

The Remnant

(Est. in 1967)

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



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From the Editor's Desk...

By Michael J. Matt

The Catacombs Pact

The Church's constant teaching regarding the duty of faithful Catholics to resist legitimate authority in times of crisis is rooted in Scripture. “But when Cephas was come to Antioch,” writes St. Paul in Galatians 2:11, “I withstood him to the face, because he was to be blamed.”

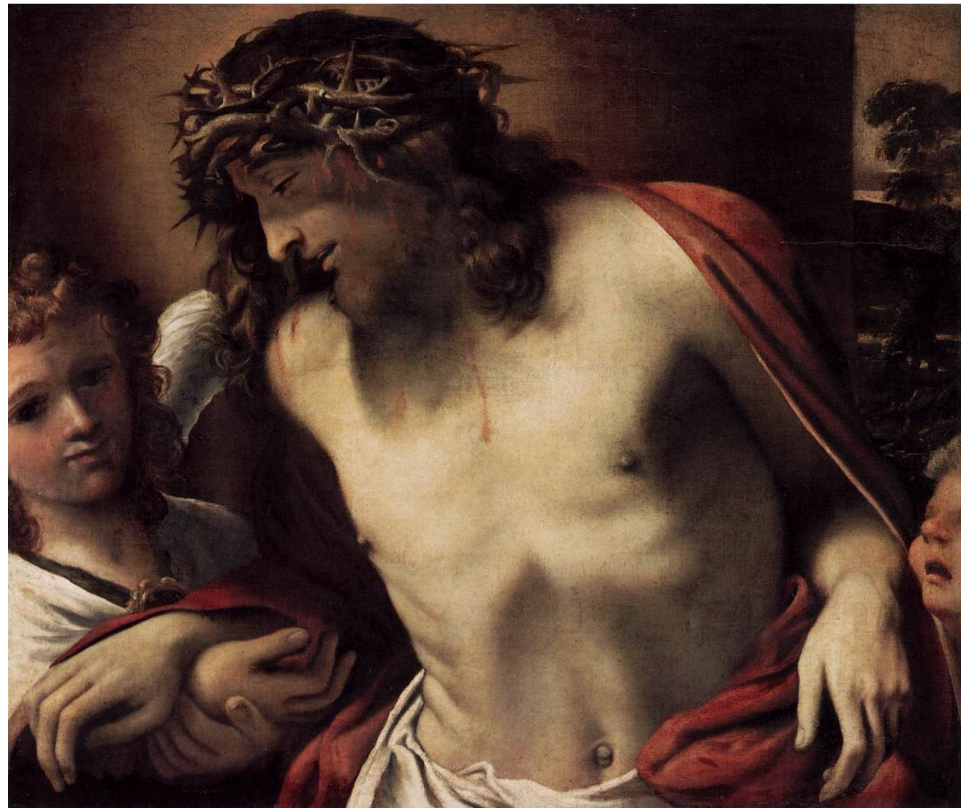
Scripture's most adamant exhortation in this regard also comes from Galatians: “But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.”

As a Catholic who came of age during the turbulent post-conciliar era, it was clear to me even as a child that popes can fail and cause great harm to the Church. But I always considered this potential to be a matter of human ignorance or weakness, rather than outright malice.

Peter himself sets the precedent. Before laying down his life for Christ, our first pope would deny Him three times and go well above and beyond the call of duty in proving that popes are indeed subject to human weakness. But did Peter wish to destroy the Church? Most definitely he did not. Did Liberius? Honorius? Alexander VI? Again, it would seem not.

Proactive papal attempts to destroy the Church are rare indeed, and in fact seem to be confined almost exclusively to the pontificates of the most recent occupants of Peter's chair. But even these attempts do not seem to disqualify the guilty pontiffs as legitimate vicars of Christ

~ See Editor's Desk/ Page 2



Be Thou King

Christ the King spreads His kingdom not by spilling the blood of his foes, not by spilling the blood of His enemies, but by spilling His own.

Fr. Patrick Rutledge, SSPX

Editor's Note: The following is a transcript of a sermon given on the Feast of Christ the King, 2015, in St. Marys, KS. Our thanks to Father Rutledge for his gracious permission to reproduce it here in these pages. **MJM**

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

On this same Sunday last year, we did exactly the same thing: we took Our

Lord out in procession, we arrived back at the main altar, and we said the act of consecration of the human race to the Sacred Heart of Jesus. This we will do today. Many times during that act of consecration, we said, “Be Thou King,” requesting our Lord Jesus Christ to come as King, to take possession of all of those individuals and nations that are wayward.

All around the world we did this last year. All around the world we said the same act of consecration; all around the world we participated in the same event.

~ See Be Thou King/ Page 7

The Synod on the Family:

Business Model for the 'Spirit of Vatican II'

By Christopher A. Ferrara

Introduction:
The War versus the Battle

In analyzing the outcome of that massive fraud called the Synod on the Family, it will not do to look at the Synod in isolation as a battle between opposing forces, applying a victory-defeat binary to each side's position. The context of the synodal battle is the war on Tradition over the past fifty years, waged by a neo-Modernist army whose conquering march through the open gates of Vatican II has laid waste to vast stretches of the landscape of the Faith, forcing traditional Catholics to fall back into fortified defensive enclaves or to act as resistance fighters at the risk of detection, capture and execution—the fate of many tradition-minded priests and even bishops in occupied territory.

Therefore, before we ask how the Synod went, we must ask how the war is going.

Humanly speaking, it would seem the war is over. Christ will have the final victory, of course, as His Mother crushes the serpent's head. But at this moment in Church history—subject as always to the possibility of miraculous reversals by divine intervention—the traditional forces have been overpowered in the overall theatre of operations, just as the faithful were during the Arian crisis, when they were literally driven into the deserts. While we know this state of affairs is only temporary and that

~ See Synod on Family/ Page 8

Apollyon Unleashed:

The Power to Hurt the Earth and The War on Women

By Susan Claire Potts

Part One

O, my people,
Can you hear the howling wind
And the bleating of the sheep?
Can you see the darkened sky
And the dimming of the moon?
Can you hear the women weep
And the little children cry
When the fire burns
And the arrows fly
And the walls come crashing down?

Catholic culture is ruined. It has been turned upside down and inside out. Nothing means the same thing anymore; nothing makes sense. There is a battle raging for our minds and the Church Militant is losing. There is no will to fight, no banner to uphold, no trumpets to sound or bugles to play. The Catholic world has caved. Abaddon is raging like a bull through the City.

This didn't happen overnight, and it didn't start with Vatican II. The death of Catholic culture is the result of decades, centuries even, of idiotic philosophical

~ See Apollyon/ Page 6



He Prowls About the World, Seeking the Ruin of Souls . . .

The Remnant Speaks

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

Looking for a Priest

Editor, *The Remnant*: We are a group of TLM Catholics from St. Benedict's Catholic Church looking for a priest to relocate and celebrate the TLM in the Duluth, MN area. We average around 65 parishioners for the Low Mass and at least 150 or more for the High Mass, and we do have around 7 Altar Servers already trained, as well as a beginning small choir. Our Bishop is open to the TLM in our Diocese, and we would greatly like to hear from you.

Thank You Michael Matt & all of your family for all of your hard work there at The Remnant! We enjoy and look forward to every single issue! PRAY FOR ALL PRIESTS!

In MJM,

Mr. & Mrs. Wohlwend
dwoak90@gmail.com

Letters from Prison

Editor, *The Remnant*: Hello. I hope all is well. My name is Dominick Taylor I am a cradle Catholic who is currently incarcerated in Ohio. I ran into something that I am hoping someone can give me some insight on.

I stopped attending the Novus Ordo around six months ago. I have no access to the Latin Mass, or the Sacraments, but I pray the Rosary, study the readings of the Mass and pray a spiritual Communion every Sunday. It is far from ideal but it is all that I really have outside of a Protestantized Catholic Mass.

We have a priest that comes in every Thursday and I wanted to go to confession. I started to confess my sins and towards the end he told me that I am in a state of mortal sin because I don't attend the "Mass" that he "celebrates".

I told him that I was not seeking absolution for that because I do not believe that it is a sin to not attend the Novus Ordo Mass and I explained my reasons why. He said that he would not absolve me from my sins. He said a little blessing and it was over.

Anyways, I am very confused and more than a little hurt. He is the same priest that tells catechumens it is alright to participate in non-Catholic worship, yet says that I am being like a protestant because I refused to participate in a Protestantized Mass, and he refuses to absolve me. Have you ever heard of such a thing? What am I supposed to do about going to confession? What am I supposed to think about this?

I know that you are very busy but please respond to this and give me some advice.

In Jesus and Mary,

Dominick Taylor - Chillicothe, Oh

Editor's Response: I'm very sorry for your troubles which, as you detail them here, make me think—shades of things to come for us all. As a mere layman, I have never and will never tell anyone

where to go to Mass or when not to go at all. I do not attend the New Mass, but I'm not in prison and thus have options. What would I do in your shoes? God help me, I'd probably be in the same boat. As for Confession, is it not possible to confess your sins and say nothing about the question of the Mass? I'm not a priest, and hesitate to offer any further advice. I would, however, encourage you to keep an eye on this column next issue for the priestly advice that, no doubt, will be forthcoming. God bless you, brother. Keep the faith, and pray for us even as we'll pray for you. **MJM**

Editor, *The Remnant*: In your September 25th issue, you posted a letter from a Florida inmate requesting that a priest in his area might be available to offer the Traditional Mass and confession in his area. Fr. Richard Schamber, whose parish is located in the town where the inmate is located, may be able to help. I have known Fr. Schamber since he was a high school student. When I was living in Tallahassee, he would say the Traditional Mass when the bishop would allow it. Fr. Schamber's parish is St. Rose of Lima in Milton, Florida.

Mark Healey - Bronx, NY

Islam Rising

Editor, *The Remnant*: What is behind this ongoing destabilization of European nations by sudden massive migration of Mideast Muslims? And why now, after four years of Syrian civil war (opposing Muslim factions)? What has so suddenly changed to propel this "Movement" into Europe and North America (with gangs of young boys) under the guise of Syrian refugees? Why so few Christians among them? And how is it that many of these "refugee-migrants" are not Syrians at all, but include a wide collection of "opportunists" from near and afar? Strange "One-World" welcoming committees await the Mohammedan invaders. Are the welcoming committees betrayers of their own national cultures?

Opposing traditionalists are said to need charitable retraining. Empty once-Christian churches become mosques. No matter, "unemployed" European Christian clergy will still be paid state salaries, so long as they behave well. No real need for meager collection-plate proceeds.

This puzzle brought a suspicion that there might be a "hidden hand" of organization behind this artificial "Movement". This whole sham even fits nicely into the NATO-EURO plan of replacing nationhood with "homelandhood". New Order of One-World? No wonder German Madame Merkle so happily apportions-out quotas for each little Euro-Homeland---to be Islamized on the installment-plan. But please do not mention Sharia Law. That would be "Islamophobic", a hate crime.

Is this only a bad dream of "conspiracy-theorists"? If you think so, stand-by for Breaking News (courtesy of Bloomberg Business, 10/30/15) – real news out of Hungary – which nation is fencing-

out the flood of Islamic migrants. The quotes below are taken from Internet source:

"Hungarian Prime Minister, Viktor Orban accuses Soros (Hungarian Jew) of stoking refugee waves to weaken Europe. Soros, prominent member of 'circle-of-activists,' undermining European nations---supporting refugees from Middle East and beyond. These activists who support immigrants become part of this international human smuggling network."

George Soros long ago abandoned his Hungarian birthright. He is notorious for his past attempt to destabilize the British Pound (gaining enormous wealth in the process). After ten years as a British citizen, Soros gained United States citizenship, stating that his real interest was gaining a U.S. Passport, so useful in his global travels. Recently, Soros has given money grants to organizations that provide legal assistance to asylum seekers. His money-grant strategy appears to funnel funds through a maze of "fronts" that obscures the origin. Naturally, Soros is seen as a "Citizen-of-the-World" in the fashion of the "New Order". Soros is quite familiar with Leftist fronts in his new U.S. "homeland". It is safe to say most Democrats approve the Soros agenda, but are reluctant to admit such. The Supreme Court tells us that money is Free Speech! Money talks! Common sense tells a different tale; it is the same as in Holy Scripture, which instructs us that "the love of money is the root of evil".

Forget the ridiculous "Presidential Debates"---the real action comes from the billionaire crowd in the back room with locked door.

Robert K. Dahl - Maryland

Editor, *The Remnant*: Please allow me to express these after thoughts on the Synod- 2015.

I just got through watching Michael Matt's video from the Coliseum in Rome <https://youtu.be/gGvjCuHrJxc> where he reminded us of the prospects of martyrdom for 'the many' who keep the 'True Faith; ever old, ever new'. For me this Faith is opposed to the new 'synodal faith' that our deluded Pope and his fellow modernist prelates are imposing on the Church. All who blindly follow them, when they contradict the Traditional Praxis of our holy Faith, should be reminded of our Blessed Lord's words: "When the blind follow the Blind they both fall into the pit".

Pondering these things, I thought back to the first crisis, of similar magnitude, of the 'People of God' when Moses came down from the Mountain to discover that the people of God were now worshipping the 'The Golden Calf'. Moses in 'righteous anger' drew a line in the sand with his staff and commanded that all who were with him come over to his side. Only a remnant crossed over, the rest fell into the 'Pit'. We are being challenged in a similar way. The line



has been drawn. We are being forced to choose. We, each individual, will either choose:

- **Christ the King**, whom Moses represented and whom our current leaders - both civil & Religious - have rejected. We saw Moses' righteous anger; can you imagine Christ the King's righteous anger?
- To keep all the Traditional Teachings and commandments of His Church prior to Vatican II. Also to realize that 'Catholic Dogma' dictates the way we live, not the other way around, which is the essence of Modernism and the Synod's deliberations.
- To worship God in the way that He has chosen to be worshipped. For Latin Rite Catholics, some 90% of all Catholics worldwide, it is the Traditional Roman Latin Mass. And realize that like Dogma, the Holy Liturgy of the Mass must be received thru Sacred Apostolic Tradition.

-OR-

Continue to worship the 'GOLDEN CALF of MODERNISM'. This false worship began in 'practice' with Vatican

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Letters to the Editor Cont...

II and its firstborn the Novus Ordo Mass. This unholy alliance has begotten the bitter fruit of the ‘desolation of desolations in the Holy Place’ (the new Mass). If you cannot see Our Blessed Lord weeping for His Church at the Synod as He wept for Jerusalem, if you cannot see Our Lady of La Salette weeping for her children when she said: “Rome would lose the Faith” then I am writing to those who read but have willed not to see.

