

# 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

October 20, AD 2015  
Volume 48, Number 17

## The “Synod on the Family” and the Fate of the Church

By Thomas More &  
Michael J. Matt

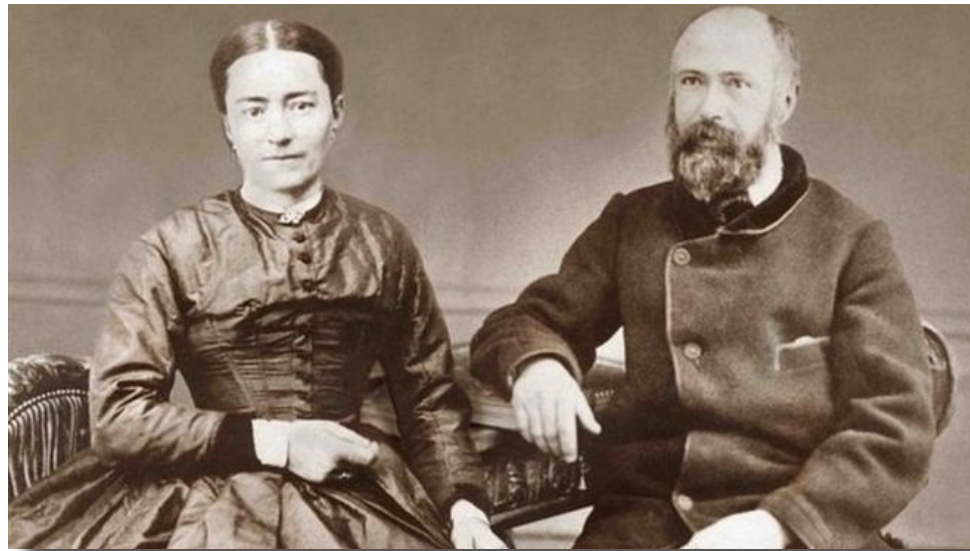
And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child. But the woman was given two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times and half a time. \* \* \* Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus. And he stood on the sand of the sea. - *Apocalypse of St. John*, Chapter 12, verse 13-17.

Despite the fact that it is already mid-October, Rome is heating up. In the midst of the so-called Synod on the Family, scandal after scandal continue to rend the Rock. And, through the cracks the ugly core of heretical hierarchical *real politik* becomes ever more apparent to the faithful.

~ See *Synod on Family*/ Page 2

## Sts. Louis and Zélie Martin

*A Model for Today’s Family Life*



By Andrew J. Clarendon

**Editor’s Note:** It was a pleasure to attend the Angelus Press Conference this year in Kansas City. I’m always so impressed by the high quality of this event in terms of outstanding speakers, great food, wonderful comradery, the good number of religious on hand, priests, families and many, many young people. I don’t know what the final head count was, but the event was sold out and I would say well over 500 were in attendance for the Sunday Mass at St. Vincent’s in Kansas City. On Saturday evening, Andrew J. Clarendon offered yet another of his signature PowerPoint presentations after the banquet, this one on Louis and Zélie Martin, parents of the “Little Flower”. Andrew was kind enough to give us permission to print his beautiful homage to the first canonized married couple in modern times. **MJM**

Last June, Cardinal Ennio Antonelli, president emeritus of the Pontifical Council for the Family, gave a lecture

entitled “The Marriage Crisis and the Eucharist” in which he stated: “I firmly believe that the main pastoral urgency today is the formation of exemplary Christian families, which are able to give concrete witness to the fact that Christian marriage is beautiful and possible to fulfill.”<sup>1</sup> With the second session of the Synod on the Family now underway in the midst of a widespread crisis in family life, this year’s Angelus Press Conference is a well-chosen time to discuss the Catholic family. Not only does this mean doctrine and philosophy, pastoral, psychological, cultural, and educational issues, but also involves looking to the saints for insight on how to be heroic spouses and parents, to see the beauty in marriage that the Cardinal mentions.

Adding to the Holy Family and the

<sup>1</sup> “Another cardinal speaks out against Kaspar,” SSPX News and Events, <http://ssp.org/en/news-events/news/another-cardinal-speaks-out-against-kasper-8737> accessed August 11, 2015.

~ See *Louis and Zélie*/Page 8

*Coming Soon to a Neo-Catholic Blog Near You...*

## Defending Homosexual ‘Complementarity’

By Christopher A. Ferrara

You know it will happen if the Synod of Doom® 2015 Edition opens the door to it: the neo-Catholic commentariat will either remain silent or find a way to justify acceptance of “gay love” and “homosexual unions” in the Church. That would be just as suggested by the Synod of Doom® 2014 Edition in its phony midterm report—approved by Francis, who ordered its publication to the world before the Synod Fathers had even seen it, much less made it their “report.”

One need only monitor the neo-Catholic blogosphere to see what is trending. For example, the bleeding edge of the latest neo-Catholic defense of the latest indefensible novelty can usually be found at the blog site of Mark ([what’s wrong with lady cardinals?](#)) Shea. Where the Church’s “opening” to “gays” is concerned, Shea has already been there and done that. Back in 2012, before Francis said “Who I am to judge?” respecting “gay persons” in the hierarchy, [Shea wrote](#): “And if somebody embraces this particular form of concupiscence and indulges it, I will say what I say about all such choices to sin: God forgives sin so *who am I to judge?*” As if no one may judge sodomy

~ See *Homosexual/Complementarity*/Page 11

## Heart, Give Me Thy Son

*A Vocation Story Update*

By Thomas McFadden

**Editor’s Note:** I’m grateful to my old college friend, Tom McFadden, for penning another beautiful reflection on the meaning of vocation and especially the religious life. Tom and I graduated Christendom College together almost 25 years ago. We were fast friends then and we remain fast friends to this day—sharing a love for the old Faith, family life and home-schooling. Vice President for Enrollment at Christendom College, Tom and his lovely wife, Amanda, live in Front Royal, Va., and are the proud parents of 10 children. **MJM**

August 31, 2013 – it’s a date that will always be remembered in my family. On that day, my 21-year-old son cashed in his one-way ticket to Tulsa, Oklahoma, gave up his family and the world, and entered Our Lady of Clear Creek Abbey as a contemplative Benedictine monk. And it was also the day that I could not stop crying. And it was the day that we thought our son had died to us. And it was the day that we thought we would never get over. In short, it was a sad, sad day. The saddest day of our lives, in fact.

~ See *A Vocation*/Page 6



Brother John McFadden

# The “Synod on the Family” and the Fate of the Church

Continued from Page 2

By the time readers of this newspaper see these words, we will be in Rome covering the conclusion of the Synod on the Family. What is going to happen? God only knows. At this point we're half expecting to arrive just in time to snap a few photographs of the asteroid sent by God to end this Modernist madness once and for all.

Is it absolutely essential for us to be in Rome for this event? I think not, and yet as a generous benefactor saw fit to send us there specifically for the purpose of doing whatever small bit we can to remind the princes of the Church of their sacred duty before God, we go to the Eternal City with hearts filled with dread.

Why dread? Because the entire edifice of the saintly, mystical and intellectual, history of the Roman Catholic Church looks as if it is about to be torn down. This act of rank stupidity and modernist fundamentalism is being perpetrated not by turban-clad terrorists somewhere in the Middle-East, but by cassock-clad clerics at the heart of Christendom, in Rome itself.

Could it be, many ask, that despite all of the alleged focus on the “family,” this so-called Synod on the Family is nothing more than an effort to change Catholic doctrine and open the floodgates to God knows what manner of depravity? Perhaps Catholic clergy even now see themselves as being able to soon “come out” and get “married” to each other if they wish. Or, perhaps engage in flings, routine encounters, even with other men, all while



remaining members of the clergy with the freedom to do and teach as they wish within their own jurisdictions.

No more rules from Rome—no more Universality, Catholicity or morality—and no more Biblical limitations. What a dream come true: A modernist hierarchical *coup d'état* of freedom and “human rights” realized in a *Relatio*.

Despite all kickback from bishops and the faithful, Pope Francis appears hell-bent on pursuing a course that will, many fear, inevitably result in the splintering of the Catholic Church. Indeed, on the plane back from the US to Rome, Pope Francis joked that a “rigid Catholic” old woman had considered the possibility that he is the antichrist. She gave, he said, as her reason for this belief the fact that he wore black shoes instead of red.

The scandalously overly-simplistic reduction of this devout woman's concerns to the question of the color of his shoes was Franciscan to the core. Surely no one would think that he was the antichrist simply because of his shoes! And yet he mocks the strawman of a little old lady who, like many of us in the real world, believes these little symbolic breaches with tradition do not bode well.

But there are many far more serious reasons for faithful Catholics to be concerned about the legitimacy of the current hierarchical motives and behaviors. Indeed, the Book of Apocalypse *does* tell of a three-and-a-half year period during which the Church will be forced underground and the faithful persecuted. The persecutor will be a fake ideology—an ideology that recognizes no sin except the sinfulness of faithfulness itself; an ideology of pleasure and happiness, a religion antagonistic to the concepts of sin and suffering. Only the good—those who observe doctrine and the words of the Bible—are to be persecuted.

In that regard, if one were to compare this state of affairs to what is happening in the Roman Church at the moment, one would certainly have valid room for concern. Scandal after scandal ooze through the open sores of the obviously decaying Body of Christ, and yet the

doctors of the field hospital of mercy do nothing to ease Her pain. They pour salt on her wounds by criticizing the faithful *and damning them to Hell*.

One need not, and should not—lest more scandal result—list all of these scandals. So, briefly:

- There were the child abuse scandals
- The resignation of Cardinal Keith O'Brien from Scotland due to his sexual contact with seminarians
- A priest and former Franciscan suing one another in Ireland over a property ownership issue after a bad “breakup”
- Pope Francis' appointment to the Synod of Belgian Cardinal Godfried Danneels who was caught on tape covering up child sex abuse by one of his bishops and is now the poster boy for clergy sex abuse coverup (God fried? Not yet, but give Him time)
- Two weeks ago the “coming out” of “Father” Charasma, a veteran of the Holy Office in Rome.
- Just this week, the revelation of pill-popping priests in Rome who pay for the services of male prostitutes.

The list goes on, of course. With these scandals one can only wonder whether there is a pattern, an over-arching commonality. Of course there is! Even a young boy could see it, but no one would let a young boy get so close.

Indeed, things are so bad that Pope Francis apologized for unnamed “recent scandals”. However, the pope of “no judgments” seems at best incapable of controlling the situation and, at worst, actually complicit in it. It is hard to believe that he is apologizing for the sins involved, when he seems to have developed a new theology of mercy that no longer actually recognizes sin.

In that regard, perhaps the greatest scandal of all has been the recent effort to portray Catholic doctrine as being “anti-gay”. It most certainly is not, and it never has been: it is pro-life and

pro-family. Any sexual contact out of marriage as instituted by God is gravely sinful; in a state of chastity one's sexual orientation is irrelevant.

The doctrinal situation notwithstanding, another Francis appointment, Blasé Cardinal Cupich, recently spoke at a press conference in Rome and conceded that it was his desire to have adulterers and those who openly engage in sexual contact outside of marriage to approach the Eucharist. He said that if gay people and others in such grave sin approach the Eucharist “in good conscience” then he sees his job as a Cardinal as being “to visit with them,” “to accompany them” on their life-journey. There is simply no Christology here, no conception of conscience as expounded upon by Cardinal Newman, no Catholic faith.

Moreover, there is even talk at the Synod of devolving the power to create doctrine to national churches, or as they choose to call them to hide the Protestantism involved, “Bishops' Conferences.” On Saturday October 17, at an event celebrating the fiftieth anniversary of the Synod of Bishops, Pope Francis called for a “healthy decentralization.” What he means by “decentralization” is unknown at this point in time, but the doctrinal and unitive Petrine Power cannot be devolved legally or theologically. To attempt to do so would constitute a rebellion against Catholicity and Universality.

Is this what Francis wants?

The Petrine duty and power is to define doctrine and establish unity throughout the Church. It is a duty and power unique to the Petrine position within the Church and any decision to hand the “keys to bind and loose” away is impossible; by its very nature it resides in Peter and his duty and power are non-delegable and inherent in, and to, the office.

Does Francis even realize this?

Thirteen Cardinals have written to the Pope and tried to tell him of the minefield into which he is walking, and warning against the attempt to manipulate the Synod through procedural maneuverings. This was a filial gesture, a call for help, a call for an unimpeded voice. But on the first Tuesday of the Synod Francis came out and denounced those who have a “hermeneutic of conspiracy.” Are these thirteen cardinals now to be added to the list of those in need of a good papal scolding—perhaps even some signature Bergoglian mockery to the bemusement of the media?

There is no “hermeneutic of conspiracy.” No, let those who have eyes see. It was Orwell or Wittgenstein who said that whenever there is a sought-after change in language, there is a new understanding underneath seeking expression. This Synod on the Family wants a new “kinder” language, and a pastoral practice that conflicts with doctrine. But, as *Rorate Caeli* points out, on October 17 Archbishop Stanislaw Gadecki wrote on the website of the Polish Bishop's Conference that

Continued Next Page

## The Remnant

Est. in 1967

A Catholic Fortnightly  
Published 22 times per year

Editor/Publisher

Michael J. Matt

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

### Subscription Pricing

Standard U.S.: **Print \$40**

Canada: **Print Edition \$45**

Foreign (Outside US & Canada): **\$60**

E-Subscription Anywhere: **\$25**

Single Copy Price: **\$1.50**

Subscribe by phone:

**(651) 433-5425**

VISA, MASTERCARD &  
DISCOVER

The Remnant Press P.O. Box 1117,  
Forest Lake, MN 55025

Editor@RemnantNewspaper.com

Visit us on the Internet:

**www.RemnantNewspaper.com**

Continued...

the talk about separating doctrine from practice is nonsense, an impossibility, and merely a ruse to express a new theology which clashes with the moral doctrine of the Church since the time of its founding:

Practically all are repeating that there will be no doctrinal change, but this is understood in different ways. For if you add to this first group that disciplinary changes are possible, this means, in practice, that doctrinal stability is being nullified. In my opinion one cannot speak of the separation of the practice of the Church from her doctrine, from her teachings. The two are inseparable. I have the impression that many supporters of this modernity, are in fact thinking about changing doctrine, yet calling it a change in Church discipline. It is a disturbing point in these discussions, for it is strongly emphasized: “we accept the entire doctrine”, but there immediately follows a suggestion that doctrine has nothing to do with it. This is greatly worrying me, for one and the other are saying that they want no change in doctrine. From where then, are arising these practices opposed to doctrine?

Then, when Cardinal Pell highlighted this self-evident fact on the Synod floor and the inevitable consequences of the path which the Vatican seems hell-bent on pursuing, Pope Francis responded the next day. In his homily of October 15, Francis came forward with yet another criticism of the Doctors of the Law. Francis’s homily is most telling and remarkable. It shows that he does, indeed, have a new theology, one not seen in the Church before. His homily from that day is Apocalyptic, and it damns to Hell those who believe in the Church’s long-established doctrine.

Francis’s homily should be read with care, for it is notable for many reasons. In light of the pivotal role that Saint Paul plays doctrinally in the issue of “grave sin” and reception of the Eucharist, Francis’s homily attempts to circumvent any limitation by reinterpreting St. Paul beyond recognition. Moreover, the homily is almost explicitly Lutheran in its apparent emphasis on salvation through faith alone, as opposed to faith and good works. And, it is remarkably hostile to faithful traditional Catholics.

