

The Remnant

(Est. in 1967)

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



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

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From the Editor's Desk...

Saying Goodbye to Granny

Dear Remnant Family:

First of all, an apology. The Remnant office was virtually shut down over the past few weeks, with orders and renewals slow to process. One never knows how one will deal with death until it comes knocking, I suppose, and, in this case, it came like the proverbial thief in the night. Your patience is thus very much appreciated.

They say that the death of a mother is the first sorrow wept without her. I never realized how true this is, until now. My mother— heart and soul of The Remnant for almost 50 years—died suddenly on January 17, 2016, and it still seems impossible that she's gone.

Some people are just born young at heart, I think, and seem to stay that way all their lives. My mother never got old. Even up to the very end, she was the invaluable sounding board, proof reader, editor, business partner and mother we just liked an awful lot.

Like everything else in life, she took death in stride having reminded her children hundreds of times over the years that “death is just a part of life and that if you really love God there's nothing to fear.”

She entered into her heart surgery ready to go on with life, or go to God. It was up to Him. She only agreed to the procedure for the sake of her children, I suspect, who were far from ready to go on without her.

A mother's heart is always with her children, says the proverb. And that's the way it was in this case.

I'm so grateful to the many thousands of brothers and sisters in Christ around the world who were praying for her during the ordeal. Those

~ See Editor's Desk/ Page 2



On the occasion of the beginning of Lent, I encourage you to enter into this penitential season wholeheartedly...Pray and do penance. Do penance in order to pray better, in order to draw closer to Almighty God. This is what all the saints have done, and this is that of which all the messages of the Blessed Virgin remind us.

- Archbishop Marcel Lefebvre

Apollyon Unleashed

By Susan Claire Potts

Conclusion

The Pill vs. Holy Matrimony

Ye Shall Be As Men. I live in an historic neighborhood. Hundred-year-old trees arch over solid Tudors and stately Colonials. The narrow streets have no curbs. Instead, white boulders line the roadway, glowing in the evening like luminarias. Street lights, reproductions of antique gas lamps, cast their gentle light on the wide lawns and curving sidewalks.

At least, the light used to be gentle. No more. Somebody—energy consultants, executives, city government, who knows—decided that the softness was irrelevant and much too expensive; and so, without a by-your-leave from anyone, they installed LED lights. Light emitting diodes. Doesn't that sound cozy?

The glare is terrible. It hurts the eyes. Nothing is clear in its exaggerated brilliance. European studies indicate that the ocular discomfort level from such lights is 1000x the level from traditional street lamps. The eye can't focus on objects outside the range of the light. Houses fade into obscurity. People walking along the sidewalk fade into the shadows. Bicycles disappear.

No one can see things for what they are. Everything is distorted.

There's a metaphor here. A false light is blinding us to the terrible assault

~ See Apollyon//Page 6

Eternal Rest Grant Unto Marilyn Matt

by Father John Echert

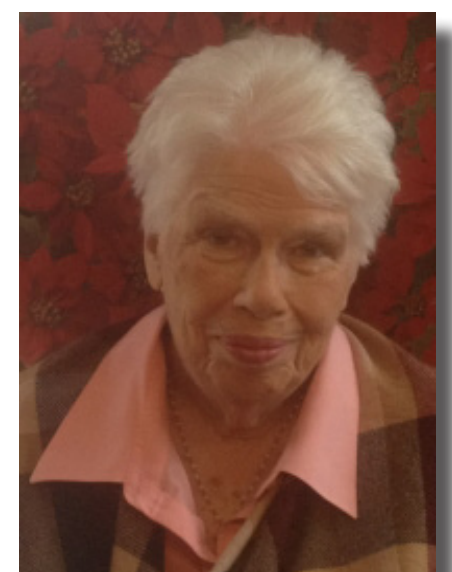
(Editor's Note: What follows are the notes for the beautiful sermon preached by Father Echert at the Requiem Mass for Marilyn Matt)

As pastor I welcome those of you who are new to this church and, on behalf of the Matt family, I thank you for your presence and prayers at this Sacred Requiem Liturgy. By the way, if you are unfamiliar with this traditional Latin form of the Mass, just follow the lead of the 110 members of the Matt

family present. Some of you may be thinking that we are rather late in taking down our Christmas trees and Manger scene; but here at St. Augustine Church we observe the traditional Christmastide Season for a full forty days. Marilyn Matt was as big a fan of Christmas as there ever was and it is a consolation to her family that the Lord saw fit to take her in this Sacred Season and on a Sacred Day and Feast within this Season.

The traditional Christmastide

~ See M. Matt, RIP/Page 7



Mrs. Walter L. Matt, RIP

From the Editor's Desk Cont...

prayers were answered. After a brief "recovery" from her stroke, when it appeared she'd regain her physical health but never cognitive function, God mercifully called her and she willingly went.

Devastating? To be sure, but not for her. She left this world full of joy and in the manner for which she'd prayed since she was a little girl – in the Faith, in the loving embrace of family and with the assistance of the Sacraments of the Church. On her deathbed she received the apostolic pardon. Indeed, hers was a happy death. (O Blessed St. Joseph how great thou are!)

But she took nothing for granted. Before going into surgery she told the surgeons that if they insisted on removing her scapular, she'd cancel the surgery and go home. And she wasn't kidding.

Shortly before her operation, we found her holding court with her nurses, sharing her concerns over matters of the soul, reminding them of the need to embrace the one true Faith of Jesus Christ before "you get old and stubborn like me."

"I'm not kidding, girls," she said. "Life is short and we don't know how much time we have left." Suddenly, the insulated (from reality), sterile and politically correct hospital room became an open venue for a conversation all about religion, as the old Catholic mother couldn't stop shilling for God even from her deathbed.

As death approached, she became the sermon on the Four Last Things her nurses had never heard.

On the other hand, my mother would be the last person to approve of anyone canonizing her on her death bed. She loathed those eulogies that canonize the deceased at funerals. She even hated

white hearses and those happy-clappy "Masses of Christian Burial". For her it had to be the Requiem all the way, with its gloriously terrifying Dies Irae and its black magnificence. Why? Because she felt she'd earned the right in life to remind everyone to pray for her in death.

So in your charity, please pray for the repose of the soul of Marilyn Matt, a strong woman with equally strong opinions about how things ought to be. She said it like it is, and praying for the dead, for instance, was not a pious option for her so much as a duty, much like habitually staying in the state of grace from First Communion rail to grave.

Lest I give her too much credit for being that saint she'd be the first to insist she was not, I hasten to add that my mother was the sort of person the old Catholic Church produced by whole generations, I suspect. Those Catholics simply played by the rules which is why they often died with a Rosary in hand, a scapular and priest and family at their sides.

My mother had worked to make that happen all her life. It was part of a bargain she'd made with God 80 years ago.

She didn't like the new orientation of the Church one bit. She didn't even like the way society has "liberated" itself from round grandmothers with plenty of children, white hair and wisdom to spare. "Skinny grandmothers?", she'd joke, half seriously. "What's a child supposed to do with that? He can't even jump into its arms without getting a black eye. What the world needs is more big grandmothers in housedresses."

Something of a character? God love her, of course she was! But for her, life was simple if you had the "guts" to live it. If you stay on His side, God will stay on yours. So trusting in Providence was as "heroic" as eating food or drinking water. Only a fool does otherwise.

My father was a veteran of WWII and still unmarried at 38, having decided that his responsibilities to The Wanderer made it impossible for him to have his own family. When he met my mother, it was she (14 years his junior) who said: "Well, I've got nothing else to do. Let me help you with that. If it's God's will, it'll work out." And when he left The Wanderer in 1967 with no job, no prospects and 7 little children to raise, she was the one who said: "Well, let's start another newspaper. If it's God will, it'll work out."

Everything was all about God's will. I remember many times, riding in the front seat as my mother drove me to school back in the pre-seatbelt days. Whenever somebody would pull out in front of her or swerve on the highway, she'd reach out with one arm, slam me up against the seat back and pray, loudly, "God help us!" Some people swear, my mother prayed. Just the way it was.

She used to be apprehensive when merging onto a freeway. So she'd ask her guardian angel to create a gap in the traffic for her every time, and, according to her, every time he did.

"How many children are you going to have, Mrs. Matt?" It was a common question, of course, and her ready answer was always the same: "How ever many God sends me." And she meant that. Hands down, her proudest achievement was 12 pregnancies, 9 children, 39 grand-children and over 60 great grand-children— 110 practicing



"Granny" Matt, with a very small few of her 110 offspring (Easter, 2014)

Catholics. Like the priest said at her Requiem, "that's not a family, that's a parish!" (She smiled at that, I know it.) She never missed Mass; never ate meat on Fridays; her home resembled a church, there were so many crucifixes and icons on the walls. She prayed the Rosary every day, worried about taxes and becoming a burden to her children in her old age, but trusted in God, the Blessed Mother and the Infant of Prague for everything else.

And she was such great fun, too! She loved dogs, horses, laughter, humor, blizzards and thunderstorms — especially thunderstorms, which she'd run outside to watch whenever the guy on the radio said not to.

When we were kids she didn't bother with helmets when we went out to play, but you'd better have that scapular on!

Say your prayers. Never tell a lie. And celebrate God's beautiful world, exactly as He intended you to do. Don't be a puritan. Don't be a pagan. Be a Catholic!

The reason it was no great feat for her 110 children to keep the old faith was that we all wanted to be as happy as she was. When I was five years old, for example, I started tagging along with her for the 3-hour Tenebrae services in Holy Week. That's a tall order for a little kid, but she made it all come so alive that it was like going to the movies, only better. She was really happy in church, and we wanted nothing more than to find out why.

I went with her to Tenebrae every Holy Week thereafter, by the way, and now my little kids tag after me to watch the black candles go out, one at a time, and to hear the pounding of the hymnals in the darkness.

You see how it works?

We didn't feel obliged to go to Mass on Sunday. From our earliest years she made us want to go, by helping us see that being alive meant being Catholic. The sacrifice, the challenge, the abstinence, the fasting, the Advent, the Lent—it was all part of the great, big, wonderful Catholic thing she called life.

We were never forced. Never cajoled. Never browbeaten. She showed her children how to fall in love with the traditions of family and Faith, how to make them their own. I suppose that was her genius as a Catholic mother.

I remember her telling the story of how her sister had received a new purse for Christmas years ago, and while she was transferring her belongings from old purse to new just moments before

Midnight Mass, she found a kernel of popcorn and popped it into her mouth. My mother recounted this incident like a scene from a Shakespeare tragedy. Why? Well, isn't it obvious? It was because my aunt had thus deprived herself of the privilege of receiving Holy Communion on Christmas Eve. "And could anything be sadder than that?"

Was that generation obligated to be Catholic? Not at all. They'd been raised to see believing and breathing as one and the same, and you didn't make a big deal out of either. You just did it.

Different world. Different Church. Different time. Different Catholics. And so my mother died with her apron on, so to speak, and her scapular around her neck, rosary in hand—perfectly content with her life as Catholic wife and mother. She was at peace.

Her sister, my Aunt Joan, died the same way, by the way, just 36 hours earlier, in the next hospital over, and within moments of having received Holy Viaticum. I think the rat race had gotten to be too much for them both, and they were eager to make their reckoning with God... together.

Tired of this psychotic brave new world of ours, where men marry men, women murder their own babies and girls are sent off onto battlefields as bloody combatants, I guess these two Catholic girls had seen enough of what the world will look like after everyone turns their backs on God.

They couldn't live with it, and so they didn't.

But to the very end my mother remained dedicated to the cause of Catholic restoration, working here at The Remnant three times a week, living on her own, driving herself to Mass and the pro-life clinic where she volunteered. She died in the saddle. And we're so grateful to God that she never had to get old. Like a little girl going home, she blithely went to Him as her children wept and prayed at her side.

And she was right, by the way. There really was nothing to fear. Having prayed to St. Joseph every day of her life, it was clear to see that the patron saint of departing souls had kept his word.

We'll never stop loving her, never cease making her cause our own, and always to be grateful to her for showing us how to live and how to die.

In your charity, please pray for the repose of my mother's soul.

Requiescat in Pace

The Remnant

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Greetings from Croatia

Editor, *The Remnant*: During this deep(est) crisis in our Church, I watch your videos with mixed feeling. I'm sad because of the current state of affairs, but I am joyful that you are pronouncing aloud what so many true Catholics still hold, the true and immutable Faith and Church Tradition. Our Lord Jesus Christ will surely reward your effort. Stand firm to whatever end! God bless you!

Filip from Croatia

Thanks, Hilary!