The ‘Neo Catholic Conservatives’ of today, who actually conserve nothing, who literally stick their heads in the proverbial sand, and make excuses for the Modernists that are raping Our Holy Mother the Church before their very eyes. ‘They’ refuse to believe the Prophecies of Sacred Scripture, the Prophecies of the Saints, and even repeated warnings of Our Lady which describe in detail what is happening all around us. Are ‘they’ the ‘lukewarm’ that Our Lord spoke of? Do ‘they’ confuse peace with comfort? Not to worry ‘they’ say, the Synod says we now have a “listening Church”. What a joke. The only way the Church listens to her children is in the Confessional!

This situation is out of our hands for the ‘silent apostasy’ has gone too far. Our Lady told us at Fatima that only she could help us. So I would like to conclude these lamentations with a poem “The Eighth Sword of Sorrow” that I wrote:

Seven swords of sorrow in my heart was thrust
The first three I shared with ‘Joseph most just.’
The last four sorrows at Calvary were spent,
I shared with my Son so sinners may repent.

Now behold Scripture: ‘one third of prelates will betray,’
And ‘Who is She terrible as an army set in battle array?’
In this Crisis ‘Watch and pray’ so not with Satan stand,
For the last ‘Sword of Sorrow’ is in my hand!

Our Lady of Good Success hasten thy promised intervention when all seems lost!

Robert Higdon

Remnant TV in Rome

John Rao and Michael Matt: Your video from Rome is magnificent! https://www.youtube.com/watch?v=PqQ8pbJPh_s
Thanks for being witnesses to the truth and especially about the neo-Catholics. I’m reminded of Cardinal Pie’s line that (to paraphrase) the time of the enemies’ greatest apparent victory is the actually the time when we must fight even harder since it’s really the time of their greatest vulnerability. “Dominare in medio inimicorum tuorum!”

In Christo Rege,
Fr. Scott Gardner

Ghostbusters!

Editor, *The Remnant*: Thank you for your excellent reporting from Rome. I particularly enjoyed the Dr. Rao and

the Colosseum segments. During your nighttime report from St. Peter’s, my copy of Ghostbusters accidentally started on my laptop. It was a creepy overlay to your commentary, “It’s here, a full torso apparition and its real, so what do we do? Could you come over here and talk to me for a second here. One of us should actually try to speak to it. Hello, I’m Peter where are you from, originally?” I think we know where the spirit occupying the Vatican is from; Hell.

I was always a little skeptical of Malachi Martin’s statement that Lucifer had been enthroned in the Vatican in 1963 but now I’m not so sure. In the words of the Ghostbusters, “We should really bust some heads, in a spiritual sense of course.”

Kind regards,
Bill Choquette

The Synod on the Family

Dear Editor, *The Remnant*: The question that springs to mind among this absolute madness of the Modernists and their collaborators among the Neo-Catholics is simply how does one bring a canonical case against the perpetrators of the Synod of Shame. What legal avenue is open to those who believe that there is a case to be answered with regards to the recent Synod? If it were thought that prelates of the Church were sitting around discussing how to legitimize pedophile behavior would it be considered acceptable for the Supreme Legislator to be sitting on the sidelines waiting to condemn those who were horrified at the sham and shame of the proceedings? Has he not acted in a manner contrary to his office? What legal recourse do the scandalized have at such behavior? Does Christ not command us to settle things with one’s brother on the road, and if he will not listen then take the case before the Church? In what court of Canon Law, therefore, can one bring charges of neglect and scandal against the Supreme Legislator or will the neo-Ultramontanist claim he is above the law? No-one wants these things to be necessary but what is most difficult may also at times be most necessary. Out of love for the Holy Father someone has to ‘oppose him to his face’. Lord, have mercy on us all.

Yours faithfully,
Robert F. Cassidy

The Four Olds

Editor, *The Remnant*: I had a mental revolution when reading the article by Timothy Cullen in this recent Remnant, “The Four Olds”, when that fantastic word “Constant” was briefly used in place of that word, “Old.” Old gets weak, disintegrates, and dies. Like us folks. But constant, that cannot change. Any high school student will know that constant – Avogadro’s constant, which we knew way back when as Avogadro’s number. That number cannot change. Lots of numbers and qualities in science cannot change. They are constant. Like Jesus who is the same yesterday today and forever, like that number. And the way babies are constructed in their mother’s womb. Constants. I thought about sin, and how it puts such turbulence into the laminar flow of a life

in the state of grace, and how its damage disturbs the equilibrium of even distant bodies. Thank you, Timothy Cullen. Tradition=Constant. Truth=Constant. Jesus=Constant. Bearing with one another – that is a necessary constant, too.

Thanks again.
Gail Govan

A Note of Thanks from a Convert

Editor, *The Remnant*: I just wanted to send you a note to say thank you for The Remnant! I discovered it just a little over 2 years ago, and I can’t tell you how much I’ve learned from your newspaper. I was very confused after the election of Pope Francis, and I was realizing that I had to seek out the true Traditional Catholic Faith.

I was a convert—an enthusiastic one at that. But whenever I sought out information about the Traditional Mass and the Traditional teachings of the Church from my regular “neo-Catholic” blog and book sources, I always came up against this strange negative reaction I never understood. For example, I was seeking answers to questions like “why do Catholics eat meat on Fridays now?” or “Why don’t women wear veils anymore.” There was always this strange attitude from the likes of Jimmy Akin or Mark Shea toward Tradition that I didn’t understand. It caused me to not seek out the true Catholic faith because I didn’t want to be disobedient.

After Francis the Fist came onto the scene, I knew I had to find the Truth. I had longed for the beauty that Catholicism had always been known for—in architecture, painting, sculpture, music, etc. But in my parish everything was so ugly and tacky and “dumbed down.” I knew something was very wrong, though I didn’t know what it was. I am so thankful that I found The Remnant. You have helped me to learn my faith and to have the confidence to boldly count myself as a die-hard Traditional Catholic. You have introduced me to Fr. Michael Rodriguez. (God bless him!) And through The Remnant I have learned things that I was completely clueless about. Some of the articles that impacted me the most (sorry I don’t have titles.)

- The reprint of your father’s speech in honor of Archbishop Lefebvre. (Wow. I had no idea what the Archbishop was battling.)
- Your piece on the early days of the N.O. Mass and how it affected your family, your father, and ultimately helped to bring together many people for the True Mass. (The altar in your church being destroyed and used in the parking lot is an image that will never leave me!)
- That there is no such thing as Ordinary Time in the true Church calendar. (That was in a Nate Metzger piece. What ever happened to him? I loved his work.) I really had no idea that the calendar itself was changed, and I always hated the sound of “Ordinary Time.” That led me to discover that the ENTIRE calendar and Mass was changed.
- That the Traditional Mass isn’t a “personal preference.” That was the argument that one of your writers

made a year or two ago, and I found it to be so enormously eye opening. Even we Catholics suffer from that “Hey, whatever floats your boat, man” attitude. (I was born in a hippie commune☺ “She likes the charismatic Mass, he likes the Spanish Mass, they go to the English Mass, and I prefer the Latin Mass!” That makes no sense. We are supposed to be unified. So that article had a major impact on my way of thinking.

- Your piece in memory of Michael Davis a short time back was fantastic. I so wish I could have known him. His name used to come up on those “neo-Catholic” blogs that I used to read, and he was always seen as this rebellious, stodgy heretic. Ha! The first time I saw a YouTube video of him, I thought he was the stand-up comedy act to open the show! He was hilarious. And your piece on him really made me feel like I knew the wonderful person that he was.

I could continue listing life-changing articles but I don’t want to bore you! I also appreciate your father and the work that he did. What a difficult time that must have been as he had to forge out on his own, against family and friends, being treated as a heretic and a traitor, in order to remain in the true Faith. I think God for him and your mother and their strength!

Things are so dark in the Church today, but in some ways it must have been harder for your parents. All they had ever known was the perfect, beautiful, holy, un-erring Catholic Faith; and to suddenly be slapped in the face with the horrible new monster calling itself the Catholic Church. I can’t imagine the shock it must have been. At least we have had our whole lives to get used to it. I thank God for the people such as your parents who had the wisdom and the clarity to see through the horrendous Vatican two and the changes it would create.

And the reason I was finally inspired to write you a note of thanks and send you a donation was for your “declaration of War” editorial. Thank you! Thank you—and thanks to your family—for continuing your father’s great work. Thank you for having the courage to say what needs to be said. Thank you for helping us all to wake up to the fact that, the enemy has taken control of the Vatican, and we are now at war. I agree completely, and reading your words inspired me so much. I have been reading more bad news everyday about this pope, and it has been absolutely heartbreaking. I have felt actual physical pain whenever the pope has made YET ANOTHER anti-Catholic (even heretical!) statement. I immediately think of my children (my husband and I are blessed with 7) and how can I raise them to be good devout Catholics in this crazy, crazy world! (Yes, we home school!) It is a daunting task indeed, as you well know. But this newspaper is like a beacon of hope and light. May Our Lord bless you and your family abundantly!

Faith Ballesteros
South Padre Island, TX ■

Lives of the Saints...

St. Theodore the Soldier

Who are living through a persecution today can surely draw strength and courage by recounting, as best we can, the lives of the saints and the heroic ends to which they subjected themselves in the name of the Crucified.

The great martyr Theodore the Tyro (Tyro means “neophyte,” or “novice” in Latin), comes to mind. Also known as Theodore the Recruit, Theodore the Soldier, and Theodore of Amasea, he was a soldier who served in the Roman army during the time of the great persecution of Emperor Maximian (286-305).

Theodore was a native of Amasea, in Pontus. Although a Christian from childhood, he served in the Roman army but kept his faith secret, not out of cowardice, but because he had not received a sign from God to offer himself in martyrdom.

One day when the army units were stationed near the village of Euchdita in Pontus, he learned that the local inhabitants were being terrorized by a fearsome dragon hiding in the forest. Feeling that this situation was the test sent by God, he plunged boldly into the forest to find the dragon. He soon came to a village that was abandoned except for a noble Christian princess of imperial rank, Eusebia. This princess told Theodore where to find the dragon’s lair.

Arming himself with the sign of the Cross, Theodore rushed towards the beast, which roared menacingly at him. Swiftly Theodore brought the beast down with a spear thrust in its head.

Convinced by his victory over the creature, Theodore believed that he could also defeat the dragon-like spirit that is the devil, and he returned to camp determined to reveal himself as a Christian.

When the commander of the troops ordered that all were to offer sacrifice to the gods of the Empire, Theodore remained in his tent. He was called forth and told to take part in the sacrifice, but he replied, “I am a Christian. It is Christ alone that I love. He is the King whom I serve, and to Him alone do I offer sacrifice!”

After being questioned about his announcement, he was given three days to reconsider his Christianity. Instead of yielding to the attractive dispensation, he proceeded to exhort the other Christians to defend their Faith. Inflamed with divine zeal, he encouraged his companions to show that they were worthy to be enlisted in Christ’s army in heaven.

At night, he went to the pagan temple and burnt to the ground the altar of the goddess Rhea, the mother of the gods. In the process, however, he was caught by one of the servants of the temple and taken to the governor Puplius.

Theodore did not resist and calmly responded to the questions from the Governor. He pointed out that it was absurd to consider a god to be an inanimate piece of wood that, in an instant, had been reduced to ashes. Puplius threatened him with the worst tortures, but Theodore replied, “Your threats do not frighten me, because the power of Christ will be my joy and gladness in torment.”

Grinding his teeth with rage, the governor then had Theodore thrown into a dungeon without food. That night, Christ appeared to Theodore and promised him that His grace is for His valiant servants both food, joy, and protection. Thus comforted, Theodore spent the night singing hymns, accompanied by angels, so that his captors believed other Christians had joined him in his locked cell.

When he was brought bread and water he refused it, saying that Christ had promised him a heavenly Food.

He was then again brought before the governor, who proposed to raise Theodore to the dignity of high priest of the idols. This only provoked Theodore to laugh mockingly as he certainly was ready to be cut into pieces for the love of Christ. He was then hung upside down as the executioners exhausted themselves in vain trying to tear his body with iron hooks. Before the indomitable strength shown by the martyr, and fearing that others might follow his example, the governor gave the order to have him burnt alive.

When he arrived at the bonfire, Theodore undressed and, offering a fervent prayer to God for the conversion of their souls, threw himself into the fire. But moments later, as if they wanted to honor him, the flames divided and rose up around his lifeless body in a sort of triumphal arch, as if giving thanks that St. Theodore had given his soul to God.

His body was buried in the town of Euchait (presently Marsivan in Turkey). His relics were later transferred to Constantinople into the Church that bears his name. His head rests in Gaeta, Italy.

The most famous miracle that is attributed to Theodore Tyro happened in 361, when the emperor Julian the Apostate, who had tried every means to restore pagan customs within the Roman empire, noticed that Christians were accustomed to sanctify the first week of Lent by fasting and prayer.

The cruel despot ordered the prefect of Constantinople to sprinkle all the food in the market with the blood of victims sacrificed to idols, so that it was impossible for any of the city’s residents to escape the taint of idolatry. But the Lord did not abandon his chosen people. He sent his servant Theodore, who appeared in a vision to the Patriarch Eudoxus, to foil the machinations of the tyrant.



He ordered that no Christian was to buy the food then presented in the markets, but that they were to eat Kolyva, that is boiled wheat grains with honey, that they already had at their homes. Thus, through the intervention of the Holy Martyr Theodore, the Christians kept pure from the defilement of idolatry.

On this day we also recall a miracle of the icon of the Great Martyr Theodore in a church dedicated to him at a place called Karsat, near Damascus. A group of Saracens had turned this church into their residence. There was a fresco on the wall depicting Theodore. One of the Saracens shot an arrow into the icon of the Great Martyr. From the saint’s face, where the arrow had stuck into the wall, blood flowed before the eyes of everyone. A short while later, the Saracens who had settled in the church killed each other. Accounts of this miracle are given by the Anastasius of Mt. Sinai (April 20) and John of Damascus (December 4).

St. Theodore Tyro performed many other miracles for those who called upon him with faith and perseverance in prayer. It is said that one day he appeared, shining in glory, on a white horse, and returned to a poor widow her only son who had been captured by Saracens. He

also delivered from danger those who were caught in a storm and became the heavenly protector of Christian people. His feast day is November 9 in the Roman Catholic calendar. ■

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Apollyon Unleashed:

The Power to Hurt the Earth and The War on Women

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trends, degenerate literature, and—insignificant as it may seem—the denial of common sense.¹ For a long time, the Catholic people were protected from these intellectual and cultural assaults. There was clear teaching against error. There were warnings and interdictions and excommunications. The shepherds did their job; the wolves were kept at bay.

