour for me to be on the Sanctuary at all. Imagine my grief when many years later in Portugal I came across one church in a small coastal town where the old parish priest refused to allow altar servers to wear any liturgical dress at all or even to have Holy Water in the Church.

The Novus Ordo was deliberately designed to destroy the Faith of our fathers. We have to bring the Old Mass back if we ever want the Church to triumph in this world. You can't abuse it - indeed, it is impossible to assist at the Old Mass and not be a Catholic.

One might ask oneself whether one could be reconciled to the New Mass if the useless priests were replaced

by better men? Well, for some time I thought I was reconciled to it. But even when I did so, I wasn't reconciled in my heart. The bottom-line problem with the Novus Ordo is that it is fundamentally un-Catholic. It is only because the sad figure of Pope Paul VI couldn't stomach what Bugnini really wanted to do that we have a valid Mass now at all. And even so he had to be shamed into some kind of stand by the "Ottaviani Intervention" of Cardinals Ottaviani and Bacci. A bad priest can turn the New Mass into straight-forward sacrilege (clown Masses etc.) whilst a good priest has one arm permanently tied behind his back by it, which is why I believe that it cannot be reformed. By its very nature it does not reflect Catholic teaching on the liturgy.

And in what does the difference fundamentally lie? In a wholly different Christology. The Old Mass places me where the Faith says I should be, on my knees before God, knowing that only through repentance, penance and the mercy of God can I be saved. The New Mass puts me in the centre, in the place of God Himself, or at the very least, alongside Him. It assumes that my deification has already been achieved. But the whole thrust of the Church these last decades is one of presumption about our Salvation, no?

So here are a few quotations, to which could easily be added many others, including the damning words of Benedict XVI, Mgr. Gamber, Padre Pio.

Archbishop Annibale Bugnini, main author of the New Mass, L'Osservatore Romano, March 19, 1965: "**We must strip from our Catholic prayers and from the Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren that is for the Protestants.**" (i.e., we must stop being Catholics and change our religion!).

and again, in 1974: "... the reform of the liturgy has been a **major conquest of the Catholic Church**". (These words of Bugnini should be pondered on in silence.) Now would follow "The adaptation or 'incarnation' of the Roman form of the liturgy into the usages and mentality of each individual Church."

Father Kenneth Baker, SJ, editorial February 1979 "Homiletic and Pastoral Review": "**We have been overwhelmed with changes in the Church at all levels, but it is the liturgical revolution which touches all of us intimately and immediately.**"

Professor Peter L. Berger, a Lutheran sociologist: **If a thoroughly malicious sociologist, bent on injuring the Catholic community as much as possible had been an adviser to the Church, he could hardly have done a better job.**"

Professor Dietrich von Hildebrand: "**Truly, if one of the devils in C.S. Lewis' The Screwtape Letters had been entrusted with the ruin of the liturgy he could not have done it better.**"

Cardinal Heenan of Westminster, autobiography "A Crown of Thorns": "Subsequent changes were more radical than those intended by Pope John and the bishops who passed the decree on the Liturgy. His sermon at the end of the first session shows that

Pope John did not suspect what was being planned by the liturgical experts."

Cardinal Heenan warned the Council Fathers of the manner in which the periti could draft texts capable "of both an orthodox and modernistic interpretation." He told them that he feared the periti, and dreaded the possibility of their obtaining the power to interpret the Council to the world. On 26 June 1966 The Tablet reported the creation of five commissions to interpret and implement the Council's decrees. The members of these commissions were, the report stated, chosen "for the most part from the ranks the Council periti".

Father Joseph Gelineau SJ, Council peritus, enthusiastic proponent of the post-conciliar revolution, wrote in "Demain la liturgie": "**To tell the truth it is a different liturgy of the Mass. This needs to be said without ambiguity: the Roman Rite as we knew it no longer exists. It has been destroyed.**"

I am truly sorry to draw the conclusion that, in calling the Novus Ordo and the Old Mass "two versions of the same Rite", Benedict XVI was engaged in a naive hopefulness at the least. His "reform of the reform" was doomed from its inception: you just can't call a Trabant a Jaguar and expect people to buy it when it doesn't look like a jaguar nor does it drive like one. In comparison with the Old Mass, the Novus Ordo is a child's scribble alongside a Caravaggio. They are different and mutually antagonistic things. The one is Catholic to the last syllable. The other is a cuckoo planted deliberately in the Catholic Church, to the latter's very grave injury. Catholics must avoid it at all costs. ■

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Brothers in Arms: Michael Davies (RIP) and Walter L. Matt (RIP) on Mr. Matt's 50th anniversary in the Catholic press apostolate (1985). Side-by-side for 30 years, Davies and Matt opposed the New Mass from the very beginning.

When a Pope Carries his own Briefcase

By Thomas Morey

Falsus in unum, falsus in omnibus is an old Latin maxim upon which trial lawyers rely routinely. Its basic gist is that if the jury concludes that someone told a lie while testifying about one thing, then the jury may conclude that the person in question has lied about everything.

Of course, as everyone knows, Pope Francis is no fan of law. Legal reasoning and lawyers have always been a bugbear of his. This, despite the fact that he is the Supreme Legislator of the Catholic Church. Indeed, in his numerous harangues against lawyers he has glossed over the well-known difference between the rule-based pre-Christian reasoning of the Old Testament, and the policy-based and mercifully Christo-centric standard-based legal rules of canon law, and to some degree, modern civil and common law. In any event, it seems very judgmental and unbecoming of the papal office to insult people who disagree with you on a personal level, simply because their arguments frustrate your own desires.

But then again, Francis's use of his office to criticize those who insist on clear thinking, law and tradition is thoroughly modern. In our increasingly individualistic and narcissistic world, to the damaged and fragile egos that are becoming ever-more common, any form of disagreement is viewed as an act of hostility that invokes immediate and hostile retort. Greg Lukianoff and Jonathan Haidt do a spectacular job of examining and dissecting the cause and effect such distortions of thinking are having on the American college campus in the September 2015 issue of *The Atlantic*.

<http://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/>

As Lukianoff and Haidt would undoubtedly agree, clear thinking, law and tradition provide intellectual roadblocks to our emotional wanderings. For us Catholics, these things hem us in, protect us from ourselves and keep us on the Way which, hopefully, leads to personal growth in goodness. After all, isn't that the point of Catholicity! But when emotions are strong and the intellect weak, these impediments to emotional desires are despised as old and unimportant rules that stand in the way of new ways, like revolutionary change and carte-blanche Mercy.

Thus, it is no surprise that Francis has routinely railed against lawyers and legal thinking, utilizing whatever techniques are available, including, sad to say, Orwellian double-speak, equivocation, and flat-out religious bullying. Here is an example of his use of all three in support of his carte-blanche Mercy platform;

Either you let yourself be loved by the mercy of God, or you do what you want, according to your heart which grows harder, each time, on this path". There is no "third path of compromise: either you're holy or you take the other path". Whoever "doesn't gather" with the Lord, not only "abandons things" but "worse: scatters, destroys. He/she is



a corruptor", one "who corrupts".

Because of this unfaithfulness, "Jesus weeps over Jerusalem" and "weeps over each one of us". In Chapter 23 of Matthew, the Pope recalled, there is a terrible curse against the "leaders who have hardened hearts and want to harden the hearts of the people". Jesus says: "upon them will come the blood of all the innocent, beginning with that of Abel. They will be held accountable for all the innocent blood, shed by their wickedness, by their hypocrisy, by their corrupt, hardened, petrified hearts". <http://www.news.va/en/news/mass-at-santa-marta-hearts-of-stone>

If one disagrees with Pope Francis's disagreement with Tradition and common-sense, one is clearly going to Hell. That having been said, we must also remember that God is not a "magician with a wand," so He will not be waving a wand to dispatch us to eternal Hellfire.

https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141027_plenaria-accademia-scienze.html

In this new Modernist Catholicism which is advocated, the hermeneutic of rupture prevails. An ingrained clerical elitism, like that behind all of the unauthorized post-Vatican II innovations, holds that all ills are social and structural and "the sheep" lack the free-will to either sin, or to amend their ways. Moreover, God is a rational being, and mysticism is mere "magical" thinking. The possibility of redemption through a genuinely mystical encounter with the real person of Christ, especially in the Eucharist, is nonsense.

Indeed, in his Angelus address on August 23, 2015, Pope Francis gave a long discourse on the Gospel of John in which Jesus claims to be the bread of life, whose body must be eaten and blood drunk in order to obtain salvation.

http://en.radiovaticana.va/news/2015/08/23/angelus_address_full_text/1166972

In a masterful feat, Pope Francis manages to contort this well-known "hard saying" of Christ that one must eat his flesh in order to obtain eternal life (John 6:53-61) into a Modernist assertion that the people who left Christ upon hearing this did so because they were unwilling to accept that Christ would die. Of course, Francis fails to mention that the passage he discusses is a central passage on the meaning of the Eucharist and Transubstantiation: Many left not because Christ's mission was to unfold slowly in time, but because they were revolted by the concept of what they perceived as cannibalism or totemism inherent in the Eucharistic Real Presence of Christ.

As the August 18, 2105 article, *Does Pope Francis Really Believe the Gospels*, which was written by Father X reveals, Francis has also arguably taken a similar Modernist position with regard to the Miracle of the Loaves and Fishes. Specifically, Father X fears that Francis believes that the Miracle of the Loaves and Fishes was a miracle of people sharing their food, as opposed to an act of Divine power.

<http://remnantnewspaper.com/web/index.php/articles/item/1943-does-pope-francis-really-believe-the-gospels>

In the Merciful demystified world that Pope Francis would have us enter, once law, clear thinking and Tradition have been removed, repentance is not necessary for forgiveness, the Eucharist is a symbol and common meal, and marriage can be discarded without consequence because married people somehow are now incapable of understanding the concept of Christian marital love. Such is the clericalism and elitism that Vatican II sought to counter.

But, surely all of this is nonsense, and

Francis is not engaged in any kind of deception or otherwise trying to change Church doctrine. Instead, he is a loyal son of the Church who believes in its teaching, as he claims. Who are we to judge the works of Francis and the machinations ahead of the upcoming terribly misnamed Synod on the Family?

On August 23, 2015, in an article in the *Atlantic*, *Where Pope Francis Learned Humility*, <http://www.theatlantic.com/international/archive/2015/08/pope-francis-cordoba-exile-humble/402032/>

Paul Valley tells the story of how Pope Francis, on his first trip abroad was about to board the papal jet to Rio when he stopped and asked for his briefcase:

"Where's my briefcase?" asked Pope Francis. The papal entourage had arrived at Fiumicino Airport in Rome for the pontiff's first trip abroad. Jorge Mario Bergoglio had been pope for just four months and was now bound for Rio de Janeiro, where 3.5 million young people from 178 countries were waiting to greet him at World Youth Day in Brazil. And he could not find his briefcase.

"It's been taken on board the plane," an aide explained.

"But I want to carry it on," said the pontiff.

"No need, it's on already," the assistant replied.

"You don't understand," said Francis. "Go to the plane. Get the bag. And bring it back here please."

Members of the press, who were already waiting on the plane, soon saw from their windows that Pope Francis was moving purposefully through a crowd of functionaries to the aircraft, carrying a black briefcase in his left hand. This was a story: Popes had never before carried their own luggage.

During an impromptu press conference on the plane an hour and a half later, after the pope had talked at length about young people who had no jobs and who felt discarded by a society in which old people had long been treated as similarly disposable, one reporter asked what was in the briefcase. "The keys to the atomic bomb aren't in it," Francis joked. So what did it contain? "My razor, my breviary, my diary, a book to read—on St Therese of Lisieux to whom I am devoted. ... I always take this bag when I travel. It's normal. We have to get used to this being normal," he added.

It's a new normal: Francis has presented himself to the world as an icon of simplicity and humility, eschewing papal limousines and the grand Apostolic Palace, and instead being driven in a Ford Focus and living in the Vatican guesthouse. But being simple can be a complex business if you are the leader of one of the world's largest religious denominations and also a head of state. And Francis's life story shows that humility is not an innate quality of his, but a calculated religious, and sometimes political, choice.

Falsus in unum, falsus in omnibus. ■

(Author's Note: Please pray for my friend Joe F, a fellow attorney and Catholic, who recently had a cardiac arrest, and for his family)

"What Have You Done to Our Catholic Church!"

A. Roche/**Continued from Page 1**

a strong contemporary culture that remained through the '50s vital, unself-conscious and growing, in spite of the pressures of Modernism, secularism, affluence, war and technology. If you were a Catholic, you were different, you stood out, and you didn't mind. Sometimes you *looked* different...you refused meat, you had ashes on your brow, you had lots of children. Even when you did the same things as non-Catholics, you thought about them differently. Sooner or later there would come a moment when, as in the British army's church parade, you would have to obey the command: "Roman Catholics, fall out!"

Now that Catholics aren't different anymore, now that the Catholic world view and the culture it informed have perished, it is almost impossible to make that way of life, so clear cut and satisfying at the time, seem credible, not only to my children, who never knew it, but even to my contemporaries, who once lived it themselves.