Editor, *The Remnant*: Just wanted to say how happy I am that Hilary White is still a contributor. I thoroughly enjoyed her essay on social media and the Internet, particularly her observation that many of the world's languages are on their way to extinction simply because they aren't "important" enough to merit a Google Translation.

We all have heard about the role Twitter and Facebook play in ISIS/jihadist Islam. This is probably beyond the scope of her article, but I would like to say that we should consider that these technical forms of communication are really a rigged game—and not to our favor either. Because the same Twitter that furthers recruitment into ISIS and co-ordinates strategy in overthrowing a government is the Twitter that will suspend your account for, say, calling Caitlin "Bruce." In fact, Twitter may suspend an account at any time.

And the tales of being censored and censored on Facebook are too well known to be mentioned here, but your readers may be interested in learning that Angela Merkel was caught leaning on Mark Zuckerberg to "get to work" about the xenophobic posts regarding the migrant refugees flooding Europe. In fact, family court might be directed to investigate the poster's own family as a result.

China is beginning a "social credit" score, rating you on your political speech on social media. If you have a friend who is deemed a "problem," then your score goes down too. Well, it sort of reminds me of what they told everyone at the beginning of the AIDS crisis. Think of it this way: when you have sex with someone, you are in effect having it with all the previous partners at well. These social media sites are pretty much the same thing and will be [are being] used against us. As surely as the language usage is being re-shaped, so are the thoughts. And who really is controlling all this? Certainly not us.

Chet Saur
Darien, CT

The Remnant Is Making a Difference

Editor, *The Remnant*: Hi. My name is Andrea Ortis. I've stumbled across The Remnant. I have no words to describe how I feel. I'm crying now. Just to make a long story short, I've recently started homeschooling, because I saw and heard things that broke my heart in the Catholic school my children

were attending. In my quest to give my Winifred (10) and Nicodemus (7) more Christ, I came upon a Latin Mass in St. Stephen's, Sacramento, CA. In questioning myself and looking for answers as to why we changed this glorious holy mass, I stumbled across you, and thank God. I don't feel so alone in my thoughts, thank you. I've been reading you on and off when I can since I found you. Please pray for me and my family as we continue to navigate ourselves and our children towards the truth. May God continue to bless you abundantly.

Adrea Ortis

Practicing the Old Faith

Editor, *The Remnant*: In "Latin Mass Numbers" (Letters, May 31) the figures supplied added up to 106 daily TLM masses in the U.S. That's about 2 per state.

What that means is that due to travel times to and from these masses, the traditional Catholic finds it practically impossible to practice the faith with daily mass attendance. Lord knows Sunday Mass attendance at the traditional Latin Mass can be a major logistical venture. And yet large families happily undertake it. I see them exiting their vans, each and every one in full Sunday attire, after spending an hour or more on the interstate reciting rosaries.

I see The Remnant as providing a focus point for families like this (or, rather, they provide the focus point for The Remnant). Call it moral support in the name of Jesus and His Church and the Holy Sacrifice of the Mass. We all need it. As far as the complaints in the articles of The Remnant, the ones Father Sember from Wisconsin (Letters, same issue) sees as dividing the Church, I don't see them in that negative light at all.

Quite the opposite. The information they provide is absent, totally, from any mainstream Catholic publication I've seen. One must ask if the avoidance is due to cowardice. We have a Catholic Church today refusing to reflect on the Creed. This Church has embraced personal ability as its medium of communication. The unspoken rule for decades has been, "Leave doctrine off the table."

Fr. Sember's comments make evident something any traditionalist knows who hopes for a return of Holy Mother Church to actually being the Christ-bearer we need: that the smaller the traditionalist voice in the Church gets, the more denied it is, either with the angry condescension of a Fr. Harrison, or the despairing dejection of a Fr. Sember.

Fr. Sember must surely know that the last 2 popes were explicit in their support of the Tridentine mass. That being the case, surely it is understandable to expect that the onus should be on Fr. Sember to provide a TLM at the local parish church so that the grandparents mentioned could have attended their grandson's baptism. He accused The Remnant and its traditionalists of being disobedient to the pope. But how can I avoid making that very same claim of him and his bishop? If they want to solve the problem of division in the church, instead of blaming it on an otherwise ignored minority, they should obey, on this matter, the Pope just inaugurated into the Communion of Saints.

Nicholas Cisar
Lake Station, IN

Editor, *The Remnant*: All your articles point out how far society has fallen, and now it is being supported from the top. If we didn't receive your Remnant, and Catholic Family News we would feel abandoned for sure and betrayed by what used to be called Judas-priests. This image of our Lord weeping over Jerusalem, and the last Gospel where he says, "he came unto his own and they received him not." And now this persuasion of the law of the land, giving the legal status to approve same-sex marriage! Mercy.

It seems that men have trumped God's law. Or so they blindly believe. No doubt all hell will break loose, and it's true that when people are tolerant, it's because they don't care.

I saw the interviews that Raymond Arroyo had with Archbishop Timothy Braglio—the question was put to the Archbishop, "Will you be forced to allow same sex-marriage in your chapels?" and the answer was a strong "No!" The Archbishop is a covert, but he keeps the faith and knows the

Constitution. I'll be writing to him to see how this will affect him. As always, thank you for keeping us informed—and I have ordered the DVD about the pilgrimage to Chartres and I am waiting for it, I'll be showing it to friends. God Bless,

Doris and Joseph

The Editor, *The Remnant*: I write in hearty gratitude to thank you for sending my every issue of The Remnant Newspaper free of charge. I have been receiving The Remnant Newspaper since 2011 up till date. How can I ever thank you for this great blessing? I must confess this letter is long overdue compared to the great spiritual, intellectual and moral blessings I have revived from you. Please pardon my delayed gratitude all this while, which I would have done ever since. The Remnant has been the only true Roman Catholic window through which I see from here issues challenging and confronting Catholic Tradition. Indeed, I have been greatly blessed academically, morally, intellectually and spiritually, in reading The Remnant. Please, you should not be discouraged by the bashing and lashing from people who think you are divisive in resounding infallible Catholic truths which most

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Letters to the Editor Cont...

bishops and priest lack the grace to proclaim. Cheer up! May God, who knows how to reward every good work done for his love and for the salvation of souls, greatly reward you with choicest blessings both now and in the world to come. Amen

Long live The Remnant Newspaper! Be assured of my continuing prayers of the Holy Rosary for your apostolate. May the divine Mother of God, the Divine Mother of Catholic Traditions, the most holy ever Blessed Virgin Mary, bless and keep your apostolate. Pax Domini Sit Semper Vobiscum. Amen.

Yours in Jesus, Mary and Joseph
Brother Mary Angel Gabriel Bernard

On the Pope's Holy Cunning

Editor, *The Remnant*: I really can't figure out Holy Father's "holy cunning", if that's the name of the game. He certainly knows how to make a mess. I just want to know if he is going to clean it up, and when. I also don't feel safe with Holy Father as "Commander-in-Chief of the Flock". The Flock is mysteriously shrinking in size. Lambs are disappearing before my eyes. Is Holy Father aware of that? Does he count his sheep before he goes to sleep? I think he should. I think it should be mandatory for every pope. I pray Holy Father does something about it, and I mean (let me use His Holiness' favorite word) - AVANTI! So (in charity, and out of compassion for the Bishop of Rome), for not noticing that the whole Vatican smells of sulfur, and for turning it into a "Drive-in Movie Theatre" etc, I am giving the Pope an F for his performance in AD 2015. Nota bene, I think Holy Father should stop giving "airplane interviews". For some reason, He says ridiculous things up there in the stratosphere. Perhaps the "evil" CO2 has got something to do with it? Hmm...

Jola Szymanska

Agony and Ecstasy

Editor, *The Remnant*: Thank for you for the ongoing coverage of the crisis swirling around the current pontiff. As a diversion and consolation, consider watching one more time "The Agony and the Ecstasy" starring Charlton Heston and Rex Harrison. You are probably familiar with the story of Michelangelo and Julius II and their very stormy but fruitful relationship. Julius II is the anti-Francis, portrayed in full battle armor leading his papal army with decisive leadership. This is the church militant, with a pope smiting the enemies of the church with his own sword.

Pope Julius II: "If I had not taken the sword, if I had not become a conqueror, there would be no church, no pontiff, and no hope of peace in mankind."



Kind regards,
Bill Choquette

Seeking Pilgrimage Partners

Dear Remnant Readers,
My name is Christina Kanzenbach and I am 19 years

old. I have wanted to make the Chartres pilgrimage for five years, and now I finally have an opportunity to participate, showing how much I desire to see the Catholic Faith restored throughout the world. My excitement to be where so many Saints have been, to see where they lived, and to follow in their footsteps, has grown immensely as each year has passed and the stories from friends and family who have gone to Chartres have multiplied.

I am the fifth oldest of twelve children, born and raised in the north-woods of Wisconsin. My wonderful parents have made the sacrifice of driving an hour and a half, usually twice a week, to attend the Traditional Latin Mass since before I was born. It is because of their example and dedication to God's honor, that I have come to realize the importance of the Faith. All thanks and praise to almighty God! Now I want to see magnificence of God and the beauty in His creation that shows in the hearts of the pilgrims, the churches, and even in the landscape! Where I live in WI, the cheese, cows, and beer don't touch the soul as I hope to experience in France, away from home and the everyday distractions. With my increasing desire to know, love, and serve God, I know that an experience like this, without the noisy schedule I am used to, will help me unite my mind and heart closer to God.

I would like to ask you, dear reader, to consider helping me financially, so I can bring the intentions of my benefactors on pilgrimage with me. In this letter I am including the down payment for myself and my brother, Peter, trusting that if it be God's will, we will receive the funds necessary. May God bless you all.

Christina Kanzenbach
Silver Cliff, WI

Dear Remnant Readers:

My name is Anthony Joseph Mitchell and I am seeking sponsorship for the Chartres pilgrimage. I am eighteen years old, the sixth of nine children, and have completed a Catholic homeschooling program.

Currently, I am attending a local community college and want to see what God wants me to do in the future. I have walked the Auriesville pilgrimage of the North American Martyrs in New York State several times and have volunteered as a safety for the Brigades and assisted with serving the Latin Masses and coordinating the altar boys.

I have experienced how beneficial the Auriesville pilgrimage has been to me and am asking to go on the Chartres pilgrimage so that God will further inspire and help me with my life. I want to go because I see how our country and the Church are in very great need of prayer and sacrifice.

Yours in Our Lady,

Anthony J. Mitchell

PS I will contribute \$500, since I have a part-time job.



Dear Remnant Readers:

My name is Mary Bethany Joan Bowen. I am the oldest child in a homeschool family of eight. I am fifteen and live on a small family farm in rural Idaho. The place in which I live is wonderful, but there is only one thing missing: the traditional Latin Mass. Our parish is about 200 miles away. It is a great honor for me to assist at the Latin Mass and I am grateful that my parents have raised me in the traditional Catholic Faith even though it is often difficult.

For a few years now I have wanted to go on the pilgrimage from Paris to Chartres. Last year I asked my dad permission to go, and if he would take me. Unfortunately, he could not get the time off work to go. That May I watched videos of my great aunt, Kathy May, on the pilgrimage and admired the pictures and inspiring stories she brought back to America. What gladdened me while I watched videos from the Remnant was that I knew that someday I would be there to represent America and tradition.

I would like to walk the pilgrimage mainly to restore the traditional Latin Mass. I would like to intercede for my whole family as well. I would strongly pray for a traditional parish in my hometown of Cottonwood. And most of all I would make reparation for the sins committed against Our Lady's Immaculate and Our Lord's Sacred Hearts, as well as to pray for my sponsors each day and to offer up any sufferings on the way for them.

There are some pleasures I am sure to enjoy on the pilgrimage. One is following in the footsteps of my confirmation saint, Saint Joan of Arc, on the road to Chartres.

Others would be visiting the beautiful cathedrals and shrines, sleeping under the stars and finally, walking barefoot at least some of the pilgrimage. This last pleasure is an act of penance I will offer for you, my sponsors. King Louis IX walked this very same pilgrimage barefoot with Our Lord's crown of thorns in his hands before he went on a crusade. I am sure I could do the same. I would wish to give a grateful thanks to all those who consider sponsoring me.

Pax,
Mary Bethany Joan Bowen
Age: 15
Cottonwood, ID

Dear Remnant Readers:

My name is Martin Bruns. I am the oldest son in a family of nine children. I was born and raised in St. Mary's, KS and graduated in May from the academy, where I was a student from grades K-12, and I served as an altar boy for the Masses there. My family has been strong supporters of the traditional Mass since way before I was born. I have been working since graduation and am kind of at a crossroads; not sure what I'll be doing with my life yet. I think this pilgrimage would be a great opportunity to focus and think about that.