But that changed. Catholic society has lost its edge, its distinction. It scarcely differs from the prevailing culture. Attitudes, mores, aspirations—all changed, all melded into the borderless glob of life in the modern world.

Human beings have always had a tendency to make a mess of things, but this is different. This disaster was engineered. Beguiled by the glittering world, Rome opened the gates to the change agents, the purveyors of false ideas and degenerate morals. The Hedge of Protection was mown down, the vines uprooted, and the grapes left to rot.

The people didn't do this. The revolution was imposed on them. Scurrying to be one with the world, revolutionaries in high places rejected the basis of Western philosophy, the teaching of Aristotle and St. Thomas Aquinas, that reality is *that which is*. They set out to create a new reality, a new understanding, a new religion. The lambs were pushed aside.

The old religion is dead.

I don't mean the Faith. Nothing can kill that because it is Truth—nor can anyone destroy the Church. We have Our Lord's promise for that. I mean *religion*.

Our Catholic faith is *what we believe*. Our Catholic religion is *how we live*.

That's why we used the term *practicing Catholic*. But now people have lost the distinction. They've lost the meaning of words. They've glommed everything together like one amorphous synonym. They say it's all the same. But it's not. Faith is the soul of Catholicism—its heart and mind; religion is its body.

The word *religion* comes from the Latin *religare* which means to bind fast. Originally, it referred to the monastic state in which people were bound by vows. (It's still used that way when we say things like—*he entered religion* or *she's a religious*.) Later the word extended to refer to the general state of people bound by shared creed, law, and discipline rather than formal vows. It indicated a belief in the divine and imposed a moral obligation. Religion *in itself* is a rule of life.

That's what's been killed—our Catholic way of life.

¹ Two books are critical to understanding the background and the future of this disaster: *The Death of Christian Culture*, by John Senior Ph.D., first published in 1978, and *Catholic Prophecy*, by Yves DuPont, 1970.



The rants of the feminists couldn't have destroyed the Catholic home and, subsequently, the Catholic City, without a direct attack on the foundation of domestic strength—the feminine vocation.

The fulfillment of the diabolical prediction of the *Alta Vendita*² looms before us: "You will have preached a revolution in tiara and in cope, marching with the cross and the banner, a revolution that will need to be only a little bit urged on to set fire to the four corners of the world... Our ultimate end is that of Voltaire and of the French Revolution - the final destruction of Catholicism, and even of the Christian Idea."³

Before the upheaval unleashed by the ecclesiastical revolutionaries, Catholics were bound by a set of behaviors, expectations, beliefs, and obligations. Everyone acknowledged the rules—whether they followed them or not. Whether they marched with the Army of Christ or lagged behind courting the world, no one

disputed what the rules were. No one questioned what needed to be done to save our souls. Heaven was the promise if we were faithful.

It was all laid out for us. We each had a place. We each had our armor and our sword. We could go anywhere in the world and recognize our fellow soldiers.

But that Catholic way of life—that shared *binding*—is gone. It's every man

² The highest lodge of the Italian secret society, the Carbonari.

³ *The Permanent Instruction of the Alta Vendita* Printed in English in 1885 and discovered in Italian earlier and ordered published in 1859 by Pope Pius IX.

for himself—everyone is "an army of one," like the abandoned U.S. Army recruiting slogan.

People say we have to *hold on to tradition*.

I say we can't. It's gone. What remains of tradition is like an old log floating on a tempestuous sea.

You don't make your own tradition. Tradition is handed down. That's what the word means—from the Latin *tradere*, to hand down, to deliver. Tradition links the past to the present and shines a light on the future. It holds people together across oceans and centuries. It transcends nations and empires. That's why the Church safeguarded it—not just the grand Traditions of dogma, hierarchy, and sacraments, but the lower case traditions, too, the simple things like devotions, calendars, and ancient customs. St. Teresa once said that she would lay down her life for the smallest tradition of the Church. What would she say now?

If tradition is not handed down, there's nothing to hold. That's what has happened. The delivery was not made. It was set aside for a new package, a manufactured Catholicism. Precious things, priceless treasures, were deconstructed and recycled for modern man.

But how did this happen? How could everything have fallen apart as it has?

The Angel of the Abyss has been unleashed.

The first attacks were not against the Faith. They were against the Catholic way of life, and they were launched—to the horror of those who had eyes to see and ears to hear—by the hierarchy, the princes of the Church, all the way up to the Chair of Peter.

Long before the imposition of the *Novus Ordo* and the rampant abuses, both moral and spiritual, three things, vital to any army, were broken down: discipline, morale, and unit cohesiveness.

The first target was Woman.

It was so simple. While men build and govern and fight, women carry the culture. They give it birth. They nurture and sustain it. They are the first teachers, the first standard bearers. So, before he laid waste the virile Army of Christ, the Serpent slithered through the front door and poisoned the house.

So long as the mistress of the home did the things women had always done—so long as she *held down the fort* and *kept the home fires burning*—the culture was safe. But she didn't. She couldn't. It was taken away from her.

It wasn't women's lib and pantsuits and professional careers that pushed her from her place of dignity and honor and made her a slave to corporations, politics, and industry. Those things were consequences, not causes. Despite the angry ravings of non-Catholic women like Germaine Greer, Gloria Steinem, and worst of all, Betty Friedan, wives and mothers didn't start this thing; they weren't the revolutionaries.

The rants of the feminists couldn't have destroyed the Catholic home and, subsequently, the Catholic City, without a direct attack on the foundation of domestic strength—the feminine vocation. Her power to direct and guide—to rule her house, to create and teach, to nurture and protect—was subverted. It was an attack from Hell. And it came from the top.

Everybody was taken off guard. The attack was so insidious that, at first, no one knew what was happening. The Malicious One, the twisted fallen angel, the indefatigable enemy of the Church, had once again declared war against Woman. He poisoned his arrows and shot them straight from Rome. It was a three-pronged assault against women: First, in the regulating of daily life; second, in the rhythms of the year; third, and most devastating, in the order of motherhood.

The arrows found their mark. And night fell on Christendom.

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Be Thou King

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We took Our Lord out into the streets in order to make Him known as the King, and we prayed to Him to come as King. Everybody who is trying to rebuild the Social Reign of Our Lord Jesus Christ did this last year, and yet what has happened since? Has the Social Reign of Christ come any closer in the past year? Have our prayers been answered? Are we any closer, due to the labors that we have undertaken?

We know the answer to that question. We know that just in the past year, in our own country, the “rights” of men, the “rights” of those who sin against nature were spread farther and wider, and were even made universal. We know that Islam is spreading itself both in the West and in the Middle East. We know that, during this past month, we even had to take a special intention of prayer, asking that within the Church Herself, the rights of God might triumph.

Since we’re speaking about this, as a little aside, here are a few points on what happened in the Synod. Certainly the bit of good – which is minimal – the good that we saw come from it was that the agenda of Kasper was thwarted. That is, the agenda of those working for a more open attitude toward those who sin against nature, towards homosexuals, was thwarted. Likewise, there was no *positive* statement that those who are divorced and remarried can, absolutely speaking, receive Communion. So, even though it’s a very limited good, nonetheless, God surely heard our prayers; our efforts weren’t in vain.

Nonetheless, the bad... well, there was a call to stop excluding these adulterers – those who are divorced and remarried – from the community. And it was more or less left to the whim of the local bishops to decide how such persons are to be incorporated into Catholic communities, whether as godparents, or teachers in schools, etc. The bad, for sure, is that the Synod wanted to get rid of exclusive language regarding adulterers. This is wrong, we have to recognize that. They even quoted the 1980 Synod on the Family of Pope John Paul II, but removed the words that excluded this kind of adulterer from Communion; they pulled these words out, though they quoted that former Synod.

All in all, it was another work of Modernism: a very large, very unclear document came from the Synod – (a “triumph of collegiality”) separating doctrine from practice. Again, I just wanted to give you a little update on what exactly happened there. Coming back to our point, where are we in regards to last year?

Catholics continue to fail. We continue to divorce the intellect and the will. We continue to divorce doctrine from practice. The reign of Our Lord Jesus Christ and His rights over us continue to be made subservient to the rights of man and his whims. The hymn for this day’s feast says, *Scelestia turba clamitat: Regnare Christum nolumus*, which means, *The wicked crowd cried out: We don’t want Christ to reign over us!* And indeed, since we did this last year, the wicked crowd is louder. How long, O

Lord, how long dost Thou keep our souls in suspense? I think we all know this discouragement, but it’s definitely not the answer.

All power has been given to Me in heaven, and on earth. You would have no power over Me, unless it were given you from Above, says Our Lord Jesus Christ. He is King precisely because He is God. By taking a human nature and hypostatically uniting it to the Word of God, Our Lord Jesus Christ becomes the First, and holds the first place among men. *All power has been given to Me in heaven, and on earth.* And Our Lord does not say these words in vain. It’s not His way to put beautiful words in Sacred Scripture, and to say that He’s in charge, and yet to leave us abandoned, and under the power of His enemies. He *is* the Word. Discouragement is not the way.

Consider the story of Don Pelayo, the general of a remnant; of the last standing Catholic army in Spain, in the whole Iberian Peninsula. The Muslims had taken over the entire peninsula, except for one small, mountainous, insignificant region in the northwest, the kingdom of Asturias. This region remained Catholic, with Don Pelayo in charge; the rest of the peninsula was Islamic. Don Pelayo began the *Reconquista* through one battle, the Battle of Covadonga, and eventually the whole peninsula was won back to Christendom. It took all the way until Queen Isabella – almost 800 years – before it was completed. So, we must be patient.

But we also see in Don Pelayo the reaction of those under Christ’s banner. It’s one of boldness, it’s not one of pusillanimity, of fear. If you know that your team will win, you fight in the most carefree way, and this has to be our spirit. And especially in our own circles, we must avoid the spirit of splitting hairs. It’s very easy to do so, because there is so much bad; we split hairs, and we find evil under every rock that we turn over. Yet everyone who participates in the Eucharistic procession today is under Christ’s banner, every one of us. We’re all on the same team. We’re all following behind our King precisely because we say the exact same Creed at Mass. We’re all about to say together *Credo*. And we’ll say in that *Credo*, *cujus regni non erit finis, there is no end to His reign.* But not one of us who falls in behind that banner is perfect, though we all profess the same Creed. So let’s not split hairs. Let’s remain united in this fight for Christ the King.

If this *regnum*, if this kingdom of Our Lord Jesus Christ depended on us men, then indeed we may become discouraged. It would be a great temptation to become discouraged. But we know that the reign of Our Lord Jesus Christ depends on God. *My Kingdom is not of this world*, as we just heard in the Gospel. *My kingdom is not of this world.* Or, as we say in the feast of the Epiphany, *Non eripit mortaliam, Qui regna dat coelestia. He does not come to snatch away a mortal kingdom, He comes to give a heavenly one.*

We depend on God for this reign, the ultimate triumph of Our Lord Jesus Christ. So let’s not see it in such a human way. Christ the King spreads



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His kingdom not by spilling the blood of his foes, not by spilling the blood of His enemies, but by spilling His own. This should give us great courage. It is how He won us. *We were yet His enemies*, says St. Paul, *and Christ died for us.* He spilt His own blood; our King, the Sacred Heart. And He established His kingdom by shedding the blood from His Sacred Heart. That is the yoke that we’re trying to bring all of mankind under, the yoke of the Sacred Heart, which is so sweet, and the burden of the Sacred Heart, which is so light.

The Sacred Heart *will* win. As we will say at the very end of this day’s procession, *One day indeed the earth will resound from pole to pole with one cry: Praise to the Divine Heart, that wrought our salvation.* We have to make an act of Faith in this, because we believe in the Reign of Our Lord Jesus Christ. Today is not the feast of *wishing* for the Reign of Jesus Christ; today is the feast whereby we celebrate that *fact*. It is a doctrine of faith that He *is* King. Not that we want Him to *become* King, but that He *is* King. Of course we know that this world, as C. S. Lewis says, is an enemy ground. This world that belongs to Him is in enemy-occupied territory. But, as Lewis says, the whole wealth of Christianity, whole story of Christianity, is that the King has landed. He is the King. The rightful one.

No longer do we live in the times of *cujus regio ejus religio: He who is in charge of the country, his religion wins out.* These days are long gone. Father Mateo Crawley recognized that fact clearly, when he established the enthronement of the Sacred Heart in the home. He knew that we can no longer win nations by winning the head. We have to win nations one family at a time. We are indeed in what we could call a guerilla warfare, where we have to win one soul at a time. Hand-to-hand combat is needed, one soul at a time, one family at a time. And for Our Lord Jesus Christ – again we have to make an act of faith – for Him *one* soul is a kingdom. He would have spilled His blood on the cross for *one* soul.

We certainly want the Social Reign

of Our Lord Jesus Christ, we want governments to approve of the Gospel. This belongs to Our Lord by right and therefore this is our goal; we are still fighting for that, and we still have to use every means at our disposal to make that happen. But all of that is still for the sake of souls. The Social Reign of Our Lord Jesus Christ is what we fight for because we want more souls saved. It is not for merely for itself, for this world will pass away. *My Kingdom is not of this world.* It is for souls. So, if we can’t right now enjoy the bliss of the Social Reign of Our Lord Jesus Christ, we continue to fight for it. We promote it, we study it. But let’s not throw the baby out with the bath water. Let’s make sure we bring *souls* to Our Lord Jesus Christ. And in this guerilla warfare each one of us must become an apostle, and must have within us the hallmarks of our King, so that we can spread His Kingdom.

Who is this King? We’ve already said that it’s the Sacred Heart. And He came into this world in a stable. And went into Jerusalem triumphant on an ass. And He was meek as a lamb before His shearers. This is our King. This is the King we want to bring to other souls. And so we ourselves have to be of the same disposition: humble, unmoved by the world, untainted by the world, ordered and noble, separate from the world.

A true *Viva Christo Rey* is to identify ourselves with the Sacred Heart of Jesus Christ. If you really want to say *Viva Christo Rey*, become another Jesus Christ. Otherwise it just becomes some cultural, clichéd statement. We can yell this cry all we want, but if we’re not like the Sacred Heart, then it’s meaningless.

As Catholics, we are all public men. We know that. Everyone out there knows that we’re Catholic. I hope they do. Everybody we work with, everybody with whom we have some relationship. What does the word “catholic” mean? Universal. And each one of us has to be a good representative of the Faith. If we were really like the Sacred Heart of Jesus, we would preach a mighty

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The Synod on the Family: A Business Model for the ‘Spirit of Vatican II’

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the Church will inevitably be restored, today we face much the same situation described by Saint Athanasius: “May God console you! ... It is a fact that they have the premises—but you have the Apostolic Faith.”