The following long quote is from Vatican News, and apology is made in advance for its length, but the importance of what Francis has to say can not be over-stated. The readings on the day were *Luke*, Chapter 11, 47-54, and *Romans* Chapter 3, Verses 27-30 (NB: Verse 31, which says that the law of works is not overthrown by faith, but upheld by it, was omitted):

[In explaining why St. Paul was upset] Francis said the answer was that the Apostle “defended the doctrine, was a great defender of the doctrine, and [his] annoyance came from these people who did not tolerate the doctrine”. Which doctrine? “The gratuitousness of salvation”. Pope Francis said that God “saved us gratuitously, and he *saved all of us*”. While there were groups who said: “No, he saves only that person, that man, that woman who does this, this, this and this ... who performs these acts, *who observes these commandments*”. In this way, “that which is free, the love of God,

according to these people whom Paul is speaking against”, ends up becoming “something we can obtain: ‘If I do this, God is obligated to give me salvation’. This is what Paul refers to as ‘salvation by works’”.

This is why the gratuitousness of salvation in Christ is so difficult to understand. The Pope continued, saying that “we are used to hearing that Jesus is the Son of God, that he came out of love, to save us and that he died for us. But we have heard it so many times that we have become accustomed to it”. When, in fact, “we enter into this mystery of God, of his love, this boundless love, this immense love”, we are left so “astonished” that “perhaps we prefer not to understand it: we believe that the style of salvation in which ‘we do certain things and then we are saved’ is better”. “Of course”, the Pope explained, “to do good, to do the things that Jesus tells us to do, is good and should be done”; but “the essence of salvation does not come from this. This is my response to the salvation that is free, that comes gratuitously from the love of God”.

This is why Jesus himself may seem “a little bitter against the doctors of the law”, to whom he “says strong and very harsh things: ‘you have taken away the key of knowledge, you did not enter, and you have hindered those who were entering, because you have taken away the key’, that is, the key of free salvation, of that knowledge”. In fact, the Pope remarked, these doctors of the law thought that you could only be saved by “observing all of the commandments”, while “those who did not do so were condemned”. In practice, Pope Francis said, with an evocative image, “they shortened the horizons of God as if the love of God were small, small, small, small, to the measure of each one of us”.

Therefore the Pope explained “the struggle that both Jesus and Paul faced in order to defend the doctrine”. *To those who might object and ask: “But father, are there not commandments?”*, Francis replied: *“Yes, there are! But there is one that Jesus says is basically a synthesis of all the commandments: love God and love thy neighbour”*. Thanks to *“this attitude of love, we are worthy of the gratuity of salvation, because love is free”*. For example: “If I say: ‘Ah, I love you!’, But I have other interests behind that, it is not love, it is interest. This is why Jesus says: ‘The greatest love is this: to love God with your whole life, all your heart, with all your strength, and your neighbour as yourself’. Because it is the only commandment that is worthy of God’s free salvation”. At which point Jesus adds: “In this commandment are all the others, because it summons — it creates all that is good — all the others”. The source is love; the horizon is love. If you have closed the door and have taken away the key of love, you are not worthy of the free salvation you have received”.

It is a history that repeats itself. “How many saints”, the Pope said, “have been persecuted for defending love, the gratuitousness of salvation, the doctrine. So many saints. Let us think of Joan of Arc”. The “struggle to control salvation — only those who do these things are saved — did not end with Jesus and Paul”. Nor does it end with us. In fact it is a struggle

that we carry within us as well. The Pope offered advice, saying: “It can be good for us to ask ourselves today: Do I believe that the Lord saved me freely? Do I believe that I do not deserve salvation? And if I do merit something do I believe it is through Jesus Christ and what he has done for me? It is a good question: Do I believe in the gratuitousness of salvation? And finally, do I believe that the only answer is love, the commandment of love, which Jesus says summarizes all the law and the teachings of all the prophets?”. In this way the Pope made the invitation to renew “these questions today. Only in this way can we be faithful to this love that is so merciful: the love of a father and of a mother, because *God says that he is like a mother to us*; love, great horizons, boundless, without limitations. Let us not be fooled by the experts who put limits on this love”. (Emphasis added).

In this homily Francis reveals a new theology, one in which “the key of knowledge” is his theory of mercy, a theory which does not seek repentance and penance from sinners. It is a theology in which God is both mother and father. This mother/father being loves its children so strongly and so burningly that it refuses to establish rules for its children, to discipline its children, and when necessary, to distance itself from its children.

This new Franciscan theology is a theology of parental and general licentiousness. It appears to care nothing for the good of children. In the end, this alleged love is dramatically different from the way good, decent, loving parents care for their children. Applied to God, this is a clearly Protestantized vision of salvation without works. It is contrary to the very nature of Catholic doctrine, spirituality, and history.

Moreover, in this new theology, all are saved regardless of their observation or refusal to observe the Commandments. Thieves, adulterers, murderers, those who pray to false gods—the number of the “saved” knows no limits. Strikingly, all are saved, except those who disagree with this new theology, such as those who point to Jesus’s depictions of Hell in the Bible, and the explicit words of Saint Paul himself on reception of the Eucharist. In this theology Jesus and the Saints themselves are among the few in Hell. How incredible.

At this point, and in retrospect, we must now look back and ask ourselves in all seriousness, “What has happened to the Church?” “What is the ‘Synod on the Family’ really about?” “Can the laity really tolerate this new Franciscan theology, which will most certainly eventually bring homosexual ‘married’ and/or homosexual sexually active priests to the Church?” Add to that list unapologetic adulterers, murderers, thieves and even those who pray to false gods. What a free-for-all religion that would be! One thing is for certain, and that is if this theology of “salvation for all” is allowed to enter the Catholic Church, the laity will flow out from it like blood and water from Christ’s side.

Does the trouble stem from the way in which Vatican II was implemented and erroneously misinterpreted? Did the “Spirit of Vatican II” constitute the

throes of the passionate conception of new life? If so, does the Synod on the Family represent the pangs of the birth of that life? Were the pains of the 50 years in-between nothing more but the gestational stage? If so, is this child viable and what kind of Apocalyptic seven-headed beast will it be? For how long it will reign? These are not questions of papal shoe color.

The only people who can determine what can be done at this point are the Pope and the bishops, and it does not look as if they agree with each other. The strength and number of those bishops who disagree with the papal position will determine if the Church stays loyal to her two-thousand-year-old course as a unified whole or splinters into so many pieces until the Biblical three-and-a-half years have ended.

We must pray to the Blessed Virgin for her intercession and help, and for her advice as to what to do if the beast prevails. Perhaps—red and black shoes aside—this is the foretold time and we need to flee from the dragon “to be nourished for a time, and times and half a time,” and perhaps the SSPX will provide this nourishment, especially now that their sacraments have been recognized as valid and licit for the Year of Mercy. Moreover, maybe it has come to pass that even after the Year of Mercy “irregular canonical status” is preferable to open heresy. These are questions that are now calling for an urgent answer. Will we find such answers in Rome this week? I doubt it. The Devil is at work and he knows exactly what he’s doing. Prayer and fasting—some Devils are driven out only by prayer and fasting. So let us pray and let us fast.

**St. Athanasius, Pray for us**

## Inside this issue

October 20, 2015

Reprints of every article are available for \$3.00 for 2 copies. Please check the author’s name and send payment to:

### The Remnant Reprint Service,

P.O. Box 1117, Forest Lake, MN 55025

- M. Matt & T. More** Synod on Fam (P. 1)
- A. Clarendon** STS. Louis & Zelig (P. 1)
- C. Ferrara** Neo-Catholic Blogs (P. 1)
- T. McFadden** On Religious Life (P. 1)
- Letters to the Editor** (P. 4)
- Cecelia Matt** Bishop Schneider (P. 5)
- Fr. Cizik** TLM (101) (P. 7)
- V. Chiarello** Nagasaki Interview (P. 12)
- Lives of Saint Athanasius** Sonnet (P. 13)
- Fr. Rodriguez** Trad Strategy P. 2 (P. 14)
- Fr. Celatus** The Last Word (P. 16)

### Send Reprints To:

Name.....

Address.....

City/State.....



# The Remnant Speaks

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

## Greetings from Prison

Editor, *The Remnant*, (or the real boss AKA: Walter, Alexandra, Cecelia, and Mrs. Matt!: Our Priest uses "The Word Among Us" (monthly Missal for Catholics) and I noticed on the back of this month's edition (January 1-February 17, 2015 [wau.org](http://wau.org)) there is a prayer to the Holy Father, Pope Francis, that is rather confusing. The first sentence of the prayer reads: "Dear Heavenly Father, during this month, we pray that you bless all those from diverse religious traditions and all people of good will, that they may work together to produce real peace in our world."

I thought, according to Our Lady of Fatima, we were to pray for conversion of those of other religions, and that this was the only way to reach world peace. Maybe I'm wrong, and I know we should "bless those who persecute us," but why would God bless "those from diverse religious traditions" who commit idolatry and kill His Christians? Instead of praying for them "to produce real peace in our world," shouldn't we be praying for the Triumph of the Immaculate Heart of Mary, the only way for "real peace in our world" to happen?

My three "Ave Marias" at the end of my daily "spiritual Mass" (we have only the Novus Ordo Missae) are for the Church's unity, the Holy Father to be obedient to Our Lady of Fatima and Consecrate Russia to her Immaculate Heart, and the Triumph of her Immaculate Heart. Why would I pray for those of another religion to bring us peace when I know only Our Lady can?

Thanks again for the gift of the Remnant! I pray for you all and the great work you're doing to keep the truth of our Faith alive! Our Lady Keep you in the fold of her mantle.

In Her Immaculate Heart,

Derrick Blair  
Blackwater River Correctional Facility  
Milton, FL

## Wake up and Smell the Heresy

Editor, *The Remnant*: Please allow me to make a case of what I believe is at stake in this crisis of Holy Mother Church which is plain to see in the ongoing Synod.

First I would remind all that the first duty of all Catholics is to keep the Faith. And that all true Catholics are Traditionalists by definition, as revelation ceased with the death of the last apostle, St. John. All we believe that is true has been received. Both dogma and liturgical Traditions are received through Apostolic Tradition...

not created or invented by any authority in the Church whatsoever, including the Pope.

The Vatican I dogmatic council defined the Pope's 'infallible authority' as limited to Faith and Morals and only when he defines them from The Chair of Peter (that is, a solemn declaration to the whole Church while invoking his Petrine Authority). In no way did Vat. I define a pope as an absolute dictator. Of course all Catholics must accept any duly elected pope, be obedient to all of his legitimate commands and pray for him.

But Catholics are not obliged to stick their heads in the sand when a pope spouts error and scandalizes the faithful with his remarks and behavior. On the contrary faithful Catholics are obliged NOT to follow a pope when he attempts to lead the Church into apostasy. We have the teaching of previous popes on this possibility and the example of saints: No less than St. Paul himself confronted the first pope in his error of not eating with the gentiles, and St. Athanasius when he resisted Pope Liberius when this pope permitted the whole Church to be engulfed by the heresy of Arianism, the denial of Christ's divinity. St. Athanasius was excommunicated by Pope Liberius and exiled by the reigning emperor; and while suffering these unjust penalties St. Athanasius consecrated bishops and priests without papal mandate and, along with a remnant, kept the Faith against all odds. Members of the SSPX today would have been very much at home with St. Athanasius.... Every Catholic today should ask themselves: would I have been?

We must keep in mind that Popes come and go, but the Holy Faith remains constant. Many 'Nervous Ordo' Catholics wake up to a New Church every time a pope is elected. For example John Paul II taught traditionally - that is, correctly - that those who live in illicit marriages, like all mortal sinners, cannot receive Holy Communion. Our current Pope Francis reportedly has granted such sinners permission to receive communion. And this pope is currently trying to impose this false teaching via praxis on the whole Church in the current Synod. Not to worry though, he won't touch the Church's Sacred Doctrine on Holy Matrimony. Right, since he has already undermined this Sacrament by arbitrarily lifting canon law restrictions on annulments.

Does anyone really believe that the way one practices a given doctrine of the Holy Church reflects his belief in the doctrine? For example, if a doctor says that he believes in the doctrine 'I shall not kill' but continues to take innocent life in his abortion clinic (out of mercy for the poor mother of course), does this 'practice' support the doctrine the doctor proclaims? Saint Thomas, the Angelic Doctor of the Church, taught that to compromise truth is to do violence to it.

Every Cardinal and/or Bishop has already compromised to some degree, by knowingly attending a 'Synod whose agenda' is to consider that which the

Church 'might do' or 'must do' not what it 'cannot do'! They sound like a bunch of lawyers rather than spiritual leaders of the Catholic Church. The faithful Cardinals should demand that the pope change the agenda to a Catholic one before the Synod proceeds any further. If he refuses, then they should demand that Pope Francis resign and a conclave be called immediately. If no satisfaction is given then walk out and let the schism begin. At least the faithful will know which side to get on. The 'faithful' has a proven record of surviving schism, but 'legalized apostasy'?

Robert Higdon

(long time subscriber)

## On the Synod

Editor, *The Remnant*: I am new to the Remnant's website and enjoyed your article, *A Bishop On Top of the World*, very much. I, and I'm sure I'm not alone, feel like I have to begin searching for a new church. I'm so saddened by what I see coming out of the Synod.

I have often looked at the Traditional Mass and find it to be like home. I was baptized during the Latin Mass years in 1960. I feel that if heretical pronouncements come out of the Synod, the Novus Ordo church would be the one in schism, perhaps they have been all along.

Again, great article. I also enjoyed how you mentioned Blessed Emperor Karl of Austria. I lived in Vienna, Austria in 2013 and learned a lot about the Habsburgs. I visited many sites and churches they attended, as well as the Imperial Krypt many times. (Although Blessed Karl is not entombed in the

Habsburg Krypt).

Thank you for your articles. I'm sure you haven't had much sleep these last couple of weeks.

God bless,  
Theresa McGoldrick

## Greetings from Sweden

Editor, *The Remnant*: I hope you have a minute to read this. I just want you to know how your efforts for the Old Faith can be appreciated in the most distant places. I am a Swedish convert (former Lutheran), married (also a convert) and father of four daughters. As you might know, Sweden is one of the most secular (post Lutheran/Christian) countries in the world.

Some 100,000 out of 9 million are registered as Catholic and some hundred(s) (I estimate) are traditional Catholics. The expression "Roamin' Catholics" really hit the nail. Our family travels 90 minutes west and 90 or 120 minutes east to attend the Traditional Latin Mass (we no longer attend the Novus Ordo). Me and my wife try our very best to teach our daughters the Faith of our fathers, not our fathers one or two generations back but 500 years... No parish - only two other likeminded families.

We struggle with help from three wonderful (but distant) priests (two diocesan and one ICRSP), the Holy Rosary, the 1936 Catechism, the SSPX E-pistola and THE REMNANT! The articles and the comments make us feel at least a little bit less alone. I dream of teaming up with you guys on the Chartres pilgrimage one day. I tried to

Continued Next Page

## "Mom, this newspaper is totally cool!"



Sophia Thérèse Paulitz, lifelong Remnant fan!

Isn't it time you bought your children, large or small, their own subscriptions to The Remnant? Call us today and help us help you make their dreams come true...well, sort of.

**The Remnant**  
PO Box 1117, Forest Lake, MN 55025  
[www.RemnantNewspaper.com](http://www.RemnantNewspaper.com)

start a monthly donation but hit some technical (PayPal) issues. I will try again.