Some of my cousins and some of my friends have made the pilgrimage and they all say it is a wonderful experience. I would be very thankful for any help I could receive in making this possible for me and I would offer my prayers and sacrifices for the Church, for our country, for all supporters of the traditional Catholic movement, for my family, and especially for my grandfather who is battling cancer right now.

Thank you for your consideration.

Sincerely in Christ,
Martin Bruns,



The Bruns Family

Remnant Tours' Youth Fund

PO Box 1117 Forest Lake, MN 55025

As has been the case for the past 25 years, young pilgrims will walk the pilgrimage to Chartres in the name of their sponsors. The cost of the entire pilgrimage is \$3200. The names of sponsors and their special intentions will be carried to Chartres and read aloud each day on the Pilgrimage. Your donations to this effort are tax deductible.

MJM

Waiting for Sponsors:

Sara Bischel, Ohio SPONSORED

Jack Heape, Maryland \$1000 thus far

Peter Kanzenbach, WI, \$800 thus far

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Traditional Latin Mass 101

The Prayers Before the Consecration: WHO is Doing WHAT?

By Father Ladis J. Cizik

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

The Prayers just before the Consecration are the *Hanc igitur* and the *Quam oblationem*. A casual reading of them, without a Catholic understanding of the Traditional Holy Sacrifice of the Mass, could lead to numerous incorrect interpretations. A Modernist understanding of these prayers have led to heretical interpretations of the Mass, which especially pollute the Novus Ordo liturgy being offered today.

In regards to WHO is doing the action, words possibly confusing to the casual reader in the *Hanc igitur* include: "*oblationem servitutis nostrae*" (oblation of our service); and "*quaesumus, Domine*" (we beseech Thee, O Lord). Similarly, in the *Quam oblationem*, we again have the word "*quaesumus*" (we beseech). To the Modernist, these words are interpreted in a heretical fashion to make it appear that the entire congregation or assembly "offers" the Mass, while the priest is a mere "presider" at a memorial meal.

A Catholic understanding of the Traditional Holy Sacrifice of the Mass clears up ALL confusion. In his Encyclical of November 20, 1947, *Mediator Dei* (MD), Pope Pius XII presents the crystal clear waters of the Apostolic teaching of the Church, which washes away the lies and ambiguities fouling the murky waters offered by Modernism. Accordingly, the answer to the question of WHO is as follows:

A) The priest offers the Holy Sacrifice of the Mass *in persona Christi*: "...the priest...in offering a sacrifice in the name of all His members, represents Christ, the Head of the Mystical Body" (MD 93). "The unbloody immolation at the words of consecration, when Christ is made present at the altar in the state of a Victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful" (MD 92).

B) The congregation participates in the Sacrifice through the priest:

"Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him." (MD 92).

C) The priest can offer the Holy Sacrifice without a congregation and/or without a server: "...whether the faithful are present...or are not present, since it is in no wise required that the people ratify what the sacred minister has done" (MD 97). "...the Mass is offered in the Name of Christ and of the Church



and that is not robbed of its social effect although it be celebrated by a priest without a server" (MD 97).

Having addressed the issue of WHO, we now move to the question of WHAT.

In the *Hanc igitur*, the priest joins his hands together, crossing his right thumb over the left, as he extends them over the chalice and the host. The crossed thumbs are one of numerous signs of the Cross in the Traditional Latin Mass that reminds us that the Mass is a Holy Sacrifice. The hands over the offering remind us that the Holy Mass is the replacement and fulfillment of Old Testament sacrifices.

In the Old Testament, the Jewish priest would place his hands upon the head of the paschal lamb or other animal of sacrifice, as it is written: "And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: and praying that they may light on his head, he shall turn him out by a man ready for it, into the desert. And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert" (Lev 16: 21-22). This is the origination of the term "scape-goat:" one destined to suffer and die for the sins of others.

As the Catholic priest extends his hands horizontally over the unspotted Victim (*immaculatam Hostiam* – from the *Suscipe, Sancte Pater*), the New Covenant sinless Lamb of God, Jesus Christ, replaces and fulfills that Old Covenant 'scape-goat' by perfectly taking upon Himself our sins and the sins of the whole world. At the Traditional Holy Sacrifice of the Mass, the bells ring once to signify the tremendous importance of this sacrificial moment and, secondarily, to also remind the congregation of the nearness of the Consecration.

In the *Hanc igitur* the priest beseeches God the Father to graciously accept this oblation of our service and that of "Thy whole family" (*cunctae familiae tuae*). Hence, it is an offering by the priest for the whole Church; and an offering by the

faithful of their own service, through and in union with the priest. We bid that God graciously accepts our oblation; orders our days in His peace; and delivers us from final damnation and numbers us among the flock of His elect (eternal salvation). No blessing or grace is assumed in the Traditional Latin Mass. There is no assurance of one day being in Heaven: we beg God for all good things.

The *Quam oblationem* begins with the priest having his hands folded in prayer. Generally, folded hands are the position which indicates that before a priest blesses, he prays. The blessing follows: five signs of the Cross are made by the priest over the chalice and host. This can symbolize the five wounds of Christ in His Hands, Feet, and Side. The first three, over both species together are also seen to exemplify the Most Holy Trinity, while the last two separately anticipate the Body and Blood of Christ. In this prayer, the priest beseeches God to make the oblation: blessed (*benedictam*); approved (*adscriptam*); ratified (*ratam*); rational (*rationabilem*) and acceptable (*acceptabilemque*) so that it may become for us the Body and Blood of Christ. It is a petition to God to affect the sublime miracle of Transubstantiation. It is edifying to reflect on the five expressions referring to making the substance of bread and wine worthy to become the Body, Blood, Soul and Divinity of Our Lord:

1) *benedictam* – the Eucharistic Lord is "blessed" in every respect, deserving of all honor and adoration, the inexhaustible source of every grace and blessing.

2) *adscriptam* – the Eucharistic Presence is "approved" in the sense of being consecrated or belonging to God. Indeed, It IS God.

3) *ratam* – the Eucharist is "ratified" or valid. It is the Real Presence of Our Lord and God, Jesus Christ, the Second Person of the Blessed Trinity.

4) *rationabilem* – the New Covenant Eucharistic Victim is "rational" or "reasonable" as opposed to the Old Covenant offerings of irrational animals and inanimate things. Our Lord Jesus Christ freely and rationally accepted His Death on the Cross as a Sacrifice for our sins in obedience to the Will of God the Father.

5) *acceptabilemque* – the Eucharistic Sacrifice, the unbloody re-presentation of Christ's once-for-all Sacrifice on Calvary, is the ONLY sacrifice that would be "acceptable" to Almighty God the Father to take away the sins of the world. The Eucharistic Sacrifice is the same Sacrifice, the same Priest, and the same Victim as on Calvary.

Just as the Eucharistic Sacrifice is the same, so too are the perennial teachings of the One, Holy, Catholic and Apostolic Church. Our Lord and God, Jesus Christ, is also the same: yesterday, today and forever (Heb 13:8). The immemorial Traditional Latin Mass was also unchanged for centuries. On the other hand, Modernists are heretics who thrive on continual changes and surprises which shake the foundations of our Liturgy and our Faith. Following a Modernistic false interpretation of the Mass can drag one into the dark murky waters of heresy and lead to the loss of eternal salvation. With a Catholic understanding of the Traditional Latin Mass, we are better prepared to move on past the *Hanc igitur* and the *Quam oblationem* to the most solemn and high point of the Mass, the Consecration. By attending the Traditional Latin Mass, with a Catholic understanding, we are better prepared to move on past the rejected errors and heresies of Modernism to *our* deciding moment: eternal judgment.

Remember my Three R's of Modernism: Recognize it; Refute it; and Return to Tradition!

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

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Apollyon Unleashed

S. Potts/Continued from Page 1

on women and the consequent rupture of the family. Error shines like a giant LED, obscuring the truth. Catholic social structure has been profoundly disturbed, but nobody can see for the glare.

After the Revolution in the Church—the changes in liturgy, discipline, and calendar—the family changed. The old ways were replaced with the new—not in an organic growth, but in a systematic, engineered exchange. Progress, we were told, as we were pushed and prodded and buffeted about, but it wasn't. The family was pulled apart.

We're left with the pieces.

Experts talk about *the family*—how important it is, how necessary for society, how it is being attacked. But for all their articles and books and conferences, they miss the point. It's like they're afraid to peel back the layers of New Thought and discover the wound at the root of the problem. They skirt around it, afraid to see what's there. It might be ugly. Better not to probe.

But we must. As a counseling psychologist, I was trained to find the source of a person's emotional conflict, the wound hidden in the depths of his mind and heart. Find it, shine a light on it so he could see. Then he could begin to heal.¹

That's what we have to do now regarding the family. Hold up the light and face the festering wound: the root cause of the breakdown in the family is the deconstruction and synthetic recasting of the role of women. It is due to what Pope Paul VI uncritically referred to as the "changing role of woman in society."² She has been reoriented. Her protected (and once exalted) position in the Christian world has been rejected, and she is free now to slog through the mud and fight off the wolves with the men.

Just as the people in the pews did not ask for the radical changes in the Mass that were forced on them, so most women did not demand a "changing role." There were a few, of course—stupid, willing instruments of the Prince of Darkness—who determined that the old roles were burdensome and unjust. The denatured change agents barged through the hedge around the woman's world and destroyed all she had built—built, I might add, in conformity with the Will of God and the exigencies of her feminine nature.

The woman must have a new role. She must not be "confined" to the home. She must not be subject to anyone, least of all her husband. She must have control of her body and the unborn child in it. She must be assertive, stand up for herself, demand her rights. She must be free to go wherever men go and do whatever men do and leave the loathsome "woman's work" to someone else. *Ye shall be like men* was the enticement from Hell. No more distinctions based on gender.

When her role changed, the woman changed. Everything she had been taught

about womanhood was cast aside. In the past, a woman's work was broad, not limited to a single focus. She developed a wide range of talents that she would use to build a home and educate her children. Languages, music, art, sewing, cooking, design—all in service to the family, the fundamental building block of society. She would lay the stones. The home was secure. Her attention was fixed on something beyond herself.

But not now.

Look around and see. Do little girls play with baby dolls anymore? Or cut out paper dolls? Do their fathers build them dollhouses and their mothers teach them to knit? Do teenage girls dream of the man they will marry and make lists of children's names on the back covers of their notebooks? Do they try to be pretty and modest and gentle? Do they wait to be chosen?

No, they don't, do they? They're too busy preparing for a career.

Cover your eyes all you want, cloud your brain with denial, gasp at my *medievalism*, but the fact remains, the home has changed because the woman was forced to change. One swift arrow from the Destroyer changed everything.

I'm talking about birth control. Of all the changes and abuses, the infidelities and rebellions assaulting Catholics over the past fifty years, this arrow was the most lethal of all.

The experts spoke. They agreed that there were too many people on earth. Global population control was necessary. It was a cultural, social, and moral imperative. Pregnancy must be avoided. Births must be strictly limited. The Bishop of Rome agrees: *Being Catholic doesn't mean you have to breed like rabbits.*³

How vulgar and revolting.

The new obligation marked a strange reversal in Catholic thinking. It carried with it the idea that life itself is under man's control—that he must regulate it, manipulate it, exercise "responsibility" in preventing the birth of new people, of new souls with an eternal destiny. *In a natural way, of course.*

But there were two problems with that. First, it caused a drastic reorientation of marriage. Conception was only permitted as a planned and limited event. The blessing of children was brushed aside. Large families were depreciated. Fecundity was ridiculed. Multiple pregnancies were an embarrassment.

Just remember, *two is enough.*

The second problem was that "natural" methods⁴ seemed artificial with all the deference to calendars, thermometers, and later, even worse, to physical self-testing for ovulation. The woman had the new responsibility to observe her body like a scientist, determining the changes in the thickness, viscosity, and color of the cervical mucus. It wasn't just in grave circumstances. It was to be a way of life, a perpetual plan, an obligation that wouldn't end until menopause.

³ Pope Francis, January 19, 2015, on a flight from Manila to Rome.

⁴ Even the word "method" denotes the rejection of spontaneity in marital relations.

Is it any wonder most women recoiled at the practice?⁵

Muddy reasoning followed. The thinking went like this: I am obligated to exercise "responsible parenthood"⁶ regarding the number of children I have. What's that supposed to mean? I can't leave things up to God? I have to plan everything like it's some kind of diet? *Not too many, they remind me. Not too often. Not so close together.*

Okay. Okay. I get it. But "natural" methods aren't free; they destroy spontaneity. The pill seems more natural. I don't have to think about it. Makes sense, people said.