Catholicism pervaded every aspect of life. Even our play was Catholic. My cousin Teresa and I used to hear each other's confessions through the stair rail and play at being nuns. And we used to fantasize, in those reverent days when only priests were allowed to touch the Blessed Sacrament, that the Church was burning down, or the Vikings were attacking, in which wonderful crises we would be permitted to carry It to safety at our lives' glad risk. When Paul Comtois, lieutenant-governor of Quebec, died during a fire while trying to rescue the Blessed Sacrament from his private chapel, I remembered those days, and felt a strange certainty that that man, raised in the same Catholic culture, had rushed to realize a similar childhood dream, and I congratulated him on his death cradling his Lord.

We were not at all unusual; we were working-class children in a new factory town less than half Catholic, the same sort of children, we had been taught, to whom the Blessed Virgin Mary had appeared in the famous apparitions at Lourdes, Fatima and LaSalette. We thought it not entirely impossible that she might appear to us if we said the rosary on the way to school. And we believed in our guardian angels as comfortably as we believed in our grandmothers.

The secular and the sacral did not occupy separate compartments in our lives. They were completely, operationally integrated. I remember a conversation with my closest school friend. Sitting on a hill near home, overlooking the sea, in the exquisite light of a Newfoundland spring evening, waiting for the mill whistle and the Angelus Bell to announce supertime, we discussed with equal matter-of-factness what my grandmother would have made for supper (she was a notable



There's more than one way to destroy a church

cook) and whether we could follow the example of St. Felicity, with whose dramatic history we had been regaled in that day in school. St. Felicity (whose name was recalled at every Mass until she was discarded without feminist protest at the change) was beheaded in the second century for refusing to sacrifice to idols and for encouraging her seven sons to do likewise. "Take pity on your children, Felicity, they are in the bloom of youth," urged her Roman prosecutor. "Your pity is impiety," she told the Roman, and to her sons, before they went to their various cruel deaths, she said, "Look up to heaven, where Jesus Christ with His saints expects you. Be faithful in His love and fight courageously for your souls." They gave up a life in which they had to die and began life eternal. Terrific stuff, very stirring to the feminine imagination. We thought we might have managed to die bravely ourselves, but could we have watched our children suffer? I didn't know then, and I don't know now.

That story did for us what it was intended to do. It impressed on us indelibly the operational principle of Catholicism: that here we have no lasting city, therefore human acts have eternal consequences, and the soul's honor must be valued above the body's. Contrary to present propaganda, that view was the opposite of tragic. In this light, the Catholic life was heroic and dramatic, romantic without being sentimental, at once hierarchical and egalitarian. The stupidest, scruffiest Catholic was presented with the

possibility of moral grandeur. Not surprisingly, Catholic education to this world view was long on martyrs, crusades and missions, all the splendid Catholic derring-do. But the real genius of Catholicism was that it managed to invest the private conduct of the humblest Catholic life with all the excitement and danger of the early centuries of the Church. Its greatest achievement was to make being good look as glamorous as being evil. It convinced us all that the person who bridled a passion, accepted suffering and injustice patiently, endured the abridgement of worldly possibilities for the sake of Christian principles was as grand and glorious as St. Thomas More or St. Felicity, and as eternally rewarded.

It pushed us to bring a moral imagination to bear on personal conduct, to accept the consequences of free will freely exercise. "Take what you want," says God, "and pay for it."

I remember my cousin breaking her engagement because there would be no possibility of her children being brought up Catholic. My aunt told me, in distress, of hearing her cry night after night. We all felt so sorry, but so sure she was right. I remember a friend who fell deeply in love with a married man at her job, and he with her; she removed herself out of temptation to another city and fled again when he followed her. And I also remember kneeling at the wedding of a beloved friend who had confided to some of us that he and his future wife did not intend to obey the

Church in the matter of birth control. It was the custom in our parish to honor the bride and groom by allowing them to kneel inside the sanctuary rails, at the very foot of the altar. They knelt on white satin covered prie dieux on the scarlet altar dais as on a stage. We waited while the priest approached them with the Blessed Sacrament and watched un-comprehendingly as they shook their heads and as he hovered, obviously unprepared for their refusal. Then we understood. After a stricken little gasp from the older members of the congregation, we hastily went forward around them to receive Holy Communion ourselves. Her head drooped, and his came stubbornly up. The back of his neck got very red. As we went back to our pews, many of us exchanged looks of sympathy, though none of us ever spoke about it afterward. Regret for their decision was mixed with admiration for their sense of honor, their refusal to pretend to God.

How attractive that Catholic honor was and how gallantly rendered at every level of Catholic society. I remember an illiterate Indian woman who lived common-law with a married man in our town. Very pious herself, she brought up her children to be pious. Several of them were altar boys, their grave dark faces beautiful above their white surplices; I am godmother to one of them. She was always at Mass, lost in devotion, but she never went to Holy Communion. "Surely God wouldn't mind if she went?" I used to ask myself. I know now that that was condescending, and that the answer was: "Perhaps not, but *she* would."

I thought of this woman and of my friends lately, when a Catholic teacher from Waterloo, Ontario, who married a divorced man in a Protestant service appealed the separate school board's decision to dismiss her from her job. I think of them whenever I hear the increasing demand, some of it from priests, that Catholics who disobey the Church's laws on marriage should nevertheless be admitted to Holy Communion. It is a mark of the great change in the Catholic world view that this is not considered any longer to be, at the very least, extremely shabby behavior. Pity has become impiety.

There is not the tiniest part of this Catholic fabric of twenty years ago that has not changed beyond recognition. Catholicism is like a city destroyed by war. Most of its inhabitants have fled, and those who remain are picking through the ruins trying to salvage things not too battered to be useful. John Kenneth Galbraith remarked that the collapse of Catholicism was the most surprising thing that had happened in his lifetime. For anyone who loved the Catholic world, this collapse was traumatic.

I was never so shocked in my life as when my father told me, several years

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After the Synod on the Family: Three Possible Scenarios

By Magister Athanasius

The Ordinary Synod on the Family is set to take place this October in Rome. During this synod, various prelates in the Catholic Church will debate whether or not to allow obstinate adulterers to receive Holy Communion. If the prelates recommend an allowance for such a change in the practice of Holy Communion then it would be a decision contrary to the 2,000 year old tradition of the Catholic Church; a practice which is thoroughly rooted in Sacred Scripture. Given the gravity of the situation, many wonder what may happen after the Synod on the Family takes place, regardless of the outcome.

There are at least three possible outcomes after the Synod on the Family takes place in October. The first is maybe called the Status Quo Option. The second may be identified as the Disregard Option and the third may be labeled the Purification Option. All three options will be examined in this essay.

The Status Quo Option

The Status Quo Option is what will happen if, by some long stretch, the Holy Father doesn't allow for a change in the practice of Holy Communion. If the status quo is maintained concerning the current practice, at least on paper, then it is very likely that some bishops

will dissent from the decision of the Holy Father and will administer Holy Communion to obstinate adulterers anyway. Given the fact that almost nobody is ever disciplined in the church today, except for faithful Catholics who maintain tradition, this option would simply mean business as usual. In other words, the faithful will continue to remain faithful and the heretics and dissidents will continue to do what they do best, i.e. engage in grave sin and create scandal.

This option, however, is very unlikely to happen, as almost all indications point towards the Holy Father adopting a change in the 2,000-year-old practice on Holy Communion.

The Disregard Option

The Disregard Option is the possibility that the Holy Father will allow for each bishop to make the decision concerning the practice of Holy Communion for their own diocese. The majority of bishops will embrace such an abomination and the faithful will simply disregard the Holy Father's permission to change this practice. If this option is chosen, the faithful bishops, who will be forced to disregard the Holy Father's permission for a change in Holy Communion, will simply have to wait for a future Pope to restore the original discipline. Once this is done, it may result in the excommunications of the dissenting bishops. On the other hand, if the Holy Father allows for a change in the practice of Holy Communion, it is possible that the faithful bishops will be deposed for disregarding the changes, after all, faithful Catholics are pretty much the only Catholics disciplined these days.

If the Disregard Option were to be chosen, then it is likely that such a change would result in the church engaging in hypocrisy, i.e. saying that adultery is a grave sin and yet giving Holy Communion to unrepentant adulterers. It would also result in the church assisting people in their own damnation. Lastly, it would result in radical differences on Holy Communion from one diocese to another, in effect, diminishing the universality of the Holy Catholic Church.

The Purification Option

The Purification Option is by far the most controversial. If the Holy Father allows for a change in practice concerning Holy Communion, the faithful bishops might consider this as an act of heresy on part of the Pope, as the Seventh Ecumenical Council said "If anyone rejects any written or unwritten tradition of the church, let him be anathema" and to reject the current practice on Holy Communion might be considered a rejection of an unwritten tradition. Furthermore, The Council of Trent declared one to be excommunicated if they taught a person in mortal sin may receive the Holy Eucharist without sacramental confession (Denzinger 893). This too may cause problems if the Holy Father were to allow for a change in the practice of Holy Communion. If such



Could the cardinals declare him an antipope?

a change were to constitute an act of heresy, or even excommunication, the faithful cardinals and bishops would need to approach the Holy Father and rebuke him. If he were to reject the rebuke, then they might assemble into an imperfect ecumenical council and [depose the Pope](#) for heresy. This would make the deposed Pope an antipope and the remaining cardinals would have to elect a new Pope.

Naturally, the dissident cardinals and bishops would not recognize the deposing of the first Pope and would continue to follow him, thereby, creating a schism. If this option occurs, the Catholic Church would become much smaller overnight, as the majority of bishops would follow an antipope before they would repent of their dissent. However, if the Catholic Church were to be purified of the dead weight it has been carrying for the last 50 years, it would then be free to restore the Catholic Church to its original disciplines, especially in the liturgy.

This option, though a possibility, doesn't seem as likely as the Disregard Option, since, sadly to say, there is no indication that the faithful cardinals and bishops have the courage to depose a Pope who would obstinately maintain heresy, assuming a change in the practice of Holy Communion would constitute an act of heresy. Perhaps a future generation of faithful cardinals and bishops would be willing to take such measures, but not this generation of prelates.

In conclusion, there are at least three possible scenarios that may occur after the Synod on the Family. The first being the Status Quo Option. The second being the Disregard Option and the third being the Purification Option. The second option, for better or for worse, seems to be the most likely scenario to transpire after the Synod on the Family in October. This would mean that the Holy Father would adopt the radical change in Holy Communion, many bishops would embrace this change, some would not. Along with this being an act of hypocrisy and the church being complicit in the damnation of souls, the Catholic Church would seriously jeopardize her universality, even more than she already has, if the second option were to occur. ■

"What Have You Done to Our Catholic Church!"

A. Roche/**Continued from Page 5**

before he died, that he was no longer going to Mass. "I don't believe you!" I said. "It can't be true! Blessed God! Why?"

"Well, girl," he replied haltingly, "it's the changes. I just don't feel there's anything happening there anymore. I try, but I can't."

My father, whose faith through the poor times, and through my mother's agonizing death, had remained so innocent, cheerful and trusting, who until then would rather have died than miss Mass intentionally, who took Holy Communion so seriously that he wouldn't receive it if he had so much as laughed at a blasphemous joke in the mill...now, for him, the miracle had departed. They had taken away his Lord, and he didn't know where they had laid Him.

Since the Mass was, in Aquinas' words, "the central pillar of the Church," it was the first target of the revolution that accompanied the Second Vatican Council. It was the first matter to be discussed at the Council, and radical changes were introduced into it even before the Council ended. The liturgical changes devised by ideologues and enforced by dupes, at one stroke altered the face and mood of Catholicism unrecognizably. The cult was kicked down, and the culture fell with it. There was no point in insisting, as one did endlessly, that the Council had not changed Catholic doctrine.

Everything Catholic seemed at once archaic, discredited. Revolutionary change became the one absolute. Overnight, people reversed themselves dramatically. The nuns who had taught us that chastity was fire, not ice, fidelity to a Beloved Person, Christ, rather than repression, became at once Sex-Ed Sisters. Impossible to believe that the

girl with whom I once discussed St. Felicity is now an ardent feminist, working very hard for abortion on demand. Impossible to credit that a Cardinal and a Bishop are dancing hand in hand at a charismatic revel; that a Catholic University is participating in Gay Awareness Week. Appalling to see, in the St. Catharine's Church where I began my married life, ecstatic Catholic women "slain in the Spirit," falling to the floor of the sanctuary in the course of a charismatic service, and lying there in a trance.

It has been the most disconcerting experience, like stepping through the looking-glass to find everyone horribly reversed. People only a short time ago utterly committed to Catholic orthodoxy and tradition have, without change of pace, taken up diametrically opposite positions. Since these people are also firmly in power, the Catholic who hasn't reversed is made to look subversive or mad. Five minutes into a Catholic gathering I begin to feel like a displaced person.

One doesn't feel virtuous, just stupid and lonely. With the disintegration of the Catholic matrix, it has become impossible to live the Catholic life unselfconsciously. Apart from the unpleasantness of holding positions against a hostile majority, the joylessness of a society, many of whose leaders have put aside their belief in eternity, affects one with despair.