In Jesu et Maria,

Robert Törnqvist  
Sweden

### Greetings from Ireland

Editor, *The Remnant*: As a monthly subscriber, may I get a preview of your e-newspaper? I love your broadcasts with Michael and Chris and also with Michael on his own. May God reward your work. I have stopped my subscription to *The Voris* and directed it to you. As a grandmother with non-mass-going family I need your affirmation of my true Catholic religion, as I do remember what it was before Vat II. I worked hard to bring in a vote against same-sex marriage here in Ireland but false compaction won out - the devil's trick!

Regards,  
Mairead  
Ireland

### Will He Find Faith?

Editor, *The Remnant*: The Pope has absolutely no 'privilege of personal infallibility' apart from the Church, but Abbe Roca tells us something of the kind will be invoked to impose the new "Gospel of social redemption" on the public at large. Just as the fallen angels followed Lucifer's personal directives to their damnation and the Talmudic Jews followed the example of Caiphas and Annas against Christ, we can therefore expect the apostates of the latter days to follow the personal directives of the Antichrist in his assault on the Church.

We may be sure, moreover, that his dictates will coincide with men's sinful inclinations if he is to win worldwide support. Like the unjust steward, "Knowing that he has but a short time" (Apo 12:12), will curry favor while he can by offering lavish permissions to all. Under cover of his authorization,

wholesale dispensations from God's laws in the name of religion and human compassion will be granted for the asking. Encouraged to attenuate their relations with God in the same way the debtors in the parable were led to cheat on their accounts, those who accept such favors will automatically labor to uphold an establishment in which they have acquired a vested interest.

Father X has provided an astute critique of Pope Francis' treatment of Holy Scripture "Does Pope Francis Really Believe the Gospels?" *The Remnant*, July 31, AD 2015). His rhetorical question-of-title and equally rhetorical closing comment reminds me of a rhetorical question posed by Our Lord: "But yet the Son of man, when he cometh, shall he find, think you, faith on earth?" (St. Luke 18:8).

Pope Francis has highly praised Walter Cardinal Kasper [1] who wrote:

"This question (whether divorced and 'remarried' Catholics may receive Communion), cannot be decided merely by quoting the Words of Jesus in Mark Chapter 10." [2]

Father's commentary on German

Biblical critic, David F. Strauss, reminded me of his admission for the real motivation behind 'demythologizing' Scripture:

"Vainly did we philosophers and critical theologians over and over again decree the extermination of miracles; our ineffectual sentence died away, because we could neither dispense with miraculous agency, nor point to any natural force able to supply it where it had hitherto seemed most indispensable. Darwin has demonstrated this force, this process of Nature[sic]; he has opened the door by which a happier coming race will cast out miracles, never to return. Everyone who knows what miracles imply will praise him, in consequence, as one of the greatest benefactors of the human race." [4]

Pope Leo XIII was not asleep at the helm; nor had he abandoned his flock:

"...[T]he Rationalists, true children and inheritors of the older heretics...deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories: the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature;

## Bishop Schneider Comes to Christendom

by Cecelia M. Matt

(Front Royal, VA) His Excellency Bishop Athanasius Schneider delivered a magnificent talk here at Christendom College today on the unchangeable truths of marriage and the family. He also offered the traditional Latin Mass in our chapel of Christ the King, and later answered questions from the student body.

Although I'd attended his Mass on Pentecost Sunday on this year's Chartres Pilgrimage, I'd never actually met Bishop Schneider and all I can say is that here is a holy man and a great Catholic bishop.

As a student far from home, and with the recent events in the Church becoming truly frightening, it was such a wonderful consolation to sit and listen to and be inspired by the auxiliary bishop of Astana, Kazakhstan and titular bishop of Celerina.

Not always knowing where to turn to for advice these days, His Excellency's visit was for me a wonderful grace and I'm so grateful to the faculty here at Christendom for inviting him to speak to us.

His talk, and the question and answer session afterwards, clarified what I need to concern myself with, made the situation in Rome clearer in my mind, and offered renewed urgency to the urgent call to prayer that many priests have been asking of the faithful.

Someone asked His Excellency: "What must all laypeople do if the synod misinterprets or even changes Church doctrine?"

the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the Apostles at all." [5]

The most obvious answer to Father's rhetorical question-of-title is, No!

[1] "Pope Francis highly praised Kasper's February 20, 2014 opening speech to the Vatican's Consistory on the Family in which the German bishop laid out in detail how the Church could admit divorced and remarried Catholics to Communion. The following day, Francis called Kasper's approach "profound theology;" "serene theology," saying "it did me good" and called it "theology on one's knees."

<http://www.crisismagazine.com/2015/kaspers-flawed-path-to-mercy-for-divorced-and-remarried>

[2] "Pope Francis' Revolution of Tenderness and Love." Quoted in: CFN Media 8: Kasper Says Don't Rely on Jesus' Words, <http://www.cfnews.org/>. However, the cardinal may have contradicted himself.

[3] "One cannot propose a solution different from or contrary to the words of Jesus.

The indissolubility of a sacramental marriage and the impossibility of a new marriage while the other partner is still alive is part of the binding tradition of the faith of the church[sic] and cannot be abandoned or dissolved by appealing to a superficial understanding of mercy at a discount price."

[4] Quoted in: Gertrude Himmelfarb. *Darwin and the Darwinian Revolution*. W.W. Norton and Company, Inc., 1968, p. 388]

[5] PROVIDENTISSIMUS DEUS, Section 10, <http://www.papalencyclicals.net/Leo13/113provi.htm>

Bill Crofut  
Jordan, NY

### Thanks, Remnant!

Editor, *The Remnant*: Just a note to express heartfelt thanks for your good and holy work. We are in serious times and the diabolical disorientation is increasing daily. Your ministry to Catholics in the midst of this raging battle is a true refuge. God bless you, your family and your work in His Vineyard! Have a blessed Thanksgiving!

Sincerely in Christ,  
Connie Brushaber ■



Bishop Athanasius Schneider and Cecelia Matt

His answer: "We know Christ's true and unchangeable teachings. We know the truth, therefore we follow it, even if our priests, bishops, or pope should fall short. Pray. Pray very hard."

The Bishop's most comforting words came toward the end of his talk, when he said: "We, the little ones, will win in the end if we keep the faith."

He reminded us that divorced people who remarry are sinning against the Sixth Commandment, and noted that a new group within the church is trying to undermine this. But even the pope himself cannot change the truth of Christ, he said, and we must follow the truth even if it seems we are so very alone.

He said we must stand witness, we must fight, as a group, encouraging your priests to stand strong, even if some bishops approve that which seems to deviate from the truth; always stay with truth and tradition. And always remember that the Holy Spirit will guide the Church. The Church is not

the Pope's. It is not ours. The Church is the Church of Jesus Christ and it must always remain faithful to His teachings.

"Even some cardinals seem now to promote sin in the church, and I often ask: 'Don't they fear the judgement of God?' It is a mystery, a great mystery."

The Bishop compared the confusion of today with that of the Arian Heresy, and pointed out that the smoke of Satan has entered the Church and that we are living in a time of struggle, of battle, but Christus vincit, Christus regnat, Christus imperat!

I have never been more inspired by any churchman than I was by this amazing man. There is much more that he said, but for the purposes of this simple blog post, I'll leave it at that and ask everyone to do exactly what Bishop Schneider asked of us—pray for the Church and keep the faith.

May God bless Bishop Athanasius Schneider. ■

# Heart, Give Me Thy Son: A Vocation Story Update

T. McFadden/Continued from Page 1

At that time, I wrote an article for The Remnant titled, "Heart, Give Me Thy Son – A Story of Vocation," to give readers an insight into how our son, who was raised in the Novus Ordo tradition, ended up joining a Traditional Latin Mass religious order.

Up to this day, I still have people telling me that they have read my article about my son's vocation in The Remnant. They tell me how it touched their lives, and made them think more deeply about what a family goes through when one of their children discerns a vocation to the religious life. Many have told me that they cried while reading it. Some have told me that it inspired them. Others tell me that they forwarded it to all of their friends and re-posted it on their personal blogs.

And this makes me happy. I am happy to know that others are able to glean some insights into how they can help their children choose a religious life – as difficult as it may be in the end for the family. And I am happy that there are now others out there who are more familiar with the Clear Creek monks – a most blessed religious order which is growing so much each year.

And so, now I would like to give a short update to the story.

September 12, 2015 – a new date that will always be remembered and celebrated in my family. A little over two years have passed since we "lost" our son to the Abbey, and to be quite honest, our family has never been happier. On September 12, Br. John McFadden made his First Profession whereby he denounced the world and accepted the life of a monk. On this day, our son was the happiest he had ever been. And we were all very happy for him, too.

If you remember, back in 2013, my family mourned his departure in a very human way. John was the eldest of our ten children. He was our most competent and obedient child. He was the one who instigated or continued our family traditions. He was the leader of the gang, as I wrote in my article. We knew that, once he left, things would never be the same. And we were right. And we were not looking forward to life without him at home.

But then a couple of things changed.

In February 2014, my wife and I visited our son at the Abbey. It was the first time that my wife had been there, and only my second time. When we first laid eyes on John, tears came to our eyes, tears of happiness to see him, and to see him so very happy. After spending a couple of days with him, seeing him praying the hours with the rest of the monks, and talking with him throughout the visit, we knew that he was where he was supposed to be, and doing what God wanted him to do.

That August, the whole family traveled to the Abbey to spend a week with John. It was a great family reunion, and, by the end of the week, everyone felt convinced that John was the happiest he'd ever been and looked natural in his new setting.



Br. John McFadden makes his First Profession

A year passed, and once again, we loaded up the van and headed to Oklahoma. This time, though, it was to witness John's marriage, so to speak, to the Benedictine order, through his First Profession. On this day, he formally rejected his worldly clothes and chose the monastic garb, and then gave himself entirely to God. This is what God called my son John to do, and it gives us all such happiness that he said yes to his vocational calling. In three more years he hopes to make his final vows, and then a couple years after that, God-willing, he will be ordained a priest.

So, the point of this short article is two-fold. One, to give an update to those of you who may have wondered whatever happened to the McFadden family, and two, to let you know that God always has a plan, even when things seem to be at their worst.

Back when John left us in August of 2013, we had thought we were losing our son, but in reality, we have gained 45+ new sons of St. Benedict – all the monks at the Abbey – who are now part of our family. At each visit, we get to see many of the same monks over and over again. They all sit in the same spots in the church during their hours; many of them have the same duties each day, and we are, slowly but surely, getting to know each by name and learn more about them. We feel that we are part of their family, and they are part of ours.

Also, throughout these two years, my entire family has discovered the beauty of letter writing. Since this is the only way we can communicate with John, we all write to him on a frequent basis, and send him some picture updates of various things that have happened in our world. And getting a letter from him is pretty much the most exciting thing that happens in our family on a regular basis. In today's age of electronic communication, writing and receiving personal letters via mail is such a rarity and we view the opportunity to do so as a real gift.

Another great benefit of John's entering the Abbey is that when we visit him, we all have the opportunity to see the beauty of the monastic life, while my

sons and I are able to dine and work with the monks, if we wish. Spending time on Clear Creek's 1000-acre property really gives you an insight into how monasticism helped develop and form Western Civilization. St. Benedict's Rule, written in the 6<sup>th</sup> Century, has been the guiding document for many monasteries and convents around the world for the past 1500 years. The Rule of St. Benedict provides a blueprint for how to live peacefully and productively, as a community, in a Christian culture, and when visiting the Abbey, you can see how St. Benedict himself may have lived, alongside his brother monks. It's a great history lesson and a fieldtrip worthy of any good Catholic family.

At the end of each visit, although sad to leave my son behind, my wife and I are pretty happy to return home to our lives in Virginia. We understand that we are called to live in the world, while not being of the world. We understand that our vocation is to marriage, and part of that vocation is to live in society, helping to bring ourselves, our children, and those around us to the glory of salvation. And when we discuss our son's vocation to the Benedictine life, my wife and I always end up agreeing that we cannot understand it, that we couldn't imagine giving of ourselves to God in this unique manner – giving up the world for a life of routine, worship, prayer, and obedience. And then we remember that we actually do this, in a manner of speaking.

When we said "I do" back in August of

1991, my wife and I vowed to forgo all others in the world, and to cling to each other, and become one flesh. Over the past 24 years of marriage, our lives have been full of routine, worship, prayer, and obedience, but in a different manner than the monks.

Although I am nothing close to being the man that Father Abbot Anderson is, I have the responsibility to guide our family toward salvation. My wife, Amanda, although not the Novice Master that Fr. Francis Bethel is, as a homeschooling mom, is entrusted with helping all of our little "novices" with their educational needs. Although we do not spend 8 hours a day in prayer, our morning and evening prayers, prayers before meals, Angelus, daily Mass, and daily Rosary all help us keep our eyes fixed on God, as the monks try to do throughout their days. And organizing daily chores for the various members of the family is essential for our family to live and to maintain order, just as it is for the monks, when they spend many hours a day working to give glory to God.

And then there is obedience. We, as a family, have all made a vow of obedience to God and His Church through the sacraments of baptism and confirmation. We have chosen to be members of His Church and to be obedient to the rules, regulations, policies, and teachings that Holy Mother Church proposes for us. And this is a good thing, not a hindrance or suffering. Being obedient to the Truth sets us free and enables us to become the men and women that God wants us to be.

So, in the end, although I cannot exactly understand how John can be a monk, I guess he can't really understand how I can be a married man, and that's OK. We are both called to different vocations, and God will use us to fulfill his plan in the manner in which He sees fit. We don't really need to understand each other's vocations, but we do need to continue to pray that each of our other sons and daughters know and follow their vocations, because in the end, that's what's most important.

On a final note, please continue to pray for my son as he moves forward in his vocation, and please pray for the Clear Creek monks ([www.clearcreekmonks.org](http://www.clearcreekmonks.org)) as they work on completing the construction of their beautiful church, that they might always remain faithful to the Rule of St. Benedict and that other young men may see the beauty of their simplistic and holy lives. ■



The McFadden Family

## Traditional Latin Mass 101

# Te igitur...

By Father Ladis J. Cizik

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

## Te igitur...

begins the Canon of the Mass (*Canon Missae*) after the *Sanctus*. The “T” or *Tau* is significantly the very first letter of the Canon, and was seen by Saint Jerome and other Fathers of the Church as symbolic of the Cross of Christ. The “T” was most often enlarged and elaborately embellished, often with a Corpus, by those artists who hand-crafted the Traditional Latin Roman Missal (*Missale Romanum*). The artwork depicting the *Tau*, in the form of a Crucifix, eventually became so large, that it overflowed onto the left page preceding the text of the Canon. Hence, in accord with the ancient Sacramentaries, many of the full page Crucifixion scenes at the opening of the Canon in Traditional Latin Missals still contain an artistically rendered Crucifix in the form of a “*Tau*.” In addition, the image of Christ’s Crucifixion is placed at the beginning of the Canon in the Traditional *Missale Romanum* to call to mind that the Mass is first and foremost a Holy Sacrifice: an unbloody re-presentation of Christ’s one Sacrifice on Calvary.

## Te igitur...

as the first letter of the Canon, *Tau* is also the last letter of the Hebrew alphabet and means “mark.” As the *beginning* of the Canon, and as an *end* of the alphabet, the *Tau* symbolizes Jesus Christ as the “*Alpha and Omega*... the beginning and the end... Who is, and Who was, and Who is to come, the Almighty” (Apoc. 22:8). The awesome reality of the Divinity of Christ, as well as His Sacrificial Death on the Cross are BOTH represented in the very first letter of the Canon, the “T.”