So now the overwhelming majority of married Catholic women use birth control during their reproductive years.⁷ How could that happen?

Simple. No one noticed the archfiend in the shadows. The unequivocal teaching that *artificial birth control is a mortal sin* disappeared. The Church's official stand on contraception didn't change, but in practice, the rule is gone—cast aside like a relic from an unenlightened age.

The first step was when Pope Paul VI took the issue of the morality of the contraceptive pill "under advisement." That unleashed the destruction. If the use of oral contraceptives was under advisement, people reasoned, it was an open question. Decided issues, firm moral proscriptions were not open for discussion. They were wrong. Period.

But the voice of authority faltered. During the nearly five years (!) of considering the question, the Prince of Darkness laid his trap. More muddy thinking followed. Lay people were not theologians. They didn't make distinctions between rules of discipline (like Friday abstinence) and the moral law. Mortal sin was mortal sin. If the Church could do away with one mortal sin—what about all the people in hell because they ate steak on Friday? —they could do away with another.

They weren't going to let the same thing happen to them about birth control. They weren't going to be fooled again—swallowing the idea that something was a mortal sin when twenty years later it might not be. They weren't going to sacrifice for nothing.

In a manner eerily like what's happening now with the divorced/remarried/communion issue, the use of artificial contraception became a matter of the "internal forum" during the mid to late 1960s. People were told to "follow their conscience." They found and followed priests who would set aside any moral restraints and give the nod to birth control.

When *Humanae Vitae* finally came out in 1968, nothing changed. I know people now say it was a strong document, but it wasn't. It was couched in gentleness, softened because (1) it refrained from calling artificial birth control a mortal sin, and (2) there were

⁵ Reuters, *Lifestyle*, Thursday, April 14, 2011. "The Guttmacher Institute, a nonprofit sexual health research organization, shows that only 2 percent of Catholic women, even those who regularly attend church, rely on natural family planning."

⁶ *The Documents of Vatican II, Gaudium et Spes*.
⁷ *Op. Cit.*, Reuters. The National Survey of Family Growth reports that 98 percent of sexually active Catholic women in the United States have used contraceptive methods banned by the church.

no penalties attached to ignoring the teaching.

Were women reminded that they could not receive Holy Communion if they were on the pill? Was the prohibition of artificial birth control repeated over and over from the pulpits and in the press? It was not.

The morning after the encyclical was issued, newspapers announced that the teaching was not infallible. Famous theologians were quoted, united in their rebellion. They agreed: the rule was not binding. People could decide for themselves.

After that first media onslaught, the encyclical was ignored. It wasn't even mentioned, much less explained, in the sermon the next Sunday when my husband and I went to Mass, nor did I hear any denouncement of birth control from the pulpit for the next forty years. The obvious conclusion was that it wasn't a sin.

People changed course. It didn't take long. Marriage endured, but was gravely damaged. Women lost their place. The primacy of child-bearing was rejected. And the meaning of matrimony was obscured.

Does anyone know why the sacrament is called Holy Matrimony and not Holy Marriage? It is because the procreative purpose of the wedded union of the man and woman is enshrined in the word "matrimony." *Matrimony* comes from the old French *matremoine*: the condition or state for motherhood. And the French comes from the Latin: *matrem*.⁸ Mother. And *monium*, which means state or condition.

That's right. *Matrimony* denotes motherhood. The words of the traditional nuptial service remind the man: *Thy wife shall be as a fruitful vine on the sides of thy house. Thy children as olive plants round about thy table.*

That's why weddings are so glorious, why the bride is the blushing star, the queen. All stops are pulled for her because she is embarking on a new and perilous way of life—a life of physical and emotional demands that call forth from her a deep and sacrificial love.

And it is a holy state. In the middle of the nuptial blessing, the priest prays for the woman alone:

Graciously look upon this Thy handmaid, who, about to be joined in wedlock, seeks Thy defense and protection. May it be to her a yoke of love and peace. Faithful and chaste, may she be wedded in Christ, and let her ever be the imitator of holy women: let her be dear to her husband like Rachel; wise, like Rebecca; long-lived and faithful, like Sara.

The *alter Christus* beseeches God: *Let not the author of deceit work any of his evil deed in her.*

Ah, there's the rub. He has done just that, hasn't he? The Author of Deceit has shone his false light and whispered his seducing words. He has led the bride straight into mortal sin.

Who will rescue her from this murderous fiend? Who will break his arrow?

Who will save the family? ■

⁸ Nominative *mater*

¹ I reject the awkward he/she/their usage demanded by the language police when the gender of the antecedent is unspecified. The simple pronoun "he" suffices; no explanation is necessary.
² Paul VI, *Humanae Vitae*, 1968

Eternal Rest Grant Unto Marilyn Matt

Father Echert/**Continued from Page 1**
Season spans from the Feast of the Nativity of our Lord to the Feast of the Purification of Mary on February 2nd, known also to traditional Catholics as Candlemas Day. The two central figures of Christmastide are the Infant – God and the Virgin – Mother. Throughout this forty-day season there are a number of Epiphanies, that is, manifestations of Christ. While only one of these is formally titled as such, there are in fact five Epiphanies of our Lord within the span of Christmastide.

The first of these is the Epiphany of the newborn Messiah to the shepherds in the fields; these represent that remnant element of the Old Covenant people which would faithfully embrace Jesus as the Messiah.

The second is best recognized as an Epiphany by its very title, the Feast which celebrates the arrival of the Magi; these represent the continuously growing number of Gentiles who acknowledge Christ as our King.

The third chronologically is the Presentation of the Christ Child in the Temple, coinciding with the Purification of Mary; this was an Epiphany to the prophet Simeon and Anna and others in Jerusalem.

The fourth jumps forward some thirty years in real time to the Baptism of the Lord, which manifested not only Christ in the waters of the Jordan but also the Father in a voice from Heaven and the Paraclete Dove. It was on this holy day in the liturgical year, by the way, that Marilyn was called from this life to the next.

The fifth Epiphany is that of the Wedding Feast at Cana on which occasion, upon the intercession of the Blessed Mother, our Lord first manifested publicly his glory by the miracle of changing water into wine.

I would like to suggest that throughout her life and beyond the efforts of so many others, Marilyn Matt not only adored her Lord and Savior but also dedicated her life to outwardly manifesting Jesus Christ, continuing in the tradition of the ancient Epiphanies. She did this in a particular way that has been most relevant and pressing in modern

times: she manifested the Church, the Mystical Body of Christ here on Earth, in Her traditional form—Catholicism as it was known before the novelties of the past fifty years.

She did this in two principle ways: through Faith and through Family. Let me begin with her family first.

Marilyn was herself a Saint Paul girl with four siblings. Grandma Matt, as she was affectionately known even by many of us who were not related to her, had nine children and some 108 practicing Catholic grandchildren. Her late husband Walter L. Matt, a WWII veteran and a former editor of *The Wanderer*, remains appreciated worldwide by traditionalists as the founding editor of *The Remnant* newspaper.

Grandma Matt's children recall her favorite invocation for divine assistance, "God Help Us!" or in a real fright, "O God Help Us!" For her, divine providence was as key to her life as the air that she breathed.

Her children also recall how much their mother hated lying, such that she made them memorize at a very young age the following quote from Polonius to Laertes: "To thine own self be true for it must follow as the night the day, that thou canst not then be false to any man."

Grandma Matt was truly an instrument of God for bringing new life and souls into this world, both on the natural level and the supernatural level. She was not only a steady fixture at Tridentine Masses but also at the countless baptisms of her children and grandchildren.

My first year as pastor I debated whether to use English for permissible parts of a baptism and she told me English was fine—perhaps thinking it preferable to my poor Latin! Grandma Matt was blessed with many offspring and we too are blessed—they constitute an entire congregation!

The other manner in which Marilyn Matt manifested the traditional Mystical Body of Christ to others was by her deep and lively faith. She was the heart, soul and inspiration behind the foundation of the *Remnant*, the oldest—and I would add best—traditional

Catholic newspaper in America, which has been dedicated the past fifty years to the fight for the restoration of the traditional Latin Mass and tradition itself.

Did Marilyn make a difference? Without doubt! Let me share one personal anecdote. My first year as a pastor here was incredibly hectic, with two parishes and a school and the military. Once, by oversight, I neglected to schedule an evening Tridentine Mass. The next time I saw Marilyn she came into the sacristy like a mother bear ready to tear me to pieces for messing with her cubs. I learned years ago that if a bear approaches you tuck in, duck down and play dead. I played dead and admitted she was absolutely right, and never again have I ever overlooked providing a Tridentine Mass for her cubs—or rather, her children.

But sooner than we expected and before we would otherwise choose,

the divine providence that Marilyn so often invoked and trusted determined that it was time for her life here on Earth to come to an end. She was blessed with a Happy Death; surrounded by her children and grandchildren in prayers on her behalf she received the traditional Anointing from one priest and the Apostolic Pardon from another. In offering a final plenary indulgence to Grandma Matt, I was fulfilling a promise that I made to her many years ago.

Marilyn Matt would be the first to insist that we not canonize her but instead should offer prayers for the repose of her immortal soul. True, but as I thought one year ago with the death of my own mother, so too I am sure the Matt children are thinking, "If Mom does not make it to Heaven what chance do we have?" Or to put it into her words, if Marilyn Matt does not make it to Heaven, then "O God Help the Rest of Us!" ■

Please - Pray For Bishops Now

The Church Needs Your Prayers!

In June 2013, in response to the various crises afflicting the Church, a website was launched to reach out to Catholics to encourage them to pray for all the worlds Bishops – *all of them* – each day and perpetually by means of a Morning Offering and at least one decade of the rosary for the particular intention that God's holy Will be accomplished in and through all Catholic Bishops for the glory of God, the good of the Church and the sanctification of souls.

Additionally, any voluntary penance or mortification in conjunction with this prayer is encouraged to assuage that wounded Heart that loved us so much as to die upon the Cross, that God in His mercy would grant grace to those Bishops who need it most to do His will.

The Traditional Latin Mass is offered on the last day of each month by Fr. Brian Harrison, O.S., for the spiritual benefit of all those who participate in this prayer effort. God knows who you are. Additionally, a second Traditional Latin Mass is also offered each month by another priest for all the worlds Bishops for the same particular intention noted above.

Would you please consider joining this ongoing effort? May God bless you for your charity.

For more information please visit
www.prayforbishopsnow.com

“How to Depose a Pope” (with apologies to Robert Siscoe)

By Hilary White

OK, hands up everyone who read [Robert Siscoe's wonderful\(ly long\) essay](#) published by the Remnant in 2014 on whether it is possible to depose a pope for heresy. No? Yeah, I figured. When I was writing the news every day, we took it as a general rule that most internet users will read about 200-300 words of any article they open. The internet is by its nature a distraction machine. Academic writers seem not to be able to grasp this. That article is important and useful, particularly now, but since it clocks in at just over 10,000 words (not including the 80 footnotes), I expect few of us got down to the end before succumbing to the siren song of YouTube.

But as the Church continues to careen madly towards the edge of open schism, more and more people are starting to wonder more seriously just what it's possible to do. And a lot of people, even some very high-ranking and high-profile people, are talking about “schism” and “antipopes”. I know that I and some friends have asked the question, “If God would ever allow a ravaging wolf to become the supreme shepherd, would He not have created some mechanism, however hypothetical, for the protection of the faithful?” Robert Siscoe's article is worth a second look, at least as a primer to start a discussion of this almost taboo subject.

Siscoe has asked three questions: Can a Pope fall into heresy, even formally? If so, does not the charism of papal infallibility prevent him publicly pronouncing that heresy for the belief of all Christians? And third, can “the Church” depose a pope for heresy? The short answers are yes, yes and yes. But of course, if it is technically possible to depose a pope, the consequences of such an action, especially in our times, are very difficult to guess.

One difficulty we have with understanding it, Siscoe points out, is the widespread misunderstanding of papal infallibility. “Many erroneously believe that the charism would prevent a person raised to the Pontificate from erring when speaking on matters of faith and morals. In reality, the charism of infallibility only prevents the pope from erring in limited circumstances.” But this restriction is often forgotten, and many assume that the doctrine is the same as “inspiration” or private revelations available to the pope through the office, which is something the Church has never proposed. Instead, Siscoe writes, infallibility is strictly a “negative charism... it does not inspire a pope to teach what is true or even defend revealed truths.”