In fact, the very creation of a universal Synod of Bishops (as opposed to the local gatherings seen from time to time in Church history) was already a sign of the enemy’s triumph. Launched by Paul VI in 1965 with his apostolic letter *Apostolica Sollicitudo*, “establishing the Synod of Bishops for the universal Church,” the Synod was designed to be “a continuance after the Council of the great abundance of benefits that We have been so happy to see flow to the Christian people during the time of the Council.” That is, the Synod would make the conciliar turmoil a permanent feature of the life of the Church. Accordingly, among the stated purposes of the Synod at its creation was “to facilitate agreement... on essential matters of doctrine and on the course of action to be taken in the life of the Church.”

In other words, the establishment of a universal Synod introduced into the Catholic Church an equivalent to the Protestant practice of subjecting doctrine to perpetual debate and voting at periodic assemblies, with the inevitable result being doctrinal erosion. In the Catholic Church, as we have seen, this

erosion takes the form of maintaining doctrine as a set of official propositions while practically undermining it in any conceivable way short of outright formal contradiction.

The Synod is precisely the “permanent council” advocated by that icon of neo-Modernism, the late Cardinal Carlo Mario (“Jesus would never have written *Humanae Vitae*”) Martini. None other than Cardinal Bergoglio was Martini’s personal choice for the papacy—the next best thing to Martini himself, who saw his days drawing to an end on account of age and illness. It was Martini who organized the St. Gallen’s group that plotted in secret for Bergoglio’s elevation to the papacy, as the infamous pedophile-protector Cardinal Danneels, a key member of the group along with Cardinal Kasper, now [freely admits](#).

Our modernist pope, who hails his patron Martini as “a [father for the whole Church](#)”, has just written a [fawning preface](#) for a newly published multi-volume collection of the heretic’s writings. In that preface Francis praises his patron for “having promoted and accompanied the style of synodality,” declaring: “the inheritance which Cardinal Martini left to us is indeed a precious gift.”

While *Apostolica Sollicitudo* states that the Catholic version of synodality is “directly and immediately subject to

the authority of the Roman Pontiff,” what happens when the Pope himself is bent on revolutionizing the Church by employing the Synod as his mechanism? By a remarkably convenient coincidence, it was in the very midst of Synod 2015 that Francis discovered, for the first time in 2,000 years, that the Catholic Church is a “[synodal Church](#).” In his speech commemorating the 50th anniversary of Pope Paul’s creation of the Synod, Francis revealed what he would have us believe is a gnosis hidden from all his predecessors: “it is precisely this path of synodality which God expects of the Church of the third millennium.”

With Generalissimo Francisco at the controls, the conquering army of neo-Modernism is now using the synodal juggernaut for a mop-up operation that threatens to overwhelm the Church’s last fully intact defensive bastion: her teaching on marriage, procreation and sexual morality, behind which a few relatively conservative prelates have just mounted a waffling defense. But the end of Synod 2015 is only the beginning of the juggernaut’s wild ride with Francis in the pilot’s seat: “[This journey will continue](#),” vowed the “moderately” Modernist Archbishop Mark Coleridge of Brisbane. May God help us all.

The Ecclesiastical Third Reich

It seems to me that with Francis we have entered what could aptly be called the Third Reich of the post-conciliar revolution, following the First Reich of Paul VI, the Second Reich of John Paul II, and the brief Benedictine interregnum before Cardinal Bergoglio’s calamitous ascendancy. In fact, Bergoglio’s rise to power occurred under circumstances analogous to those that convulsed Germany in 1932-33, when anarchy in the country, including street battles between Communists and Nazis, led to the fall of Chancellor Schleicher and the appointment of the charismatic Hitler to quell the storm Hitler himself had helped to unleash.

In like manner, Benedict (reportedly at the suggestion of Martini) fled “for fear of the wolves,” clearing the way for the sudden rise of the previously unknown liberal Jesuit of mercurial temperament, whose career, [as a fellow Jesuit observed](#), was marked by a “personality cult which is extremely divisive. He has an aura of spirituality which he uses to obtain power.” Bergoglio’s election had been planned for the conclave of 2005 but could not be effected until Benedict’s abdication, as documented in Austin Ivereigh’s *The Great Reformer*.

Thus it is no coincidence that Francis has rehabilitated St. Gallen group leaders Danneels and Kasper—a rehabilitation that includes the relentless promotion of Kasper’s heretical notion of “mercy” and the appointment of both Kasper and Danneels among the group of 45 progressive prelates with which Francis stacked the Synod in order to offset the conservative majority among the Synod Fathers elected by the national episcopal conferences. By stacking the Synod with unelected progressives, Francis ensured that no matter how the *elected* Fathers

voted, his implanted voting bloc would prevent 2/3 majorities in favor of any sort of uncompromising restatement of Catholic teaching.

Lest I be accused of self-contradiction here, let me make something clear: it is wrong to reduce matters of doctrine and discipline to subjects for voting at a Synod of Bishops, and the Pope should be able to control synodal proceedings and even disregard synodal votes precisely because he is the Supreme Pontiff. The point, however, is that Francis pretended that the “synodal process” expressed the will of the Synod Fathers under the influence of “the Spirit” while he manipulated the Synod behind the scenes in an effort to predetermine its outcome (as the thirteen cardinals politely protested in their [historic letter](#) to Francis). Hence with this Synod we had the worst of both worlds: the false appearance of democracy to lend legitimacy to an autocratic abuse of power by a pope heedless of the true nature of the papacy as a prudent conservator of Tradition, assisted by the neo-Modernist oligarchy he placed in control of the synodal mechanism.

Today, we behold the spectacle of a Pope who governs according to what Edward [Pentin has described](#) as “an ecclesialized Führerprinzip”—ruler principle—under which the Führer’s will is the highest law simply because it is the Führer’s will. It hardly needs to be demonstrated that the papal primacy and the Führerprinzip are not the same thing. Suffice it to recall [Pope Benedict’s admonition](#) at the very beginning of his own mysteriously terminated pontificate:

The Pope is not an absolute monarch whose thoughts and desires are law. On the contrary: the Pope’s ministry is a guarantee of obedience to Christ and to his Word. He must not proclaim his own ideas, but rather constantly bind himself and the Church to obedience to God’s Word, in the face of every attempt to adapt it or water it down, and every form of opportunism.

The current pontificate has been one continuous exercise in reckless disregard of this truth about the limits of papal authority, backed up by the Führer-Pope’s incessant demagogic ranting against orthodox Catholics who stand in his way, including even certain cardinals and bishops. This pontificate demonstrates that where the war at large is concerned, at present we can hope only to maintain pockets of resistance until the ecclesial Third Reich, like that in Germany, finally collapses under the weight of its own insanity.

Who Really “Won” the “Battle of the Synod”?

Moving from the war in general to the just-concluded Synod in particular, what can we say about its outcome? To suggest another historical parallel, the Battle of the Synod was rather like the Battle of Palmito Ranch, which the Confederates managed to win after the Civil War had already effectively ended

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Be Thou King

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sermon to those around us. This is how we will spread the reign of Our Lord Jesus Christ. This is how we can give Him souls – kingdoms. Let’s at least do more than Pilate, who was pagan; at least he put up a sign in three languages, saying *This is the King of the Jews*. As Catholics, as “universal men,” we have to do more. We are all apostles and we all can influence souls, but we have to want to spread the reign of Our Lord Jesus Christ. Again, even one soul is a kingdom.

So, above all, dear faithful, in this pursuit for souls and to spread the Reign of Our Lord Jesus Christ soul by soul, first and foremost we must *know* Our Lord Jesus Christ, know our King, know His banner. Cardinal Pie said that for the laity, for you, the number one thing that is necessary is to submit your intelligence to Christ the King. In other words, if you know Our Lord Jesus Christ, if you know Him well, then you know what the Social Doctrine of Our Lord Jesus Christ is. Ignorance keeps so many souls away from the Faith. Pope St. Gregory the Great calls this the heresy of ignorance.

So let’s give ourselves to the knowledge of Our Lord Jesus Christ, make Him reign one soul at a time, one family at a time. Know Him through catechesis. Not one of us can ever say that we can stop learning, that we know enough; we always have to continue learning. Know Him through that, know Him through

Scripture, know Him through the Mass and the liturgy. But above all, know Our Lord Jesus Christ through the time you spend with the Sacred Heart. If we really want to spread the reign of Jesus Christ, we need more souls doing simply that: coming and spending an hour in front of the tabernacle. That is to know the Sacred Heart; that is to know Jesus Christ, our King.

Let’s all make this procession today and in future years as an overflowing and a continuation of what we have done in the past year: spreading the knowledge of Our Lord Jesus Christ, the knowledge of the Sacred Heart; professing that He deserves to be known publically, that He has this right by nature, by the very fact that He became a man. All year long, we receive our orders from our King by sitting in His Presence, by sitting in front of Him, hidden away in the tabernacle. And here today we take Him out into the streets because we want this King to be known to souls. We want to give Him His due place. We want to give Him His place in justice, one soul at a time, one family at a time. And indeed, if all of us, as apostles of Our Lord Jesus Christ, touch just one soul apiece, help just one soul to come to the Faith, then indeed it really will not take long before the earth resounds from pole to pole with one cry: *Praise to the Divine Heart, that wrought our salvation!* Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost.



In the Synod hall, Pope Francis calls the shots

with Lee's surrender at Appomattox Court House the month before. Synod 2015, like Synod 2014, was an example of the Führerprinzip in full swing: conceived, controlled, stacked and manipulated by Francis from start to finish, it was meant to serve as an instrument for expression of the Führer's will.

Showing just what a sham the whole proceeding was, on Thursday, October 22, the thuggish Secretary General, Cardinal Baldisseri, attempted to foist upon the assembly as "the Synod's" final report what was essentially the unamended, [blatantly heterodox and widely denounced](#) Instrumentum Laboris. As [Professor Roberto de Mattei](#) notes, the Secretariat "did not take into any account the 1355 amendments proposed over the course of the preceding three weeks, and substantially reposed the implantation of [the] Instrumentum laboris, including the paragraphs that had roused the strongest criticism in the Hall: the one on homosexuality and the other on the divorced and remarried."

In short, at the very end of the proceedings *it was as if the Synod had never happened* and the Synod Fathers would be expected merely to swallow a document many of them had rejected even before they arrived in Rome. Facing an open revolt like the one at Synod 2014, Francis was forced to withdraw the document and have his ten-man committee draft a hasty compromise in less than 24 hours. This was provided—only in Italian—on *the very day of the vote*, October 24, when it was read aloud and simultaneously translated for the many Fathers who do not speak Italian. Based on this scant acquaintance with "their" Relatio, the Fathers were then expected to vote on its 38 pages of propositions, paragraph-by-paragraph, at the very moment the translators (accurately or not) were translating the text on the fly into various languages. This procedure was a total travesty of a deliberative body, little more than a rubber stamp for the "emergency" document frantically cobbled together by Francis's unelected, progressive-dominated drafting committee.

The last-minute compromise text was specifically designed to save the Synod from collapse by allowing both the conservatives and the progressives to claim victory according to their view of the text. [Prof. de Mattei observes](#) that with this document "[a]ll have been defeated, starting with Catholic morality which emerges profoundly humiliated by the Synod on the Family."

Rorate Caeli rightly calls it a "[triumph of ambiguity](#)." Cardinal Pell admitted as much himself when he said in a post-synod interview with Edward Pentin: "The document is cleverly written to get consensus. Some people would say it's insufficient. It's not ambiguous." That is pure doubletalk. Any document "cleverly written" to achieve consensus between diametrically opposed positions is of necessity ambiguous. As we shall see, such is the Relatio when it comes to the hot button issue of the admission of the divorced and "remarried" to Holy Communion as part of their "integration" into parish life. And it should be obvious even to the most obtuse observer by now that this Kasperian notion of "mercy" for objective public adulterers was the main reason Francis set the synodal juggernaut in motion in the first place.

Yet the rigged Synod failed to heed Francis's maximum demand: blanket adoption of the execrable Instrumentum Laboris. In a most Führer-like fashion he expressed his fury at even a stacked Synod's refusal to deliver the goods, publicly denouncing his conservative synodal opponents and letting them know that they have exposed themselves as enemies of the Reich. The Synod, he warned in his final address, "was also about *laying bare the closed hearts* which frequently hide even behind the Church's teachings or good intentions, in order to sit in the chair of Moses and judge, sometimes with superiority and superficiality, difficult cases and wounded families." There will be no hiding behind Catholic doctrine from the wrath of der Führer! He knows who you are—every one of you!

Unburdened by any sense of shame, the Führer evoked the "Chair of Moses," who permitted divorce, against prelates who were attempting to defend Christ's definitive abolition of the Mosaic dispensation, granted only out of the hardness of hearts even though it was contrary to the divine and natural law. No matter! The Führer's many enemies among the bishops and cardinals must understand that in the Third Reich of Neo-Mosaic Mercy the "synodal Church" shall be "a vital source of eternal newness, against all those who would 'indoctrinate' it in dead stones to be hurled at others." Away, then, with "conspiracy theories and blinkered viewpoints" and "a language which is archaic or simply incomprehensible." The Führer did not explain what is archaic or incomprehensible about "Thou shalt not commit adultery" or "Whoever puts away his wife, and marries another, commits adultery." But then a Führer does not have to explain himself because, according to

the Führerprinzip, whatever the Führer says is self-evidently true and sufficient because it is the Führer who has said it.

Having demonized all opposition to his will, Francis—as he so often does—proceeded to contradict himself by warning against "falling into the danger of relativism or of *demonizing others*..." But then who among his cowering subordinates in the hierarchy is in any position to insist that the Führer practice what he preaches, or to point out how frequently he appears to be guilty of precisely the faults he endlessly attributes to others?

Assessing the Final Relatio

With dreary predictability, the neo-Catholic commentariat is hailing the compromise Relatio as a victory for the "conservatives" and a defeat for the "progressives" because it does not explicitly authorize Holy Communion for public adulterers or propose the acceptance on some level of "homosexual unions." Whoop. Dee. Doo. Let us examine this claim of "victory."

For starters, the neo-Catholics and other "normalists" do not seem to notice that the very conduct of a Synod at which the Pope himself insisted upon a debate over settled moral questions, disregarding the constant teaching of his own predecessors, means the progressives have already won. The neo-Catholic frogs in the pot of water coming to a boil not only refuse to acknowledge that the water has gotten any warmer, they also deny the very existence of the pot. They accept with complete tranquility that the Catholic Church is now a "synodal Church" in which everything is up for debate and we must periodically "pray for the Synod" so that—*whoa, Nellie!*—it will not do anything to "change doctrine." The spectacle resembles nothing so much as the floor of Congress in which Republicans wrangle with Democrats in committee and then emerge with "the best legislation we could get" under the circumstances, which is pretty much [how Pell described the Relatio](#).