Now that the heart is broken, Catholicism is an act of the will performed out of honor, and out of love, but it is love among the ruins. One keeps on going to the gutted Masses with their antic priests, manufactured excitement and cafeteria casualness at Holy Communion, and one closes one's eyes and prays the desperate prayer of the agnostic believer: "Lord, I believe, help Thou my unbelief!" ■

On the SSPX Canonical Status

C. Ferrara/Continued from Page 1

- “a canonical mission in the Church.”
- Yet the priests are still suspended. Or are they, seeing that they can validly hear confessions, grant absolution and thereby exercise a canonical mission?
- But the bishops and priests can validly hear confessions for only for one year, beginning on December 8—not December 7, mind you.
- Then, after the year is up, their temporary canonical mission would apparently end, and the suspended priests would be suspended again.
- And the bishops and priests *still* lack “full communion,” although “in the near future solutions *may* be found to recover full communion...”
- Then again, maybe not. The SSPX will just have to wait to hear whether they have “recovered full communion”—probably in the press, where they heard about the September 1st decree.

In the immortal words of Archbishop Marcel Lefebvre after Bugnini told him “we can always add something” to what seemed to be a strangely abbreviated new liturgy: “Is this for real?”

Now, to be serious. Francis has just regularized the Society of Saint Pius X by unilateral decree. That’s right: regularized. Why? Because he has granted its clergy universal power to administer the Sacrament of Confession with *no grant of faculties from any local ordinary*. Does anyone seriously think that on the day before the Year of Mercy ends, Francis or any Vatican official will direct the SSPX clergy to cease absolving sins at 12:01 am on the next day? That isn’t going to happen. It would be the very sort of Pharisaical legalism Francis is constantly condemning. No, something else is going happen: at the very least, the arrangement for confessions will be made permanent. Any other outcome would be too absurd even for the continuously degenerating farce that is the governance of the Church since Vatican II.

Moreover, the decree implicitly regularizes attendance at SSPX Masses, for it can hardly be the case that it will be licit for the faithful to go to Confession at an SSPX chapel but illicit to stay for the Mass, or that one could do both licitly, but only for a year. Are we supposed to believe that the same priests who, according to this decree, can validly and licitly absolve sins during the Year of Mercy can only validly, but not licitly, celebrate Mass at the same time and in the same place? That kind of hairsplitting would make even the Pharisees laugh.

And what of the suspension *a divinis* that supposedly affects all of the SSPX priests? Are we to infer that Francis has lifted the suspension for one year, but only as to the Sacrament of Confession, not the administration of the other sacraments? And then the “full”



Bishop Bernard Fellay, SSPX

suspension will kick in again at 12:01 am on December 8, 2016? When in the history of the Church has there even been a partial suspension of a priest’s suspension, but only for a year? Utter nonsense.

And here’s another thing: the marriages performed by SSPX clergy are likewise implicitly recognized as valid by this decree. Or would the hounds of the Society now suggest that Francis has authorized the absolution of hundreds of thousands of people living continuously out of wedlock? A stealthy implementation of “the Kasper proposal,” perhaps? I don’t think so. Francis simply doesn’t believe the marriages are invalid. Neither does the Vatican, which has never said they are but rather treats them as presumptively valid in annulment proceedings coming to the Vatican on appeal by the party opposing annulment. They just can’t *tell* us that.

Francis has disregarded all the canonical nits and nats because, in this case, his freewheeling approach to the Petrine office and his aversion to “[small-minded rules](#)” happens to have hit upon a good result, like someone wildly firing a shotgun who manages to hit a clay pigeon. For Francis, as we have seen, feelings and personal relationships are of paramount importance, and it appears that because he had good feelings and good relations with the SSPX as Archbishop of Buenos Aires he has decided to do something good for them now. [In a lengthy piece on Francis](#) in *National Geographic*, Vatican spokesman Father Federico Lombardi drew a contrast between Benedict and Francis in this regard:

It was incredible. Benedict was so clear. He would say, “We have spoken about these things, I agree with these points, I would argue against these other points, the objective of our next meeting will be this”—two minutes and I’m totally clear about what the contents were. With Francis—“This is a wise man; he has had these interesting experiences.”

.... Diplomacy for Francis is not so much about strategy but instead, “I have met this person, we now have a personal relation, let us now do good for the people and for the church.”

The result of Francis’s emotional and personalist approach to being Pope has, as we have seen, been one scandal after another: off-the-cuff bombshells undermining doctrine and discipline, impetuous breaks with liturgical tradition and ancient protocols, endless public displays of humility, begging Protestant ministers to bless him, telephonic permission to receive Holy Communion to a pleading woman living in adultery, hugs at the Vatican for a transsexual, and so on. In this case, however, a man governed by feeling just *feels* the SSPX clergy are good Catholics—which happens to be the objective truth—and so he is simply treating them as what they are without regard to the smothering formalism hitherto applied only to them. But only for a year? And then back to the dungeon? Really? That simply cannot be the way this is going to play out.

Is Francis somehow trying to trick the Society, laying a honey trap to tempt them into infidelity to their defense of Tradition? Some think so, noting that Francis has displayed great political cunning along with his emotionalism. And indeed he exhibits the classic style of an Argentine politician. But my answer to that objection is: So what? Many thought the erection of the Fraternity of Saint Peter was a trap designed to lure away SSPX adherents and destroy the Society, after which the trapdoor would be shut and all the captured traditionalists would be marched, chain gang-style, to the Novus Ordo Correctional Center.

That might have been the human plan, but it never happened that way. The Holy Ghost converted the trap into one of the foundation stones of what is now largely a youth movement for liturgical restoration wherein large families observant of the Church’s teaching on faith and morals represent the brightest hope for the Church’s future. At the same time, the Society continued to grow alongside the Fraternity, providing another foundation stone for the restoration. Thus the Holy Ghost employed the enemies of Tradition to help keep it alive: “He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him (Proverbs 26:27).”

This is not to say that we should simply pray and let God do everything, as the neo-Catholic ideologues will now cynically declare in righteous tones: “See, if you had just trusted in the Church, you would have known that the Holy Ghost would prompt the Pope to do the right thing.” Ideologues that they are, they can be expected to hail as a wonderful sign from heaven any and call concessions to the same society of traditionalist priests they were cursing and hurling into outer darkness the day before. But we know better: God works through human instruments. The enemies of Tradition have done their part, however inadvertently, and we have done ours, and must continue to do it.

As for those who are still squawking “Schism!” in the face of this development: Oh *shut up*, will you? Go away. Find somebody else to revile. You are pathetic. Popes do not grant schismatics universal power to absolve

the sins of the Catholic faithful. And if the SSPX really were schismatic, Francis would have no jurisdiction over them, Rome would view all their sacraments as valid and licit anyway, as it does those of the Orthodox churches, and the September 1st decree would therefore be utterly nugatory. If the decree has any meaning, the SSPX cannot possibly be in schism. Case closed. Stop talking, all you schism theorists. No one is listening any more. Buh-bye!

Now, the September 1st decree acknowledges the “good faith and sacramental practice” of the SSPX lay faithful, but states that their practice of the Faith is “combined however with an uneasy situation from the pastoral standpoint.” But the only reason their situation is “uneasy”—not schismatic, for heaven’s sake—is that the Vatican has steadfastly refused to remove that uneasiness by clarifying the Society’s canonical status once and for all.

It’s long past time to deliver the SSPX from a canonical limbo created just for them. [As I wrote here back in April](#), after Francis’s old friend and successor as Bishop of Buenos Aires, Cardinal Mario Poli, erected the SSPX as a society of diocesan right (meaning part of the Catholic Church):

the “lack of full communion” attributed to the Society of Saint Pius X, even though its clergy and laity are obviously Catholics under no sentence of excommunication, is nothing but an *ad hoc* contrivance designed to perpetuate the unjust persecution of this group of the faithful by creating a rather silly special category of “double secret probation” in the Church applicable only to them. I have also argued that *the mere issuance of a technical decree regularizing the Society’s canonical status is all that is necessary to eliminate the illusory “lack of full communion.”*

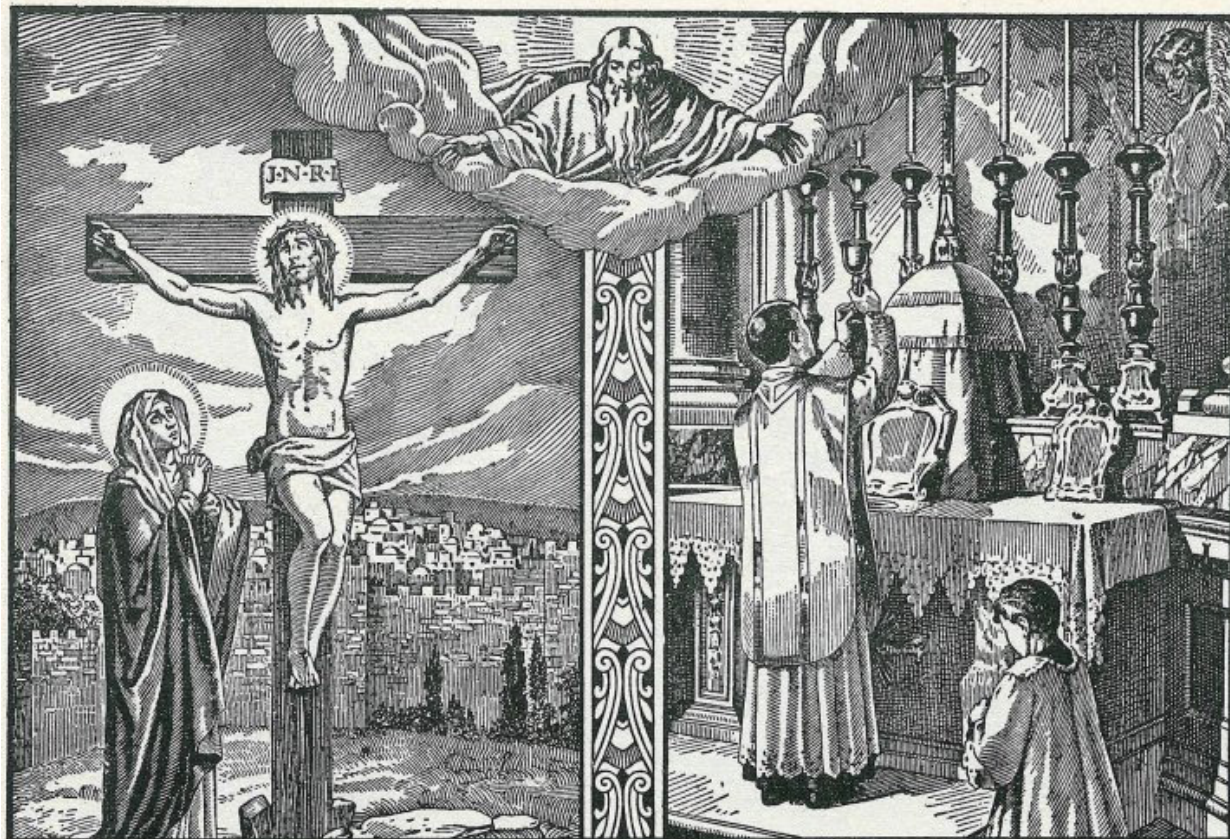
Well, Pope Francis has just issued such a technical decree. Merely by saying so, he has regularized the Sacrament of Confession in the SSPX, and he could just as easily have regularized the Society *in toto*. [As Bishop Schneider said](#) after his Vatican-authorized visitations of the SSPX seminaries, in remarks that a certain Internet anchorman, broadcasting from a certain warehouse in Detroit, tried desperately to explain away:

To my knowledge *there are no weighty reasons* in order to deny the clergy and faithful of the SSPX the official canonical recognition, meanwhile *they should be accepted as they are*. This was indeed Archbishop Lefebvre’s petition to the Holy See: “Accept us as we are”.

Let us hope and pray Francis accepts them as they are by *explicitly* granting canonical recognition. All the way. No more ridiculous hairsplitting and thumping on the canon law books. After all, Francis seems inclined to accept everybody else as they are. In the designs of providence, that may be all that is needed to bring an end at last to the maddening drip, drip, drip of the canonical Chinese water torture to which the Society of Saint Pius X—alone in the entire history of the Catholic Church—has been subjected. ■

The Preface: Preparation for Calvary

By Father Ladis J. Cizik



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

The Preface is a most fitting transition from the Offertory to the most venerable part of the Holy Sacrifice of the Mass, the Canon. The Preface is a preparatory prayer of thanksgiving and praise, following the path marked out by Our Divine Lord, Jesus Christ. The Son of God, at the Last Supper, gave thanks before Consecrating the bread and wine at the Institution of the Eucharist, with the Divine knowledge that He was headed toward Calvary (Mt 26:27; Mk 14:23; Lk 22:17-19). As the priest prays the Preface, acting *in persona Christi*, we too are mystically approaching, in thanksgiving, the Altar or hill of our redemption for the unbloody representation of Our Lord's Sacrifice on the Cross.

The Preface prepares us for the mystical experience of being present beside the Cross of Christ, as He shed His Precious Blood for us, on that first Good Friday. The 1962 Roman Missal contains fifteen different Prefaces, which vary in their particulars according to the feasts and times of the liturgical year. All of the Prefaces can be seen as consisting of three parts: the Introduction; the Body; and the Conclusion.