In fact, so narrowly defined is infallibility that a pope can even [officially propose error in his public pronouncements](#) and documents. He may even be “teaching as pope” but he can be in error when he has not formally invoked the charism of the office “to define a doctrine”. It might seem astonishing to most Catholics, especially those who have spent the last 50 years arguing with liberals and secularists

using quotes from encyclicals, but, Siscoe writes, “not only can a pope err when teaching as a private theologian, he can also err in official papal documents, as long as he does not intend to define a doctrine to be held by the universal Church.”

The definitions allow “that it is within the realm of possibility for the Pope to lose the faith internally, and **it is also possible for him to err in teaching the faith externally**, provided he does not meet the four conditions set down by Vatican I. To insist on the contrary is to affirm what the Church herself has never taught.”

About deposing a heretical pope, Siscoe cites the “respected author, Arnaldo de Silveira,” who made a survey of the opinions of 136 theologians “and found only one who taught the contrary.” Among these are Francisco Suarez, the great 16th century theologian who cited Pope St. Clement I (of the Roman Canon fame) who “taught that an heretical Pope **should** be deposed.”

Siscoe also cites Cajetan, who wrote, “Three things have been established with certainty, namely, 1) that the pope, because he has become a heretic is not deposed ipso facto by human or divine law; 2) that the pope has no superior on earth; and 3) that **if he deviates from the faith, he must be deposed.**”

The citations continue, but suffice to say that the heavy hitters and 16th century theological celebrities all seem to agree. A pope who is a heretic is a deadly danger to the faithful and not only can be but must be removed for their sake. Indeed, John of St. Thomas, another renowned Tridentine theologian, put it: “The Church has the right to separate herself from an heretical pope according to divine law.”

How this could be done is a separate question, and it's here that Siscoe's article gets technical and really, to those of us who aren't cardinals or bishops, his multitude of citations are not terribly relevant; although interesting. The nutshell version is that only an ecumenical council can have the authority, and Suarez points out that it takes this universal body to declare a pope to be deposed. “I affirm: If he is a heretic and incorrigible, **the Pope ceases to be Pope as soon as a declarative sentence of his crime is pronounced against him by the legitimate jurisdiction of the Church.**” Which means, in brief, that it can't be done by bloggers.

The job falls to “all the bishops of the Church. For since they are the ordinary pastors and the pillars of the Church, one should consider that such a case concerns them.” Of course, we know what you're thinking, and yes, it's obvious that in our times only a fraction of the bishops actually hold the Catholic faith entire and would show up. And doesn't an ecumenical council have to be called by the pope?

The theologians agree that there are two kinds: perfect and imperfect. A perfect council, according to Cajetan, is one called by the pope and has “the authority

to define doctrines and issue decrees that regulate the universal Church.” An imperfect council is one “with those members who can be found when the Church is in a given condition.” It can be held with whomever can be found to turn up, and may issue decrees only on the subject for which it was convened. It can be convened, Cajetan adds, only for two purposes: “when there is a single heretical pope to be deposed, and when there are several doubtful supreme pontiffs.” Cajetan adds that “in such exceptional cases, a general council can be called without, or even against, the will of the Pope.”

Siscoe points out that these instances have been extremely rare. In fact, the last one was held to decide the issue of the Great Western Schism. The Council of Constance, it must be noted by our current pope-watchers, lasted four years, from 1414 to 1418.

The details of deposing a pope involve the requirement of determining “pertinacity” in his heresy, stubbornness, and the requirement in charity of giving him all possible warnings that his path will lead him out of the Church.

If the pope were to persist in his heresy after the warnings, “he would thereby manifest his pertinacity, and reveal that, **of his own will, he had rejected the Faith.**” Siscoe writes, citing Fr. Pietri Ballerini, the 18th century theologian, who said that in such a circumstance, the pertinaciously heretical pope has effectively deposed and excommunicated himself.

He reveals that by his own will he has turned away from the Catholic

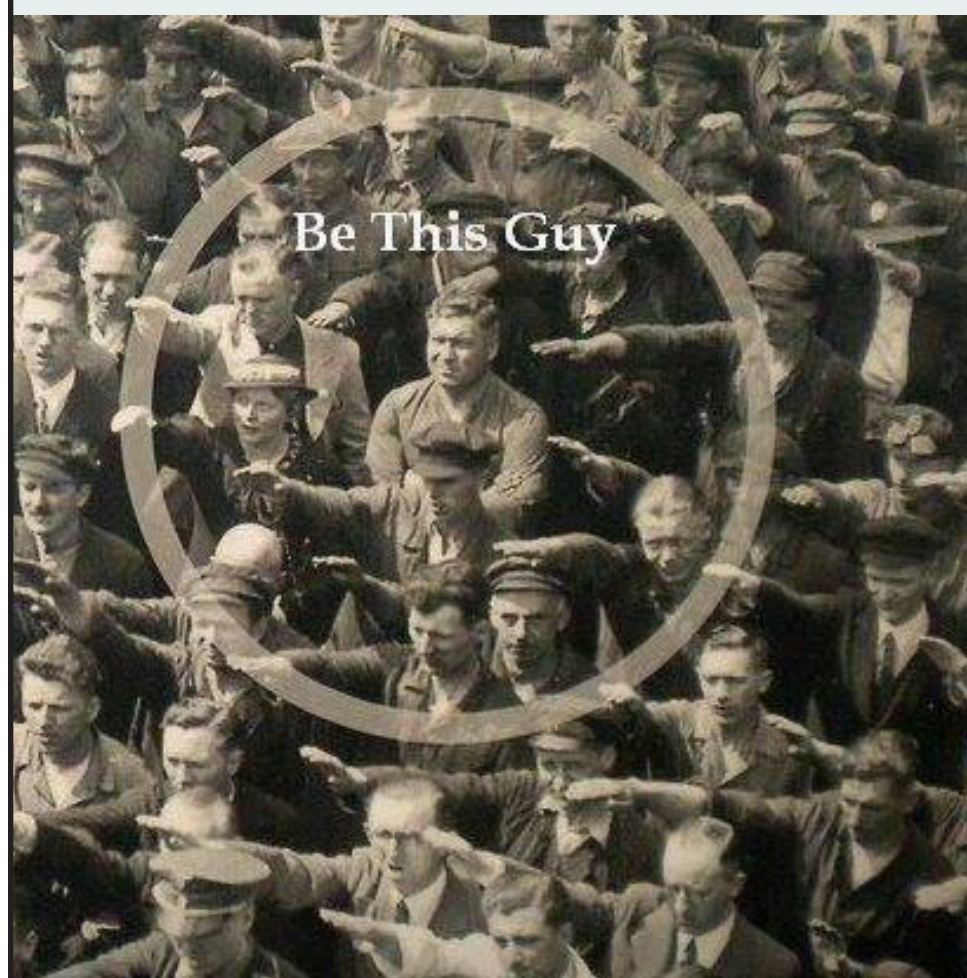
Faith and the Church, in such a way that now no declaration or sentence of anyone whatsoever is necessary to cut him from the body of the Church. Therefore, the Pontiff who after such a solemn and public warning by the Cardinals, by the Roman Clergy or even by the Synod, would remain himself hardened in heresy and openly turn himself away from the Church, would have to be avoided, according to the precept of Saint Paul.

So that he might not cause damage to the rest, he would have to have his heresy and contumacy publicly proclaimed, so that all might be able to be equally on guard in relation to him. Thus, the sentence which he had pronounced against himself would be made known to all the Church, making clear that by his own will he had turned away and separated himself from the body of the Church, and that in a certain way he had abdicated the Pontificate...

Once this pertinacity of heresy has been established, an imperfect ecumenical council can issue a “declaratory sentence of the crime” of heresy which would not have the effect of judging the pope, but would rather demonstrate “that he has already been judged” by his own actions. After that, a second decree must be issued called a “declaration of deprivation.” This, Siscoe says, is distinct from the “declaratory sentence” and is analogous to the punishment phase of proceedings in a secular criminal trial after conviction. “Even if the manifestly heretical Pope is deprived ipso facto of the Pontificate by God (which is the position of all the authorities we have cited), there is still

Continued Next Page

When it Comes to the Spirit of Vatican II ...



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the human aspect of the punishment that must follow the declaratory sentence of the crime.” This sentence, that formally deposes the pope also necessarily includes formal excommunication.

Suarez: “Therefore on deposing a heretical Pope, the Church would not act as superior to him, but juridically and by the consent of Christ she would declare him a heretic [declaratory sentence] and therefore unworthy of Pontifical honors; he would then ipso facto and immediately be deposed by Christ [divine punishment], and once deposed he would become inferior and would be able to be punished. [human punishment]”

Siscoe quotes Pope Innocent III giving a grave warning against any man who might think of the papacy as his own vehicle of power: “The Roman Pontiff ... should not mistakenly flatter himself about his power, nor rashly glory in his eminence or honor, for the less he is judged by man, the more he is judged by God. I say ‘less’ because he can be judged by men, or rather shown to be judged, if he clearly loses his savor to heresy, since he ‘who does not believe is already judged’ (John 3:18) ...”

For you and me, of course, the answer to “What do we do?” is going to be more or less the same: pray, hold the Faith in its entirety, defend it and pass it on as best we can to others. Some of us seem to be stuck with the job of writing about the crisis but even we have no power whatever to stop it or to alter the disastrous course we all seem to be on. Our role is necessarily only going to be in the area of reading, thinking and clarifying as best we can, to help as many as we can see through the great fogs of distortion being generated out there – in almost equal amounts – from the secular media and the compromised and deeply confused Novusordoist world.

What can we possibly do about a man who has nearly unlimited powers and the will to use them to destroy our Church? The very idea of this shocks us. We can, perhaps, picture a pope who is incompetent, or misled, or whose temporal policies do harm to the Church by accident. We have the 2000-year historical record that shows popes can be greedy, power-hungry in a temporal sense, lustful and even grossly criminal and have used the temporal power of the papacy to further their personal ambitions.

But in that long record, have we ever had a pope who so seems to want to

tear down the doctrinal foundations of the institution that gives him that power? And now, the threat has started to be sounded that he will grind that foundation down to the [level of the natural law](#).

One thing all the worst popes of history have had in common; they knew where their power comes from. They defended the prerogatives of the Church, even if only out of self interest, and even the worst ones had not the slightest interest in doctrine. The Borgia pope, the scrapping, squabbling popes of the first few centuries after the fall of the Empire, all those outrageous pirates and libertines secular historians love to write about, took the business of doctrine and dogma as read. None of them would have dared to utter the phrase, “I have the humility and ambition” to change Church doctrine.

But we live now, since the “Enlightenment,” in an ideological age. The western world has been locked for 250 years in a titanic war between two implacably opposed cosmological ideas: the old Greco-Judeo-Christian worldview, developed and expanded from Aristotle through to Thomas to the post-Tridentine writers; and the flat-universe of the materialists in which only raw power of this world counts. At the base of all the troubles of the Church and the world is the triumph of that insidious notion that man, not God, is the most important thing in the universe.

Until March 2013, that idea had not yet grasped hold of the highest office on earth. From the moment Bergoglio started talking that night, we knew that the long crisis of the west had finally reached its apogee.

And, at last, it is not only the ones we must now call Traditionalist Catholics who have noticed. Robert Siscoe writes, “In light of recent events, even mainstream Catholics are beginning to openly ask if it is possible for a pope to be a heretic, and, if so, what means would the Church possess to remedy such a dangerous situation.”

It recalls the very early

warning by the eminent theologian Fr. Brian Harrison who, shortly after Cardinal Kasper’s infamous Consistory speech, called the current crisis “a massive, looming threat that bids fair to pierce, penetrate and rend in twain Peter’s barque – already tossing perilously amid stormy and icy seas.”

What would the result of such an action be? Many have hoped for it, for a cleaning of the Church’s Augean stables. We long to have our Church back from the greying revolutionaries of the 60s, even if it is temporally reduced. But despite holding the opinion that no other means is going to be efficacious, we must be careful what we wish for.

In reality it seems obvious that the Church would not be split evenly between Bergoglian followers and faithful Catholics, but that a titanic and unprecedented interior struggle would commence with parishioner against parishioner; parishioners against pastors; parish against parish; priest against bishop; bishop against bishops’ conferences and against Rome, as was predicted by Our Lord.

In the end, it seems that there could be no possible outcome other than a tiny fraction of faithful being persecuted straight out of any possible public practice of the Faith in their local communities. The few who were able would migrate to centres, havens where the Faith is allowed to be practiced

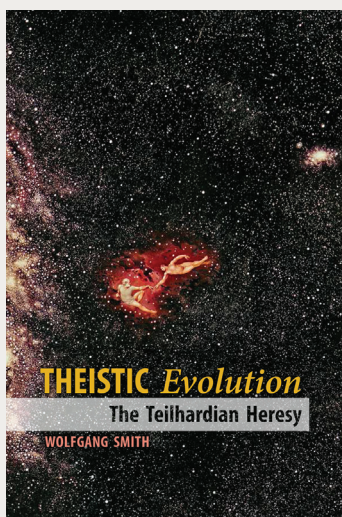
publicly through the offices of an orthodox bishop.