Turning to the text of the Relatio, we must ask: Who got the better of this "triumph of ambiguity"? It should be obvious that ambiguity concerning moral questions always favors the party seeking to undermine morality. Such is the case here. The following elements, which appear in the problematical Part III, where all the poison pills are found, represent major advances for the sexual libertine faction of neo-Modernists who have been stage-managing this hoax from the beginning, with Francis's connivance:

- The "Synod of the Family" radically undermines the family by declaring (in ¶ 58) that "the family, while remaining the primary pedagogical space, *cannot be the only place* for education in sexuality." This provision, carried over from the rejected Instrumentum, implicitly denies the primacy of parental authority over the education of children, especially in such a delicate matter, and throws children to the wolves that conduct classroom "sex-education." So much for the teaching of Pius XI in [Divini Illius Magistri](#): "Far too common is the *error* of those who with dangerous assurance and under an ugly term

propagate a so-called sex-education, falsely imagining they can forearm youths against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, *even in public*..." Ignoring this admonition, the Synod calls for adolescent and pubescent children to learn about "the beauty of sexuality in love" in classrooms filled with other impressionable children.

- The Relatio is devoid of any suggestion that divorce, adultery, fornication, sodomy and other forms of sexual immorality are evils the Church must oppose and sins the faithful must avoid or repent under penalty of eternal damnation. *The concept of sexual immorality, mortal sin and the divine punishment due to mortal sin are completely absent.* Sin is mentioned only in a generic and inoffensive way in Parts I and II, which are the sugar coating for the poison pills in Part III, where sin is never mentioned again.
- The ludicrous "moral ecumenism" proposed by the Instrumentum is still advanced here (cf. ¶¶ 69-71). Illicit sexual unions, including cohabitation and civil marriage (with or without a prior divorce) are depicted as having "positive elements" (¶ 70) leading to "the fullness of the sacrament" (¶ 69)—as if people living in sin could possess part of the Sacrament of Matrimony. This is a grotesque, even diabolical, mockery of the Church's teaching on the sanctity and supernatural character of sacramental marriage.
- The decision to "shack up" rather than undertake the commitment to marriage is excused as being "very often not motivated by prejudice or resistance to the sacramental union, but by cultural or contingent situations" such as (believe it or not) "the fact that marriage is perceived as a luxury..." (¶ 70) Cohabitation is even praised as "a sign of a relationship that really seeks to orient itself to a perspective of stability." (¶ 71) According to this bizarre conception—the mind boggles to see it espoused in a document of the Catholic Church—there are no per se immoral sexual unions but only more or less good relationships situated on a continuum leading to "the fullness of the sacrament." [As John Rao has said](#), with appropriate disgust over this nonsense: "Give me a break! Give me a break!"
- The only references to homosexuality (¶ 76) are in the context of the respect that is owed to the dignity of all persons regardless of their "sexual tendencies," the "accompaniment" of families with homosexual members, and the need to avoid "every sign of unjust discrimination" against homosexuals.

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The Synod on the Family

C. Ferrara/Continued from Page 9

- Nowhere does the Relatio even mention, much less defend, the Church's teaching, [reaffirmed in the new Catechism](#) (§ 2357), that homosexuality is an intrinsically disordered condition, that homosexual acts are intrinsically evil and a form of "grave depravity," and that "under no circumstances can they be approved." There are only (in ¶ 76) objections to "gay marriage" being likened to Holy Matrimony, to pressure on the Church to support it, and to making foreign aid contingent upon the introduction of "gay marriage" legislation. *There is no condemnation of legislation to legalize "civil unions" between homosexuals as such.* The Church's teaching that *any* form of legalized "homosexual union" [must be opposed](#) is completely omitted.

On Holy Communion for Public Adulterers

As for the real reason Francis staged this faux Synod—admitting public adulterers to Holy Communion [as he did when Archbishop of Buenos Aires](#)—the textual battle on this issue was over paragraphs 84-86 of Part III, and the more conservative Synod Fathers knew it. That is why, given their apparently united opposition, *none* these three paragraphs would have received the required 2/3 majority had Francis not packed the Synod with 45 unelected voting members, [as Cardinal Pell acknowledged](#) during his interview with Pentin. When Pentin asked him "Is that a problem?" Pell replied: "It's a fact."

These three paragraphs in Part III are the most poisonous of the poison pills delivered under cover of Parts I and II. Speaking of these paragraphs, the Synod's "Republican" whip, Cardinal Pell, [declared](#) that "there is no mention anywhere of Communion for the divorced and remarried," while Cardinal Kasper, the "Democrat" whip, promptly noted: "I'm satisfied; the door has been opened to the possibility of the divorced and remarried being granted Communion." And both sides are right, for both positions were deliberately accommodated in these "cleverly written" passages.

First of all, paragraph 84 opens wide the door to fulfillment of Francis's fond wish, expressed in his [interview with La Nacion](#), that divorced and remarried people—i.e., public adulterers—be permitted to serve as godparents, Novus Ordo lectors and religion instructors. Hence paragraph 84 declares that "the logic of integration is the key to their pastoral accompaniment"—not repentance, conversion and the commitment to live chastely, as the Church has always required, but *integration*. This verbiage echoes Francis's statement in *La Nacion* that "Communion *alone* is no solution. The solution is integration." That is, Holy Communion for public adulterers, which Francis permitted as Cardinal Bergoglio, is just *part* of their overall "integration."



Cardinal Walter Kasper signs his book, "Mercy: The Essence of the Gospel and the Key to Christian Life," as he leaves the concluding session of the extraordinary Synod of Bishops on the family at the Vatican last year.

Pursuant to the "logic of integration" paragraph 84 declares: "the baptized who are divorced and civilly remarried *are to be more integrated* in the Christian communities in the various possible ways, avoiding every occasion of scandal." The reference to scandal was obviously inserted to quell objections, but it will have as much practical effect as [the Vatican's admonition](#) that Communion in the hand could be allowed only if there is "complete avoidance of any cause for the faithful to be shocked and any danger of irreverence toward the Eucharist." Right. Today the faithful tend to be shocked if anyone *declines* to receive Communion in the hand.

To advance Francis's "integration" plan for unrepentant public adulterers, paragraph 84 specifically mentions "various ecclesial services" and concludes that "it is therefore necessary to discern which of the different *forms of exclusion* currently practiced in a *liturgical, educational, pastoral, and institutional* role that can be overcome." So the Church, precisely in keeping with Francis's view, is now to be depicted as having to "overcome" unjust "forms of exclusion" because she prohibits public adulterers from serving as godparents while they openly defy God's law, from liturgically proclaiming the Scriptures to which their lives are a public contradiction, and from teaching the Faith to impressionable children when their own lives blatantly contradict the Sixth Commandment and the dogma of the indissolubility of marriage.

Once public adulterers are serving as godparents, lectors and religion instructors, what would stand in the way of Holy Communion? Nothing, besides what Francis would then demagogically denounce, day after day, as cruel and Pharisaical hairsplitting—even though it was the hairsplitting Pharisees who cruelly admitted divorce into the Old Covenant in the first place! This paragraph alone is a hammer blow to the Church's moral bastion.

Paragraph 85 is "cleverly written" to suggest an opening to Holy Communion for the same public adulterers who are to be "integrated in the Christian communities" pursuant the previous paragraph. Without actually using the words "Holy Communion," paragraph 85 accomplishes its verbal trickery by cropping two sentences from paragraph 84 of John Paul II's *Familiaris Consortio* (FC), wherein the Pope speaks of "careful discernment of situations" involving the divorced and remarried,

some of whom are less culpable for their situation than others. Paragraph 85 then asserts that John Paul II taught that "discernment of situations" is "an *all-encompassing* criterion, that remains the basis for valuation of these situations," as if to imply that application of this "criterion" would offer a "solution" to the "problem" of Holy Communion for the divorced and remarried as part of their already mandated "integration."

But the "clever" drafters of paragraph 85 deliberately omitted the *rest* of FC 84, whose context shows that the "discernment" of which John Paul speaks has nothing to do with admission to the Sacraments but only with pastoral counseling. On the contrary, John Paul declares that "the Church reaffirms her practice, which is based upon Sacred Scripture, of not admitting to Eucharistic Communion divorced persons who have remarried" because they "are unable to be admitted thereto from the fact that their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist."

Also omitted is what John Paul called the "special *pastoral* reason" for the traditional practice: "if these people were admitted to the Eucharist, *the faithful would be led into error and confusion* regarding the Church's teaching about the indissolubility of marriage." Even more outrageously, the Relatio fails to mention John Paul's insistence on what the Church has always presented as the *only* "pastoral solution" to the condition of the divorced and "remarried":

Reconciliation in the sacrament of Penance which would open the way to the Eucharist, can *only* be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, are sincerely *ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage*. This means, in practice, that when, for serious reasons, such as for example the children's upbringing, a man and a woman cannot satisfy the obligation to separate, they "take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples."

Continuing the trickery, paragraph 85 insinuates the thesis of Kasper, repeatedly rejected by John Paul II, Cardinal Ratzinger as Prefect of the CDF, and Benedict XVI (see below). This concerns a supposed diminution of subjective culpability for some divorced

and "remarried" people—as if anyone living in adultery could be unaware that he is committing adultery. This diminished culpability would, so the argument goes, somehow remove the impediment of the objective and public condition of adultery. As the Relatio's "clever" drafters declare:

[I]t cannot be denied that in some circumstances, 'the imputability and the responsibility for an action can be diminished or annulled' (CIC, 1735) due to psychological conditions [*condizionamenti*]. Consequently, the judgment on an objective situation should not lead to the judgment on a 'subjective imputability' (Pontifical Council for Legislative Texts, Declaration of June 24, 2000, 2a).

The citation to paragraph 2(a) of the 2000 [Declaration](#) of the Pontifical Council for Legislative Texts (PCLT), cropping from its text only the two words "subjective imputability," is even more deceptive than the drafters' "clever" abuse of FC 84. The very point of the PCLT declaration was to *reject* the Kasper thesis because a claimed lack subjective imputability (even if that were plausible) is *irrelevant* to the question of public and objective scandal.

The PCLT's declaration was published to answer the sophisticated argument that as Canon 915 provides that only those who "who obstinately persist in manifest grave sin, are not to be admitted to Holy Communion," the canon cannot be applied to the divorced and remarried because their subjective culpability cannot be determined at the Communion rail. But that contention would nullify Canon 915, as a priest cannot determine the subjective culpability of *any* public sinner at that moment, so that the canon would not apply to anyone. As the PCLT observed: "[t]he phrase 'and others who obstinately persist in manifest grave sin' is clear and must be understood in a manner that does not distort its sense so as to render the norm inapplicable." Canon 915, which addresses *objective* and *manifest* grave sin as an impediment to reception of the Eucharist, "is derived from divine law and transcends the domain of positive ecclesiastical laws..." Hence "[a]ny interpretation... that would set itself against the canon's substantial content, *as declared uninteruptedly by the Magisterium and by the discipline of the Church throughout the centuries*, is clearly misleading."

The PCLT's conclusion, based on Scripture and the whole of Tradition, demolishes the Kasper thesis in a single paragraph:

In effect, the reception of the Body of Christ when one is *publicly* unworthy constitutes an *objective* harm to the ecclesial communion: it is a behavior that affects *the rights of the Church and of all the faithful to live in accord with the exigencies of that communion*. In the concrete case of the admission to Holy Communion of faithful who are divorced and remarried, the *scandal, understood as an action that prompts others towards wrongdoing*, affects at the same time both the sacrament of the Eucharist and the indissolubility of marriage. That scandal exists even if such behavior, unfortunately, no longer arouses surprise: *in fact, it is precisely with respect to the deformation of the conscience that it becomes more necessary for Pastors to act*, with

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as much patience as firmness, as a protection to the sanctity of the Sacraments and a defense of Christian morality, and for the correct formation of the faithful.

Yet, in paragraph 85 of the Relatio, the drafters are still attempting to smuggle the repeatedly rejected Kasper thesis into the Church, quite evidently by the will of Francis, whose relentless promotion of Kasper's heresy can only be called obsessive.

In sum, the "cleverly worded" paragraph 85 selectively quotes two documents—*Familiaris Consortio* and the PCLT declaration—in a manner that deceptively implies they stand for precisely the opposite of what they actually teach! For this reason, as [Cardinal Burke](#) observed, the Relatio is "misleading." More bluntly, it lies by calculated omission. Confronted with this deception by Pentin, who noted the dishonest "cherry-picking" of FC 84, Pell replied: "Well the full text is not quoted, but they [*who are they?*] did add the word "complessivo"—it's the entire teaching of John Paul II which is the basis, not the incomplete citation that was given." As Pentin reports in an [update](#) of the interview, Pell now says he "mistakenly recalled" that the document he approved refers to the "*insegnamento complessivo*"—the entire teaching—of John Paul II in FC 84, when in fact it refers only to "un *critério complessivo*"—a single overall criterion—meaning only the deceptively cropped reference to "discernment." How many other Synod Fathers who voted in favor of this paragraph under absurd time pressure have the same "mistaken" recollection?

It is solely on the basis of his mistake that Pell proposed to Pentin a benign interpretation of paragraph 85's flagrant dishonesty. But that kind of mistake, now gleefully being exploited by Pell's more attentive opposition, above all Kasper, resulted inevitably from the rushed drafting and hasty voting on a compromise document, the final version of which the Synod Fathers did not even see until the day of their vote, and then only in a language many of them neither speak nor write.

Finally, paragraph 86 of the Relatio further advances the Kasper thesis by referring to a "path of *accompaniment and discernment* [that] orients these faithful [the divorced and remarried] to becoming conscious of their situation before God. The conversation with the priest, *in the internal forum*, contributes to the formation of a correct judgment on what prevents the possibility of fuller participation in the life of the Church and on the steps that may favor it and make it grow."

Here the "clever" draftsmen were at their most cunning. The phrases "accompaniment and discernment" and "internal forum" are Modernist code for circumventing the objective requirements of the moral law by telling people privately that, if they feel unable to follow the law or "honestly" believe they are blameless thereunder, they are excused from the obligation in their particular "pastoral" circumstances—in short, situation ethics in disguise. But even if the Church could accept the error of situation ethics, which is impossible, as noted above the "internal forum" has nothing to do with the objective public scandal and injury addressed by Canon 915 and the entire tradition of

the Church, which bars public adulterers (and all other manifest grave sinners) from receiving the Holy Eucharist. So why is the "internal forum" even mentioned here? Answer: to open the door a crack to use of the "internal forum" fiction to allow adulterers to receive the Eucharist.