Introduction of the Preface

The Introduction of the Preface is a dialogue between the priest and the servers, who represent the faithful. It opens with the *Dominus Vobiscum* (The Lord be with you) and its response, *Et cum spiritu tuo* (And with your spirit). This exchange implores the assistance of the Lord to help the faithful and the priest to approach the upcoming awesome miracle of Transubstantiation at the Consecration of the Mass. The *Sursum corda* (Lift up your hearts) calls for the people to lift up their hearts to the heavenly realities soon to be present. On behalf of the faithful, the servers respond: *Habemus ad Dominum* (We have lifted them up to the Lord). Of

this dialogue, Rev. Dr. Nicholas Gihl eloquently writes in his classic work, *the Holy Sacrifice of the Mass*:

"...we should withdraw all the faculties of our soul from what is earthly and consecrate them exclusively to intercourse with God and divine things. We should turn our mind and spirit from worldly objects and close them to distracting thoughts, so as to be immersed with all our might and attention in holy meditations."

The dialogue comes to an end with the priest's directive, *Gratias agamus Domino Deo nostro* (Let us give thanks to the Lord our God), for which the response is *Dignum et justum est* (It is right and just).

Body of the Preface

The Body of each of the Prefaces begins by affirming that it is "fitting indeed and just, right and salutary, that we should always and in all places give thanks" to Almighty God. To summarize Gihl's beautiful analysis: 1) *dignum* (fitting indeed or meet) that we give to God what His dignity demands of us; 2) *justum* (just) that, in justice, gratitude is a tribute that we owe to God; 3) *aequum* (right) that we return grateful love and fervent thanksgiving for Divine favors; and 4) *salutare* (salutary or helpful/profitable to salvation) that thanking God promotes one's temporal and eternal welfare, as it enriches the soul with great blessings and special graces.

Certain Prefaces contain the language of precise Catholic doctrine and dogmas which have been handed on to the Church from the Apostles. This is an indication that to be properly prepared for the Holy Sacrifice of the Mass, one should also have knowledge of the unchangeable truths traditionally taught by the One, Holy, Catholic, and Apostolic Church. For example:

The **Preface of the Most Holy Trinity** is said on most Sundays except on Feasts

that have a proper Preface, and during the Paschal time. It includes: "...Holy Lord, Father Almighty, Eternal God, Who with Thy Only-begotten Son and the Holy Ghost art one God, one Lord; not in the unity of a single person, but in a trinity of a single nature. For that which we believe on Thy revelation concerning Thy glory, that same we believe of Thy Son, that same of the Holy Ghost, without difference or discrimination. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty." This doctrinal truth of the Triune God cannot be repeated often enough and should be internalized by all before spiritually approaching Calvary, represented by the Altar of Sacrifice.....

Likewise, the **Preface of the Blessed Virgin Mary**, used for Marian Feasts and votive Masses in honor of the Mother of God, includes unchangeable Catholic doctrine, which all Catholics should hold dear to their hearts: "...we should praise, bless, and proclaim Thee (Father), (in veneration of the) Blessed Mary, ever Virgin; for She conceived Thine Only-begotten Son by the overshadowing of the Holy Ghost, and while the glory of Her virginity remained, brought forth to the world the Eternal Light, Jesus Christ, our Lord." Always remember that just as Our Lady was at the foot of the Cross on that first Good Friday, so too does the Sorrowful Mother stand at the Altar, with Her ordained priest-son, at the Holy Sacrifice of the Mass. Like Saint John the beloved disciple, Saint Mary Magdalen, and Mary of Cleophas, the faithful are invited to stand by the Cross of Christ next to the Sorrowful and Immaculate Heart of Mary. This thought too, should prepare us for the awesome somber reality of Calvary.

As there are only fifteen Prefaces, the immutable Catholic truths contained therein are generally repeated throughout the year many times, year after year, to assist the faithful in internalizing

essential components of the One True Faith founded by Christ.

The Body of the various Prefaces ends as we implore Almighty God to allow us to join our lowly voices to that of the celestial choirs of Angels in praise. Several of the nine choirs of Angels are mentioned by name: the **Dominations** are said to adore; the **Powers** are in awe; the **Virtues** of highest Heaven and the blessed **Seraphim** unite in blissful exultation. As we near the Conclusion of the Preface, we pray that our voices too may blend with theirs, as we join in the Triumphant Hymn of Praise, the *Sanctus*.

Conclusion of the Preface

The *Sanctus*, also termed the Trisagion (the Thrice Holy), begins the Conclusion of the Preface. The *Sanctus* begins with bells ringing three times at the "Holy, Holy, Holy, Lord God of Hosts" (Is 6:1-3). The Thrice Holy God, the Most Blessed Trinity, is given homage here. Our belief in a Triune God is foreshadowed in the Old Testament and affirmed in the New Testament. The *Sanctus, Sanctus, Sanctus* affirms our belief in the Most Blessed Trinity: God the Father; God the Son; and God the Holy Ghost.

Finally, the *Benedictus*... (Blessed is He Who comes in the Name of the Lord) calls to mind that the Second Person of the Blessed Trinity, Jesus Christ, entered Jerusalem on Palm Sunday, amid songs of praise (Mt 21:9; Mk 11:10; Lk 19:38; Jn 12:13). His triumphant entrance through the gate of Jerusalem, amid shouts of praise, was a "preface" to the greatest Sacrifice ever offered to God the Father in the history of the world: the Sacrifice of His Only-begotten Son on Calvary. Palm Sunday also happened to be the same day that the unblemished lambs were being led to slaughter in the Temple through that same gate. Hence, we recall in the Preface that the Sinless Lamb of God, Jesus Christ, at the Holy Sacrifice of the Mass, is approaching His immolation at the Consecration.

Summary

The Preface of the Mass, where we show forth our thanks and praise, prepares us to be spiritually present at Calvary. That historic salvific moment of Our Lord Jesus shedding His Precious Blood on the Cross, will be re-presented to us in an unbloody manner during the Canon of the Mass.

As an example of preparing ourselves more worthily for the Holy Sacrifice, Gihl relates the example of Saint Martin for our edification: "In a sacristy intended especially for his use, he carefully prepared himself for the divine service; when he afterward approached the altar, he appeared as an angel of the Lord, apt in devotion and inflamed with love. Once when raising his hands during the Holy Sacrifice, they shone with crimsoned light and appeared adorned with precious jewels. At another time his head was environed with bright rays, as though his spirit had soared heavenward." The Preface of the Mass helps us to "lift up our hearts" in preparation for the Sacrifice which follows in the Canon. May this holy preparation bring us 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. ■

A *Summorum Pontificum* Pilgrimage to Norcia's Benedictine Monastery

The Dom Cassian Folsom Interview

By Alberto Carosa
(ROME CORRESPONDENT)

(Norcia, Italy) A three-day pilgrimage “in the footsteps of St. Benedict, accompanied by the traditional liturgy, took place in Norcia in early July. It was the first initiative at the national level of a pilgrimage based on the Extraordinary Form of the Roman rite which was organized by the Italian national branch of the *Summorum Pontificum* International Coordination Committee CISP. It is true that there are already one-day pilgrimages according to the Extraordinary Form in Italy but only at the regional level, like the one to Our Lady of Oropa in northern Italy and others in Tuscany and Puglia respectively.

But this time the Italian branch of CISP decided on Norcia as the focus of a three-day pilgrimage because of its important symbolism as the birthplace of St. Benedict, the father of Christian Europe. But Norcia is also a remote and secluded place, with neither a train connection nor a nearby highway, and therefore going to Norcia is a difficult effort.

Some 40 people from around Italy heeded the call of this pilgrimage, and gathered the evening of the first day for compline in the basilica with the Benedictine monks. The idea was to have this pilgrimage spiritually led by the Benedictine monks in Norcia under the guidance of their superior, Dom Cassian Folsom.

The following day the pilgrims gathered on the outskirts of Norcia to proceed to the “hard part” of the pilgrimage: a 12-km walk through the surrounding mountains from Norcia to the hermitage-sanctuary of St. Eutizio, where monks already lived as hermits or in small communities at the time of St. Benedict himself. But most of all, the pilgrims participated in all the religious services performed by the monks in the last two days, including Sunday holy Mass in the Extraordinary Form in their basilica in Norcia.

It's a really incredible fortune to be able to rely on these Benedictine monks, who are always more than keen to support those who are determined to promote the traditional liturgy. Their assistance and cooperation was really fantastic, not only in liturgical and religious terms with the celebrations of Masses, compline, vespers, homilies and spiritual conferences, but also in practical terms with logistical arrangements, including the supply of picnic food for the pilgrims after their arrival at the complex of St. Eutizio.

Dom Cassian Folsom has graciously agreed to share some of his thoughts and impressions on the pilgrimage and related issues with readers of *The Remnant*.

Alberto Carosa (AB). First of all, can you tell us how the whole idea of this wonderful pilgrimage in the footsteps of St. Benedict in Norcia came about?

Dom Cassian Folsom (DCF) A few months before the pilgrimage, Marco Sgroi and Giuseppe Capoccia of the CISP national committee came to Norcia, met with Fr. Benedict and me, and came up



The Dom Cassian Folsom

with this proposal which sounded very good, because we wanted to support not only the international *Summorum Pontificum* pilgrimage initiative, but especially the Italian group, to give their members a bit more support, enthusiasm, energy. So we were very happy to welcome them.

(AB) And what is your reaction after the fact, so to say—were you happy with the spirit and response of the group?

A. It was a fairly small group, but perhaps it was better to start that way, maybe thirty or forty people or something like that, but a wonderful group, a very cheerful group. I must say that the pilgrimage was the right length, we had a nice sack lunch afterwards, beautiful Mass in a beautiful church, spirit of prayer, so I think it was wonderful and I am very pleased.

(AB). Don't you think this pilgrimage, due to become an annual event, could be an ideal opportunity for a specific prayer: the revival of Europe's Christian roots, due to the fundamental role played by St. Benedict and his order in this regard?

A. That's a good reason for this pilgrimage to be centered in Norcia, especially because it is St. Benedict's birthplace. I think that our society and the Church today are rather similar to the society and the Church in St. Benedict's day. And if we pay attention to how he responded to his situation, maybe we can respond better in our situation. So I think St. Benedict is an important figure for this pilgrimage.

(AB). Correct me if I am wrong, but didn't you already elaborate a bit on this crucial topic in your homily at the Mass in St. Eutizio, when you explained the symbolic significance and implications of the physical pilgrimage?

A. That's right. I focused on the description of St. Benedict in the Dialogues of St. Gregory which says that he “dwelt with himself”, viz. “*habitare secum*” in Latin. But he was able to achieve that status of spiritual maturity (to know yourself is not easy), because he had years of ascetical training and so I was trying to say that the physical pilgrimage is a symbol of the interior pilgrimage that we need to undertake with the goal of spiritual maturity. Being able to dwell with yourself is a mark of progress on the spiritual journey.

(AB). Therefore the pilgrimage as not an end in itself, but a sort of preparation for the soul to be able to enjoy the beatific vision, so to say.

A. Yes. I also drew on another story from the life of St. Benedict. When he was an old man and near death, he had a vision during the night of the whole world gathered up as if it were a single ray of light, which expressed that he was ready for heaven by then because he had the vision of the unity of the whole created world. So spiritual maturity is not for its own sake, but for God's sake. We need to move forward so as to always develop our relationship with our Lord. So in this pilgrimage there are various stages and St. Benedict in his cave dwelling with himself represents a certain stage of this spiritual maturity, but having this vision of the whole world in the single ray of light is a very high degree of spiritual perfection. So, our pilgrimage has to keep going. None of us is there yet, but we have wonderful examples that show us the path to follow.

(AB). So this is an essential feature for one's spiritual life.

A. Absolutely. I hope that our pilgrimage can inspire people: inspire those who are just starting out on this spiritual journey to take the step of conversion, and inspire those of us who are already on this spiritual journey to give us encouragement, because we can get tired. To use the image of the pilgrimage, you get tired of walking sometimes, you have to stop to take a rest, but you want to get to your goal and we want to get to our goal in the spiritual life as well. ■

Church of St. Benedict, Norcia



Theology and Depression:

Only the Real Counts

by Hilary White

I get the sneaking feeling that Traditionalists, as a group, can tend to suffer from depression. It's easy to see why. A lot of us, for some very sound reasons, are starting to feel pretty overwhelmed by things going on in the world and the Church. Not being a psychologist I can't claim to know for certain the causes, but observations around the Traditionalist Catholic world has shown me that we tend to be at the same time quite intellectually tough but also somewhat melancholic of temperament.

Perhaps especially among those who have converted to Catholic Tradition from mainstream neo-Catholic conservatism, the combination of intellectual and aesthetic sensitivity and the single-minded persistence required for making such a momentous shift can be as much a burden as a gift. Passion is almost a defining characteristic of Catholic Traditionalists, and that passion can be both a boon and a pitfall, particularly for the managing of our emotional lives.

We also seem to have a tendency to brush aside serious consideration of what psychologists call "mood," and its cornucopia of [potential disorders](#). All that modernistic pop-psych stuff is looked upon with grave suspicion. We are usually pretty well versed in the dangers of the ideologies behind the development of these disciplines. Indeed, Freud's name is on a short list of modern men whom Traditionalist children are taught to beware of almost before they can recite the Latin Rosary. As is proper for Christians, we tend to be fundamentally at odds with the anti-Christian culture and that can put a strain on our mental and emotional resources.