But those who are unable to pick up and move, whose jobs or families, age, infirmity or poverty prevents them, will at last be reduced to what many Traditionalists long suffered after Vatican II, and which Catholics have traditionally endured in times of external persecution. The memory of the Faith will be kept alive at home; private devotions will by necessity replace the regular sacramental life. Travelling priests will offer the Holy Sacrifice on dining tables, in home oratories and occasionally in rented hotel conference rooms. We will come more and more to thank God for the invention of both the printing press and the internet.

Very important to remember is that the schismatic followers of a deposed Francis would not only hold all the physical patrimony, but would still have valid sacraments, barring any action of their own that would invalidate them. The plan of the Kasperites is for the global mandate of Eucharistic sacrilege, and that plan would go forward unchecked in nearly every jurisdiction in the world.

As for the fate of the millions of souls who will not now be brought into the Faith either because of the scandal of a heretic pope or because of the cessation of meaningful evangelization, only God can know. ■

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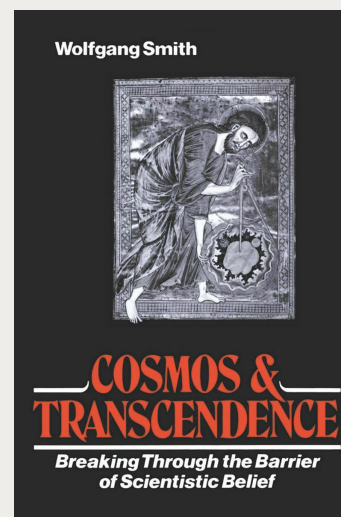
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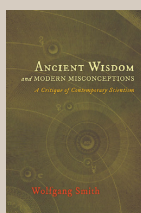
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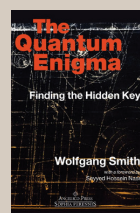
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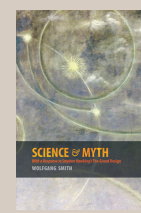
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Lives of the Saints...



Saint Genèviève Praying for the Sick

(N. de Platemontagne)

French religious figure Saint Genèviève (c. 422–512) lived a life of constant prayer and charity, as well as self-imposed austerity. She became known as the “Patron Saint of Paris” after she helped avert an attack on the city by Attila the Hun, and prevented famine by penetrating a military blockade with boatloads of grain. Her name is invoked during natural disasters such as drought, flooding, and widespread fever.

She was born in Nanterre, a small village outside of Paris, France. In 429, when she was about seven, Saint Germain, Bishop of Auxerre, ventured from Gaul into Nanterre. In the village, the Nanterre inhabitants gathered around Saint Germain, who was much revered, and he gave them a sermon as well as his blessings. As he was addressing the crowd, a pious child caught his attention. It was Genèviève, and Germain motioned for her and her parents to approach him. He told her parents that Genèviève was resolved to serve God and would compel people to follow her example. Her life would be one of sanctity, and she would foster that quality in others.

“Be of good heart, my child,” he told her, “Act with earnestness, and struggle to prove by thy works that which thou believest in thy heart, and professeth with thy lips; the Lord will sustain thee, and will give thee the strength that is required to carry out thy holy resolution.”

She formally received the religious veil

when she was around fifteen years old. Popular account holds that she and two other young girls received their veils during a ceremony conducted by the bishop of Paris. The veiling followed the death of Genèviève’s parents and occurred after she had moved to Paris to live with her godmother, Lutetia. During this period, Genèviève was admired for her piety, devotion, and charitable works. She liked to go to church alone at night, praying by candlelight. Her spiritual regimen included severe penances and austerities.

While living with her godmother, Genèviève sometimes made trips of charity to French cities, including Meaux, Laon, Tours, and Orleans. She performed miracles, experienced visions and made prophecies that proved accurate. Not all were impressed by her rumored sanctity, however, and she incited the jealousy and even hatred of some, who accused her of being a hypocrite and a fraud. At one point, Genèviève’s enemies even plotted to drown her, but Saint Germain heard of the conspiracy and intervened. He helped change the hostile attitudes of those around her, and during this visit also encouraged Genèviève to lessen the harshness of some of her own penances.

Another significant event in Genèviève’s life occurred around 451, when the barbarian Attila and his army of Huns marched across the continent, intending to wrestle control of Gaul away from the ruling Visigoths. As Attila neared Paris, the Parisian citizens were ready to flee the city in terror. Genèviève, however, advised them against evacuation. She told them that if they kept their faith in God, fasted, prayed and performed penance, the city would be protected by heaven and their lives would be spared.

The citizens were doubtful, however, as they all knew that Attila was a vicious and merciless warlord who left devastation in his wake. His soldiers were an equally cruel band of marauders who raped, looted, killed and destroyed. Still, many of the citizens passed days and nights in prayer with Genèviève in

the baptistry. But when the crisis neared its peak, and Attila seemed to be right outside the city walls, the people became panic-stricken and turned against Genèviève. They accused her of being a false prophet and threatened to stone her.

Again, Saint Germain’s intervention helped her. News of the situation reached him as he lay near death in Ravenna, Italy. In response, he sent his archdeacon, Sedulius, to help calm the citizens. Sedulius counseled them to listen to Genèviève, saying she was not a prophetess of doom, but the means of their salvation.

Still, some inhabitants abandoned Paris. Genèviève then gathered the women who had remained behind and led them outside the walls of the city. With enemy before them, Genèviève and the women prayed for deliverance. Later that night, Attila turned away from Paris, leaving the city unharmed, and headed south, to Orleans. Genèviève was proclaimed a savior and heroine. Genèviève helped the people of Paris a second time, more than 30 years later. In 486, Childeric, the King of the Salian Franks, a Germanic tribe, blockaded the city. The prolonged siege created a serious food shortage that brought the citizens to the point of starvation. One night, Genèviève led eleven boats out onto the river, rowing past the enemy’s siege lines. Once safely across, she went from village to village, begging for food. Later that night, she returned to Paris, again slipping safely past the blockade, with boatfuls of precious grain.

When he heard about her deed, Childeric was impressed with Genèviève, even though he was a pagan and she was a Christian. After the siege ended, he sent for her and, out of admiration, asked what he could do for her. She said to him, “Release your prisoners. Their only fault was that they so dearly loved their city.” He granted her wish, and later performed other merciful acts at her request.

When King Childeric died, Clovis succeeded him and, though pagan, chose Genèviève to be one of his counselors. Under the influence of Genèviève and his Catholic wife, Queen Clothilde, he later converted to Christianity. Genèviève is credited with developing the plans for a church in Paris to honor Saints Peter and Paul, begun by King Clovis and finished by Queen Clothilde. Genèviève’s body was interred in the church, and the church was later renamed Sainte Genèviève.

Genèviève died January 3, 512. She was in her eighth decade of life and was buried in a long, flowing gown, with a mantle covering her shoulders. Genèviève’s burial site within the church became a place of pilgrimage, as people had heard many stories of miracles and cures credited to Genèviève.

After her death, many more miracles were attributed to her intercession. Perhaps the most famous account involved the great epidemic of ergot poisoning that afflicted France in the twelfth century. All efforts to find a cure were unsuccessful, until Bishop Stephen of Paris instructed that Genèviève’s casket be carried through the city streets in procession to the cathedral. According to reports from the time, thousands of sick people were cured when they saw or touched the casket. The following year, Pope Innocent II visited Paris and ordered an annual feast to commemorate the miracle. Parisian churches still celebrate the feast.

Saint Genèviève, example of faith and courage, pray for us! ■

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Spotlight on a Voice from the Past

By Elizabeth Yore

If you saw the movie, *Spotlight*, you may have overlooked a very poignant and compelling moment.

The scene lasted only a mere 10 seconds, but it highlighted an unsung hero. Heroes are often dismissed swiftly, especially in this sordid tragedy full of dastardly villains. Yet, a moment of quiet commemoration is in order for this singular clerical hero, now gone to his just eternal reward.

The movie quickly flew past this eventful moment in the unfolding story of the Boston Globe expose' on the Boston Clergy Child Sex Abuse scandal and cover-up. In the scene, one of the reporters uncovers an early letter written in 1984 to Boston Cardinal Bernard Law warning him about child predatory priest, John Geoghan, and advising Law not to assign him to any more parishes.

Shockingly, this bombshell letter was written by another fellow Boston Bishop, John D'Arcy. D'Arcy pulled no punches in his candid letter to the powerful Cardinal Law. D'Arcy forcefully urged Law "to rescind the appointment of the Rev. John J. Geoghan as pastor of a parish in Weston, Mass," and D'Arcy warned Cardinal Law that "Father Geoghan has a history of homosexual activity with young boys."

Bishop D'Arcy penned the letter to Cardinal Law on December 7, 1984. As the movie portrays, Cardinal Law ignored D'Arcy's warnings and continued to move the predator priest from parish to parish and Geoghan continued to molest boys until he retired from the priesthood in 1993. Geoghan was accused of molesting over 130 boys over his 30 year clerical career.

A mere 2 months after Boston native Bishop John D'Arcy wrote Cardinal Law about the danger of Fr. John Geoghan, D'Arcy was banished from his beloved Boston to the farmlands of Indiana and appointed Bishop of the South Bend/Fort Worth diocese. John D'Arcy learned a bitter lesson about blowing the whistle on a predator priest. The predator priest remained in Boston while the whistleblower bishop was banished to the hinterlands. John D'Arcy must have surely felt the sting of his unfair expulsion from his hometown. Yet he never complained and carried on shepherding the people of northeast Indiana.

In 2004, The National Review Board for the Protection of Children cited Bishop John D'Arcy as "a voice in the wilderness" during its investigation of the clergy abuse scandal. In typical D'Arcy fashion, he did not want to be singled out for recognition.

This would not be the last time that John D'Arcy would speak truth to power. In 2009, when President Obama was invited to the University of Notre Dame



Bishop John D'Arcy, RIP

graduation and bestowed an honorary degree of laws, John D'Arcy, the bishop overseeing Notre Dame, declared

he would boycott the Notre Dame graduation ceremony. Bishop D'Arcy, son of Irish immigrants, forcefully and openly criticized the fighting Irish university for bestowing an honorary law degree on President Obama and inviting him to deliver the [commencement speech](#). Bishop D'Arcy condemned Obama's "unwillingness to hold [human life as sacred](#)." D'Arcy argued that he as "a bishop must teach the Catholic faith 'in season and out of season,' and he teaches not only by his words—but by his actions", and asked Notre Dame if by choosing Obama "it has chosen prestige over truth." This was, again, the fearless John D'Arcy boldly proclaiming the truth, no matter the consequences. John

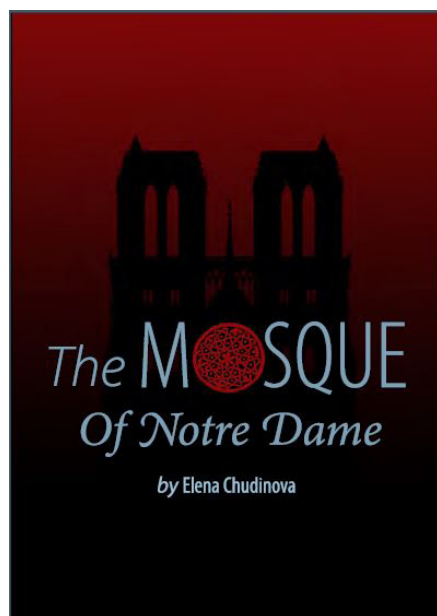
D'Arcy lived out his holy priesthood by choosing truth over prestige. He died in 2013 and was buried in Fort Wayne, Indiana, where he shepherded his flock as bishop for 28 years. John D'Arcy was loved and known for his quick Boston Irish wit and blunt way of talking by his Hoosier flock.

Surely, as a voice calling out in the wilderness, John D'Arcy lived out the words of the fearless and bold Irish author, Flannery O'Connor, who exclaimed, "the truth does not change according to our ability to stomach it."

The Catholic Church desperately needs a John D'Arcy now. ■

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A Word from the Author...

I am very happy to introduce my book to American readers. This year *The Mosque of Notre Dame* turned ten years old. So far, it has been published in Russian, Serbian, Polish, Bulgarian, Turkish, and French, and translated into Norwegian. I find it hard to express my appreciation to all the novel's friends and supporters, whose selfless efforts have made it possible for the book to reach countless new readers around the world.