In our troubled times, when both the Divinity of Christ and the Sacrificial nature of the Mass are being denied, the *Tau* takes on special significance. In his classic work, *The Holy Sacrifice of the Mass* by Rev. Dr. Nicholas Gehr, he expounds upon the spiritual significance of this first letter of the Canon:

“Some persons also recognize from the circumstance that the Canon commences with the letter T a certain special and Divine intercession. For the *Tau* (T) bears a resemblance to the Cross, and already in the Prophets is the seal of the elect who are spared the chastisements of God, or the sign of deliverance, life and salvation, which the predestined bear on their foreheads.”



## Te igitur...

the first words of the Canon, also specifically refer to Almighty God. These first two words literally translate to: “You therefore” and continue “... Most Merciful Father” (*clementissime Pater*). The English translation of this first sentence of the Canon is sometimes rendered as: “WE therefore humbly pray and beseech Thee, O most merciful Father...” This illustrates a substantial break with Tradition that often accompanies translating the Mass into the vernacular. In this particular instance, the original Latin text is clear that the Canon of the Mass is directed to God the Father, as it symbolically begins with the very first word referring to Almighty God. On the other hand, the English translation begins the Canon with an emphasis on the community... “WE.”

The Latin text of the Canon traditionally, with one letter, the “T,” down through the ages, safeguarded the Catholic Tradition that the Mass is “God-centered” and not “man-centered.” Gehr notes that just before the *Te igitur* prayer pronounced, “the priest raises his hands and eyes to express the elevation of his soul and to indicate that he is addressing the Father in Heaven and seeking help from God on high.” The priest then casts his eyes down and bows profoundly with hands joined upon the altar, and earnestly prays *Te igitur*... Only after Almighty God is invoked and the altar, representing Christ, is kissed does the *Te Igitur* prayer make mention of the Church Militant: “...our Pope...our Bishop, and for all orthodox believers and all who profess the Catholic and Apostolic Faith.”

Note that these prayers for the Church

Sacrifice of the Body and Blood of Jesus Christ.”

## Te igitur...

we offer God the Holy Sacrifice, first of all (*in primis*), for God’s Holy Catholic Church (*pro Ecclesia Tua Sancta Catholica*)...that God “may grant Her peace, to preserve, unite, and govern Her throughout the world.” As the Mystical Body of Christ, nothing on Earth is dearer to Almighty God. To the extent that the Holy Sacrifice of the Mass is diminished, the Church will suffer a lack of peace, attacks, disunity and diabolical confusion.

At the Fourth Lateran Council, on November 11, 1215, Pope Innocent III would proclaim: “The *Tau* has exactly the same form as the Cross on which Our Lord was crucified on Calvary, and only those will be marked with this sign and will obtain mercy who have mortified their flesh and conformed their life to that of the Crucified Savior.” At this Council, dealing with the need to reform the Church and to take back the holy places from the infidels, the Pontiff quoted the following Scripture passage:

“And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark *Tau* upon the foreheads of the men who sigh, and mourn over all the abominations that are committed in the midst thereof...Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity...but upon whomsoever you shall see *Tau*, kill him not, and begin ye at My sanctuary.” (Ezech. 9: 4 - 6; cf. Apoc. 7:3)

The *Tau* was invoked by Pope Innocent III as a symbol of spiritual renewal within the Church. Saint Francis of Assisi was present at the Fourth Lateran Council and heard the words of Pope Innocent III. From that time on, Saint Francis adopted the *Tau* as his special mark: painting it on the doors and walls of the places that he frequented; and using it as his only signature on his writings. Pope Innocent III saw a vision of Saint Francis holding up a falling Lateran Basilica, the Cathedral Church of the Pope. Saint Francis heard a voice from the San Damiano Crucifix command him: “Francis, Francis, go and repair My House which, as you can see, is falling into ruins.” At the Sacrament of Confirmation, we are marked with the *Tau* by the Bishop tracing holy oil on our foreheads. The Traditional Latin Mass, with its *Tau* to begin the Canon, is the means for us, signed with the *Tau*, to rebuild our “Holy Catholic Church” in our time, beginning at GOD’s sanctuary with the Holy Sacrifice of the Mass offered with the venerable *Missale Romanum*.

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

# Sts. Louis and Zélie Martin: A Model for Today's Family Life

A. Clarendon/Continued from Page 1

various saints of the past, next weekend is the canonization of two new saints: Louis and Zélie Martin, the parents of St. Thérèse of Lisieux, and the first saints in history to be canonized as a couple instead of separately. It is significant that now, with the very structure of the family under debate and attack, that Providence would give us this husband and wife as a model. There are saints whose lives we more admire than imitate: a St. Simeon Stylites who lived for almost 40 years on top of a pillar or the great penances of St. Mary of Egypt—people so ascetic and advanced in the spiritual life that they almost seemed not to be real human beings. In the artistic depictions of saints or in hagiography, one sometimes encounters the opposite extreme: sweet and rosy-cheeked saints with saccharine smiles surrounded by cotton candy clouds as if real life in this vale of tears is a Pollyanna game of Candy Land that can only appeal to young girls—and not even all of them. What immediately strikes one who gets to know Louis and Zélie Martin is first how seemingly normal their lives were, how easy it is to relate to them. After reading the biography, however, their various sufferings certainly put an end to any suppositions about Candy Land. I would like to begin this evening by giving a short account of their times before moving on to their story.

They lived a traditional French Catholic life in a time of extraordinary changes. Louis was born in 1823 and nearly lived to the end of the century; Zélie was eight years younger and died in 1877 at only 45 years of age, so both of them lived through the changes of the mid-19<sup>th</sup> century. Both of their fathers were captains in Napoleon's armies, lived through the wars, and settled in Alençon in Normandy, about 125 miles west of Paris. After Napoleon's final downfall, France suffered various revolutions with the restoration of various branches of the monarchy from 1814-1848. After the liberal European-wide revolutions of 1848, Louis Napoleon—the Emperor's nephew—came to power in 1852 as Napoleon III. He was drawn into a war against the rising Prussian power in 1870. France was crushed in the resulting Franco-Prussian War; Louis and Zélie Martin, like many families, were forced to house Prussian soldiers during the occupation. The result was that Napoleon III was overthrown and a liberal, anti-Catholic government, the Third Republic, was established. The anti-clericalism of the French Revolution continued, impacting French culture and was concretely manifested in government action “mandating secular education, although Catholic schools were allowed to function, . . . the closing of some religious communities, and, on May 27, 1871, the assassination of the Archbishop of Paris along with 64 priests”<sup>2</sup> by the short-lived Paris Commune. Politically speaking, Europe witnessed the apparent triumph of Protestant powers—Britain, America,



Prussia—along with increasingly accepted liberal ideas in the background; the fragile balance of power held together by various alliances fell apart less than 40 years after Louis Martin's death and resulted in the cataclysmic destruction of World War I, called by Pope Benedict XV “the suicide of civilized Europe.”<sup>3</sup>

During this age of political revolutions, one of the greatest cultural and economic shifts was taking place: the Industrial Revolution. The 19<sup>th</sup> century is the age of the railroad, of the great factories that drew huge numbers of people from the fields to the cities, and of appalling poverty, disease, and epidemics. Many of the medical advances we enjoy today were unknown; as the Martin family directly experienced, the infant mortality rate was between 15 and 20%.<sup>4</sup>

Culturally, the 19<sup>th</sup> century was an age of tremendous energy, but an energy that was often the fruit of anxiety and ended in the rejection of Western Civilization in more ways than one. In the early 19<sup>th</sup> century, Europe was burning with Romanticism, which critiqued the earlier 18<sup>th</sup> century rationalism without providing a real and lasting solution. When Louis Martin was born in 1823, Beethoven was writing his 9<sup>th</sup> symphony and Byron was the most popular English poet in the world. The mid-century is the golden age of Grand Opera and of the great social novels of Dickens in England and Victor Hugo in France—St. Thérèse quoted some lines of Hugo in her final illness.<sup>5</sup> Even before Zélie's death in 1877, western culture was transitioning into modernism: Baudelaire published *Le Fleurs du Mal* in 1857; the first exhibition of Impressionist paintings took place in Paris the year before St. Thérèse was born; Debussy's earlier works date from around the time of Louis' death; *The Communist Manifesto* was published in 1848 and Darwin's *Origin of the Species* in 1859. In his 1867 poem “Dover Beach,” Matthew Arnold laments that “The Sea of Faith” is retreating with a “melancholy, long withdrawing roar” leaving only “a darkling plain / . . . / Where ignorant armies clash by night.”

In short, as the fruit of earlier problems stretching back centuries, the errors of the 19<sup>th</sup> century at the beginning of modernism are, as Dr. Rao has pointed out, reducible to one main error: naturalism. It is an underappreciated fact that the denial of the supernatural is the essence of Pope St. Pius X's definition of modernism, “the synthesis of all heresies,” in the encyclical *Pascendi*, given in 1907—a surprisingly early date for those unacquainted with this history. Louis Martin, whose father fought for Napoleon, was dead for only 13 years before the pope was obliged to warn the flock that the very existence of the Faith was in grave danger.

Of course, the 19<sup>th</sup> century popes also read the signs of the times. To give just a few examples, during Louis and Zélie's lifetimes, Bl. Pius IX wrote his anti-liberal treatises, convened the First Vatican Council, and proclaimed the dogma of the Immaculate Conception. Just before Louis' death, Leo XIII issued his great social encyclical *Rerum novarum*.

Finally, this period is also marked by a number of apparitions of Our Lady: between 1830 and 1871, she appeared in five different locations in France, including Paris as Our Lady of the Miraculous Medal, La Salette in 1846, and Lourdes in 1858. In these apparitions, Our Lady issued warnings, called for penance, and assured her children of her protection. “It was Mary's requests and direction that formed part of the spirituality of Louis and Zélie”<sup>6</sup> and their children.

It was during this time in which great spiritual and physical lines of battle were being drawn that Louis and Zélie met, loved, lived, and died. It was only by a rather direct intervention of Providence that they met at all. Louis, the son of a father renowned for his piety, decided to become a watchmaker, leaving Alençon at nineteen to study with a cousin in Rennes. While on vacation in Switzerland he visited the Augustinian Monastery of the Great St. Bernard and was eventually moved to try his vocation. The Prior told him to go home and learn Latin, “for without it admission to the monastery could not be thought of. Once he knew Latin he could return and his vocation would be thoroughly examined.”<sup>7</sup> Louis studied hard for about a year, and then for unknown reasons—ill-health, lack of aptitude, perhaps a sense he didn't have a vocation—he stopped his studies. After a three year stay in Paris to finish his education in watchmaking, he returned to Alençon as a master of his craft. He opened a small watchmaker's shop to which he soon added a jeweler's business. On a quiet street he lived for almost eight years—“a life of steady industry and great piety [that] persuaded people that he had vowed himself to a life of celibacy.”<sup>8</sup> He attended daily Mass, frequently visited the Blessed Sacrament, and—unlike every other jeweler in town—refused to open his shop on Sundays. Louis also “took many long country walks alone, but fishing . . .

was his favourite recreation, most of his catch going to the Convent of the Poor Clares.”<sup>9</sup> After a few years he bought a little place called the Pavilion with a hexagonal tower and a garden where “he could keep his fishing-tackle, do a little gardening, and read or sit alone and meditate.”<sup>10</sup> By all appearances, Louis was settling down to a devout and quiet single life.

Zélie's background was similar. The second of three children, she and her older sister were day-pupils to the Sisters of the Sacred Heart, and as they grew up were attracted to the religious life. While her sister Marie Louise became a Visitation nun, Zélie was told she did not have a vocation. She “accepted this decision . . . with great sadness, and to the end of her life she felt occasional longings for the cloister.”<sup>11</sup> Unsure of what to do next, she turned to the Blessed Mother and, on the Feast of the Immaculate Conception in 1851, heard an interior voice very distinctly say “Go and make Point d'Alençon,”—a type of lace for which the town was renowned. After her education and certification, she set up shop in the front room of her house; eventually, she had a team to workers who made the lace while she assembled the pieces and made repairs.<sup>12</sup> “Later in life [Zélie] would say that she was rarely happier than when she was sitting at her window assembling her lace.”<sup>13</sup> Like Louis Martin across town, Zélie Guérin settled down to the quiet life of an artisan—a marked contrast to the life of factory workers of the mid-century Industrial Revolution—apparently destined for the single life.

All of this changed one day in April of 1858. Zélie, while crossing the Saint-Léonard bridge, “passed by a man whose appearance struck her. Once again she heard the interior voice: ‘This is he whom I have prepared for you.’ She made discreet inquiries about him, learned his name was Louis Martin, and succeeded in getting acquainted with him. We know nothing about their courtship except that it was very short, for they were married [on July 13, 1858,] three months after [Zélie passed Louis] on the bridge”<sup>14</sup>; three days later was the final apparition of Our Lady at Lourdes. As is clear from their letters and the testimony of their children and relatives, it was a true love match. Still extant is the silver medallion that Louis designed, engraved, and gave to Zélie on their wedding day: on one side is their initials and wedding date and on the other images of Tobias and Sarah from the Old Testament. “Louis' gesture was [a] subtle, although powerful expression . . . of what was in his heart and how he intended to live in marriage with Zélie.”<sup>15</sup> In the Book of Tobias, the archangel Raphael warns Tobias that “they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding,

Continued Next Page

2 *A Call to a Deeper Love: The Family Correspondence of the Parents of Saint Thérèse of the Child Jesus, 1863-1885*, trans. Ann Connors Hess, ed. Dr. Frances Renda (Staten Island, NY: St Pauls, 2011), xxxii.

3 Pope Benedict XV, Letter of 27 April 1915 to Cardinal Pietro Gasparri, at [http://w2.vatican.va/content/benedict-xv/it/letters/1917/documents/hf\\_ben-xv\\_let\\_19170505\\_regina-pacis.html](http://w2.vatican.va/content/benedict-xv/it/letters/1917/documents/hf_ben-xv_let_19170505_regina-pacis.html), accessed August 18, 2015.

4 *Deeper Love*, 70, n. 151.

5 Sister Geneviève of the Holy Face, *My Sister Saint Thérèse* (Rockford, IL: Tan Books, 1997), 227.

6 *Deeper Love*, xxxvi.

7 John Beevers, *Storm of Glory* (Garden City, NY: Image Books, 1955), 11.

8 Beevers 11.

9 Beevers 12.

10 Beevers 12.

11 Beevers 13.

12 Archives du Carmel de Lisieux, “The Martin Couple” at <http://www.archives-carmel-lisieux.fr/english/carmel/index.php/couple-martin> accessed August 26, 2015.

13 Beevers 14.

14 Beevers 14.

15 *Deeper Love* xxii.





Sts. Zélie, Thérèse and Louis

Continued...

over them the devil hath power.”<sup>16</sup> After a period of continence, Tobias is to “take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children,”<sup>17</sup> which he proceeds to do, saying to Sara: “For we are the children of saints, and we must not be joined together like heathens that know not God.”<sup>18</sup> Finally, at the end of the Book of Tobias, as Raphael gives his true identity, he praises Old Tobias and his son for their good works and faithfulness:

Prayer is good with fasting and alms more than to lay up treasures of gold: For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity, are enemies to their own soul. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee.<sup>19</sup>

These verses are a key to understanding both Louis’ private life and his marriage with Zélie, for they lived by these principles; the wisdom in this old book goes a long way in addressing the current crisis in marriage and the family.