And it's not just us. Depression and pathological anxiety are extremely common for modern westerners. Many out there seem to be aware that *something* is wrong, even if they don't know exactly what it is. Psychologists say depression is the most common complaint they hear about. We seem to have created an economic and social world which, while filled with conveniences, pleasures and physical safeguards, has also created a mental and moral landscape that we can't cope with.

I have been aware in some way since earliest childhood that there is something seriously *wrong* with the way things are in the world. It wasn't hard to notice. I've written many times about the cultural milieu I was raised in; the west coast of Canada in the 1970s right at the burgeoning of the foetid anticulture of feminism and leftist, pseudo-spiritual atheism that we are all now immersed in. My reaction to it all must have been alarming, since my mother told me she took me to see my first child psychologist when I was three.

Given what I know now about that world, it is not the least surprising that I was diagnosed early with what they now call "dysthymic disorder," a more or less



constant state of low-grade depression that at the time was just considered an incurable personality trait. By the time I was in my teens, however, real and crippling major depression was the background reality of my life – the kind that comes in suffocating waves, shutting off the ability to reason, to make clear and sane judgments and altering perceptions.

Doctors tried all kinds of things, including all the latest drugs, and nothing availed. Much later, and after many failed pharmaceutical experiments, I finally learned that I have one of those pre-existing conditions that make me permanently "contraindicated" for anti-depressants. I'm one of the ones for whom the standard drugs have the exact opposite of the desired effect – and the more you give me, the worse it gets.

I didn't find out until I was in my early 30s when a specialist in pharmacology put me straight. But this was only after the regular doctors had told me that if I continued to be "non-responsive" to treatment – I was losing weight at a terrifying rate – I would "probably die soon". The specialist said that the drugs they had put me on were triggering mini-seizures, like a little electrical storm going on in my neurons 24 hours a day.

If I'd been American, I would probably have sued. As it was, I got off the drugs and onto a regime of a special diet and exercise – and enrolled in a Latin course at the university – and came abruptly, almost miraculously, back to life. There have been down times since then but on the whole, and since I have come to live my religion more deliberately, it's been better and better.

It is easy to see why the medical profession went so heavily into drug therapy for depression. Everyone would like an easy solution to feeling chronically badly, but it seems that despite the ubiquity of Prozac and other heavily marketed anti-depressants, psychoactive drugs are among the least effective treatments for depression.

After I had started recovering, I learned that my experience was so common as to be almost a textbook case and there were a lot of class action lawsuits. The

psychiatric profession and the health insurance industry, however, like them for much the same reasons. It is just so much easier and cheaper to prescribe a pill than to get into a long-term therapeutic commitment with a patient, even if the statistics show that drugs mostly don't work.

Fortunately, there is a relatively recent development in psychological counseling that is radically more effective than drugs and that can be made compatible, and even work in tandem with the practice of Catholicism. Indeed, I discovered the existence of "[Cognitive Behavioural Therapy](#)" at almost exactly the same time I started rediscovering the Faith. The idea behind it is very much along the same lines as classical spiritual direction: **helping the person to re-align his thought and daily habits to be strictly in keeping with objective reality.**

The theory behind it is that depression and anxiety are reactions to habitually negative thoughts that – as many of us can attest – often run through a person's mind relentlessly like a recording on a loop. Training the person to use his will to confront those thoughts with a big dose of reality, helps him break the loop, and break the cycle of depressive/anxious reaction.

Depressives tend to be prone to what shrinks call "dichotomous thinking," and "catastrophizing". A negative thing – normal difficulties at work or an unexpectedly large bill – gets blown up in the sensitive person's mind into a huge, overwhelming disaster and a condemnation of himself. A big part of the work of this cognitive psychotherapy is to teach the person to firmly and consciously correct these exaggerated ideas and narrative scripts and ultimately to develop a stronger, more realistic approach to life.

I first came across this approach in a self-help book by a psychotherapist named M. Scott Peck, that was very popular in the 1980s. Titled, "The Road Less Traveled," it was the first place I saw the simple truth about life laid out: "Life is difficult," which, if I recall, was just about the first line. It was a bit of a revelation to be told that life is not really supposed to not be

difficult. If we find it difficult, we're not doing anything wrong, we're not failures or incompetent. Life just comes that way, and the trick to being happy is to learn to live it within the difficulties. To face them realistically using our intellect and will, as St. Thomas would have put it, and not be led around by feelings.

I've written a lot about my long struggle with depression and unrealistic anxiety, and one regular reader asked, "What does devotion to the Real in philosophy contribute to the fight against chronic clinical depression?" Simply, that depression is a kind of Fantasy, one that the sufferer feels helplessly trapped in, and the only cure for Fantasy is resolute and single-minded devotion to the Real at any cost.

Researchers in CBT have found that thoughts generate feelings. Habitual negative thoughts produce habitual negative feelings. Therefore, learning to confront and control the habitual thought patterns – that are often so deeply engrained in the person's habits that they are not noticed – and the bad feelings will dissipate. The therapy has been known to produce almost miraculous results, even in cases that were otherwise totally non-responsive to drugs, like mine.

If you feel bad a lot, and it seems disproportionate, there is something you can do. Here is a website from one of the leading cognitive therapists, [David Burns](#). And his book, [Feeling Good](#), which is still in print and widely available.

(NB: Burns recently put a note up on his 'blog talking about his support for legalised assisted suicide, but it's important to make distinctions. He's not a Catholic, so he probably won't be aware of the genuine arguments against assisted suicide, and has likely never been exposed to the supernatural outlook. But in the areas where it counts for people suffering from depression, his professional contribution has helped people perhaps more than any other treatment. As with anything from the secular world, approach it with eyes open and informed by the Faith.)

A good Catholic book, that got me started many years ago on the quest for the Real at any cost, is [Theology and Sanity](#), by the great Catholic apologist, Frank Sheed. It has been recently re-published by Ignatius. Mr. Sheed proposes that sanctity is simply sanity writ large, and that means adherence to what is actually, objectively true and the conscious rejection of all Fantasy.

In the most boiled down terms, both the classical "cure of souls" approach to spiritual direction and CBT aim at the same thing: aligning the person to the pursuit of the Real. And the Real, ultimately, is God – ultimate Truth, ultimate beginning, ending and source of all real things, the ground of being, the First Real Thing that makes all other contingent things real. To be a saint means simply, living every moment totally and utterly dedicated to the Real at any cost with all one's mind and heart and strength. There are no depressed saints. ■

The Ordinary and Extraordinary Forms of... Catholic Education?

The Catholic home is the *ordinary* means of educating children, while the Catholic school is an *extraordinary* means to be employed when the ordinary means are unavailable

Jeffrey C. Kalb, Jr.

In an attempt to reconcile the competing liturgies of the Latin Church, Pope Benedict XVI in *Summorum Pontificum* applied a novel distinction. He called the Novus Ordo the *ordinary form* of the Latin rite, and the traditional Latin Mass the *extraordinary form*. The reality, of course, is quite different. By any standard, the ordinary form of the Mass is the traditional rite, which had been handed down with little change from the early Middle Ages, whereas the Novus Ordo has no precedent whatsoever. (One is wholly justified in calling them different rites.)

Analogously, most faithful Catholics today espouse a doctrine of education that is, in fact, the reverse of what the Church traditionally accepted as the norm. It is the common opinion of Catholics of the last century or two that the “ordinary” course of child-rearing is to put children who have reached the age of reason into a Catholic school. Only in “extraordinary” situations would a parent be justified in removing them in order to school them at home.

The traditional practice of the Church is quite different. Catholic schools for the general population are, in fact, a recent innovation. In the early Middle Ages there were schools attached to cathedrals, the famous school of Chartres, for instance, but they were designed to prepare future clerics for the Church. Higher education was otherwise limited to the monasteries, or to those itinerant scholars who, like Abelard, traveled across Europe to find for themselves a teacher of logic or rhetoric.

In the thirteenth century, two great universities, Paris and Oxford, were established, as well as several houses of study for the newly formed Dominican and Franciscan orders. Again, however, these were specialized studies for those in service to the Church.

In the fourteenth and fifteenth centuries, universities specializing in professional studies, mostly medicine and law, sprouted throughout Europe.

The Jesuits became famous in the sixteenth and seventeenth centuries for their classically oriented schools, many of which catered to the education of the nobility.

But primary and secondary Catholic schools came into their own only in the nineteenth century, mainly as a reaction to universal government education, a schooling which was and remains today injurious to Catholic faith and morals. The Church, historically speaking,



This is the Catholic way? Really?

never considered it an essential part of its charter to found such schools, but reacted concretely in modern times against the danger of a purely secular education.

With the moral and intellectual collapse of Catholic schools after the Second Vatican Council, Catholic parents reacted, in turn, by taking their children out of the diocesan schools in order to teach sound faith and morals at home. Simultaneously, a movement to found new Catholic schools faithful to the *Magisterium* developed alongside the home-schooling movement. It is only as both have in some measure succeeded and grown, often impinging upon each other, that the problem of their relative roles has become acute. The importance of Catholic schools today is not to be doubted, but an examination of basic principles is warranted.

In 1884 the Third Plenary Council of American bishops in Baltimore stated of the newly formed Catholic schools, “Parents must send their children to such schools unless the bishop should judge the reason for sending them elsewhere to be sufficient.” In other words, for seventeen centuries or more, the vast majority of parents had educated their children at home, but parents were thereafter obliged to hand over their children to nuns or teaching brothers, who would educate them in the name of the Church.

The rule was well-intentioned, and surely directed primarily at those who would otherwise put their children in secular schools, but it is contrary to Catholic principle. Parents are the primary educators, and it is actually the bishop who must receive permission from the parents to receive a child into

his diocesan school, not the parents who need permission to school at home—or elsewhere. Parents have the God-given duty to educate their children, and, corresponding to this duty, the authority to dispose matters to that end.

Many have forgotten that the whole purpose of Catholic marriage is to raise and educate children in the Faith. When children are taken out of the home, they are removed from the graces of Christian marriage. It does not matter how wonderful the nuns are; they do not have the *sacramental* graces to raise children. That cannot be denied without heresy. In this we certainly benefit from hindsight of the past sixty years. The Church in America trusted in this great educational bastion from the turn of the twentieth century until mid-century, only to find that the majority of those children, now adults, fell away at the first whiff of modernism. Something was wrong with those schools—but it wasn’t a failure to teach the catechism, to provide access to daily Mass and the sacrament of Penance, or to provide sound instruction in morals.

No. The problem was with the modern concept of school in general, as though we could apply techniques of mass production to the spiritual life, for a school in the modern sense is nothing more than an educational factory. For all the faults of parents, they have one thing that schools do not: the graces of the sacrament. Home-schooling is messy, chaotic, and often frustrating, as parents of small children know too well. But behind all the chaos the Church is supplying the graces to succeed.

It is often said that parents should “give their children to the Church” to be educated. This is typically presented

as a meritorious sacrifice on the part of parents, whereas failure to do so is an essentially selfish act. Parents are to do no more than beget children, feed them, clothe them, and pay for their education, leaving the specifics of their intellectual and moral formation to those who are truly competent to raise them. Maternal and paternal instincts, elevated by the grace of the sacrament, are really just impediments to the salvation of their children.

How could traditionally minded young men and women seriously consider such a vocation? Nevertheless, this notion, though always denied in principle, never seems to die in practice. Yet there is in this idea something still more puzzling. According to this logic, the children I teach at our parish’s academy (a very solid one I will add) are being taught by the Church, but my own children, whom I school at home, are not. Or, alternatively, the Church is not teaching when I, supported by the sacrament of marriage, the very image of the union of Christ and His Church, teach my children, but is teaching them if I hand them over to a young unmarried lady or to some other child’s parent. The absurdity of this position should be obvious.

Let it be stated emphatically: Parents *are* instruments of the Church. Furthermore, they are precisely the instruments Christ chose for this end, having gone so far as to institute a sacrament for that very purpose.

But what of the Church’s Apostolic mission? It cannot be denied that Christ gave this mission specifically to His bishops and priests: “Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you.” (Mt 28:19-20) To this *duty* of teaching there is a corresponding *right*. But this right is circumscribed in some fundamental ways. First, it pertains only to matters of faith, morals, and the Catholic religion. It does not extend, for instance, to mathematics, science, literature, or even history, excepting of course the history of salvation.

Moreover, this mission belongs only to the ministerial priesthood, and cannot be shared or assigned to another, except through Holy Orders itself. When, therefore, someone who does not share in that mission teaches at the instigation and direction of one who does, the sacerdotal influence is limited to intellectual, moral, and spiritual guidance, a guidance that should be no less available to parents than to teachers.

Scripture is clear about the duty of parents to educate their children: “Lay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.” (Deut 11:18-19) [cf. Deut 4:9-11, Deut 6:4-9]. This duty falls especially upon the father: “And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.” (Eph 6:5)

Indeed, the teaching of the priest is first and foremost the edification of the husband, who then must teach his wife: “Let women keep silence in the
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COURSE TITLE:*An Introduction to Scholastic Philosophy*

By Dr. Joseph Romanoski

(Continued from Last Issue)

Class III:**The Logical Question—Part II**

Quotation for the class: Inequalities there are among the members of the human family—inequalities of ability, of talents, of opportunities, of possessions. But there is no inequality of human dignity, no greater or lesser in the measurement of human souls—Msgr. Paul J. Glenn.