We live in times when it is harder and harder to follow the great Alexander Solzhenitsyn's behest to "live not by lies". Ecumenism prevents people from asserting that the only true path is to follow Christ the Lord. Political correctness prevents people from calling the threats to our Western, Christian civilization by their true names.

My book took ten long years to reach the American reader and that is hardly surprising. That is why I am very grateful to Remnant Press for its courage and principles - rare qualities in these times. Thanks to Remnant Press, today I can speak the truth in the English language - an uncomfortable, unpleasant truth, but surely a necessary one that must be heard today, because tomorrow may be too late.

Elena Chudinova



Elizabeth Yore is an international child rights attorney who has investigated clergy child sex abuse cases.

St. Genesis' Burden: Reflections on the Art of Acting

By Nicholas Rao

Surprisingly little of intellectual substance has been written on the subject of acting – more precisely, of acting theory. I can't hope to fill the deficit here, but I have had some experience recently that warrants my sharing some reflections. I've taken two acting classes over my past year of college – worked on scenes in depth, been around actors and penetrated the surface of D.C.'s theater scene. Acting has always interested me. Theater in general interests me, but particularly the actor's craft and challenges. And acting is something that I think merits greater discussion among serious Catholics, who – put off, understandably, by Hollywood and film-star idolization – seem by and large wary of the art's moral or aesthetic value.

Like many of us, I grew up on cinema classics, from Charlie Chaplin's silent comedies to Hitchcock to the Welles-Brando revolution. As I got older I started paying more attention to the actors per se and the different schools of acting, notably the bloom of approaches pioneered by Constantin Stanislavsky and brought to cinema by Lee Strasberg's students in the 40's and 50's. I read Stanislavsky's great treatise on acting, *An Actor Prepares*, the foundation of what is commonly referred to as "method acting". Of course, my interest in acting and actors applied just as much to the theater as to film, notwithstanding the fact that film was my introduction. On entering college, I jumped at the opportunity to take an acting class and get an insider's view, replete with acting exercises, scene coaching and of course performance opportunities. My first class I very much enjoyed. Then, this past semester, I took a second. That's when trouble arose. I was asked to play a homosexual.

The play was *Angels in America* (giveaway?), by Tony Kushner – subtitled "A Gay Fantasia on National Themes" – and unreservedly glorifies sodomy. I couldn't do it. I communicated as much to my teacher, and made a nuisance of myself – he was insistent that I add the part to my repertoire (apparently there's demand these days for actors who can play gay Mormons). But as far as I was concerned there was no choice. I could not in good conscience accept the part. I won my battle, managed to settle things peacefully with my teacher and my scene partner (female by the way) and was given a new scene. But the experience prompted me to re-ask certain ethical and philosophical questions about acting that have occurred to me in the past. Where does one draw the line? Past what point does the portrayal of evil become evil? Must an actor become what he plays? Does "method acting" pose a distinct set of moral challenges? Can one, in the last analysis, be a good actor and a Catholic? What follow are some conclusions I've drawn about the nature of acting, concepts in acting theory and bases for determining whether or not a role is morally "playable".

One reason why acting is so little discussed even by philosophers like Plato and Aristotle, who had much to



The great actor, St. Genesis of Rome, earned the crown of martyrdom by beheading in the year 303.

say on the subject of aesthetics in drama, can be understood with reference to the ancient concept of "mimesis", or imitation of nature by art. Both Plato and Aristotle were very much concerned with mimesis and the role of the artist as an imitator and representer of nature. In terms of drama, it is the playwright and not the actor who embodies mimesis, for it is the playwright who represents on paper what he observes in nature. Technically speaking the actor's task is not to imitate nature, or engage in mimesis, but rather to present a character and so actualize the playwright's vision. One might counter, accurately, that the actor draws on his own life experiences in interpreting his character. Yet he does so guided by the framework of the character and is thus bound by the playwright's vision. To the extent, then, that he is not the subject of mimesis – not a direct imitator of nature – the actor seems not to be the kind of artist with which Plato and Aristotle were primarily concerned. Nevertheless, the actor's task is considerable and by all accounts vital: namely, to bring to life and embellish the playwright's blueprint.

Acting theory received fresh attention following the work and writings of Constantin Stanislavsky. Simply put, the Stanislavsky method sees the actor's task as that of acquiring full emotional and psychological empathy for the character. For instance, to play Iago in Shakespeare's *Othello*, an actor following this method must not only say as Iago says and do as Iago does, but also "internalize" Iago's frame of mind as formed by his objectives and circumstances. Strictly speaking, such internalizing does not imply working oneself into a state of real desire for the character's unhealthy goals – though such often results, and more radical schools may take it this far. But in its essence, as presented by Stanislavsky, to internalize a character's objectives

and circumstances means simply to keep them in mind at all times, ensuring that all one does as the character is consistent logically or psychologically with his aims and his general mindset. However, as I said, the logical temptation following method acting is to seek to become the character as literally as possible – whence arise images of Heath Ledger, Dustin Hoffman, Christian Bale or other modern method actors spending reclusive, undernourished or unsleeping weeks in feverish pursuit of full communion with their characters. To which Laurence Olivier famously responds, with a shrug, "Have you tried acting?"

There is of course a degree to which any actor must empathize with his character. Yet, as Olivier (at least the Olivier of Hollywood legend) observes, there is a distinction between playing/acting and being. An actor with a drunkard's part may attain engaging realism through a few backstage vodka shots, but then he's not acting; he's drunk. Fully-embellished, radical method acting is thus not an option, morally-speaking, when it comes to playing the parts of evil characters (or characters who behave evilly). One must portray without being. But are there characters that cannot morally be played regardless of how they are approached?

Important parallels exist between the actor's role and the instrumentalist's role. Both are interpreters and executors of an artistic work and so, in a key sense, limited by that work. Just as the greatest and most creative instrumentalist can only inspire so much through Beatles arrangements (no offense to Beatles fans), so the actor is confined in quality by the fact of performing Neil LaBute and not Shakespeare. No abundance of creative talent can make Brahms of LaBute or Shakespeare of LaBute. This limitation applies both to aesthetics and ethics. No abundance of creative talent can make moral an immoral part.

I want to distinguish between an immoral "character" and an immoral "part". By an immoral character – e.g. Medea, Macbeth, Jean of Miss Julie – I mean simply a character that is evil or does evil things. By an immoral part I mean a character the performance of which is morally damaging to the actor. A character can be an immoral part in one or more of three ways: (1) per se, in virtue of his/her actions or words, (2) in the context of the play, viz. by the light in which the playwright presents him, (3) in virtue of the production. Many characters in modern film and theater are immoral parts in the first sense: they do and say things that cannot be done in good conscience even from purely artistic motives, such as blasphemy or engagement in overt sexual acts on stage. Immoral parts in the second sense can be subtler and more deceptive. Such was the part I refused to play – for my character says and does nothing explicitly evil in the scene. Yet, in the context of the play, he exists to glorify sodomy, which is why I couldn't play him. One passage from the scene stands out to me, in which he speaks of combating and overcoming temptation. The passage itself could well have been drawn from a Catholic play

that encouraged fortitude and purity. And had that been so I might have played the part. As it is, though, the passage – and the character in general – serves rather to mock the Catholic teaching that homosexuality is to be fought and overcome.

Considering these diverse ways that a part may be called immoral, I ask three questions when analyzing a role: By What Means?, In What Light? and Why? If I find that a character is bad or does bad things I ask myself by what means the character communicates his evil. By word? By action? If by action, then to what extent? I would be comfortable playing a promiscuous character like Angelo in Shakespeare's *Measure for Measure* – whose adulterous behavior is implied and unseen – but uncomfortable playing one like George in *Who's Afraid of Virginia Woolf?*, who does less evil but communicates his promiscuous character through obscene language and innuendo. If a character seems tame enough, I nevertheless ask in what light he's portrayed. Besides my own limited experience, there are many Hollywood instances of essentially fine characters used to convey inappropriate messages: for instance, naïve, out-of-touch priests and religious characters employed to caricature Catholicism. And, finally, I may want to ask the similar question, Why? Why does this character exist at all? I once dragged my way through *In the Blood*, required reading for a drama class, and prime testimony to the need for an Index of Forbidden Books. The play contains characters (all of them, in fact) that exist as mere photographs of what is basest and most disgusting in human behavior. Such parts are unredeemed by any value or purpose within a meaningful study of human nature, either good or bad. The depiction of evil for evil's sake is morally unjustifiable.

So why act? The Catholic actor walks a fine line and must exercise great prudence in the face of pressure to "broaden" his palette by subordinating moral to artistic concerns. Yet acting can also be a vehicle for grace, as the legend of St. Genesis – the patron saint of acting – reminds us. According to legend, St. Genesis was a Roman actor, under the reign of Diocletian, who experienced a religious epiphany while pretending to receive baptism in a stage caricature of Christianity. He was martyred upon expressing a real desire to be baptized. The story has its modern recurrences. Alec Guinness famously converted to Catholicism while playing a Catholic priest. Walking out on the street in his costume, he was (so the story goes) approached by a child, who mistook him for a real priest. Touched by the reverence of the child for the priest figure, Guinness gave more serious consideration to the Faith and ultimately converted.

Acting is an art that can bring one closer to what is best in human nature, either through emulation of virtuous characters, or more generally by study of a good play. For this reason acting, like all arts, must be reclaimed by Catholics. In my own small way, I do this when I maintain my Catholic standards in a theater setting. ■

The Qualities of Mercy

By Timothy J Cullen

*“Woo mercy, mercy me, mercy father
Ah things ain’t what they used to be, no
no”* (Marvin Gaye: 1971)

If the late R&B singer-songwriter Marvin Gaye (1939-1984) thought that things weren’t “what they used to be” in 1971, nearly 45 years later... Words fail.

The above epigraph is from a song entitled “Mercy Mercy Me (the Ecology)”. Our present pope is concerned with these two themes as well. We have now entered the extraordinary jubilee Year of Mercy as proclaimed by the pope during a penitential service at St. Peter’s Basilica on the twelfth of March 2015; said “year” began on the 8 December Feast of the Immaculate Conception of the same year, and ending on 20 November 2016, the Feast of Christ the King.

What, exactly, does the Holy Father see as its objective?

“I wish that the Jubilee Indulgence may reach each one as a genuine experience of God’s mercy, which comes to meet each person in the Face of the Father who welcomes and forgives, forgetting completely the sin committed.”¹

Curious wording, that. Ten years before Marvin Gaye’s lament, Catholics understood that for remission of sins, it was necessary to *confess* them, do penance and amend one’s conduct, not “forget” such prior lapses. Yes, the previous and confessed sins are remitted and pardoned, should they be perceived by the priest as worthy of such treatment, but “forgotten”? One thinks not. Occasions of sin are ubiquitous and independent of time: memory is a useful aide in assisting us sinners in the struggle against recidivism. The “welcoming” Father, per my understanding of Catholicism, is not necessarily a permissive Father Who forgives and forgets because He’s simply a nice guy; an indulgent Father Who shrugs off His already overindulged “children” with a wink and a hug before returning to His more pressing task of teaching them about “climate change” and their lapses in refusing to recognize the “imperative” need to exercise a better stewardship of His creation, through the agency of a transnational, condescending, and very-well-financed political and social “elite” who believe themselves capable of being God’s surrogates in this vale of tears that we all inhabit.