Louis at first insisted upon an unusual form of marriage: that he and Zélie were to live as brother and sister, apparently as a way to more exactly imitate the Blessed Mother and St. Joseph and, in Louis’ own words, to represent “in a more perfect manner the chaste and wholly spiritual union of Jesus Christ with His Church.”<sup>20</sup> Although she longed for children, Zélie submitted and the two were celibate for ten months until the advice of their spiritual director changed Louis’ mind. Over the next thirteen years, from 1860-1873, they had nine children; the explicit goal in Zélie’s own words was that she and Louis “should found a family of saints. . . Her wishes were fulfilled: of her nine children, four went to God between the ages of six months and six years; the other five all became nuns. For their first name all were called after our Lady.”<sup>21</sup> Marie-Louise, Marie-Pauline, Marie-Léonie, Marie-Hélène, Marie-Joseph-

Louis, Marie-Joseph-Jean-Baptiste, Marie-Céline, Marie-Mélanie-Thérèse, and lastly Marie-Françoise-Thérèse, the future Little Flower. “Of the surviving daughters, Marie-Louise, who by privilege of the firstborn was called simply [Marie], was not quite fourteen when the youngest, Thérèse, was born.”<sup>22</sup> Louis had little nicknames for most of the children, some drawn from his trade as a jeweler: Marie was his “diamond,” while Pauline was his “pearl;” Céline was “the fearless one,” while Thérèse, beloved of both parents, was famously called “my queen.” In an age of significant child mortality, all nine of the children faced life threatening illnesses at some point. The two boys, Marie-Joseph and Marie-Jean-Baptiste died before their first birthdays of intestinal and other infections; the Martins had hoped that one of them would become a priest and a great missionary. Crushing, less than two years later, their fourth child, Marie-Hélène, died of unknown causes at just under five-and-a-half years old. After Hélène’s death, Zélie’s sister wrote from the convent in Le Mans the following prophetic lines:

That faith and confidence of yours which never wavers will one day have their reward—a glorious one. Be quite sure that God will bless you and that the depths of your sufferings will be matched by the consolation reserved for you. For won’t you be well recompensed if God, well pleased with you, gives you that great saint which, for His Glory, you have desired so greatly?<sup>23</sup>

Although she was able to nurse her first three children herself, what later turned out to be breast cancer made nursing the other children impossible and with infant formula having just been invented and still in the process of being perfected, that meant hiring a wet-nurse. Unfortunately, there was a shortage of wet-nurses outside of the big cities and so desperate mothers had to leave their babies with strangers—often in another town—until weaning. The last of the Martin children to die was Marie-Mélanie-Thérèse, who succumbed at seven weeks from starvation and neglect by a wet nurse who turned out to be an alcoholic.<sup>24</sup> The next year, in October, 1871, Zélie wrote the following lines to her sister-in-law who had just lost a baby of her own:

When I closed the eyes of my dear little children and when I buried

22 Ghéon 21.

23 Beevers 18.

24 *Deeper Love* 401.

them, I felt great pain, but it was always with resignation. I didn’t regret the sorrows and the problems that I had endured for them. Several people said to me, “It would be much better never to have had them.” I can’t bear that kind of talk. I don’t think the sorrows and problems could be weighed against the eternal happiness of my children. So they weren’t lost forever. Life is short and full of misery. We’ll see them again in Heaven.

Above all, it was on the death of my first child that I felt more deeply the happiness of having a child in Heaven, for God showed me in a noticeable way that He accepted my sacrifice.

You see, my dear sister, it’s a very good thing to have little angels in Heaven, but it’s no less painful to lose them. These are the great sorrows of our life.<sup>25</sup> Such a response to such suffering is the stuff of saintly heroism.

Meanwhile, the life of the family had to continue. In what they could control, the Martins strived to make their home a place of sanctity; it was a home in which the common Catholic things were done uncommonly well. Louis and Zélie continued their dedication to the liturgy throughout their married life. They attended daily Mass at 5:45 a.m. and received Holy Communion often—a rarity in a time still affected by Jansenism. When they were old enough, the children joined them at Mass. Louis or one of the older girls read a few pages from Dom Guéranger’s *The Liturgical Year* to the family every night. Both scrupulously kept the fasts of the Church and the Sunday rest. Of course, there was the daily rosary and other devotions; the family altar was especially decorated for Mary’s month of May, for example. Zélie would ask her girls to pray to their dead saintly brothers to intercede for the family. She would often invoke other saints as well and was particularly devoted St. Margaret Mary and St. Jane Frances de Chantal; she was also a Third Order Franciscan, while Louis was a member of a number of Catholic organizations.<sup>26</sup> Spiritual reading was encouraged in the home; before she entered Carmel, St. Thérèse had read the *Imitation of Christ* so many times that she had memorized it.<sup>27</sup> Marie, Pauline, and Thérèse were all members of the Confraternity of the Children of Mary. Finally, unlike many in our time of crisis, the Martin girls had good Catholic schools to attend, staffed by devoted religious.

Recalling Tobias from their wedding medallion, Both Louis and Zélie “practiced an active charity. No one in want ever appealed to M. Martin in vain.”<sup>28</sup> The family was well-to-do thanks to Louis’ watchmaking business and particularly because of Zélie’s lace-making, so much so that later Louis made the sacrifice of selling his business in order to manage the finances of Zélie’s and to do the traveling for supplies. This middle-class status meant they had both the means to help their neighbor and an opportunity to teach their children valuable lessons. “One of their daughters said, long after they were dead, that the thing about their parents which had struck her the most

25 *Deeper Love* 90-91.26 *Deeper Love* xxxviii.

27 Beevers 52.

28 Beevers 15.

was their detachment from all worldly things. ‘Our life at home was simple and patriarchal and eternity was the dominant preoccupation of my father and mother.’”<sup>29</sup>

It would be wrong to think, however, that Louis and Zélie, however much they thought they had a religious vocation in their youth, demanded a life of nothing but prayer and penance from their children. In fact, Zélie had a particularly unhappy childhood precisely because her mother was overly strict, not even permitting her daughters to have dolls. Louis would take his children on long walks in the country “with afternoons spent at [a] fair, evenings enlivened with roasted chestnuts, songs and poems . . . [and the] imitations that Louis was particularly good at.”<sup>30</sup> Their home also had a pleasant garden in which to play. Outwardly, they seemed to be a typical—if devout—French bourgeois family. Louis thought that Zélie was “too extravagant in outfitting their daughters”—although she responded that they shouldn’t dress as if they were paupers or nuns—and Zélie thought Louis “spoiled them too much.”<sup>31</sup> Really, one can see how they in fact complemented each other. Certainly, order and discipline were demanded in the home, but it was made clear to the girls that it had its source in love. “At Thérèse’s beatification process, Marie stated: ‘Education in our family was affectionate but was in no way soft. . . .’ We stuck to conduct, to order, punctuality. Neither deviation of language or laziness was tolerated. Flaws were identified and suppressed at the earliest age, stubbornness and whims were vanquished. This firmness based on love, always directed toward the good of the child, was always practiced with discernment. . . .”<sup>32</sup> Although Thérèse was only four-and-a-half when her mother died, one of the best portraits of the family life comes from her autobiography, *Story of a Soul*:

God was pleased all through my life to surround me with love, and the first memories I have are stamped with smiles and the most tender caresses. But although He placed so much love near me, He also sent much love into my little heart, making it warm and affectionate. I loved Mama and Papa very much.

What shall I say of the winter evenings at home, especially the Sunday evenings? Ah! How I loved, after the *game of checkers* was over, to sit with Céline on Papa’s knees. He used to sing, in his beautiful voice, airs that filled the soul with profound thoughts, or else, rocking us gently, he recited poems that taught the eternal truths. Then we all went upstairs to say our night prayers together and the little Queen was alone near her King, having only to look at him to see how the saints pray.<sup>33</sup>

These little things done well are the essence of a holy family life that produced five religious vocations and the “Little Way” of one of the greatest modern saints.

There were, of course, problems, the Martin family living, like all of us, in the vale of tears. Other than the tragic

29 Beevers 15-16.

30 Archives du Carmel de Lisieux.

31 *Deeper Love* xiv.

32 Archives du Carmel de Lisieux.

33 Saint Thérèse of Lisieux, *Story of a Soul*, 3<sup>rd</sup> ed., trans. John Clarke, O.C.D. (Washington, D.C.: ICS Publications, 1996), 17,43.

Continued Next Page

# Sts. Louis and Zélie Martin: A Model for Today's Family Life

A. Clarendon/Continued from Page 9

childhood deaths, the third daughter, Léonie, was a challenging child. The least talented of the five daughters, she was plagued with illness, had a difficult temperament, and was expelled from school three times. It was later revealed that she was emotionally abused by one of the maids. In a January 1877 letter to her sister-in-law Zélie states that she told her saintly sister, the nun, that she wanted her to deliver a message to the Blessed Mother once she arrived in Heaven. Zélie writes,

The moment you're in Heaven, go and find the Blessed Mother and tell her, "My good Mother, you played a joke on my sister by giving her poor Léonie. She's not a child like the one she asked you for, and you must fix this." Then, go and find Blessed Margaret Mary and tell her, "Why did you miraculously cure her? It would have been much better to let her die, and you are bound by conscience to repair this misfortune."

She [Zélie's sister] scolded me for talking like this, but I didn't have any bad intentions, and God knows this very well.<sup>34</sup>

In letters written just before she died, Zélie notes some improvement and ends with a final prayer: "Léonie continues to become a good child, but it's difficult land to cultivate. It definitely needs the dew of Heaven . . . If the Blessed Mother doesn't heal me, at least I'll ask her to cure my child, to open up her intelligence and make her a saint."<sup>35</sup> There is no time this evening to give Léonie's full story, but suffice to say that this modern Monica's prayers were answered: after multiple attempts to pursue a vocation, Léonie was finally accepted into the Visitation order. There she put her sister St. Thérèse's "Little Way" into practice until she died in 1941. As the faithful learned more about her story, they began asking for her intercession for troubled children, family problems, or questions about vocations. This past January, the Bishop of Bayeux-Lisieux approved her cause, so she is now the Servant of God, Léonie Martin, on her way to joining her sister and parents in being granted the honors of the altar.

Finally, both Zélie and Louis were purified by physical suffering at the end of their lives. In the spring of 1865 Zélie felt the first signs of the cancer that would kill her twelve years later.<sup>36</sup> When "she was a young girl she had knocked her breast on the corner of a table, and now . . . had a [painful] swelling in this breast . . ."<sup>37</sup> This lump continued to grow and eventually became cancerous, along with another one in her neck. By October 1876 she was in constant pain, already being "a very tired woman, tired by childbearing and incessant work";<sup>38</sup> she finally summoned a doctor who told her that an operation was impossible and that she had but months to live. Although resigned to die, she begged the Blessed Mother for a miraculous cure because she was afraid to leave her children—especially Léonie—without her guidance.

She made a pilgrimage to Lourdes in



1892 rue Labbey : Marie, Léonie, Mme Le Juif, Céline, M. Martin, M. Le Juif, M. et Mme Guérin, Joséphine Pigeon

the summer of 1877, but was not cured. "She lived only a few months longer, and those months were spent in agony."<sup>39</sup> The tumor began to pierce through the outside of her skin, oozing and filling the room with a terrible smell. "Céline and Thérèse went each day to a friend's house to avoid seeing and hearing the[se] horrors."<sup>40</sup> After receiving Extreme Unction she died on August 26, 1877; in her hands was a rosary her saintly sister had kissed before she died a few months before. Thérèse wrote years later how she remembered putting her lips to her mother's icy forehead the next morning. On the day of the burial Céline chose Marie as her new "mother" and Thérèse, following her lead, chose Pauline.<sup>41</sup> Louis decided to move closer to Zélie's family, the Guérins, so he bought a house in Lisieux called Les Buissonnets in Nov. Thérèse lived there until she entered the Lisieux Carmel in 1888.

Louis lived the rest of his life as a widower, devoted to his daughters as one by one they left him to enter the religious life. The contemplative man who also loved walking in nature suffered a paralysis of the leg in 1887 and then the beginnings of what is generally agreed to be a hardening of the arteries in the brain—a long and terrible illness that Thérèse foresaw in a vision at the age of six.<sup>42</sup> A series of strokes led to cries, tears, and insane speech, alternating with periods of relief. In February 1889 Louis felt threatened and, wanting to defend his daughters against imaginary assailants, armed himself with a revolver.

This serious attack led to his confinement in the Bon Sauveur de Caen, a hospital specializing in the mentally ill. During his three years there, relapses were followed by moments of lucidity; he was known as the "venerable old man" and "good patriarch." He

refused the private room offered to him, and shared with his companions the sweets he received from his family. When able, he attended Mass every day in the hospital's chapel.

He was aware of the apostolate to the sick, mentioning the need for the conversion of so many of the inmates. To one of the nursing sisters, Louis admitted, "I'd prefer to be an apostle in some other place. Still, it is the will of God. I think it is done to break my pride."<sup>43</sup> In May 1892, now confined to a wheelchair, he was permitted to return to Lisieux and bid a final good-bye to his three Carmelite daughters—Céline having decided to wait to enter until after his death.

"When the time came to take leave of his daughters, [after only being able to mutter incoherently] he raised his eyes and his hand, one finger outstretched, choking with sobs. So he remained for a long time, able to say only the words, 'In Heaven! In Heaven!'"<sup>44</sup> After a heart attack and a fall, Louis ended his earthy sufferings: Extreme Unction was given on June 28, 1894 and he died the next day.<sup>45</sup> St. Thérèse "was glad for his release and prayed to him as one prays to a saint"<sup>46</sup>; she wrote to her sister: "how sweet and precious was this bitter chalice, since from each stricken heart there came only sighs of grateful love. We no longer walked—we ran, we flew along the road of perfection."<sup>47</sup>

As the fame of St. Thérèse spread and, thanks to her autobiography *Story of a Soul* and various books by her sister Céline, the faithful learned more about Louis and Zélie, and began to beg for their intercession. Beginning in 1957, at first their causes proceeded separately but in parallel and in different dioceses since they died in different places. In 1971, the causes were merged and they

advanced as a couple.

In 1994 Pope John Paul II recognized their heroic virtues and declared them "Venerable." The miracles for Beatification and Canonization both involved the healing of little children: first, in 2002, an Italian newborn whose underdeveloped lungs were inexplicably healed and secondly, in 2008, the complete healing of a Spanish newborn born three months premature with a brain hemorrhage and other complications. Louis and Zélie were beatified on Oct. 19, 2008 at the Basilica of St. Thérèse in Lisieux; their canonization is scheduled for next Sunday, Oct. 18, 2015 as the Synod of the Family is concluding.

At the consistory approving the canonization, Cardinal Angelo Amato, the Prefect for the Congregation for the Causes of the Saints, mentioned Louis and Zélie's "extraordinary witness of conjugal and familial spirituality . . . [their] exemplary life of faith, dedication to ideal values united to a constant realism, and persistent attention to the poor."<sup>48</sup>

In our age of anxiety in which, as Sister Lucy of Fatima wrote to Cardinal Carlo Caffarra, "the final battle between the Lord and the reign of Satan will be about marriage and the family. . . [and that] anyone who works for the sanctity of marriage and the family will always be fought and opposed in every way, because this is the decisive issue"<sup>49</sup> there is joy throughout the Catholic world in having two more saints to pray for us. Once again, the Church our Mother puts before us a real human example to give us hope coupled with an ideal for which to strive. Louis and Zélie Martin, pray for our children, pray for our families, pray for all of us. Amen. ■

43 Beevers 77.

44 Ghéon 117.

45 Archives du Carmel de Lisieux.

46 Ghéon 117.

47 Beevers 78-79.

48 Vatican Radio, June 27, 2015 at <http://www.news.va/en/news/pope-francis-approves-the-decrees-for-canonization> accessed August 26, 2015.