Review: An *idea* or *concept* is the representation or the re-presence in the mind of the essence of a reality. Ideas or concepts are compared by the mind, and used as the subjects and predicates of *judgments*. Judgments are thoughts. Judging is thinking. This working out process, this extension of thinking, is called *reasoning*.

Notes: The mind forms ideas,

judges upon them, and reasons out inferred judgments as *conclusions* or *consequents*. These items of its possessions the mind holds more or less perfectly, and evokes them on occasion. Thus the mind has the function of retaining and using its knowledge. Inasmuch as the mind keeps what it has learned, it is called *the intellectual memory*.

Notice a contrast here. We have sentient memory (as do many animals less than man) and intellectual memory. The function of sentient memory is to *recognize* sense experiences as having been known before. Sentient memory is not the sentient retaining power; this power is the imagination. But the mind, inasmuch as it retains and recognizes meanings—that is, things *understood* and not merely sensed—is the intellectual memory.

We do not take in known objects physically, but cognitively. We take them in a kind of image. The knowledge-image which is the means of our knowing is not a material or

physical image; it is a cognitional image; it is called, in an ancient phrase, an *intentional* image. An *intentional* image is not a physical image, but an image suited to the intent, tendency, or character of knowing and of knowledge. It is a psychical image or *species*. The grasp of knowledge is the laying hold of reality in intentional image.

An *idea* is the representation of the essence of a thing in the mind. It is an intellectual intentional image, by the idea we have intellectual knowledge of an *essence*. Certain ideas are formed by a second abstraction from ideas already in the mind, and these are called *abstractive* or *derived* ideas. The ideas of things around us in this bodily world are formed directly by the mind from sense-findings; these are *intuitive* ideas. The idea of *thing* (or *being*) is not analyzable; it is a simple idea. But all other ideas have this idea of *thing* or *being* as their first element, and to this other ideas are added as further elements. Thus all ideas except the idea of *being* are *compound* ideas. The analysis of a compound idea is the

breaking up of an idea into *the other ideas* that are its elements or *notes*. Now, the sum of the notes of any idea makes what is called its *comprehension* or *connotation*. Now, the idea is a representation and image; the things which it represents or images come together to constitute the *extension* or *denotation* of the idea. *The more notes there are in the comprehension of an idea, the fewer items there are in its extension, and vice versa, the greater the comprehension, the less the extension, and vice versa.* Even when there is actually only one being which has or can have the essence represented in the idea, the idea is still universal. For the human mind conceives even such a singular essence *as though it could be found verified in a plurality of things*. Therefore we assert that the idea *as such* is universal. That is to say, the first grasp of an essence, the idea upon first formation, is the knowing of an essence *independently of the fact that this essence may be found verified in only one subject or inferior*.

Now, an idea is expressed outwardly by a *term*. Sometimes the idea itself is called a *mental term*. The outer expression of the idea in speech is called an *oral term*. The oral term has as its extension and equivalent *the written term* and *the gesticular term*.

A term expresses an idea, and understood meaning, an intellectually grasped essence. It is not the expression of feeling. A sob is not a term, nor is a sigh, a yawn, a grunt, or a groan. A term expresses *an idea*. A term, then, is a word or a group of words which completely expresses an idea. A term is the outer *sign* of an idea. It is also the sign of *the thing* which the idea represents.

A term may have several possible *meanings*. The *precise* sense or meaning in which a term is taken in any individual use is called its *supposition*. When an idea is first formed it may be *obscure*. Ideas must pass from obscurity to clarity and distinctness to be of best service to man, and man has a tendency to bring his ideas to their more perfect state. To this end he *analyses* his ideas and discerns their comprehension; then he sums up his analysis in a *definition* of the essence represented by the idea. Definition is thus a means of clarifying ideas. Definition is an explanation of three things: of the idea in the mind, of *the thing* or reality which the idea represents, and of *the term* which expresses the idea. It is customary to speak of the definition of *terms*, but this fact must not lead us to lose sight of the full nature of definition as the explanation of the idea, reality, and term. A definition is a formula (of speech) which clearly expresses the meaning of an idea, reality, and term. It serves to clarify knowledge and to impress it sharply upon the intellectual memory (that is, upon the mind as memory). To realize its purpose a definition must be exact; it must be clear; it must not include the term defined but must express this in other and fuller terms; it must state the general class to which the reality defined belongs, and then mention the precise marks of distinction which

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churches: for it is not permitted them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home.” (1 Cor 14:34-35) If the education of the wife is through the husband, so much more so is the education of children first through the father and thence through the mother. There is an authority and order in the family that St. Paul respects and upholds, an order that in our atomized and individualistic society we are apt to disregard.

At this point, a valid objection may be raised. For all the graces of the sacrament, there are many parents who simply cannot teach their children. The parents may not have the knowledge

they are obliged to impart, or may be at pains to provide for even the basic physical needs of their children, leaving no time for instruction. They may sometimes lack the temperament necessary to a teacher. An industrialized economy and technological society multiply such cases to no end.

If parents need help, by all means they ought to seek it. To recognize their need and act upon this recognition is to correspond to the grace of their state. But the school itself is not exempt from judgment according to the same criteria: Are the teachers adequately educated? Does the school have the physical resources necessary to the task? Do the instructors have an aptitude for teaching?

When a school takes over functions that can be performed by the parent, it undermines the family. It is quite common to see a child transfer his affections and attentions away from his siblings and toward his classmates. Teachers can, likewise, become surrogate parents. Familial bonds take time to develop, eventually maturing into independence, but when those bonds are weakened too early—or even broken—a child will instinctively seek them elsewhere. The subtle transfer of attachments and loyalties may often coincide with an increase of order in the home. This order, however, is not always born of increasing charity, but often of growing indifference, much like our political order today. It is peace as the world gives. This familial indifference can be passed down, accumulating from

generation to generation, like mercury in a food chain.

The point, of course, is not that all or even most parents today ought to home-school, but rather that the Catholic home is the *ordinary* means of educating children, and that the Catholic school is an *extraordinary* means to be employed when the ordinary means are unavailable.

As always, the Catholic principle of subsidiarity must be applied: Whatever *can* be done by parents *ought* to be done by parents. All things being otherwise equal, home-schooling should be the default. Does this entail sacrifice? Be sure of it. It requires much more time of parents, who must also choose employment that is compatible with home-schooling's demands and schedules. This can often mean forgoing a promising career, or accepting a lower standard of living. Catholic parents know, however, that money and career do not exist for their own sakes, but for the raising of Catholic children.

Do we seriously believe that today, without physical resources, without the support of the hierarchy, and without an army of unpaid nuns and teaching brothers, we could ever match the quality of the old Catholic school system? And if we did, could we seriously expect better results, immersed as we are in a society a hundred times more depraved? No. We have to go back to the root of the problem. Catholic schools are, under a certain aspect, a necessary evil, not an unadulterated good. Many parents cannot teach their children at home. For that we need excellent schools. But the ultimate solution to our educational problem is not to replace the parents with nuns. It is to cultivate the family by giving parents the same level of training, support, and guidance that are afforded to teachers at exemplary schools. This is a project to be measured not in years, but in generations. Every end-run around a sacrament comes at great spiritual cost, so let us not expect of Catholic schools something that they simply cannot deliver—because God designed things otherwise. ■

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Continued...

make the reality a specific member of that class. A definition which fails to meet any of these requirements may be a loose definition or a description, but it is not a scientific or philosophical definition. Manifestly, a definition must be positive, not negative.

There are two types of definition, *physical* and *metaphysical*. When a definition tells what a thing is by naming its actual constitution as a thing, it is a *physical definition*. When, however, a definition tells what a thing is by naming *the points of reality* which make it *understandable*, it is a *metaphysical definition* (For example, man—rational, sentient, living, bodily, subsistent, thing). *Logical division* is a *classification* of the items or members of the extension of an idea. The technical name for these items or members of extension is *subjects* or *inferiors*. There must be, in each use of logical division, only one *principle of division*, *complete*, *no overlapping* of items, *properly arranged* so that larger items are listed with their kind. The principle of division must not be *too detailed*.

Ideas *agree* in so far as their respective comprehensions are not in conflict, and also in so far as their subjects or inferiors are found in the same field of extension. When the mind judges it pronounces, it *predicates*; it declares that subject-idea (or inferior) is contained or is not contained in the extension of a predicate-idea. Now, when the predicate-idea exactly defines the subject-idea (as in the judgment "man is a rational animal") the predicate-idea is called *the species* of subject-idea, and the predication is *specific*. When the predicate-idea expresses *part* of the subject-idea and that part which the subject-idea has in common with other ideas, the predicate-idea is called *the genus* of the subject-idea, and the predication is generic; for example, "man is an animal". These then are the *predicables*: species, genus, specific difference, property or attribute, and accident. Note well and remember: the predicables are modes of predication, of judging; they are not modes of being or classes of things. Remember: Truth and falsity are things to be assigned to *judgment*, not to ideas or concepts. When the judgment of the mind squares with reality, the judgment has what is called *logical truth*. When the judgment is mistaken, the judgment has *logical falsity*.

The proposition is, therefore, a formula of terms which expresses the agreement or disagreement of a predicate-idea with a subject-idea. The three notable properties of propositions are these (a) A proposition may be contrasted with its opposites; (b) It may be expressed in equivalent terms; (c) It may, under definite conditions, have its subject and predicate change places. These three properties of propositions are called respectively, opposition, equipollence, and conversion.

Reasoning is *deductive* when its course is from the more general to the less general; it is *inductive* when its course is from the less general to the more general. Pure reasoning, as in most mathematical sciences, is deductive; reasoning based on experiment and observation of data is *inductive*. As *apprehending* results in the idea which is expressed in the term; as *judging* produces *the judgment* which is expressed in the *proposition*; so *reasoning* gives us a *mediate inference* which is expressed in *argument* or *argumentation*. Argument or argumentation is therefore a formula of terms and propositions which gives outer expression to the reasoning process and its result. This outer expression is called a *syllogism*.

Examples of valid syllogisms:

Figure 1:

- | | |
|--|---|
| 1) All dogs (middle) are animals (major).
Corgies (minor) are dogs (middle).
Therefore, Corgies (minor) are animals (major). | A-Universal (A)
A-Universal (A)
A-Universal (A) |
| 2) No dogs are insects.
Corgies are dogs.
Therefore, No Corgies are insects. | E-Universal (N)
A-Universal (A)
E-Universal (N) |
| 3) All dogs are animals.
Some pets are dogs.
Therefore, Some pets are animals. | A-Universal (A)
I-Particular (A)
I-Particular (A) |
| 4) No dogs are insects.
Some pets are dogs.
Therefore, Some pets are not insects. | E-Universal (N)
I-Particular (A)
O-Particular (N) |

Figure 2:

- | | |
|--|---|
| 1) No insects (major) are dogs (middle).
Corgies (minor) are dogs (middle).
Therefore, No Corgies (minor) are insects (major). | E-Universal (N)
A-Universal (A)
E-Universal (N) |
| 2) All dogs are animals.
No insects are animals.
Therefore, No insects are dogs. | A-Universal (A)
E-Universal (N)
E-Universal (N) |
| 3) No insects are dogs.
Some pets are dogs.
Therefore, Some pets are not insects. | E-Universal (N)
I-Particular (A)
O-Particular (N) |
| 4) All dogs are animals.
Some pets are not animals.
Therefore, Some pets are not dogs. | A-Universal (A)
O-Particular (N)
O-Particular (N) |

Figure 3:

- | | |
|--|---|
| 1) All dogs (middle) are animals (major).
All dogs (middle) are carnivores (minor).
Therefore, Some carnivores (minor) are animals (major) | A-Universal (A)
A-Universal (A)
I-Particular (A) |
| 2) No insects are dogs.
All dogs are carnivores.
Therefore, Some carnivores are not insects. | E-Universal (N)
A-Universal (A)
O-Particular (N) |
| 3) Some dogs are pets.
All dogs are animals.
Therefore, Some animals are pets. | I-Particular (A)
A-Universal (A)
I-Particular (A) |
| 4) All dogs are animals.
Some dogs are pets.
Therefore, Some pets are animals. | A-Universal (A)
I-Particular (A)
I-Particular (A) |
| 5) Some dogs are not pets.
All dogs are animals.
Therefore, Some animals are not pets. | O-Particular (N)
A-Universal (A)
O-Particular (N) |
| 6) No dogs are insects.
Some dogs are pets.
Therefore, Some pets are not insects. | E-Universal (N)
I-Particular (A)
O-Particular (N) |

Figure 4:

- | | |
|---|--|
| 1) All Corgies (major) are dogs (middle).
All dogs (middle) are animals (minor).
Therefore, Some animals (minor) are Corgies (major). | A-Universal (A)
A-Universal (A)
I-Particular (A) |
| 2) No insects are dogs.
All dogs are animals.
Therefore, No animals are insects. | E-Universal (N)
A-Universal (A)
E-Universal (N) |
| 3) All dogs are animals.
No animals are insects.
Therefore, Some insects are not animals. | A-Universal (A)
E-Universal (N)
O-Particular (N) |

Examples of invalid syllogisms (due to violations of the laws of terms):

- | | |
|---|---|
| 1) All dogs are animals.
Some animals are racoons.
Therefore, Some racoons are dogs. | A-Universal (A)
I-Particular (A)
I-Particular (A) |
| 2) Some animals are dogs.
No dogs are racoons.
Therefore, Some racoons are not animals. | I-Particular (A)
E-Universal (N)
O-Particular (N) |

Critics: Mill says that the syllogism is useless. His reasons are two. (a) He says that the conclusion must actually be known before the premises can be enunciated. (b) He says further that the conclusion gives no new knowledge, adds nothing to science, and leaves the mind informed to precisely the same extent as it was before the syllogism was formulated.