Further, the phrase "formation of a correct judgment on what prevents the possibility of fuller participation in the life of the Church and on the steps that may favor it and make it grow" implies that there is some uncertainty about what prevents a public adulterer from participating fully in the life of the Church—i.e., his adultery—and that somehow a person living in adultery can "take steps" to make his participation "grow" without ceasing adulterous sexual relations. But divorced and "remarried" persons know full well that the Church, following the words of Christ, has always taught that their situation constitutes adultery and that the only path to "participating fully" in the life of the Church—i.e., the reception of Holy Communion, serving as godparents, etc.—is to end the adulterous relations.

In what was probably a last-minute "save" by conservative objectors, paragraph 86 goes on to cite paragraph 34 of *Familiaris Consortio* for the proposition that because "in the same [moral] law there is no graduality (cf. FC, 34), this discernment must never disregard the demands of truth and charity of the Gospel proposed by the Church. In order for this to happen, the necessary conditions of humility, reserve, love for the Church and to her teaching, in the sincere *search* for the will of God and for the desire to reach a *more perfect* answer to the latter, are to be guaranteed."

Even here ambiguity prevails. The rejection of "graduality" in acceptance of the moral law is weakened by references to "the charity of the Gospel" and "the sincere *search* for the will of God and for the desire to reach a *more perfect* answer." This implies that God's will in this matter must be discerned in each particular case and that as the "search" for God's will continues one can arrive at a valid provisional "answer" to one's condition of adultery until "a more perfect" answer is discovered. This language hides the truth that there is *only one* "answer" for people in this situation, for which no "search" is required: divine law requires adulterers, whoever they are, to cease committing adultery. Repentance, confession and a commitment to end adulterous sexual relations are only the way back to Eucharistic communion for those who have put away their spouses and purported to marry another, or married another who was put away by someone else.

This refusal to state the simple truth about the only "pastoral solution" divine law permits is only in keeping with the Relatio's systematic failure even to mention the Church's traditional doctrine and discipline respecting the divorced and remarried, even though it has been reaffirmed no fewer than five times over the past 34 years:

- The 1983 Code of Canon Law, Canon 915, discussed above.
- *Familiaris Consortio* (1981), paragraph 84, discussed above.
- [The 1994 Declaration by the](#)

[CDF](#), promulgated during the International Year of the Family: "If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God's law. Consequently, *they cannot receive Holy Communion as long as this situation persists*... This norm is not at all a punishment or a discrimination against the divorced and remarried, but rather expresses an objective situation that of itself renders *impossible* the reception of Holy Communion."

- The 1997 Catechism of the Catholic Church (§1650): "Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery.'... If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God's law [and] and *cannot receive Eucharistic communion* as long as this situation persists.... Reconciliation through the sacrament of Penance can be granted *only* to those who have repented for having violated the sign of the covenant and of fidelity to Christ, and who are committed to *living in complete continence*."
- The 2000 Declaration by the Pontifical Council for Legislative Texts, discussed above.
- Benedict XVI's apostolic exhortation *Caritatis Sacramentum* (2007), following the 2005 Synod: "The Synod of Bishops confirmed the Church's practice [!], based on Sacred Scripture (cf. *Mk* 10:2-12), of not admitting the divorced and remarried to the sacraments, since their state and their condition of life objectively contradict the loving union of Christ and the Church signified and made present in the Eucharist."

Incredibly, yet not surprisingly given the way Francis rigged his Synod, a gathering of bishops supposedly meeting to address (among other things) the urgent "pastoral challenge" presented by divorced and "remarried" people *has refused to say a single word about the only remedy for their condition* or the grave danger to their souls should they fail to follow the prescription the Church has given for 2,000 years.

It is as if an oncologist were to refuse to inform his patient that he has Stage 4 liver cancer and that there is a treatment that can cure him, but rather insists on telling him only that his physical condition has other "positive elements" which point to the "fullness" of health.

There is, however, a ready explanation for this astonishing omission of the Church's constant teaching on such an important moral question at what was supposed to be a Synod defending the family against "pastoral challenges": Francis doesn't want to hear the teaching, nor did he follow it when he was Archbishop of Buenos Aires. That is why he has not allowed any defense of it to appear in the synodal documents.

Conclusion

If a conservative "victory" is defined as the mere avoidance of a total rout, then the conservative forces won something

of a victory at the Synod, which explains Francis's demagogic outburst on the final day. But if victory is defined as gaining substantial ground on the way to the final objective—breaching the last bastion of the Church's moral teaching—then, as this discussion has shown, it was the progressives who emerged victorious from the Synod hall.

The Relatio simply does not express the faith of our fathers: The Four Last Things, the temporal and eternal consequences of sin, especially sins of the flesh, the duty to live according to the Commandments in order to show that we love Our Lord, the mercy of God *if we correspond to the grace of repentance and amend our lives*, and the orientation of all earthly things to the summum bonum of beatitude in the eternal light of divine glory. The Relatio *does not even express the teaching of John Paul II and Benedict XVI* on one of the principal moral questions presented, but rather deliberately suppresses it.

It is not too much to say that this "Synod on the Family," following the downward trajectory of the past fifty years, has de facto abandoned Catholicism itself, confirming the post-Catholic status of most of the post-conciliar ecclesial establishment. The ambiguous, worldly-oriented pronouncements of the Relatio bear no resemblance to the uncompromising clarity and evangelical courage of the perennial Magisterium or even the teaching of John Paul II in the realm of moral theology *a mere 30 years ago*, which shows how rapidly the ecclesial situation is deteriorating under Francis. No one will ever say it better than George Neumayr [just did](#): "A devious ambiguity is the new orthodoxy, and the Church's 'fresh air' smells more like sulfur."

The neo-Catholic reading of the Relatio as a "victory" for orthodoxy is, therefore, just another example of how the frogs in the pot will continue to claim that the water is perfectly agreeable until the moment they are finally cooked alive. Now, as the water's surface begins to cavitate, the frogs exult that a Vatican document does not openly endorse sacrilegious Communion and "homosexual unions" based on sodomy.

Finally, this charade of a Synod, like the precipitous and semi-secret "annulment reform," demonstrates a fact that can no longer be denied: this pontificate is an ongoing clear and present danger to the Church. There is no doubt that many bishops and cardinals now see this, even if the neo-Catholic establishment continues to maintain its ideological commitment to willful blindness. We can only pray that God will protect the Church from the next surprise Francis has up his sleeve, including a probable post-synodal apostolic exhortation that could allow explicitly, as a local "option," that to which this Synod has opened the door. And we can also hope, indeed demand, that members of the upper hierarchy find the courage to stand up publicly to a Pope who has clearly revealed himself to be a tyrant like no other in the history of the papacy, which has certainly had its share of tyrants—none of whom, however, posed such a constant threat to traditional doctrine and practice.

As the centenary of her apparitions approaches, may Our Lady of Fatima intercede for the defense of her Church against Francis and his many designs. ■

Archbishop Lefebvre Was Wrong! Right?

(Seriously, Why Aren't We laughing?)

By Francis Fox

Arch Goon, lunatic, and one of the comic masters of the 20th Century, Spike Milligan (R.I.P.) was a classic Shakespearian fool, who lived his irreverent but prophetic vocation to the end. The inscription on his tombstone says it all:

"I told you I was sick."

The man was a crack-up in more ways than one. His wacky humour may not be everybody's cup of English Breakfast, but his commitment to making people laugh was certainly impressive; laugh without the slightest trace of bitterness, as one who surrenders their whole being to the truth of who we are and have always been. Because the man who by God's grace understands himself to be wholly an idiot stands the best chance of becoming a holy idiot.

Don't get me wrong. I'm not about to start a cause for the beatification of Spike Milligan. I couldn't tell you if he was even a Catholic, not that that's necessarily a problem these days, though the fact that he's been dead for over 12 months must at least qualify him for consideration. I would, however, suggest that there is a man—one with considerably less chance of ever being canonized—who probably deserves an epitaph like Milligan's to grace his place of rest. In Marcel Lefebvre's case, of course, we would need to adjust the wording slightly:

"I told you it was sick."

Lefebvre was well placed to make this assessment of the conciliar church. Never the dissident he was widely portrayed to be, his formation in the faith and as a priest; his unsought but well-earned rise through ecclesiastical ranks to become archbishop and superior general of the Holy Ghost Fathers—"Lefebvre was widely respected for his experience in the mission field and his ability to deal with the Roman Curia" (Wikipedia) his membership of the group of churchmen selected by John XXIII to prepare the schemas to be addressed at Vatican II; his insight into the organization, motivations and political slickness of the modernist bloc that hijacked the Council; his witness, post-Council, of the tightly orchestrated and rapidly unfolded destruction of everything that in the Roman Catholic Church had once been Holy; and the conviction that led Paul VI to bitterly regret that the smoke of Satan had entered the sanctuary and Josef Ratzinger to observe that the French Revolution within the church had been accomplished, led Marcel Lefebvre to conclude that the hierarchy of the Catholic Church could no longer be counted on to perform its Catholic duty.

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Archbishop Marcel Lefebvre

But it seems Lefebvre was wrong. A string of recent sainted (or at least beatified) popes—in fact every Holy Father since Vatican II, with the exception of John-Paul I (R.I.P.) who died too soon, and Benedict XVI who hasn't died at all—says most emphatically that he was wrong. Clearly, we live in blessed times; not the dark, dogmatic ages of the Church that thundered down night upon us until that bright dawn of 1962. Since then we've moved from dogmatic to catatonic, from penitential to existential in a glorious evolution into the always new.

If Assisi cast a shadow of doubt, cast it joyfully off. The new Francis absolves us of all fear—except the justified fear of things old—as we witness early in his address to the faithful on the occasion of his 2014 Mass to mark the closing of the (first) extraordinary synod on the family and the beatification of the Servant of God Paul VI:

"God is not afraid of new things! That is why he is continually surprising us, opening our hearts and guiding us in unexpected ways. He renews us: he constantly makes us 'new'. A Christian who lives the Gospel is 'God's newness' in the Church and in the world. How much God loves this 'newness'!"

Bystanders like those at the first Pentecost (Acts 2:15) might well have questioned whether this man wasn't drunk. But to suggest that would be neo-blasphemous and a sin against the Holy Spirit who fueled the fires that blazed neo-revelation to those assembled for a Council that, apparently, rivals the greatest in Church history.

Intoxicated maybe, but certainly not drunk. This Francis who stands before us, does he not fill us with a peace that surpasses understanding. Well, "peace" may not be exactly the right word. "Confusion" is possibly more apt. But one thing we can't deny is his inspired sense of timing: that all this talk of newness should proceed from yet another outpouring of the Third

Person during what had been a most extraordinary synod.

As for "understanding", the message couldn't be clearer: God loves all things new and surprising. He especially loves our inventiveness in creating new laws, new orders of morality and a new, democratic understanding of our relations with Him, the Almighty. And do you know why God is such a massive fan of newness? Of course you do. Yes, it's because he's a new god. Not the God-made-man of the Gospels, but the man-made-god of the new and improved latest version of Catholic truth. Download the app on your iPhone today.

[Forgive me, dear reader, if it seems I stray too far in the way of disrespect; forgive me if I flirt with irreverence. As a man I am Catholic, but as a Catholic I must also be a man, not a mouthpiece to parrot the stale formulae prescribed by party policy. We are all too often guilty of failing in our duty to speak the truth; and if we fail to speak it, then is only a matter of time before we cease even to think it, and in this we diminish the image of Christ in our souls.

A Catholic faith is surely no faith at all if it does not first discover and then convert the unruly part-pagan who lurks in each of us, to the practice of some kind of virtue. Personally, I have to confess to battling an inner Milligan. Yes, I tell you, I am sick. The church and all the world is sick, and I am sick of their being sick, and occasional outbursts such as this represent a personal attempt to alleviate the symptoms.]

If it was clear, by certain standards, even conservative standards, that Marcel Lefebvre was wrong in the stance he took towards Rome, it is even clearer that this historical judgement laid upon the good archbishop has become increasingly less sustainable. Unsustainable in the face of each new Bergoglio media extravaganza; in view of yet another in what has become almost a tradition of prelates preaching heresy without fear of censure, much less of correction; in the train of the latest synodal circus, with its gaily painted wagons, wooden life-size puppets and faceless puppet masters, all leaving town in haste and carefully orchestrated confusion.

Critics label Lefebvre's distinction between the Rome-of-the-Council and the Rome-of-all-times as false and mere sophistry. "He disobeyed the Pope," they exclaim repeatedly, united in their rage and utterly convinced that the law of obedience is absolute. But St Paul (Gal. 4: 21-26) asks: "Tell me, you that desire to be under the law, have you not read the law?" Undaunted, they chant even louder: "He disobeyed the Pope. He disobeyed the Pope." Paul goes on calmly to explain (and I will paraphrase the Apostle) that there are, in fact, two laws (or testaments): "The one from mount Sinai, engendering unto bondage" which affirms our citizenship of "that Jerusalem which now is"; and a second which ties us to "that Jerusalem, which is above, is free: which is our mother."

Lefebvre declared on November 21, 1974: "No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries. 'But though we,' says St. Paul, 'or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema.'"

The law of obedience to Rome binds us to Rome and gives us rights as the citizens of Rome. Within those rights subsists the entitlement to partake of the treasures of the Church, namely the grace of God that flows to us through the doctrines, the liturgy and the sacraments of the church. Received and used rightly throughout our lives this grace will open for us the door through which we must pass to enter the Rome above.

But if the will of Rome below is poisoned by pride; if the government of Holy Church turns its eyes and heart away from gazing with steadfast love and devotion upon the unchanging truth and compelling majesty of the Almighty; if the sacrificial ministers of the New Covenant lay hands upon the sacred gifts bestowed by God and disfigure them with melting ambition to fashion an image of worldly success; and if they make of this idol the object of Roman worship, then the grace of God is thwarted and the door to Rome above nailed shut, even as it was once nailed open.

Though the father has fallen into mortal sin, the son remains as son. He must continue to honour his father with love and devotion, and strive with all his might to assist the father's return to the grace of God. The one thing he cannot do is follow the father into sin because all fatherhood is from above, and to honour and repay the sacred trust of God is man's eternal duty. In union with the father above and by living to fullness his duty as a son, the child, by the great mercy of God, may yet become the father of the father and a means whereby the whole house is restored to the kingdom of God.

So, and this is the question that divides even good Catholic from good Catholic, was Archbishop Lefebvre justified in asserting that the Conciliar Church has become an essentially humanitarian organization that values the material above the spiritual and the temporal above the eternal, thus endangering souls? In other words, is there, or is there not a state of emergency within the Church?