49 "Cardinal: 'What Sister Lucia told me,' Rorate-Caeli weblog at <http://rorate-caeli.blogspot.com/2015/06/cardinal-what-sister-lucia-told-me.html> accessed August 26, 2015.

34 *Deeper Love* 270.

35 *Deeper Love* 315, 320.

36 Beevers 16.

37 Beevers 16.

39 Beevers 30.

40 Beevers 30.

41 Beevers 31.

42 Beevers 79.

# Defending Homosexual "Complementarity"

C. Ferrara/Continued from Page 1

especially condemnable—indeed one of the four sins that cry out to heaven for vengeance—simply because God forgives individuals who have sincerely repented of this abominable vice.

Concerning people who are “same sex attracted and *don't* struggle with it,” however, Shea’s view is trendsetting neo-Catholicism: “Not my business what they do in their spare time.” That’s the neo-Catholic version of the liberal mantra: “What people do in the privacy of their own bedrooms is their own business.”

But Shea doesn’t stop there. He wants his followers to know that “There is, after all, often real love present in homosexual relationships, however disordered, and love should be strengthened and perfected, not crushed with contempt.” Just who is “crushing with contempt” the “love” experienced by particular people? Why no one, of course. Rather, the Church crushes with contempt, because *God* crushes with contempt, a damnable perversion Saint Paul described as “men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.” But who was Saint Paul to judge what the Romans did in their “spare time”? Did he not know that there was “often real love” present between the sodomites of his day?

Quite simply, Shea thinks sodomy is no big deal, and that relations based on it should be legalized: “My attitude to homosexuality, whether inclination *or act*, is therefore actually rather benign. If gays wish to live together, *or have the benefit of law to protect their property*, I don’t think it’s the job of the state to stop them. Not all sins should be illegal. I leave most matters between homosexuals and God and ask only that I not be subjected to demands to celebrate disordered appetite, acts contrary to nature or to pretend that an ontological impossibility is a marriage.”

So, let the sodomites have their sodomy and even “the benefit of the law,” so long as Mark Shea doesn’t have to celebrate it or call it a marriage. But that is not the teaching of the authentic Magisterium. In 2003, [the CDF under John Paul II and Cardinal Ratzinger](#) declared that Catholics must oppose *any* attempt to legalize “homosexual unions,” especially those to which rights belonging to marriage—title to property, inheritance, adoption, etc.—would be secured, no matter what the “union” is called:

When legislation in favour of the recognition of homosexual unions is proposed for the first time in a legislative assembly, *the Catholic law-maker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favour of a law so harmful to the common good is gravely immoral....*

In those situations where

homosexual unions have been legally recognized *or* have been given the legal status and rights belonging to marriage, *clear and emphatic opposition is a duty*. One must refrain from *any* kind of formal cooperation in the enactment or application of such gravely unjust laws and, as far as possible, from material cooperation on the level of their application. In this area, everyone can exercise the right to conscientious objection.

As we can see, however, the neo-Catholic mentality is primed to accept a new era of “gay-friendly” Catholicism, including some sort of civil recognition of “homosexual unions,” should it be inaugurated by the Synod of Doom® or by Francis himself in his post-Synodal apostolic exhortation. That cave-in to militant homosexuality is what the Synod of Doom® [attempted to foist upon the Church last year](#) via the midterm report: “Without denying the moral problems connected to these unions, one notes that there are cases in which mutual assistance to the point of sacrifice is a precious support [*appoggio prezioso*] in the life of these persons. Furthermore, the Church pays special attention to [...] *children who live with same-sex couples* and stresses that the needs and rights of the little ones must always be given priority.” Ah yes, precious support. And let’s not forget those little ones! Notice, by the way, the Synod of Doom’s presumption that there is nothing immoral about “little ones” living with sodomite couples. So long as their “needs and rights” are given “priority,” you see. Priority over what, you ask? Good question!

So it would seem that the neo-Catholic establishment is apt to go along with Shea’s and the Synod of Doom’s “rather benign” view of sodomy and its legal protection, should it come to that. We can always hope that its more moderate spokesmen will finally say “That’s enough. This has gone too far.” None of them has done that as to anything else the regime of novelty has served up to date, but maybe there really is a line even they won’t cross no matter what the Pope or his collaborators endorse or appear to endorse. (I say *endorse* versus *teach and impose* in a binding way, which the regime of novelty has never done, cannot do, and will not do in this case). We shall see, and very soon I suspect.

Meanwhile, the outright Modernists to the neo-Catholics’ left have already prepared a serviceable, however rickety, pseudo-theological framework. This past May, *National Catholic Register* ran [an article](#) by Michael Lawler and Todd Salzman entitled “Francis Brings Nuance to Notion of Complementarity.” Citing an address by Francis to a colloquium on the family hosted by the CDF in 2014, the authors assert: “Pope Francis’ opening speech to the colloquium opened up the possibility for thinking anew about complementarity as a foundational sexual anthropological idea.” No it didn’t. This is one time Francis’s words did not actually lend to support to progressivist aims. Francis spoke only of the complementarity

between a man and woman in marriage.

And what is “complementarity”? It is simply the creation of man and woman as physically complementary to each other in keeping with Our Lord’s divine plan that “the two shall be one flesh.” That is why marriage according to the divine plan cannot be based on anything other than this physical complementarity, ordered to the procreation and rearing of children as the primary end of marriage in order to fill up the number of the elect and give glory to God. As the CDF declared in the document cited above:

The inevitable consequence of legal recognition of homosexual unions would be the redefinition of marriage, which would become, in its legal status, *an institution devoid of essential reference to factors linked to heterosexuality*; for example, procreation and raising children.

Moving on to John Paul II, the authors claim to have extracted from his teaching in *Familiaris consortio* and elsewhere a “personal complementarity” involving “affection” and “communion” that is not based on the physical, “heterogenital and reproductive complementarity” of man and woman and thus can found in “committed, loving homosexual couples” even though, as the New Catechism states, homosexual relations “do not proceed from a genuine affective and sexual complementarity.”

In typical Modernist fashion, the authors pose in question form the evil proposition they are actually advancing: “It is legitimate to ask, however, if they [homosexual relations] proceed from a personal complementarity and if they can contribute to an ongoing and truly human complementarity.” They’re just asking!

They continue: “The magisterium offers no answer to these specific questions...” Well, it would be difficult for the Magisterium to answer questions these two guys dreamed up only three months ago. Give the Magisterium a break, fellahs! Ah, but they have already found the answer to their own questions because “committed, loving homosexual couples have answered them from their experience by showing that they do

experience affective and communion complementarity in their ‘unity of the two’ lives, including their mutual just and loving sexual acts.”

Well, there you have it: sodomy is an expression of “personal complementarity” even if there is no physical complementarity. From which one would have to conclude, if the authors’ insane hypothesis were correct, that God is pleased with “loving, committed relationships” involving sodomy—so long as there is love and commitment to go along with all that sodomy, of course. And just look at the legions of loving, committed homosexuals who prove the authors’ point with their “just and loving sexual acts.” Personal complementarity! *That’s* the ticket!

Let’s line up three statements from the sources just quoted to appreciate the convergence that is occurring and that bids to give us the latest neo-Catholic retreat before the conquering march of the Zeitgeist:

- **Shea:** “My attitude to homosexuality, whether inclination *or act*, is therefore actually rather benign.... There is, after all, often real love present in homosexual relationships, however disordered, and love should be strengthened and perfected, not crushed with contempt.”
- **The Synod of Doom®:** “Without denying the moral problems connected to these unions, one notes that there are cases in which mutual assistance to the point of sacrifice is a precious support [*appoggio prezioso*-conveniently expunged from the English translation] in the life of these persons.”
- **National Catholic Reporter:** “The magisterium offers no answer to these specific questions, but committed, loving homosexual couples have answered them from their

Continued Next Page



Neo-Catholic apologist Ralphie Parker

# The Martyrs' Shrine and Museum, Nagasaki

An Interview of Fr. Renzo DeLuca

By Vincent Chiarello

On February 5, 1597, 26 Catholics - four Spaniards, one Mexican, one Indian, all Franciscan missionaries, and three young boys, members of the Third Order of St. Francis, as well as three Japanese Jesuits, and 17 Japanese laymen, were executed on orders from the *bafaku* or Shogun, Hideyoshi Toyotomi. The 26 were first raised on crosses, and then their bodies pierced with metal-tipped spears. Beatified by Pope Urban VIII in 1627, the 26 were canonized by Pope Pius IX as saints and "red" martyrs of the Church in 1862. The shrine that sits on the hill where they were martyred opened one century later, along with the Museum that was built alongside.

The Shrine of the 26 Martyrs, which stands on the "hill of martyrs" in Nagasaki, was designed by Japanese sculptor, Yasutake Funakoshi, and took four years to complete. In June of 2012, the Conference of Catholic Bishops of Japan designated the shrine "a major national place of pilgrimage."

The main theme of both the museum and monument - "The Way to Nagasaki" - symbolizes not only their physical trek



Fr. Renzo De Luca

to Nagasaki, but also the Christian spirit of the martyrs. The museum's collection includes important historical artifacts and articles of clothing from both Japan and Europe, including original letters by the Jesuit priest and its founder, St. Ignatius Loyola, those of St. Francis Xavier, as well as modern artistic works on the early Catholic period in Japan. The displays are arranged chronologically into three periods:

the early growth and expansion of the Church, the martyrdoms, and the persistence of "hidden" underground Catholics during the persecution that lasted nearly two and one-half centuries.

The museum's exhibits include examples of *fumie* or treading images. Every year from 1629 to 1857, Nagasaki residents were forced to go through a ritual of stepping on bronze images of Christ or Mary to prove they were not Catholic. To avoid detection as *kakure*, or "hidden," Christians, statues of the Virgin Mary were disguised in the form of a Buddhist female deity called "*Maria-Kannon*" (or *Kwannon*), and marked with a cross at the back. The museum's Martyrs' altar, built as a memorial to the 600 known victims who would not apostatize, and, as a result, died at this site, employs the image of a plum blossom in its center, chosen because the plum tree blossoms in February - the month of the martyrdom of the 26 saints. Their feast day in Japan is celebrated on February 6.

After an informative and personalized tour, I sat down with Fr. Renzo DeLuca, S.J., the current Director of the 26 Martyrs Museum, who has been in Japan for thirty years, most of it in Nagasaki. Fr. DeLuca and Fr. Milward, whom I interviewed earlier in Tokyo, have been Jesuit missionaries in Japan a total of 90 years. Fr. DeLuca was born in Entre Rios, Argentina, of Italian parents, his background being similar to Pope Francis I.

*N.B.: The interview was conducted in English, not Fr. De Luca's first language. Where some ambiguity may have arisen from his answers, I have attempted to put them in a more readable style. VC*

**VC: Thank you Fr. DeLuca. First of all, thank you for allowing us to visit and escorting us around this magnificent museum. Let me begin on a personal note: Why did you decide to enter the Jesuits?**

Fr. D: I found the quality of the Spiritual Exercises of St. Ignatius very appealing, and when I was a high school student (in Argentina) that type of spirituality was what I was looking for. I read and then met people, and in the end, I decided to enter the Society.

**VC: Were you from a religious family?**

Fr. D: Yes, but my father was not a practicing Catholic in that he did not go to church often, but my mother was the kind of lady who would go to Mass.

**VC: Were you specifically interested in Japan or all the countries?**

Fr. D: I wanted to be a missionary, and knew about missionaries in Asia and South America, and I offered my services to the Society. When I finished

my novitiate, Fr. Joseph Pittau, S.J., the seventh Rector of Sophia University in Tokyo (1975-81), went around South America asking for people to come to Japan. That was my first concrete idea of Japan as a place where I could be sent. I offered my services and a few of us came to Japan. (Editor's Note: In 1998, Pope John Paul II appointed Father Pittau, S.J., then Rector of the Pontifical Gregorian University and Chancellor of the Pontifical Academy of Sciences, and the Pontifical Academy of Social Sciences, as Secretary of the Holy See Department for Catholic Education, also conferring on him the office of Archbishop.)

**VC: How many of you came to Japan?**

Fr. D: Two of us came together, and then three more. There were five of us from Argentina of my generation. Today, there are three of us in Japan.

**VC: When you first came to Japan, were you surprised, either favorably or unfavorably, with the "religious life" of the Japanese?**

Fr. D: Actually, it is not easy to grasp. I had the idea of most Westerners in that I remember that I was expecting something more different than I found. We have all those images from Japanese movies, but I found, and still find, the Japanese very respectful toward anyone who is a priest and Catholic, although most have no real interest in being either.

**VC: The Catholic Church went underground for 250 years. As detailed in the museum, Japanese Christians - Catholics mainly - were willing to undergo dreadful forms of persecution; yet, many would not renounce their faith. How would you describe the Japanese Catholic Church after the lifting of the ban on Christianity after the Emperor's edict?**

Fr. D: The Church of Japan...kind of stopped nearly 400 years ago. When the French missionaries came back (in the 1860s), that kind of gap still existed. Before, there was the support of the Church by the Christian *daimos* (feudal lords) who gave them money, but when the missionaries returned, they found these Christians in very isolated areas and had to work under very different standards and conditions. Then the French missionaries began trying to rebuild the Church along the lines often followed today in South America, to build houses and churches.

**VC: But what about the spiritual side? Had those Christians who came out of shadows in the 1860s also absorbed some of the Buddhist and Shinto influences? How would, for example, a Japanese Catholic in the**

Continued Next Page

## Homosexual "Complementarity"

C. Ferrara/Continued from Page 11

experience by showing that they do experience affective and communion complementarity in their 'unity of the two' lives, including their mutual just and loving sexual acts."

Add to these [the public declarations](#) of Francis's recent appointment to the Pontifical Council for Justice and Peace: the notorious "pro-gay" clerical subversive Timothy Radcliffe:

- In 2006 Radcliffe wrote that "gay sexuality"—that is, sodomy—"can be generous, vulnerable, tender, mutual and non-violent. So in many ways, I would think that *it can be expressive of Christ's self-gift*. We can also see how it can be expressive of mutual fidelity, a covenantal relationship in which two people bind themselves to each other for ever."
- At a "religious education" lecture in Los Angeles in 2006, Radcliffe declared: "We must accompany [gay people] as they discern what this means, letting our images be stretched open.... This means watching 'Brokeback Mountain,' reading

gay novels, living with our gay friends and listening with them as they listen to the Lord."

Finally, consider this from the *Instrumentum Laboris* for Synod of Doom® 2015 Edition: while declaring that "[t]here are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family," just as Shea does, the *Instrumentum* speaks of "assistance in defining the specific character of such unions in society," as if there were a place for such unions in society so long as their "specific character" is defined. Yes, let's really nail that down, shall we! Into the Vatican II Memory Hole® goes the Church's teaching, a mere twelve years ago, that Catholics must oppose the legalization of any such "unions" and refuse to cooperate in their legal implementation.

Yes, events are lining up very nicely for The Next Big Thing in neo-Catholic thought. They have found a way to justify everything else the regime of novelty has passed off as a "development of doctrine"—never proposed in any binding way, of course—so why stop when it comes time for a wink and a nod in the direction of sodomy? So bring on the new theology of "personal complementarity"! If they are given the ball to carry, the neo-Catholics are ready run it into the end zone for Team Bergoglio. ■



Fr. Renzo De Luca, Director of the Museum of the 26 Japanese Martyrs

### 1860s compare to a Spanish or Italian Catholic of the same period?

Fr. D: The content was spiritually Christian and not outwardly Christian because of the conditions. When the missionaries arrived, many of them were almost forced to accept the earlier version of the Church, and many of them found that too hard to do. For the first two generations, they did believe that the statue of Kannon Lady was Our Lady, but after seven or eight generations, the Kannon Lady was just that and nothing more. Could that aspect have been better integrated into the Catholic Church that they found? Many things could be adapted... more native things.