His first reason is not valid. In a true syllogism, the conclusion is not known *explicitly* before the premises are formulated, but is implicitly contained in the premises, and is *explicitly deduced from them*.

His second reason is without value. The syllogism does not give entirely new knowledge, but it gives *more explicit* knowledge. The syllogism clarifies knowledge, makes it more definite, precise, useable. Hence, the syllogism does serve science, and it leaves the mind in a much more effective state of information than it was before the syllogism was formulated.

Preview of Class IV: The next class is concerned with *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.

Continued Next Issue

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The Great Indoors

By Timothy J Cullen

“A week’s release from letters and newspapers gave us time and chance to see God’s revelation written, as agnostics would have it written, in the sky. Once, by walking ten miles before Mass and breakfast, we had a schooling in prophecy better than the whole of the morning Press.” (Fr. Vincent McNabb)¹

The present pope places great importance on the “environment”, almost as if it were a soul that could be saved rather than the milieu in which immortal souls exist during their pilgrimage through the mundane; he might do better to direct his attention and his mission to the salvation of those souls and leave saving the whales to secular institutions. His flock is mankind, not the “fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature” (Gen. 1:26) over whom mankind was given dominion by God.

There is something ironic about all the media attention given to the “environment” when one considers that as often as not, many of those so ardently defend the collective abstract are unable to identify individual species of fowl and fish and perhaps even beasts when encountered outdoors, where, in fact, their would-be defenders are not so frequently to be found. These are the same sort of folks who howl about “humanity” when at the same time shrug off the slaughter of the innocents as a culling of the herd required for the “greater good” of “humanity”.

Faces directed not at the sky but rather at the screens of electronic gadgets are seldom overly interested in God’s revelation as written in the sky, in the deeps, in the mountains and on the prairies or in the Bible. Their knowledge of the stars is sought in astrology, the turning of the seasons is told by the fashions on display for the weather ahead, and as for the fish of the deep or the shallows, the goldfish now has a greater attention span than does the average human being.² Ah, the environment!

Preaching to the authentic Catholic about the stewardship of the environment is in effect preaching to the choir: unnecessary because it is redundant. An individual steeped in faith is one who cherishes God’s creation and respects it in the knowledge that the Garden of Eden was lost not from a failure to respect the Garden itself but from failure to respect God’s commandment with respect to it. Those who since then must by the sweat of their brows scratch their sustenance from created things are careful to treat this creation with care and respect, as should those who benefit from their labor.

Modern man spends much of his earthly span indoors and very much out of touch with the “great outdoors” where once he labored to bring forth from the earth and from the forests and the seas the very sustenance upon which his life and that of his family depended before this task was delegated to others. Let the pope urge Catholics to “flee to the fields” as did Fr. McNabb less than a century ago, even if those “fields” are no more than a municipal allotment or a backyard garden: that is the *Catholic* way.

The authentic Catholic “don’t need no steenkin’ internet” to understand the Faith and as for schooling in prophecy, well, with a solid grounding in traditional Catholic Social Teaching, that ten mile hike before Mass and breakfast should serve the well-schooled Catholic far better than the new encyclical sacrilizing environmentalism. God’s creation (the “environment”) is right outside one’s door, not to be found on a screen but to be *experienced* in its objective rather than subjective reality, to be made a daily and constant part of one’s *actual* and *objective* rather than abstract and subjective life, a reality with which one interacts rather than ponders, a genuine and holistic “environment” gifted to fallen humankind by a beneficent God Who tests His fallen creatures by granting them the free will to behave in a manner congruent with the teachings of His only begotten Son. It’s really quite simple when viewed in this manner: for the authentic Catholic, what other manner exists? Is a new gloss really necessary, or is it nothing more than one more needless attempt to appease the sworn enemies of the Church who speak through their subservient proxies, those who have risen through subversion to usurp the hierarchy that at its apex has been driven into a seclusion entirely inappropriate to a pontiff supposedly unable or perhaps unwilling to resist the pressures of a Modernism determined to undermine authentic and unquestionable Catholic principles?

The *visible* pope’s teaching is largely antithetical to nearly two thousand years of Catholic Teaching, social and otherwise. The “other” pope, Benedict XVI who still lives albeit in seclusion, but arguably *still* the pope, keeps his counsel, still wearing the papal white but keeping himself beyond the fray, perhaps praying in his garden for a restoration of the Church he has left in the hands of one who has a different agenda, an agenda more in keeping with that of those who wish to impose an “hermeneutic of continuity” greatly removed from the tradition of Catholicism as it existed prior to the vain attempt to “accommodate” a revealed religion to the vagaries of secular societies and their “sciences” that cast doubt upon its dogmas. Does Pope Benedict XVI have anything further to say? Or is he content to pray in silence in the hope that he will find salvation in spite of his renunciation of responsibility? It is not for this writer to judge, as the delegated present pontiff

has offered by way of example.

These speculations are better suited to the Catholicism of the “great indoors” of the blogosphere as opposed to that which confines its “indoors” to the pew or the altar rail wherever it may be found. This writer dares to say that for the authentic Catholic, absent an altar upon which may be found the Real Presence exposed for worship, perhaps a home altar will do. God is everywhere, as every Catholic knows. God is (or was) in the Tabernacle, God is in the home to which He has been welcomed, God is in His creation and God is within *us* when we acknowledge Him. God *is* our environment, but the “environment” is *not* God: God stands apart from His creation and to believe otherwise is to fall into the heresy that is pantheism. Those who deify our earthly milieu are *not* Catholic, no matter what their office, no matter what their claims: God is above and within His creation, but He is *not* that selfsame creation; He transcends it, just as we will do when we are raised after judgment.

Pace through God’s creation, husband it, appreciate it in all its manifestations, but never ever *worship* it as if it were something more than a created phenomenon; it is nothing more than the milieu within which our immortal souls undergo the trial that determines eternity for each and every one of us who has been offered the grace of free will and the possibility of recovering Paradise. The worship of the material is an idolatry that invites damnation, a turning away from the transcendent that exalts the “great indoors” of the narcissistic echo chamber of our confused and willful minds and rejects the possibility of a suprahuman state of consciousness that exceeds our fallen imaginations. God *IS*: so may we be when we accept that reality unconditionally.

Our earthly milieu is blessed, but it is not *sacred*. It is to be cared for, but not revered. The pope who acts as the “chief operating officer” of the “Roman Catholic Church, Inc.” cannot raise the “environment” to the altar for worship while the still-living though sequestered pope does not concur, though not even he could commit such a sacrilege without encountering legitimate resistance. The authentic Catholic knows a line must be drawn between eternal truths and passing and ever-permutable fancies of the Modernists who find these truths to be uncomfortably “out of step” with the current tune called by the secular materialists who pay the pipers to whose music the foolhardy dance. They have forgotten that in the final account it is God and only God who calls the tune to which all mankind has been called to dance.

There exists a “great indoors” but it is not to be found within the “ghost in the machine” of the mind nor in climate-controlled buildings and homes in which the natural world is portrayed pictographically if at all: the “great indoors” is in a church in which the Real Presence is present, a place which when entered inspires the same self-shrinking awe as does coming upon a waterfall within a forest dark and deep,

a place in which human concerns are put in proportion with the Ineffable Who encompasses that sacred space and *all* space in a manner beyond our intellectual capacity to deconstruct. A church, after all, is not a place for the discussion of “trending topics” but rather a place for worship.

The “great outdoors” can inspire reverence—even extreme reverence—but not worship. Hilaire Belloc put it well—as he did so many things—in a passage from his perennial classic (a book that should be in every Catholic’s library and read by the fireside) *The Path to Rome*, an account of a pilgrimage he made from Toul in France to Rome: “[F]rom the height of Weissenstein I saw, as it were, my religion. I mean, humility, the fear of death, the terror of height and distance, the glory of God, the infinite potentiality of reception whence springs the divine thirst of the soul; my aspiration also towards completion, and my confidence in the dual destiny... Since I could now see such a wonder and it could work such things in my mind, therefore, someday I should be part of it. That is what I felt.”³

The operative word, of course, is “felt”, because Belloc’s experience was subjective and emotional; “awe” is not an intellectual conceit but rather an integral human experience akin but inferior to worship; it remains for the Creator to be worshipped, not the created. “Worshipping” the created (of which oneself is a part) is idolatry: nothing more, nothing less.

Belloc may have become a bit excessive in his effusion (“I saw, as it were, my religion”), but one doesn’t doubt for a moment that he would agree with this assessment of “Nature” by his longtime friend and collaborator G.K. Chesterton: “The essence of all pantheism, evolutionism, and modern cosmic religion is really in this proposition: that Nature is our mother. Unfortunately, if you regard Nature as a mother, you discover that she is a step-mother. The main point of Christianity was this: that Nature is not our mother: Nature is our sister. We can be proud of her beauty, since we have the same father; but she has no authority over us; we have to admire, but not to imitate.”⁴

A healthy husbandry and admiration of created Nature is a good thing, but an authentic and reverent Catholic knows this from childhood, just as that Catholic knows that when the traditional “solar” monstrosity is displayed, it is the Real Presence of Christ that is to be worshipped: the Son, not the sun.

Over the course of two millennia, the “great indoors” was to be found in cathedrals, churches and chapels with all eyes fixed upon the sacred instead of the screens of electronic gadgets. The “great outdoors” was the milieu through which one passed to enter the place where the Creator awaited His created creatures. One would do well to remember that when pontificating about the glories of “Nature”. ■

³ Belloc, Hilaire, *The Path to Rome*, 1902, Penguin Books, 1958, p. 96.

⁴ Chesterton, G.K., *Orthodoxy*, John Lane & Co., London, 1908, reprinted by Ignatius Press, San Francisco, 1995, p. 119.

¹ McNabb, Fr. Vincent, O.P., *The Church and the Land*, Burns, Oates & Washbourne Ltd., London, 1925, reissued by IHS Press, Norfolk, VA, 2003, p. 136.

² <http://www.statisticbrain.com/attention-span-statistics/>

The Remnant on the Road Again...

Nagasaki: The Tragic City

■ For more than two centuries, any form of Christian worship in all of Japan was a cause for immediate execution, the sole exception being the man-made island of Dejima in Nagasaki harbor

By Vincent Chiarello

(JAPAN) It is not unusual for cities to be given names that describe their notable characteristics. For example, Paris is known as “the city of light” for its dazzling radiance; Rome, the eternal city; New York City acquired the title (it didn’t exist when I grew up there) of “the Big Apple,” signifying its importance in national and international financial matters. Chicago, “the windy city,” is named not after the turbulence that comes off Lake Michigan, but the verbosity of its politicians. A complete list of other cities so described is almost endless, but could I, in light of its history, offer the description of “a tragic city” for the Japanese city of Nagasaki, especially for its Catholic population? Perhaps an explanation is in order.

Flying high above the city of Nagasaki, not the primary target, on August 9, 1945 to avoid Japanese anti-aircraft fire, Major Paul Sweeney, pilot of the U.S. B-29 Superfortress bomber named Bock’s Car, ordered the opening of the bomb bay doors and released the payload, which contained an atomic bomb nicknamed “Fat Boy,” for its was considerably wider in girth than the bomb used at Hiroshima three days earlier labeled “Thin Boy.” It was 11:02 a.m. In a flash, the destructive force of that explosion and the fireball it created would ultimately kill and/or injure 73,000 people, almost 40,000 immediately, most of them civilians; in fact, fewer than 150 were military personnel. That much may be remembered, but what is less known is that near the center of the bomb’s destructive epicenter was the Urakami neighborhood of Nagasaki, the historically Catholic section. Among those immediately killed were 8,500 of the 12,000 Catholics of Nagasaki, and the Urakami Cathedral, built by its parishioners, and once the largest in the Far East, which was totally destroyed. But the virtual elimination of the Catholic population of Nagasaki, which was “the most Christian city in all of Japan,” has a much longer, and star-crossed, history, and therein lies a tale.

The arrival from China of the Basque Jesuit, St. Francis Xavier, to Japan’s southernmost island, Kyushu, on August 15, 1549, the Feast of the Assumption, was a promising beginning to Church missionary work in “the land of the rising sun.” For more than three decades, the successes of the Jesuit, and later, Franciscan, missionaries exceeded all

expectations. The task of organizing the Church’s effort throughout Japan fell on the broad shoulders of a young Jesuit, Fr. Alessandro Valignano, who sought not only to proselytize, but to do it in the culture and language of the people the Jesuits sought to convert. As one historian of the period put it, “He (Valignano) forbade the saddling of Western cultural baggage onto Asian shoulders.” Valignano also wrote a handbook on Japanese etiquette, and insisted his priestly charges follow it, and because of the importance of the green tea ceremony, he ordered every Jesuit house to set up a tea ceremony room. But by 1587, things began to change - dramatically and rapidly - primarily due to the success of the missionaries.