Seriously, you have to laugh. I mean, this is the point in the conversation when I just gape open-mouthed for a full twenty seconds as the rest of me twitches uncontrollably from head to toe. I don't mock. No, I really don't. But I gasp in disbelief: "The Good God gave you eyes and ears and a brain. Didn't He? You tell me whether there's an emergency."

As I've argued above, Marcel Lefebvre's

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This Week at RemnantNewspaper.com...

Apocalypse Now? Another Great Sign Rises in the Heavens

By Patrick Archbold

[**Editorial Note:** In the following article, I intend to present a series of facts and observations from which I draw no definitive conclusion. Yet, these facts and observations are of such a nature, for no other reason than their observation and reporting, that lend themselves to misinterpretation. So let me be clear, in the following article, I predict nothing. I am offering my observations on some upcoming phenomena, both heavenly and man-made, potentially of great import, that people might find interesting and of which people should be aware.]

The Great Sign in Heaven

What if God gave us a sign, would we even notice it? What if God, like He has done before, gave us a heavenly sign, a portent of great and terrible events? Would we even take notice? Are we, like so many that have come before us, so busy in our day-to-day lives that we never bother to even look up anymore? What if God gave us a heavenly sign today, would we notice? And if we did notice, would we care or just ignore it as some superstitious nonsense?

What if I told you that there is a

forthcoming astronomical event that closely mirrors a sign from the Book of Revelation, stunning in its precision, context, and timing? Would you look up?

Revelation 12:1-5

“And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

And being with child, she cried travailing in birth, and was in pain to be delivered.

And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems:

And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.”

The Star of Bethlehem

Before I begin, I think it is important to establish some sense of context. We take it as an established and undeniable part of our faith that, 2,000 years ago, God used an astronomical event to communicate with man, the Star of Bethlehem. Many people, when picturing the Star of Bethlehem, if they picture it at all, think of this massive bright star over Bethlehem that was so obvious to everyone that it sent the Magi on a long trek to find the promised king.

We know that version of events is in error, for when the Magi arrived in Jerusalem, just 8 kilometers from Bethlehem, they had to explain what it was they saw and why they interpreted it the way they did. King Herod, his court, and the rest of Jerusalem were largely ignorant of the events of the Star of Bethlehem. The people of Jerusalem, like us today, were busy providing for their families and going about their daily duties. Even though this great sign announcing the birth of the Savior, the very Son of God, was going on above their heads, they neither noticed it, nor cared about it.



In order to understand the proper context of the potential Revelation 12 sign, it is helpful to further examine the Star of Bethlehem. What was the Star of Bethlehem and how did the Magi see it when everybody else missed it? Short answer, they were paying attention.

I think that there is a compelling case that the Star of Bethlehem was a series of regular astronomical events involving rare conjunctions that symbolically indicated the birth of a king. It is important to note that this is emphatically not astrology. The [Encyclopedia Britannica](#) defines astrology as:

“...type of divination that involves the forecasting of earthly and human events through the observation and interpretation of the fixed stars, the Sun, the Moon, and the planets. Devotees believe that an understanding of the influence of the planets and stars on earthly affairs allows them to both predict and affect the destinies of individuals, groups, and nations.”

The Catholic Church explicitly condemns astrology, as it does all forms of divination (CCC 2116). But signs like the Star of Bethlehem are not divination of fates ordered by the stars, but regular astronomy and symbology with the idea that the God of the universe sometimes uses His creation to communicate with man. The bible is replete with instances that make this case. Psalm 19 states:

1 ...The heavens declare the glory of God; the skies proclaim the work of his hands. 2 Day after day they pour forth speech; night after night they display knowledge. 3 There is no speech or language where their voice is not heard. 4 Their voice goes out into all the earth, their words to the ends of the world...

— PSALM 19:1-4

Paul directly quotes this Psalm in Romans when making the case that the Jews had knowledge that the Messiah had come.

17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

Archbishop Lefebvre Was Wrong! Right?

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pedigree as a churchman is beyond reproach. That doesn't, however, entirely preclude the possibility of his having made an error of judgment, in 1988, by ordaining 4 bishops against the express wishes of the Holy Father. But what sign in the intervening 27 years has Rome given to demonstrate anything other than that Lefebvre was entirely correct in his assessment of crisis?

In fact, as troubled as the situation may have been in 1988, there is scant possibility that the church then would have even entertained the thought of radically reforming its laws pertaining to marriage and the reception of Holy Communion—for its hour had not yet come. Now, not only do we discuss these matters in full view of a world that sanctions almost every form of perversion imaginable and ridicules God as a matter of principle, we actually dignify heresy by implementing a high-level official process that—in words used by Archbishop Lefebvre to characterize the liberalism of Paul VI—“encourages change, baptizes mutation” and follows the lead of those who would see the church destroyed.

Make no mistake, the reforms *will* come, gradually, stealthily, in classic, dishonest, self-interested modernist fashion. Our Lord and Redeemer may have promised that the gates of Hell will never prevail—and they won't—but He didn't put a figure on just how many will actually still have the faith when He returns.

For God's holy sake, let's put an end to the gutless human respect that cripples reasonable judgment and divides right-thinking Catholics into bickering, nit-picking factions, quarrelling about who's got faculties over which deckchair on the Titanic. Truth is everything. Icebergs are impressive. And of course Marcel Lefebvre was right. Of course we should support the SSPX—in the very least by not constantly trying to undermine the good and noble work it performs—in striving to realize the motto of its patron: *instaurare omnia in Christo*. On the day Catholics are called to give witness to the Rome above and below, we will stand united by the will of God, and His will alone, with a single symbol of our cause - Christ crucified.

If history tells us anything—and it tells us much of what we need to know—the only thing that will unite us will be a common enemy. How much simpler it would be if we could rely on an enemy without, dark hordes massing at our gate. But that's not how it is or will be. We live in an age of terrorism and asymmetrical warfare. Gueranger (*The Liturgical Year, v.11 - 20th Sunday after Pentecost*) delivers this warning:

“Supernatural light will, in those days, not only have to withstand the attacks of the children of darkness, who will put forward their false doctrines; it will, moreover, be minimized and falsified by the very children of the light yielding on the question of principles; it will be endangered by the hesitations and the

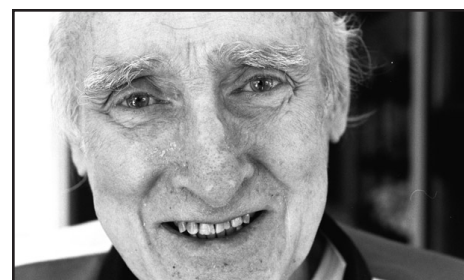
human prudence of those who are called far-seeing men.”

And who are these so-called “far-seeing men” who will endanger us with their human thinking? They are our leaders, even, by their own canonized opinion, our so-called saints. In this matter at least Pope Francis is clear:

“In [his] humility the grandeur of Blessed Paul VI shines forth: before the advent of a secularized and hostile society, he could hold fast, with farsightedness and wisdom”

Sorry, did he say “grandeur”? Did he actually say Paul held fast against a “secularized and hostile society”? That he was farsighted and wise?

All I can say is: thank God for laughter. It was the laughter of a child that allowed loyal subjects to see through the emperor's new clothes and all his proud and foolish beliefs. Thank God for Spike, too, and spare a prayer for his soul. ■



Spike Milligan (R.I.P)

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Apocalypse Now?

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18 But I ask: Did they [the Jews] not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world."

— ROMANS 10:17-18

Paul is clearly making the case that the Jews had knowledge of the Messiah because the heavens told them so. Obviously Paul is not endorsing astrology, but indicating that God can and does sometimes use the heavens to announce His plans. There is much more that can be said on the differences between astrology and understanding heavenly signs, but suffice it for now to say that looking to the heavens for confirmation and announcement of God's plans is legitimate within the proper context and application.

So what was the Star of Bethlehem? As mentioned, I think there is a compelling case that the Star of Bethlehem was a series of astronomical events with significant symbolism. More detail can be seen at BethlehemStar.net, but I will attempt a brief summary.

In 3/2 B.C., there occurred a rare triple conjunction of Jupiter (the king planet, through its retrograde motion) and Regulus (the king star). The Magi likely interpreted this rare triple conjunction as a giant neon sign in the heavens blinking KING-KING-KING. This all began at the Jewish New year and all within the constellation of Leo (the lion, a symbol of the tribe of Judah). So it heavily symbolized Jewish King from the tribe of Judah, a clear indication for those familiar with the Messiah. Further, rising right behind Leo was the constellation Virgo, with the sun and the moon at her feet.

After this incredible triple conjunction, Jupiter began moving westward in the sky, eventually coming into conjunction with Venus, a planet long symbolically associated with motherhood. The conjunction of the king planet and the motherhood planet was so close, that no man alive had ever seen anything like it and together it formed the brightest object in the sky.

All this symbolism of a Jewish king from Judah and a Virgin was enough to get the well-versed Magi moving to Jerusalem, but you can understand why the average citizen of Jerusalem missed it.

Jupiter continued its western movement in the sky until it finally stopped. When it stopped (as seen from Jerusalem), it stopped directly south, directly over the small village of Bethlehem, on December 25 of 2 B.C.

This may be easily seen with modern star programs that can show you the night sky on any date in history from any perspective. It is the advent of such computer programs that now allows us to not only look at the past, but to look at



St. John the Evangelist

the skies of the future. Given the context of all I just described, it is when we turn our gaze to the heavens of the future that once again we are treated to heavenly signs of great symbolism.

Let us revisit the opening verses of Revelation 12.

"And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailling in birth, and was in pain to be delivered."

The author of Revelation clearly indicates that this vision is one of a sign in heaven or in the sky. What do we see in the sky of the near future?

On November 20, 2016, an astronomical event begins that will last nine and a half months, culminating in startling concurrence with the vision of Revelation 12. While I am not an astronomer, all my research indicates that this astronomical event, in all its particulars, is unique in the history of man.

On November 20, 2016, Jupiter (the King planet) enters into the body (womb) of the constellation Virgo (the virgin). Jupiter, due its retrograde motion, will spend the next 9 ½ months within the womb of Virgo. This length of time corresponds with gestation period of a normal late-term baby.

After 9 ½ months, Jupiter exits out of the womb of Virgo. Upon Jupiter's exit (birth), on September 23, 2017, we see the constellation Virgo with the sun rise directly behind it (the woman clothed with the sun). At the feet of Virgo, we find the moon. And upon her head we

find a crown of twelve stars, formed by the usual nine stars of the constellation Leo with the addition of the planets Mercury, Venus, and Mars.

That is a truly remarkable and, as far as I can determine, unique series of event with a startling degree of concurrence with the vision of Revelation 12.

So what does it mean, if anything? The obvious and truthful answer is that we simply do not know. That said, we are not entirely without possible context.

It just so happens that these events transpire during the 100th anniversary of the apparitions of "the woman clothed in the sun," Our Lady at Fatima in 1917. The culmination of these astronomical events occurs just 3 weeks before the 100th anniversary of the great miracle of Fatima, in which the sun "danced" (another heavenly sign), an event that was witnessed by many thousands.

In the almost century that has followed that great event, we have seen Our Lady's warnings come true with startling precision. People did not cease offending God and we have seen terrible wars, nations annihilated, and Russia spread her errors throughout the world and, if we are honest, even into the Church itself. And yet, we still await the fulfillment of her promises, the triumph of Her Immaculate Heart, and a period of peace to be granted to the world.

But what you may not know is that within the Fatima story itself, there are indications that a 100-year period might be significant. In August 1931, Sister Lucy was staying with a friend at Rianjo, Spain. There, Our Lord appeared to Sr. Lucy and He complained the requests of His mother had not been heeded saying,

"Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, they will follow him into misfortune. It is never too late to have recourse to Jesus and Mary."

And again in another text, Sr. Lucy quoted Our Lord as saying, "They did not wish to heed My request! ... Like the King of France, they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors in the world, provoking wars and persecutions against the Church. The Holy Father will have much to suffer."

Those references to the King of France are very interesting for our discussion as this is an explicit reference to the requests of the Sacred Heart given through Saint Margaret Mary Alacoque on June 17, 1689 to the King of France. King Louis XIV and his successors failed to heed Our Lord's request to publicly consecrate France to the Sacred Heart of Jesus. As a result, on June 17, 1789, **one hundred years to the day** after the request, the National Assembly of the French Revolution rose up and declared itself the government of France and stripped the king of his power. Later, the king lost his head to the revolution.

Now it is not possible to know the relevance of this 100-year allusion or to know if and when the clock may have started ticking, but it is certainly interesting and relevant in this context.

And of course, many are familiar with the vision of Pope Leo XIII in which he allegedly heard Satan granted one hundred years to try and destroy the Church. Immediately after this vision, Pope Leo XIII composed the prayer to St. Michael pleading with the Archangel to defend us in battle and be our defense against the wickedness and snares of the Devil. Pope Leo XIII then added the Leonine prayers to the end of the mass, later suppressed during Vatican II.

As we live through these tumultuous times in the Church, in which the very foundations of faith, even the very words and commands of Our Savior are diminished and ignored, it is impossible not to recall Pope Leo's vision.

Speaking of our current crisis, in this era of false mercy, I must also note that the date the astronomical event begins, November 20, 2016, is the very day that Pope Francis' declared "Year of Mercy" comes to an end. The very same day is the Feast of Christ the King.

In conclusion, I must stress that I make no specific claim of the significance, if any, of the astronomical event I described. Further, I make no claim to know the future or of any forthcoming events relating to the fulfillment of the promises of Fatima. I only relate this to you now as I find myself in a similar situation as those Magi 2,000 years ago. I look to the sky and say, "Alright Lord, you have my attention." ■

Death by a Thousand Cuts

By Timothy J Cullen

“A man that is sentenced to death by a thousand cuts will dare to pull the emperor off his horse.”
(Chinese proverb)

Think of the long, slow martyrdom of the Catholic Church, not by blatant violence but rather by lingering dismemberment year after year. Think of what awaits authentic Catholics in civil society: not sudden, violent martyrdom but rather increasing persecution, monetary impoverishment through fines, perhaps imprisonment, as the forces of anti-Catholicism funded by powerful enemies use their influence to obtain laws intended to further weaken and destroy the once-upon-a-time transnational fortress of civilization that was the Church. Such laws make for an effective weapon and a highly effective instrument of torture, one that calls to mind the now-outlawed method of execution in China known as the “death by a thousand cuts”

If the *Remnant* is to “die”, it will not die a “natural” death: it will be metaphorically murdered by the method described above. Sooner or later, any publication expressing authentically Catholic views on matters such as abortion, homosexuality and other sexual practices forbidden by Catholic dogma will find itself subject to prosecution and civil suits for daring to defy the dogma of the new “morality” that continues to metastasize in the body politic of what once was Christendom.