### VC: You have mentioned that about one-half of 1% of Japanese today are Catholic Christians. Would you describe the Japanese Catholic today as devout?

Fr. D: They are a clear minority, but they are more active when asked to do something for the Church. The percentage of those who participate by going to Mass and confession is higher in Japan than it is in my country (Argentina).

### VC: So, those who are Catholic in name are also Catholic in their actions?

Fr. D: Yes, most of them, yes.

### VC: I have read and heard that in assessing the Japanese Catholic Church today, one could accurately say that it is more "Japanese" than "Catholic." Is that true?

Fr. D: Well, I'm not sure. Personally, I would like it to be more integrated into Japanese society. For example, there are many things that could be adapted: I've been in the Philippines and Korea, and there is more native participation by the people in those countries than here in Japan. For example, the hymn books are translated from the Western, and there are few if any Japanese music books.

### VC: Let me ask about proselytizing here in Japan. I've spoken to Fr. Milward in Tokyo, and he tells me that he estimates that there are about 4 to 5 converts that he sees each year. Would that number correspond to your experience in Nagasaki?

Fr. D: Well, in Nagasaki, with the highest Catholic population, about 5%, because of the lack of jobs, young people tend to go to the big cities. So the young people, whom you would expect to support the Church, are not here. They come back for holidays, but in that sense the Catholic population is decreasing. But that is true for the Protestant churches, as well as the Buddhist and Shinto religions. So, we share those statistics (laughing as he said it).

### VC: Is it then fair to say that the future of religion - however defined - is a question mark for Japan?

Fr. D: I guess so, but as you know in Japan there are strong sects, but traditional religion is decaying, and these strange new kinds of religion are attempting to take their place. In that sense, I believe that the concept of formal religion is changing, and I see that happening over the period of the next 10-20 years, not only in Japan but in the West.

### VC: Can that trend be reversed? In short, is there a solution to that problem?

Fr. D: I have faith that this will change, but how I have no clear idea how and when it will happen. I can give you an example of what I mean: when the Kobe earthquake took place, I went there, for I had been there in one of our schools. There you could see a totally different Japan - they were helping each other, there was no rioting or looting. You could feel a different community. When I went back years later, unfortunately the people had reverted to their previous ways, materially minded; yet there was a spiritual tank there that can be used when the right situation arose.

### VC: A fellow parishioner claims that the major religion today in Japan is "consumerism."

Fr. D: Unfortunately, I think that is true: there are many more consumers than Christians. (Laughing)

### VC: Did the Second Vatican Council change the appeal of the Church in Japan? Is there more interest in the Church as a result of Vatican II, or the opposite true?

Fr. D: Given its minority status, many of

the Japanese do not know the nature or decrees of the Second Vatican Council, but I would say that the visit by Pope John Paul II, (1981), changed the nature of the Church in Japan. It was more than his pastoral approach, it is the personality that appeals to most people. As you know, the personality of Pope Francis is very popular, and he is often in the newspapers of Japan. That does not mean because I like Pope Francis I will become a Catholic, for that is something different. Still, the Second Vatican Council's pastoral approach is popular here.

### VC: We both know that the Japanese do not have many children, and the question about the Japanese family is important here. Does the Church in Japan have any way of dealing with this situation and maintaining loyalty and respect of the young?

Fr. D: I think so. It promotes family values, but it is a difficult task, for we are facing the the growing emphasis in Japanese society of personal empowerment, and the importance of one's career as one's primary objective in life.

### VC: If that is increasingly true, is that goal an implicit threat to the order and authority that the Japanese family once accepted? Or is Japanese society so strong that it will not make a serious change structurally?

Fr. D: It is changing, but very slowly, for the Japanese have been slow to change their life patterns over the centuries.

### VC: Let me ask you about "Western values." Is there truth in that Western

### values are becoming more important and visible in Japanese society?

Fr. D: Yes, and I would say, too much. While there remains the strong value Japanese society places on education, increasingly Western values in culture and fashion are taking over and replacing the Japanese values. In the end, it will go too far and will turn around, which will be good for Japan.

### VC: What would be your idea of the future of the Church in Japan?

Fr. D. I think we have to get more in touch with people nowadays. We are not reaching the young people of Japan, with their phones, and are still trying to teach them with books. We have not found a way of making the Church more appealing to young people. It is not very interesting for young people in Japan, but in the Philippines and Kenya, where I was for a while, and in other parts of Africa, the young flock to church.

### VC: Do you think that the late Pope John Paul's words that, "the future of the Church is in the Third World" is accurate?

Fr. D: I think so, I think so. In former times, many of the missionaries came from Europe; today many come from South America or Africa or Asia.

### VC: If that is so, what is to become of the "Traditional Church?" Would there then be two separate Churches?

Fr. D: I don't think we need two Churches; the Church is big enough to allow for one. ■

## A Sonnet to St Athanasius

*Alexandria is the birth place of St Athanasius, bishop of that city, who was most celebrated for sanctity and learning. Almost all the world had formed a conspiracy to persecute him. This from the Roman Martyrology for 2nd May...*

Athanasius! Thou art living at this hour

Though night has seized and manned each strongest tower

Where sons of light in pleasant opium's power

Lie sleeping still, or 'wake but speechless cower;

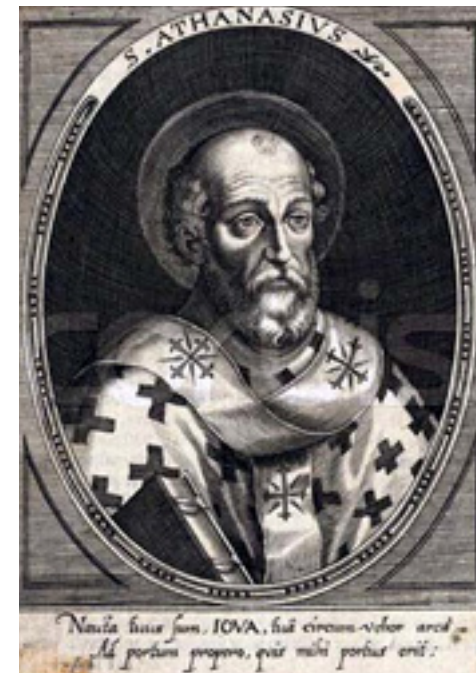
So once across the Alexandrine main

Thou gazed'st and saw'st the world dissolve again

In weakness, whom the dear Son's blessed pain

Had scarce delivered from the unclean reign.

For Him thou wander'dst then in every land.



The Gallic snows thou felt'st upon thy face

And lay'st concealed amid the pious sand

While Caesar's thundering armies sought thy trace.

Five times a beggar; six times thou held'st the throne.

Father, but once, restore us to our own. ■

# A Blueprint for Returning to and Restoring Tradition

by Fr. Michael Rodriguez,

Diocese of El Paso, TX

**Editor's Note:** Many thanks to Father Rodriguez for his kind permission to print the following transcript of his excellent talk at this year's Catholic Identity Conference. **MJM**

## Part II Continue from Last Issue: The Papacy

The awful crisis which Our Lady of Fatima came to warn us about and help us prevent, is no doubt a colossal **crisis of faith** . . . but it is also a *crisis of the Papacy*. Consider some of the Catholic Prophecy which alerts of a coming papal crisis:

- The 5<sup>th</sup> century Prophecy of Premol: *"But mercy, mercy for Rome. But Thou hearest not my entreaties, and Rome also collapses in tumult. Thy Church, O Lord, is torn apart by her own children. One camp is faithful to the fleeing Pontiff, the other is subject to the new government of Rome which has broken the Tiara."*

- John of the Cleft Rock, 14<sup>th</sup> century: *"The Pope with his cardinals will have to leave Rome in tragic circumstances to a place where they will be unknown. The Pope will die a cruel death in his exile. The sufferings of the Church will be much greater than at any previous time in her history."*

- Blessed Anne Catherine Emmerich, a German Augustinian nun who bore the stigmata of Our Lord, from visions which she had in 1820: *"I saw a strange church being built against every rule . . . In that church, nothing came from high above . . . It is probably a church of human creation, following the latest fashion, as well as the new heterodox church of Rome, which seems of the same kind. I saw again the strange big church that was being built in Rome. There was nothing holy in it. I see the Holy Father in great anguish. I see the false church of darkness is making progress, and I see the dreadful influence it has on people. The Holy Father and the Church are verily in so great a distress that one must implore God day and night."*

- Our Lady of La Salette, September 19, 1846, but not put in writing by Melanie, the main seer, until 1878, *"Rome will lose the faith and become the seat of the Antichrist. The Church will be in eclipse, the world will be in dismay."*

- The Ecstatic of Tours, her name is not known, she was a nun living in Tours, France, and in the 2<sup>nd</sup> half of the 19<sup>th</sup> century she prophesied: *"For some time the Church will be without a Pope."*

Now consider the Message of Fatima regarding a Papal crisis *in our times*:

- Our Lady of Fatima, on July 13, 1917, said that if her requests went unheeded, "The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated."

- Sr. Lucia of Fatima wrote the following testimony in her *Third Memoir*, published in 1942, regarding Blessed

Jacinta, who was only seven years old at the time, 1917. Blessed Jacinta related to Lucia, *"I saw the Holy Father in a very big house, kneeling by a table, with his head buried in his hands, and he was weeping. Outside the house, there were many people. Some of them were throwing stones, others were cursing him and using bad language. Poor Holy Father, we must pray very much for him."*

- Our Lord revealed the following to Sr. Lucia in Rianjo, Spain, in August 1931, *"They did not want to heed My request. Like the King of France they will repent and do so, but it will be late. Russia will have already spread her errors throughout the world, causing wars and persecutions of the Church. The Holy Father will have much to suffer!"*

- On June 26, 2000, the Vatican released a part of the long-awaited Third Secret of Fatima (by order of the Blessed Virgin, this was supposed to have been made public in 1960). Sr. Lucia describes a vision in which the Papacy has the central role, "And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father.'" Why does Lucia say she had the impression he was the Pope instead of simply calling him the Pope? No, instead she refers to him as a Bishop dressed in white. What a strange choice of words, but clearly they are very precise and intentional. And the children saw him as if passing before a mirror. Mirrors are used to create illusions and do not show us reality but an image of what is real. . . it is quite probable that God, the Blessed Virgin Mary, and Sr. Lucia are indicating to us that the Papacy is at the center of the terrible crisis afflicting the Church in our times. Later on in this vision, the Pope—and this time Sr. Lucia calls him the Pope in no ambiguous or perplexing terms—passes through a big city half in ruins and half trembling and with halting step, afflicted with pain and sorrow. He reaches the top of a steep mountain and is on his knees at the foot of a big Cross, where he is martyred by a group of soldiers who fire bullets and arrows at him.

The full content of the Third Secret of Fatima remains undisclosed, but the available testimony regarding this content zeroes in on a *Papal crisis*. For example:

→ Cardinal Oddi, stated on March 17, 1990, "The Blessed Virgin was alerting us against apostasy in the Church."

→ Cardinal Ciappi (personal papal theologian to Popes Pius XII, John XXIII, Paul VI, John Paul I and John Paul II), stated in March 2002, "In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin *at the top*."

→ Fr. Malachi Martin, who was a close collaborator with Cardinal Bea under Pope John XXIII, read the Third Secret. In 1997, Fr. Martin gave an interview on the *Art Bell Show*. He confirmed that the Secret reveals a Pope who "would be under the control of Satan."

One of the salient indications of the

Message of Fatima is that while it warns of a grave crisis in the Papacy, it *also* underscores the authority of the Pope, the sacredness of the Office, and identifies the Papacy *as the solution to the crisis!* Our Lady highlights the key and indispensable role of the Pope—**it is the Vicar of Christ** who must consecrate Russia to her Immaculate Heart in union with all of the world's Bishops. Our Blessed Mother reveals plainly that the solution to the crisis rests in the hands of her Son's Vicar on earth and Successor to St. Peter. The answer lies in **Catholicism, whole and untarnished**, without which man shall most certainly perish forever.

Perhaps the major reason that the present Church crisis is so grave, is that it involves a satan-led, all-out assault on the Papacy. It involves a diabolical attempt to subvert the Papacy. One of the priceless jewels of Catholicism is the Papacy. *Reflect* on this magnificent **truth**—due to the grace of the Papal office, we have the Representative of the Son of God here on earth! . . . **Jesus Christ!** continues to rule His Mystical Body and exercise His divine Power through the Pope. St. Peter and his Successors have been given the keys to the Kingdom of Heaven for the sake of the salvation of souls! **The Pope is to safeguard the purity of the Faith.** The glorious purpose of the Petrine Office is defined by Blessed Pope Pius IX, in Chapter Four of *Pastor Aeternus*, the First Vatican Council's Apostolic Constitution on the Church, dated July 18, 1870:

"So the fathers of the Fourth Council of Constantinople (869 A.D.), following the footsteps of their predecessors, published this solemn profession of faith: The first condition of salvation is to maintain the rule of the true faith. . . . In the Apostolic See the Catholic religion has always been preserved unblemished, and sacred doctrine been held in honor.

Then there is the definition of the Council of Florence: 'The Roman Pontiff is the true vicar of Christ, the head of the whole Church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our Lord Jesus Christ, the full power of tending, ruling and governing the whole Church.' To satisfy this pastoral office, our predecessors strove unwearingly that the saving teaching of Christ should be spread among all the peoples of the world; **and with equal care they made sure that it should be kept pure and uncontaminated wherever it was received.**

The Roman pontiffs . . . defined as doctrines to be held those things which, by God's help, they knew to be in keeping with Sacred Scripture and the apostolic traditions. For the Holy Spirit was promised to the successors of Peter not so that they might, by his revelation, make known some new doctrine, but that, by his assistance, **they might religiously guard and faithfully expound the revelation or deposit of faith transmitted by the apostles.**

Indeed, their apostolic teaching was

embraced by all the venerable fathers and revered and followed by all the holy orthodox doctors, for they knew very well that this See of St. Peter always remains unblemished by any error, in accordance with the divine promise of our Lord and Savior."

What happens if the See of St. Peter is blemished by error, allows error to go unchecked, or even promotes the spread of heresy? How can this be? Is this even possible? We just finished quoting Church doctrine, "the See of St. Peter always remains unblemished by any error." The scope of this article is very limited, so it cannot address this substantial topic directly (i.e. the sedevacantist argument/position); however, I will note that the Message of Our Lady of Fatima provides us with two significant points to consider in this regard: (1) we are witnessing a **terrible crisis** in the Papacy, and (2) the divine remedy for the crisis will come from **the Papacy**. It is the Pope who must consecrate Russia to the Immaculate Heart of Mary. It is the Pope who must obey God's command. It is the Pope himself who must submit to **Catholic truth**, in order for there to be a restoration of Catholicism.

Ever since the Apparitions of Our Lady at Fatima, *the Popes themselves* have illustrated the crisis afflicting their Office. On the one hand, they have given unprecedented papal approval and support to Fatima; on the other hand, they continue to disobey Our Lady's command. Including Pope Francis, *eight consecutive Popes* have now failed to consecrate Russia to the Immaculate Heart of Mary, and all six Popes since John XXIII, inclusive, have refused to reveal the full contents of the Third Secret. The Popes have not obeyed the command of Heaven! Scandalous, inconceivable, yet incontestably true: the Popes have disobeyed God.