Tens of thousands of Japanese, including feudal lords (daimyo), warriors (samurai), and townspeople asked for baptism. Japan’s ruler, Toyotomi Hideyoshi, grew apprehensive, for these converts now spoke of Christ, not Hideyoshi, as the “*Shu-kun*” or liege lord, who received the loyalty afforded to no other lord. He then banned Christianity, and ordered all Japanese Catholics - there were no Protestant missionaries at this time - to renounce their religion.

When that demand appeared ineffective, he chose a more dramatic way to deal with those who did not obey: to set an example, he ordered the immediate arrest of 24 Catholics in the “*miyako*” or capital of Kyoto (two more would join the group along the way), and forced marched them barefoot and tied together nearly 500 miles, often through snow drifts, to Nagasaki, a journey that took 30 days. On February 5, 1597, in an area today known as the “hill of martyrs,” the 26 were first crucified, and then killed with the metal tip of a spear.

Saint Paul Miki, a Jesuit and a native of Japan, has probably become the best known among the Japanese martyrs. As the son of a samurai, his request to address the crowd could not be denied, which is why his last words have been recorded. Passed on from generation to generation, Miki’s words were: “The sentence of judgment says these men (the foreign missionaries) came to Japan from the Philippines, but I did not come from any other country. I am a true Japanese. The only reason for my being killed is that I have taught the doctrine of Christ. I certainly did teach the doctrine of Christ. I thank God it is for this reason I die. I believe that I am telling only the truth before I die. I know you believe me and I want to say to you all once again: Ask Christ to help you to become happy. I obey Christ. After Christ’s example I forgive my persecutors. I do not hate them. I ask God to have pity on all, and I hope my blood will fall on my fellow men as a fruitful rain.” Subsequently, because of the crowd’s violent reaction, final words were no longer permitted, and the witnesses were kept at a greater distance from the various sites of execution in Japan. The bodies of the 26 were left exposed on the crosses for



Japanese Martyrs in 1597

nine months. At least 600 more Japanese Catholics are confirmed to have been executed in a similar way on Nagasaki’s “hill of martyrs alone, and estimates of those killed throughout Japan reaches into the tens of thousands before the lifting of the ban on Christians by the Emperor in 1873. The long, sorrowful, and tragic story of Nagasaki and its Christian inhabitants had begun.

For more than two centuries, any form of Christian worship in all of Japan was a cause for immediate execution, the sole exception was on the man-made island of Dejima in Nagasaki harbor, where Dutch merchants were allowed to bring their ministers under the condition that they would not proselytize. The Europeans were limited to only this part of the city, as were the Chinese, Japan’s other trading partner. Samurai stood guard to make sure that only the few authorized Japanese could enter Dejima.

However, by 1865, the last of the Tokugawa Shoguns, hoping to widen Japan’s commercial ties with the West, began to allow Catholic missionaries, but not Jesuits, back into Japan. One of the earliest to return was Fr. Bernard Petitjean, of the Foreign Mission Society in Paris, who established a small chapel in the southern section of Nagasaki. On March 17, 1865, while reading his breviary, he heard a noise at the back door of his little chapel, and upon opening it faced fifteen middle-aged Japanese residents, several who had come to the church from the surrounding area. Fr. Petitjean was surprised, because all native-born subjects of the Shogun were strictly forbidden to associate with Christians, and his chapel has been declared to be reserved, “only for foreigners.”

An elderly woman’s first question to the priest was direct: “Do you honor the Mother of Jesus?” Then: “Where is the statue of Holy Mary?” The priest led them to a side altar against the eastern wall, and then, with sighs of relief after centuries of waiting, the woman exclaimed, “Yes, it is her. It is her.” Another in the group asked if Fr. Petitjean owed allegiance to “the great chief of the Kingdom of Rome.” The

missionary responded that the Vicar of Christ, Pope Pius IX, would be very happy to learn of their interest. But the questioner, seeking further assurance that the priest was genuine, then asked, “Have you no children?” The priest answered, “You and all your brethren are the children whom God has given me. Other children I cannot have. The priest must, like the first apostles of Christ in Japan, remain all his life unmarried.” At this, the group bent their heads down to the ground and cried out: “He is celibate! Thank God.”

Then, after informing the priest that they had come from their village [Urakami], an elderly woman said: “At home, everybody is the same as we are. They have the same hearts as we.” When the French cleric questioned the visitors, he became aware that most of the earlier Latin/Portuguese church texts had been discarded or destroyed, and there were pronunciation differences, but, overall, he found that these people were, indeed, genuine Catholics. But was this a correct assessment after the absence of priests and missionaries for nearly two hundred and fifty years? Had little or nothing changed regarding church practices and liturgy in their absence to these faithful during the period of underground existence? A closer examination reveals quite another picture.

The term *kukure kirishitan* or “hidden Christians” refers to the Japanese people who continued their religious observance, but within each generation changes, imperceptible at first, became apparent. By the official lifting of the ban on all Christians in 1873 by the Emperor Meiji, it is more accurate to describe the visitors to Fr. Petitjean as adherents of more of a folk religion in spirit and content than traditional Catholicism. What had entered the Japanese mindset during the 250 year absence of priests and missionaries was the addition not only of Shinto, Buddhist, and Confucian influences, but also a reversion to pre-Christian thinking.

Given its clandestine nature (more than three thousand Japanese Christians were relocated **after** the earlier lifting,

Continued Next Page

Nagasaki Continued...

in 1868, of the ban by the “bakufu,” or Tokugawa Shogun), a division of labor required that men be authorized to lead the Mass, baptize and arrange members into coherent church organizational groups. With the death of these leaders, over time often no replacement could be found; hence, it became necessary for one man to perform all three functions. As these men died, “hidden Catholic” groups began to disappear entirely, especially on the island of Goto near Nagasaki. Estimates - and they are only that - put the total of Catholic families that have maintained their connection to traditional Catholicism living in and around the area of Nagasaki today at about 350-400 families, and that number continues to decline, as noted by the Japanese-born bishop of Niigata Diocese.

Further, with the disappearance of earlier Church texts, verbal transmission replaced the written word, and over two and one-half centuries, aside from poor pronunciation, the original Catholic meaning was diluted, if not replaced. The world “baptism,” evolved into “island that changes places;” “Eucharist,” morphed into “the seventh night of the eight day,” and “angel,” whose pronunciation did not change, became a “hermitage place.” And that was not the end of it.

Perhaps the greatest deviation from the original Church teachings was the transformation of the purpose of the Mass, and the importance of the attendant liturgy. Foremost among the objectives of the descendants of “kakure” Catholics were the rituals and prayers for good harvests, large catches of fish, and, increasingly, ancestor worship. The striving for eternal salvation and afterlife seems to have been absent among them. It is no exaggeration to say that although some customs and traditions appear at first blush to be Catholic, they are inherently Japanese in content and character. Their ties to traditional forms of the Church’s liturgy and practices are questionable; what currently exists in the main is a religion that celebrates its “Japanese-ness.”

Catholic prelates in Japan today appear inclined not to change that situation. The priests I spoke to have, I believe, decided that accommodation should be the *modus operandi* of the Church in Japan, so they serve on inter-religious boards with Shinto priests and Buddhist monks in the spirit of *Nostra Aetate*. As to a renewal of the missionary spirit that brought St. Francis Xavier and Fr. Valignano to Japan, that appears to be a dusty relic of the Church’s past, and there is no visible effort that I was able to decipher to bring it back.

One of the more fascinating Japanese people who emerged from the bombing of Nagasaki was the saintly Dr. Tashiko Nagai, whose story I plan to tell in a later article. Suffering from severe radiation poisoning, and while in his last few days on earth, he was asked many questions about the impact of the bomb, and to the surprise of many, he responded that, in certain ways, it was a blessing for him, for it had led him and his family onto an extraordinary path to find God’s Providence. His dying words should be a reminder of those who have not carried on the Faith: *Inotte kudasai*, “Pray, please pray.” ■

The Last Word...

Sex and the Synod: What to Expect.

“Pastorally unpopular passages were simply eliminated [from the *Novus Ordo* lectionary]. A classic example is the text from 1 Cor. 11:27-29: here, in the narrative of the institution of the Eucharist, the serious concluding exhortation about the grave consequences of unworthy reception has been consistently left out, even on the Feast of Corpus Christi. The pastoral necessity of that text in the face of today’s mass reception without confession and without reverence is obvious.” ... **Alfons Cardinal Stickler**

By Father Celatus

With the change of seasons from summer to fall comes a change of seasons for sitcoms and television series. Based upon past experience and the people who produce them we can predict that most of these will be morally bankrupt and perverse, ingraining ever more deeply in audiences the idea that adultery and homosexuality are commonplace and acceptable. I predict the same for *Sex and the Synod* part II. But not everyone is predicting this for the synod. Karl Keating recently made the following prediction:

If Francis retires (please notice: “if,” not “when,” since I’m not predicting that he will retire, only that he might), I don’t think it would be before October’s synod. He certainly would want to see that project through. Unlike some others, I’m not much concerned about the wayward cardinals and bishops who will be in attendance. I don’t think they will come close to having the votes to force through a less-than-orthodox final statement, and I don’t for a minute suspect that Francis secretly wants them to prevail.

Geocentric Earth calling Karl! Never mind, Karl, the past practice of Archbishop Jorge to welcome adulterers to Holy Communion or his personal phone call as pope to an adulterous woman to encourage her to take Holy Communion; pay no attention, Karl, to the fact that Francis of Rome has personally championed the wayward theology of Cardinal Kasper which he reads on his knees; ignore the fact, Karl, that the Bishop of Rome has personally appointed progressives to the synods and has removed orthodox obstacles to a “less-than-orthodox final statement.” Are you kidding? Then again, “Who am I to judge?”

We should all be gravely concerned, in fact, that we have not only “wayward cardinals and bishops” but a terribly wayward pope who is forcing his own heterodoxy upon the Church. It is much more consistent with his own words and actions as an archbishop and as pope to anticipate that final statements of the

synod will undermine the Catholic Faith, especially in the areas of sexual morality and Eucharistic piety.

But this did not all begin with Francis of Rome. Already the seeds of sacrilege were sown in the sixties. Take, for example, significant changes that were made to the lectionary of biblical texts used at Mass. Commenting upon these changes long after the *Novus Ordo* was promulgated, Cardinal Stickler wrote:

In the Conciliar Constitution the introduction of a three-year Lectionary is nowhere spoken of. Through it the reform commission made itself guilty of a crime against nature... The Consilium could have stuck to a yearly cycle, enriching the readings with as many and as varied a choice of collection as one would want without breaking up the natural yearly course. Instead, the old order of readings was destroyed and a new one introduced, in which as many texts as possible could be accommodated, not only from the world of the Church but also--as was widely practiced--from the profane world. Apart from the pastoral difficulties for parishioners’ understanding of texts demanding special exegesis, it turned out also as an opportunity--which was seized--to manipulate the retained texts in order to introduce new truths in place of the old. Pastorally unpopular passages--often of fundamental theological and moral significance--were simply eliminated. A classic example is the text from 1 Cor. 11:27-29: here, in the narrative of the institution of the Eucharist, the serious concluding exhortation about the grave consequences of unworthy reception has been consistently left out, even on the Feast of Corpus Christi. The pastoral necessity of that text in the face of today’s mass reception without confession and without reverence is obvious.

Here is that Pauline text which has been completely expunged from the *Novus Ordo* cycle of readings:

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Imagine that! It is divinely revealed in Sacred Scripture that an unworthy reception of Holy Communion brings condemnation upon the recipient—a curse rather than a blessing! The Apostle goes on to warn that an unworthy reception of Holy Communion is what accounts for the physical infirmity and death of many members of that early Christian community at Corinth. A heavenly warning meant for all ages against an unworthy Communion! But the members of the reform commission which omitted



I'm not overly concerned about it!
....**Karl Keating**

this text from the New Order Mass did not want you to know of this and now neither do many members of the upcoming synod.

In many other ways since the sixties the modernists have effectively dumbed down the faithful when it comes to Eucharistic belief and piety. Among these we must include the abandonment of high altars *ad orientem* (toward the east) in favor of free-standing tables *versus populum* (toward the people); changes in church architecture and art which fail to raise the heart and mind to the heavenly realm; the reception of Holy Communion in the hand and the reduction of the Eucharistic fast to a mere hour before reception; the elimination of communion rails and the demand for communicants to stand; the radical changes made to the sacred liturgy itself and the nearly universal use of the vernacular.

Add to these the widespread heterodoxy which has been taught in mainstream Catholic schools and religious education programs as well as preached from pulpits and you have all the makings of the perfect storm: *Sex and the Synod*.

My prediction is that the storm will reach its apex in this next synod and that it will be unleashed upon the Church. But typical of modernists it will not be accomplished by open rebellion; rather, it will be done insidiously from within, as has always been their cowardly *modus operandi*.

So what can we expect from the synod? Statements making nuanced distinctions between sacramental theology and pastoral practice; an exaggerated focus upon the role of individual conscience without qualification regarding conformity to truth; a misguided sensitivity that will trump objectivity when it comes to making moral judgments. In short, expect modernist synodical statements followed by Neo-Catholic spin to protect Francis at all cost.

Pastors, prepare yourselves for the rising storm of *Sex and the Synod*. How will you protect your people? ■