The proselytizers of the peculiar “morality” of “human rights” and the multi-culturalist, globalist culture it is meant to protect are secular materialists and believers in the secular utopia as... If there is to be *any* religion in this supposed “earthly paradise”, it is to be a “one world religion” that incorporates the dogma of secular materialism while placating the less “enlightened” by permitting them to “idolize” (read “worship”) an amorphous “God” Who is above all “merciful” and “compassionate” (*er Rahim er Rahman* in Arabic, chanted five times a day in the *Shahahda*, the Muslim call to prayer), attributions popular with the present pope, who shows a soft spot in his heart for Islam if recent declarations and actions offer any clue.

Imagine (John Lennon fans nostalgically sigh in chorus) the 2.2 billion Christians and 1.6 billion Muslims (together, some 52% of the world’s population) mollified by an ecumenical movement that allows utterly different religions “to grow in mutual esteem and cooperation for the common good of humanity”.¹ God and His Son, the prophet Mohammed, “peers” in service of all mankind! Ain’t it grand?



The Passion of the Mystical Body of Christ

You’d better believe it is if you want to ensure your place on the “Love Train”², albeit in the second-class carriages reserved for the backward who just don’t get that times have changed³ and God, well, sure, maybe He’s the “Big Engineer” in the minds of the “simple” folk and that’s okay, because so long as He’s on board with the agenda, hey, that’s cool, let ‘em believe in old superstitions while the secular materialists show ‘em how a railroad *should* be run! And if the pope is cool with that, well, the world can be cool with the pope! He “gets it”, see, and if the Muzzie fundamentalists (read “true believers”) have to be bombed into the Stone Age to ensure their conformity with this vision, well, you can’t make an omelette without breaking eggs. Hey: the Love Train’s comin’ on through!

Unfortunately, the locomotive’s cowcatcher will have to sweep aside the holdouts and while God may be merciful, the secular materialists are not. The U.N.’s Agenda 21 is the transcendent agenda, you see, the new dogma for all well-meaning humans. The “old stuff”, all that particular and parochial dogma that once seemed so true, well, sure, it takes the less “enlightened” some time to get the new picture and get on board, but in the interests of *humanity*, it may be necessary to prod them a bit by taking actions that will shut their mouths once and for all, see. In the words of an old commercial: “Progress is our most important product” and those who stand in its way...

The hell-bound express of secular materialism is highballing down the track and woe to he who would stand in its way. The Faith of your fathers isn’t exempt from the imperative to change, not in the brave new world to be imposed upon you by those who simply *know* they know better! Conform or face the consequences is the demand of an inquisition that will leave the Black Legend in the dust.

It’s only a matter of time before the *Remnant*, its contributors, perhaps even

its vocal readership comes into the sights of the secular materialist shock troops and their “non-violent” assaults that employ supposedly “legal” means to muzzle dissent from the new dogma. A nick here, a cut there, a bigger slice as the victim weakens and before you know it, the blood drain is sufficient to shut ‘em down. The scalpel that slits their throats and cuts their vocal cords is money, the money to bleed out those who don’t have it to defend themselves against the onslaught of those who do.

Authentic Catholicism—the Catholicism of Tradition—will survive as a faith and keep the True Church alive regardless of persecutions both internal and external, but persecutions there will almost certainly be, subtle and not so subtle. There is money to spare for use by those who would muzzle the voice of the defenders of authentic Catholicism, but precious little available to defend the defenders when persecution through the courts begins in earnest. To the best of this writer’s knowledge, there is no Maecenas waiting in the wings to come to the defense of the *Remnant*, much less to act as a patron. No, that charge falls upon the widow’s mite, so to speak; not a ha’penny of “Peter’s pence” will be used for the purpose, of that we can be sure.

The most likely persecutors in the West are militant hard-left collectives formed into non-governmental-organizations and funded by foundations and in some cases tax-payer funds as well. These organizations are generally considered to come under the self-declared “anti-fascist” umbrella and are now commonly called “antifas”. A highly prejudicial and clearly slanted history and description along with a list of member organization in the West can be found here: <http://en.metapedia.org/wiki/Antifa>. An “autonomous blog that is trying through different media (news, videos and information in general) help to build, defend, educate and create an effective cultural resistance against fascism” can be found here: <https://nycantifa.wordpress.com/>.

Perhaps the best known of these persecutorial entities is the Southern

Poverty Law Center with its \$303 million dollar endowment and a 2012 fiscal year income of \$40,418,368.⁴ *Remnant* readers are likely familiar with this organization, given that the *Remnant* was named by it as part of the “hate group” of so-called “radical traditionalist Catholics”. Educators are familiar with it as well: its tolerance.org website produces a magazine that is sent to some 400,000 “educators” and more than 10,000 schools participate in its programs.⁵ While not supported by government funding, the SPLC has developed ties with government, the most disturbing of which is “cooperation” with law enforcement. To wit: “The SPLC has been criticized by civil rights writer Laird Wilcox for essentially functioning as a private intelligence gathering agency for the Federal Bureau of Investigation and other law enforcement agencies, doing activities as a private organization that public law enforcement agencies are barred by law from doing (such as keeping dossiers on people solely because of their political or religious views) because for a government agency to do them would be a violation of civil rights.”⁶

How, one asks, can publications like the *Remnant* defend themselves against the kind of well-funded legalized harassment organizations such as the SPLC can inflict? The answer should be clear: only with great difficulty. It should be noted as well that more and more of these organizations are appearing and some of them employ tactics that are less “genteel” than what amount to frivolous lawsuits that in days gone by would have been laughed out of court.

“Until three years ago, Canada’s human rights commissions had the power to prosecute and convict individuals for ‘hate speech’⁷, writes Peter Frost in an essay expressing concern over the possibility—indeed the likelihood—that “[A]fter a brief lull, a new offensive has begun against ‘hate speech’ in Canada.”⁸

Those unfamiliar with “human rights commissions” would do well to familiarize themselves with these quasi-judicial entities. In Canada, “Their power increased until they became a parallel justice system, the key difference being that they denied the accused certain rights that had long existed in traditional courts of law, particularly the presumption of innocence and the right to know one’s accuser⁹. Note that these commissions are provincial rather than federal, at least for the present. The “hate speech” provision (section 13) of Canada’s 1977 Human Rights Act was repealed in 2012, but the Province of Quebec has now passed a bill that “would make it illegal to promote hate

4 https://en.wikipedia.org/wiki/Southern_Poverty_Law_Center

5 http://www.conservapedia.com/Southern_Poverty_Law_Center

6 *Ibid.*

7 <http://www.unz.com/pfrost/the-end-of-indian-summer/>

8 *Ibid.*

9 *Ibid.*

1 <http://www.zenit.org/en/articles/pope-s-address-to-representatives-of-the-churches-ecclesial-communities-and-other-religions>

2 <https://www.youtube.com/watch?v=2syR4On4xDI>; <https://www.youtube.com/watch?v=NdKEbnS1eBE>

3 https://www.youtube.com/watch?v=gbO2_077ixs

Death by a Thousand Cuts

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speech in Quebec, without defining what hate speech is. Despite this, it would expand the definition of hate speech to include “political convictions” for any speech deemed by Quebec’s human rights bureaucracy to promote “fear of the other”, an absurdly vague term which could easily lead to prosecutorial abuses” while empowering the commission to “investigate anonymous complaints, or to launch investigations on its own, without any complaint, culminating in charges before Quebec’s Human Rights Tribunal. The tribunal would be able to impose fines of up to \$10,000 for first offenders, \$20,000 for repeat offenders. Those found to have violated the legislation would be named and shamed on a publicly accessible list of offenders, maintained by the government”.¹⁰

This trend will likely spread in Canada and elsewhere. The so-called “protected groups” will welcome this enhanced opportunity to intimidate and muzzle those who dare to disagree with their cultural Marxist agenda’s, secure in the knowledge that all necessary funding will be provided by the usual suspects: pressure groups with allies in government and the judiciary, long experience in demonizing others and possessing pockets as deep as the Mariana Trench.

A propaganda campaign here, a lawsuit there, some lobbying, constant harassment... Thus are the first incisions made into the body of the designated victim, so commences the slow death by a thousand cuts, a method of torture perhaps more cruel than those inflicted upon the Sainted Martyrs whose agony, while horrific, was seldom lengthy. Latter day martyrdom for the Faith is more likely to be imposed in a “civilized” manner, although physical violence cannot be entirely ruled out if the actions of homosexual activist and would-be mass murderer Floyd Corkins II are any indication: using the SPLC’s “hate map” as a means of target selection, Corkins shot and wounded a guard at the Family Research Center but was disarmed by the same guard who chose not to shoot him and later forgave him when present for the sentencing of his assailant, a man who entered the organization’s headquarters with over a hundred rounds of ammunition and 15 Chick-fil-A sandwiches that he planned to smear in his victims’ faces as a political statement, given that the sandwich company’s president is opposed to “gay marriage”. There was very limited press coverage of the attack and Corkins was not charged with a “hate crime”!

The Bride of Christ and her defenders are increasingly defenseless against those who seek to silence them one way or another. Those who adhere to tradition cannot allow harm to come to their spokesmen or the precious few publications that fight the good fight. The enemy is out there, scalpels sharpened, lurking and waiting to begin cutting. ■

The Last Word...

Defending the Wolf against the Cries of the Sheep

By Father Celatus

Sex and the Synod part II has now concluded and what do we have to show for it? Well, the members of the synodical farce have a souvenir book to show, presented to them by Francis of Rome titled, *The Smell of the Shepherd*. Personally when *The Last Word* gets a whiff of the Synod we smell a rat and when we look at Francis we see a wolf. And from what has been posted on blogs and reported elsewhere online it appears more and more evident that solid, sensible Roman Catholics are smelling and seeing the same.

But not everyone has his sniffer in the air or his eyes wide open. This is certainly not the case with the Neo-Catholic crowd which continues to plug its nose and shut its eyes to the truth. Chief among these Neo-Catholics in denial is Michael Voris and his staff of NCMTV (Neo-Church Militant Television). As was predicted by many of us in advance of this second part of the Synod, MV and crew have now proven us correct that Neo-Catholics will do whatever it takes to protect the pope—a sort of cyber Swiss Guard.

But the latest tactics of NCMTV to protect the pope at all costs and by any means are nothing short of Machiavellian. Most egregious of these is the recent *Vortex* video that was posted shortly after the conclusion of the Synod titled *Benedict’s Fingerprints*. Notice that NCMTV now refuses to use the title “pope” when referring to Pope Emeritus Benedict—a title afforded even to dead popes, let alone a pope emeritus. Never fear, though, because MV has declared Benedict to be a non-pope in his video with this disclaimer: “And lest anyone think this is attacking the Pope, Joseph Ratzinger isn’t the Pope anymore.” Weeks ago Pope Voris declared that the SSPX is in schism and now Pope Voris declares JR is not pope!

Why is it important that the Pope Emeritus not be regarded as a pope? Because this allows NCMTV to attack him without violating their inviolable rule that no matter what he says or does, the Pope cannot be criticized. It’s perfectly fine in the NCMTV myopic view to attack everyone else except the sitting pope. Sorry JR! But why attack an aged, frail Pope Emeritus who served the Church

for many decades? To deflect attention away from the wolf who is disguised as a shepherd as he ravishes the flock of Christ.

What else did MV of NCMTV have to say about Non-Pope Emeritus Joseph Ratzinger in his video rant? He lists a number of prominent clerics who participated in the Synod who were elevated or appointed by Pope Benedict and Pope John Paul II years ago. Since John Paul II has now been declared a saint and has not been stripped of the title “pope” by MV, he goes a bit softer on JP II than he does on poor JR. Here follows some illustrative excerpts from the *The Vortex* in its rambling screed against the Pope Emeritus:

Pope Benedict’s fingerprints are all over this Synod. Many of these troubling characters were put into their places by him personally and others indirectly. When everyone in the Catholic blogs and websites is calling on “clarity” from Pope Francis, where are the appeals from these same websites for Pope Benedict to say something? Surely, of all people, you would think he is disturbed and troubled at heart at all this madness — madness propagated by his men anointed at his own hand...

What Benedict’s resignation has done is fundamentally change the papacy. It has caused a cataclysm far greater than what has followed in the wake of the Second Vatican Council. You barely hear a reference to Vatican II here at all. It’s all about Pope Francis. Immediately following the Council, liberals and progressives spoke in terms of the Church as if She hadn’t existed before 1965. Today, they speak in even more narrow terms: as if She’d never existed before Pope Francis...

The damage of Benedict’s resignation is now coming into full focus. The Church has been reduced in the common mind to just the Pope — nothing else. What Pope Benedict did may even rise to the level of immoral. Recall that there is the history of St. Peter running out of Rome when Nero fired up the persecution. Suddenly Our Blessed Lord appeared to him walking toward Rome, and Peter said to Him, Quo Vadis, Domine? “Where are you going, Lord?” And Jesus answered, “I’m going to Rome to be crucified again.”...

Peter got the message and turned back around, went into Rome and was martyred. That is precisely what Benedict did not do. And because of it, he has introduced an element into the papacy that may never be capable of being overcome except by another direct intervention by Our Lord... In an era where fatherhood has become so disgraced, Pope Benedict is the one who will be remembered as abandoning his children in the hour of their great need. This is the kind of analysis that Catholics need to hear, not just hand-wringing and piling on Pope Francis.

According to the illogic of *The Vortex*, since Pope Benedict anointed years ago—directly or indirectly—certain clerics who are now undermining the Church in this Synod, it is Joseph Ratzinger who bears responsibility for this and not the corrupt clerics themselves. By that line of reasoning God must bear the blame for his bad appointments in the past, among which we can include Saul anointed as King and Judas chosen as Apostle.

Furthermore, MV not only castigates mercilessly JR for his abdication but he puts the blame for the fallout under Francis squarely upon the Pope Emeritus. It reminds me of a man who has a car accident and blames it on his wife, because she asked him to drive to the store. What if Pope Benedict XVI had died rather than abdicated? Then MV would have to blame someone else—but never Francis!

The Synod has concluded and whatever further damage Francis of Rome intends to inflict upon the Church remains unknown for now—rest assured it is coming! But whatever evil he does, let it be known that Neo-Church Militant Television played its part in protecting the wolf as he lays waste the sheepfold. ■



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¹⁰ <http://www.torontosun.com/2015/09/04/quebecs-bill-59-attacks-free-speech>