Our Lady's Message at Fatima presents us with a **daunting paradox**: the Papacy is in grave crisis/only the Papacy can provide the ultimate solution. In light of this paradox, in order to restore Tradition, we must do the following:

(1) Following the example of Sr. Lucia of Fatima, we must do our very best to practice obedience and respect towards legitimate Church authority, especially the Pope, because the ultimate solution to the crisis will come from the top. Jesus Christ's Church is hierarchical.

(2) The Pope and the Papacy itself will have much to suffer. The Papacy is in crisis, so following the example of Blessed Jacinta of Fatima, we must make greater efforts to pray and sacrifice for the Holy Father.

(3) Following the example of Blessed Francisco of Fatima, let us spend more time before Our Lord in the Blessed Sacrament. We go before Our Lord

Continued Next Page

Continued...

**because we love Him.** Let us go before Him to make reparation for our sins, the sins of others, and the sins of the Church hierarchy.

(4) Let us take seriously the daunting nature of this papal paradox. In practice, this means no infighting among the various traditionalist groups because we recognize that allegiance to a particular group (FSSPX, FSSP, Institute of Christ the King, Diocesan Latin Mass apostolate, the Resistance, Sedevacantist groups) is not the *ultimate* solution to the crisis. It is the Pope who must obey God and the timeless *lex orandi, lex credendi* of the Catholic Church. It is the Pope who must religiously guard and faithfully expound the Deposit of Faith transmitted by the Apostles, which includes the Traditional Latin Mass. It is the Pope who must consecrate Russia to the Immaculate Heart of Mary in union with the Bishops of the world.

(5) Let us take seriously the daunting nature of this papal paradox. In practice, this means acknowledging the positive contributions which each group of traditional Catholics is making towards the restoration of the Faith, and realizing that we need each other. Almost certainly, there is no single, *natural* way through which God will choose to bring about His victory (i.e. no one, sole traditionalist group has the papal paradox perfectly figured out). The diabolical disorientation that has clouded every level of the Church is **real**, and it affects all traditional Catholics as well. This makes it extremely difficult to discern God's holy Will properly. *We need each other.* **There is a papal crisis**, so let us thank Almighty God for the heroic efforts of Archbishop Marcel Lefebvre, Bishop Bernard Fellay, and the Priestly Fraternity of St. Pius X, to preserve the *lex orandi, lex credendi* of the Church pure and uncontaminated. The Society of St. Pius X are loyal sons of the Church. *May God bless them.* **Only the Papacy** can provide the ultimate solution to the crisis, so let us thank Almighty God for all the various *Ecclesia Dei* priestly societies and communities, and Diocesan Latin Mass apostolates, for their sincere efforts to practice holy obedience to the Holy See. They too are loyal sons of the Church. *May God bless them.* Finally, there are many of our sedevacantist brethren who love the Church and the Papacy, and are trying their very best to contribute to the restoration of **the true Faith**. They are also loyal sons and daughters of Holy Mother Church. *May God bless them.*

### Part III: The Cross

I would like to review and bring together the three principles which I proposed for returning to and restoring Catholicism. **The first principle:** The true blueprint for restoring Tradition is found at the foot of the Cross. **The second principle:** In God's mysterious design, it is the Blessed Virgin Mary who provides us with this blueprint for restoring Tradition. **The third principle:** The Holy Mother of God came to Fatima to provide us with the blueprint for restoring Tradition. There are at least three major ways in which Our Lady of Fatima directs us to her Son's Cross: first, the stunning vision of the Blessed Trinity and **the Crucifixion** which God granted Sr. Lucia in Tuy, Spain, on June 13, 1929; second,

the centrality of the Cross in the vision part of the Third Secret, made public by the Vatican on June 26, 2000; and third, the extreme suffering endured by the three shepherd children of Fatima—there can be no doubt that Our Lady called them to stand with her at the foot of her Son's Cross.

My dear children in the Faith, in order to restore Tradition **we must be willing to suffer** in the footsteps of Jesus, Mary, Peter and Paul, and all the venerable saints and martyrs. St. Louis de Montfort instructs us, "Be glad therefore when God favors you with one of His choicest crosses, for without realizing it you are being blessed with the greatest gift of God. Yes, the cross is God's greatest gift." Why is the cross God's greatest gift? *Because suffering for the sake of the truth makes saints!* By His suffering on the Cross, Jesus opened the gates of Heaven. By His suffering on the Cross, Jesus made Mary Co-Redemptrix and Mediatrix of all graces. By His suffering on the Cross, think of all the martyrs and saints who have been made over the course of twenty centuries.

The current Church crisis is a dreadful crisis of Faith, *lex orandi, lex credendi*. However, **it is also a crisis of sanctity**. At present, the Church Militant suffers from an extreme dearth of sanctity. In order to restore Tradition, we must, *more than anything else*, grow in **sanctity**. Suffering is God's greatest gift because it affords us the best opportunity to become saints and martyrs. Consider the following passage from the book, *Our Glorious Popes*, published in 1955, by the Slaves of the Immaculate Heart of Mary:

"After three hundred years of persecution, the great Ecumenical Council of Nicaea took place in 325 A.D. in Asia Minor (present-day Turkey). Given that so many of the 318 Bishops who attended the Council bore on their bodies testimony of the torture they had undergone for the Faith in the last and most cruel of the persecutions, the Fathers of the Council broke into tears of love and veneration at the sight of them. The most illustrious servants of God were pointed out—in particular, the survivors of the persecution, those who bore on their bodies the scars and holy wounds of a glorious confession. There was Potamon, Bishop of Heraclea in Egypt, who had lost an eye; Paphnutius, of the Upper Thebaid, who had both lost an eye and been maimed in the knee, and Paul, Bishop of Neocaesarea on the Euphrates, lamed in both hands by the hot irons of the Emperor Licinius . . ."

Many of those present at the Council, went up to these living martyrs to kiss the scars of those holy wounds . . ."

What Holy Mother Church needs most today are **living saints** and **living martyrs!** Please remember and burn it into your mind and heart: in order to restore Catholicism we must, *more than anything else*, grow in **sanctity** through suffering. Jesus Christ teaches us this truth from His Cross. Rest assured, God will give us many opportunities to grow in sanctity through suffering. For example:

(1) Every time you are ignored, marginalized, belittled, ridiculed, scorned, or humiliated on account of your fidelity to the Traditional Latin Mass and unchanging Church doctrine, **rejoice and be glad!** "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake . . ." (Mt 5:11) Offer up these sufferings to God for the restoration of holy Tradition.

(2) Be fervent and devout in your prayer, and persevere. *Persevere* in prayer, come what may, and pray especially for the Holy Father to consecrate Russia to the Immaculate Heart of Mary in union with all of the world's Bishops. Pray, make a Novena, for greater unity, understanding, and forgiveness among the various traditionalist groups. If another traditionalist or *Novus Ordo* Catholic attacks and offends you, **bear those wrongs patiently, forgive all injuries**, suffer with charity, and count yourself blessed to stand at the foot of the Cross.

(3) Practice self-renunciation. This not only applies to us as individuals, *but also to all the various traditionalist groups:* the Society of St. Pius X, the Resistance, Sedevacantists, *Ecclesia Dei* priestly societies and communities, Diocesan Latin Mass centers, etc. According to St. Vincent de Paul, self-renunciation signifies renouncing one's own senses, one's own passions, one's own will, and one's own judgment. It is terribly sad to see the hubris of some traditionalist groups and individuals who insist that their own interpretation of doctrine and prudential judgment on how to deal with the crisis is infallible (it appears these groups and individuals believe themselves to be immune from the diabolical disorientation that has spread its devious tentacles everywhere), while everyone else is either "schismatic," "excommunicated," "disloyal to the Pope and the hierarchy," a "traitor to the cause," a "compromiser with modernist Rome," "disobedient," etc. *Kyrie, eléison, Christe, eléison, Kyrie, eléison.* My dear friends in Christ:

- we need less rhetoric and more renunciation of one's own judgment
- we need fewer "doctors of theology and doctrine," and more servants of Catholic truth in charity
- we need less arrogance and more humility
- we need fewer "answers to the crisis" and more suffering in silence with love
- we need fewer debates and more prayer before the Most Blessed Sacrament
- we need less googling and more meditation on the Passion of Our Lord
- we need less standing on traditional soap-boxes, and more standing at the foot of the Cross

(4) Be patient—be willing to pray *and suffer*; only God, the Blessed Virgin Mary, and an obedient Pope can solve this dreadful crisis. Be patient—the current crisis will not be resolved according to our timetable, nor according to our groups, ways and thoughts; rather, the happy resolution will take place in God's time and according to His inscrutable designs and infinite wisdom.

(5) Please, let us all take to heart that which we pray at Holy Mass before receiving Our Blessed Lord in Holy Communion, *Dómine, non sum dignus . . . Dómine, non sum dignus . . . Dómine, non sum dignus.* **We are not worthy** of all the treasures of Catholic Tradition that God has graced us with. May we grow in humility. *May we be willing to suffer whatever trials God allows, for the sake of the restoration of Catholicism, and so merit the graces necessary to move Almighty God to bring this horrific crisis to a felicitous end.*

In conclusion, know that whatever you suffer out of **love for Christ and His truth**, however small, will merit special graces for you and the Church . . . you shall be drawn deeper into **the Immaculate Heart of Our Sorrowful Mother**. She weeps next to her Son's Cross (Jn 19:25), *pondering His suffering in her heart* (Lk 2:51):

It is natural to suppose that before delivering Himself up to death, Jesus took leave of His blessed Mother. Consider the indescribable sorrow experienced by Jesus and Mary at the mournful moment of separation. Jesus, the most affectionate of the sons of men, takes a last farewell of His beloved Mother before parting to die amidst unspeakable sufferings. What bitter sorrow do they both experience! Mary knows that she is soon to behold her Son agonizing on a Cross, His sacred Body mangled, bleeding, and covered with wounds. O how her maternal heart throbs with anguish! Jesus sighs, and the sorrow He inflicts on Mary's heart is a source of the deepest anguish to His own. What tears of bitter anguish and lively sorrow must Mary have shed on embracing for the last time her only and innocent Son about to deliver Himself up to death! What affliction must Jesus have felt on parting from, and bidding a last farewell to, the tenderest of Mothers! Mary comprehends how deep is the sea of sorrow into which her maternal heart is to be plunged at the sight of the innumerable wounds and the barbarous death which await her Son, and of which she is to be a mournful witness. And yet Mary, filled with love for us, and a desire for our salvation, and burning with charity toward God, Who requires this painful sacrifice from her, rises superior to herself, and offers generously to suffer everything. Although the Passion and Death of Jesus will be to her a source of infinite grief, she willingly, and with her whole heart, gives her consent, and, with more than a martyr's strength of mind, makes the sacrifice of her beloved Son. "Go, my Son!" she says, "Go, to suffer on the Cross; go, even to death; such is the Will of Thy Heavenly Father; and such, also, is mine. Would only that I were permitted to die with Thee!" [*The School of Jesus Crucified*, pp. 35-37, Fr. Ignatius of the Side of Jesus]

Indeed, only if you and I are at the foot of the Cross—accepting with resignation and love the sufferings God sends us—shall we be able to dwell in His Sacred Heart through the Immaculate Heart of Mary, *"Go, to suffer on the Cross; such is the Will of Thy Heavenly Father; and such, also, is mine."* ■

## The Last Word...

# Be a Sinner, and Sin Boldly !

by Father Celatus

In 1889, as a response to the encyclical *Humanum Genus* of Pope Leo XIII, Freemasons erected in a Roman piazza a statue of the pantheist Bruno, who was burned at the stake as a heretic in the year 1600. Not backing down a bit, Leo fired off another round in the papal salvo with his encyclical *Ab Apostolici*, condemning Freemasonry and calling for its dissolution, whose members he condemned as anti-Christian enemies. To this day that Roman piazza remains a place of pilgrimage for masons, atheists and pantheists.

Now the Protestants have their own Roman piazza as well to honor one of their heretical heroes but this time it has been done with Vatican support. A piazza overlooking the Colosseum is to be named Piazza Martin Lutero. This is the Reformation radical who centuries ago described the Church of Rome as “the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death and hell.”

There is much more that could be written regarding the virulently anti-Catholic statements of this former Augustinian monk some five hundred years ago. But rather than dwelling upon his anti-Catholic rhetoric, which is well known to many, *The Last Word* will focus upon some appalling anti-Jewish statements drawn from his essay, *The Jews and their Lies*. Within these few representative texts taken from the longer tract you will find *Luther's List* of what Christians should do to Jews. I warn you in advance, this is no *Schindler's List*. Luther's writings, in fact, helped fuel the diabolical Nazi campaign against Jews.

Be on your guard against the Jews, knowing that wherever they have their synagogues nothing is found but a den of devils in which sheer self-glory; conceit, lies, blasphemy and defaming of God and men are practiced most maliciously. They curse us Goyim. In their synagogues and in their prayers they wish us every misfortune. They



Celebrating the Piazza Martin Lutero, Rome



Why is the Vatican helping to give this heretic the last laugh? Welcome to Rome's Piazza Martin Lutero!

rob us of our money and goods through their usury and they play on us every wicked trick they can. No pagan ever acted thus; in fact, no one acts thus except the devil himself or whomever he possesses, as he has possessed the Jews.

We are at fault in not slaying them. Rather we allow them to live freely in our midst despite their murdering, cursing, blaspheming, lying, and defaming; we protect and shield their synagogues, houses, life, and property. In this way we make them lazy and secure and encourage them to fleece us boldly of our money and goods, as well as to mock and deride us, with a view to finally overcoming us, killing us all for such a great sin, and robbing us of all our property.

What shall we Christians do with this rejected and condemned people, the Jews? Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling and blaspheming. If we do, we become sharers in their lies, cursing and blasphemy. Thus we cannot extinguish the unquenchable fire of divine wrath, of which the prophets speak, nor can we convert the Jews. I shall give you my sincere advice:

First to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians, and do not condone or knowingly tolerate such public lying, cursing, and blaspheming of his Son and of his Christians.

Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues. Instead they might be lodged under a roof or in a barn, like gypsies. This will bring home to them that they are not masters in our country, as they boast, but that they are living in exile and in captivity, as they incessantly wail and lament about us before God.

Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing and blasphemy are taught, be taken from them.

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb. For they have justly forfeited the right to such an office.

Fifth, I advise that safe conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay home.

Sixth, I advise that usury be prohibited to them and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping. The reason for such a measure is that they have no other means of earning a livelihood than usury and by it they have stolen and robbed from us all they possess.

Seventh, I commend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their

brow, as was imposed on the children of Adam. For it is not fitting that they should let us accursed Goyim toil in the sweat of our faces while they idle away their time behind the stove, feasting and farting, boasting blasphemously of their lordship over the Christians by means of our sweat. No, one should toss out these lazy rogues by the seat of their pants.

My essay, I hope, will furnish a Christian with enough material not only to defend himself against the blind, venomous Jews but also to become the foe of the Jews' malice, lying, and cursing, and to understand not only that their belief is false but that they are surely possessed by all devils.

So what shall we say of the Vatican for approving a piazza dedicated to this Jew hater? “Bravo! God bless ya!” as they say in New York? No! *The Last Word* says that Martin Luther and Adolf Hitler deserve no place of honor on here Earth and as God only knows not in Heaven either. Hey Jorge: Jewish lives matter! ■



**DE Enterprises**  
Buy-Sell-Trade Precious Metals

Finally, a metals broker you can TRUST!  
Owned and operated by Traditional Catholics!

Now is the time to invest in Gold and Silver!  
Call us today! 763-444-8214

Visit us online:  
[www.deenterprisesmn.com](http://www.deenterprisesmn.com)