The concept of mercy is by no means alien to the believing Catholic. The seven spiritual works of mercy are as follows: “To instruct the ignorant; To counsel the doubtful; To admonish sinners; To bear wrongs patiently; To forgive offences willingly; To comfort the afflicted; To pray for the living and the dead”.² The seven corporal works of mercy are: “To feed the hungry; To give drink to the thirsty; To clothe the naked; To harbor the harborless; To visit the sick; To ransom the captive; To bury the dead”.³

While neither obligatory nor dogmatic, it is generally understood that for the faithful Catholic, “The doing of works of corporal mercy is not merely a matter of exalted counsel; there is as

well a strict precept imposed both by the natural and the positive Divine law enjoining their performance.”⁴ As to the spiritual works: “[They] deal with a distress whose relief is even more imperative as well as more effective for the grand purpose of man’s creation, the injunction must be supposed to extend to them also.”⁵

Strange, then, that the pope confined himself to addressing one in particular:

One of the serious problems of our time is clearly the changed relationship with respect to life. A widespread and insensitive mentality has led to the loss of the proper personal and social sensitivity to welcome new life. The tragedy of abortion is experienced by some with a superficial awareness, as if not realizing the extreme harm that such an act entails. Many others, on the other hand, although experiencing this moment as a defeat, believe they have no other option. I think in particular of all the women who have resorted to abortion. I am well aware of the pressure that has led them to this decision. I know that it is an existential and moral ordeal. I have met so many women who bear in their heart the scar of this agonizing and painful decision. What has happened is profoundly unjust; yet only understanding the truth of it can enable one not to lose hope. The forgiveness of God cannot be denied to one who has repented, especially when that person approaches the Sacrament of Confession with a sincere heart in order to obtain reconciliation with the Father. For this reason too, I have decided, notwithstanding anything to the contrary, to concede to all priests for the Jubilee Year the discretion to absolve of the sin of abortion those who have procured it and who, with contrite heart, seek forgiveness for it. May priests fulfill this great task by expressing words of genuine welcome combined with a reflection that explains the gravity of the sin committed, besides indicating a path of authentic conversion by which to obtain the true and generous forgiveness of the Father who renews all with his presence.⁶

Enough has been written that underscores the flaw in the Holy Father’s reasoning with respect to the “mercy” he recommends for those who participate in the slaughter of the innocents that this writer has little or nothing more to add with respect to it, save that he rejects it entirely out of hand. There can be no forgetfulness on the part of either progenitor of the slain infant. Penance, yes. Repentance, yes. But the sin of murder must have its consequences or the natural order must be considered to have been overturned, and in that case walking through a “holy door” does not seem sufficient to forgive and forget what should still be considered a monstrous crime, whatever the secular societal judgment of it. Catholics know better, or should, the indulgent words of a thoroughly Modernist pope notwithstanding.

All *Remnant* readers are aware that the pope has joined in the campaign to “save” Gaia, as the pagans prefer to refer to “Mother” Earth. The pope doesn’t have Marvin Gaye’s gift for creating catchy tunes, but it is not much of a reach of the imagination to visualize a papal video with HH Francis I doing a

bit of Marvin Gaye karaoke: “Oh mercy, mercy me/Ah things ain’t what they used to be/What about this overcrowded land/How much more abuse from man can she stand?/Oh, na na.../My sweet Lord... No/My Lord... My sweet Lord”.⁷

HH Francis I, George Soros, Planned Parenthood... These luminaries are united in discouraging large families (the “rabbits”), but one of them happens to be the pope, the steward of the Church, the successor of St. Peter; he who should be the most outspoken and unconditional defender of the defenseless human life in utero, which is totally worthy of a “mercy” that should be utterly unnecessary, given that this creature of God possesses the natural right to come to term in this fallen world, and be raised to find redemption in eternity. The pope’s plea for “mercy” seems to this writer to be wanting, based on the text of his proclamation.

This writer believes that the present pope has a greater affinity for secular social engineering than he does for the promulgation of the Catholic dogma that “*extra Ecclesiam nulla salus*”: outside the Church there is no salvation. Indeed, the pope seems to be preaching a variation of the “all dogs go to heaven” school of thought that has such great appeal to sentimentalists. There’s no denying such an idea has its appeal, particularly to those who have an aversion to discipline and healthy self-sacrifice, but as nearly as this writer can determine, such an idea has *no* foundation in Catholicism. This writer believes that while many a nominal “Catholic” may find great relief in this pope’s perceptions of what constitutes the Catholic Faith and her millennial teachings about “mercy”, the authentic Catholic will be at best befuddled and more likely resistant to accept out of hand such novelties as he promotes. So much the better! This writer believes that the pope pays lip service to dogma and, to a lesser extent, Catholic tradition, but his true orientation is at the very least a policy of appeasement toward the legion of detractors of authentic Catholicism, who will not rest until the Faith is classified as a superstition, a palliative for the “ignorant” who continue to cleave to the Word of God as opposed to the diktats of the “settled science” of the secular materialists.

This writer believes that the pope is far more concerned with secular social activism than with defending the Faith he was charged by the Holy Spirit with defending. His self-declared jubilee of mercy is to this writer little more than a travesty, one more in a series thereof. As a resident of South America, this writer had mistaken hopes that this pope would remind the world that “El Sur También Existe” (the South Exists as Well)⁸ as a cornerstone of the Catholic Faith in a secular world that insists upon casting the Faith aside, but the facts of his pontificate indicate otherwise. In fact, this pope seems determined to marry the Bride of Christ to the secular world, following a de facto divorce from the sacred. To say this writer is disillusioned with the pope is the most charitable and “merciful” way of expressing his conclusions and “feelings”, given the importance placed on the latter in present-day parlance.

“Mercy, mercy me”. Thanks, Marvin! ‘Bout sums it up. Head-

shaking from side to side may be good neck exercise, but it doesn’t feed the soul. Consternation has morphed into annoyance and frustration, and runs the risk of turning into outright disgust and perhaps rebellion. Misguided “mercy” is no mercy at all; perhaps quite the contrary.

Pope Francis I has had considerable success in generating a renewal of faux-Catholicism in Latin America; he has become a combination of Diego Maradona⁹ and Lionel Messi¹⁰ for Latin Americans who have forgotten or never knew authentic Catholicism. Pope Francis preaches a “Faith” that may draw the nominally Catholic back into the churches, but he is playing to the crowd rather than serving God, Who set him upon his papal throne. A condemnatory statement? Yes, it is, and until now not one this writer wishes to rescind.

Mercy in nearly all its forms is salutary, but it should not—*cannot*—be indiscriminate. “All” has its measure, mercy included; if not, then the Faith ceases to maintain its ontological existence as a reasonable proposition. “Everything goes” is not a Catholic belief and, well, if nowadays God has chosen to begin looking aside, then the Church should say so and step aside to permit the truly “enlightened” secular materialists to preach the new gospel of supposedly “settled” science and save the world from itself, given that God is either on a leave of absence or, as Nietzsche infamously stated: “God is dead”. As for the ecology, it is wise to remember that it was God, and not His fallen creatures, Who created it. While the fallen may alter it, disrespect it, damage it, it is also well to remember that it is God’s prerogative to *destroy* it. The secular ecological “apocalypse” in not upon us; there will be but one apocalypse and no concern about worldly “ecology” will have any effect upon it. Far better to beseech God for mercy rather than presume that we have the power to dispense it for nary a jot or tittle in comparison with eternity; we are the fallen and it is best not to forget it.

Shakespeare’s character Portia (disguised as a young man) declares to Shylock the money-lender, “The quality of mercy is not strain’d,” in his drama *Merchant of Venice*, Act 4, Scene 1. This is so, but it must also be clarified, if you will. Mercy—both spiritual and corporal—is mandated by natural law, and while it “droppeth as the gentle rain from heaven” (in Shakespeare’s words), it is incumbent upon the believer to exercise it, bearing in mind that “the precept is an affirmative one, that is, it is of the sort which is always binding but not always operative, for lack of matter or occasion or fitting circumstances. It obliges, as the theologians say, *semper sed non pro semper*.”¹¹

Further study of the *Catholic Encyclopedia* entry cited clarifies the matter considerably with respect to the nuances of the Spiritual Works of Mercy. Perhaps even the pope would benefit from further study of the entry as the jubilee Year of Mercy takes shape. One hopes the Spiritual Works of Mercy will play a large part in the pope’s messages to the Faithful. ■

¹ <http://www.romereports.com/2015/09/01/complete-text-of-pope-francis-letter-about-the-jubilee-of-mercy>

⁴ *Ibid.*

⁵ *Ibid.*

⁶ <http://www.romereports.com/2015/09/01/complete-text-of-pope-francis-letter-about-the-jubilee-of-mercy>

⁷ <http://www.romereports.com/2015/09/01/complete-text-of-pope-francis-letter-about-the-jubilee-of-mercy>

⁸ <http://mrzine.monthlyreview.org/2007/benedetti080207.html>

⁹ https://en.wikipedia.org/wiki/Diego_Maradona

¹⁰ https://en.wikipedia.org/wiki/Lionel_Messi

¹¹ <http://www.newadvent.org/cathen/10198d.htm>

² <http://www.newadvent.org/cathen/10198d.htm>

³ *Ibid.*

“It’s very entertaining to be Pope!”

On the Apotheosis of Jorge Mario Bergoglio

By Christopher A. Ferrara

On the very day he took possession of the Chair of Peter, Pope Benedict XVI [declared](#) his intention to subsume his personal ideas and predilections to the office of the Vicar of Christ:

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 Pope knows that in his important

decisions, he is bound to the great community of faith of all times, *to the binding interpretations that have developed throughout the Church’s pilgrimage. Thus, his power is not being above, but at the service of, the Word of God.* It is incumbent upon him to ensure that this Word continues to be present in its greatness and to resound in its purity, *so that it is not torn to pieces by continuous changes in usage.*

From the moment he appeared on the balcony of Saint Peter’s—an event the Editor and I were there to witness, with tears in our eyes—it was evident that Benedict understood that the former

Joseph Ratzinger must recede into the august office with which he had been entrusted. The traditional mozzetta and stole he wore at that moment, like all the papal regalia and ceremonial, are symbols of a divinely bestowed authority, designed to direct attention away from a particular man and towards the Christ whose Vicar he is:



During his abruptly terminated pontificate, Benedict made a serious effort to honor his commitment to be transparent to the demands of the papal office, doing what must be done no matter the consequences for his personal popularity. With a few acts of papal governance, Benedict began to repair the incalculable damage the Church has suffered [under the post-conciliar regime of novelty](#): correcting the egregious (if not heretical) mistranslations of the Latin typical edition of the Novus Ordo Mass, releasing the traditional Latin Mass from its false imprisonment, lifting the “excommunications” of the bishops of the Society of Saint Pius X, and reaffirming the Church’s teaching [“on the full identity of the Church of Christ with the Catholic Church.”](#) Benedict

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Update on the FSSP Mission in Nigeria

By Dominic Rizzo

Nestled in the heart of the village of Umuaka in the Imo State of Nigeria is a Catholic mission that has spread the Traditional Latin Mass among the Igbo people of the southern part of the country. Administered by the Priestly Fraternity of St. Peter, Nne Enyemaka (Our Lady of Perpetual Help) Shrine is a light in the otherwise bleak religious landscape of West Africa.

The Traditional Latin Mass is offered daily by the two priests stationed in Nne Enyamaka. These priests also oversee the small secondary school for boys run free of charge and teach catechism classes to the young ladies and adults of the mission. Another major endeavor is the farm, with its massive garden and collection of pigs, chickens, and turkeys. As a result, there is always much work to be done. The priests and parishioners of Nne Enyamaka are up to the task and continue to labor diligently for the upkeep of the parish and for the benefit of the souls who come here for the sacraments.

Though the harvest is plentiful on both the spiritual and agricultural levels, the challenges of running a traditional

mission in modern-day West Africa are many and daunting. There is much hostility toward the Tridentine Mass among many of the continent’s bishops and priests, to the point that those who attend this Mass often face the fallacious stigma of being “outside the Church.”

In addition, the Charismatic Movement has grown increasingly popular and obnoxious, due in large part to the efforts of its leaders to compete with the high-strung claptrap of their Pentecostal rivals. The Charismatics have drawn many thousands of well-intentioned Catholics into those notorious paroxysms of misdirected fervor.

In a country faced with grinding poverty, there still exist the ultra-rich pastors of the “Prosperity Gospel” ilk who amass fortunes by promising riches and deliverance from life’s adversities to the poor and gullible. Finally, the influence of Islam, though greater in the northern part of the country, is on the rise. This includes the militant variety that has already claimed hundreds of lives in the North.

Political and administrative problems that influence the mindsets of the

people contribute to the obstacles faced by the priests and faithful at Nne Enyemaka. Corruption spreading from the highest levels of the government to the local police precinct makes life more difficult for average citizens, though they often fail to appreciate this fact. This corruption is so entrenched and pervasive that it is often seen as normal and acceptable among the members of the populace, many of whom think they actually benefit from the current system and have incorporated dishonest dealing into their own lives.

The priests thus face an imposing cultural barrier when they preach against the corruption of sin, especially the sins against honesty and justice that are so commonplace.

In spite of these obstacles, there are promising aspects on which the Faith can grow and prosper. For one, the respect for the Catholic clergy among the Igbo people is immense and truly edifying to witness. This is even more so the case from the viewpoint of the West, where we have seen the loss of and disdain for priestly authority following decades of secularization and scandal. This authority still holds much sway here, which means there is an even greater need to supply the faithful with holy, orthodox priests who will preach true doctrine and warn the people against the temptations and allures of the world. The Fraternity of St. Peter provides such priests, who have willingly and joyfully travelled thousands of miles from home to an alien culture to spread the Faith and create a stronghold for Catholic Tradition.

Another positive sign is that among the faithful at Nne Enyamaka, there is a keen awareness that many of the moral values coming from the West are not their own and can only result in the ruin of their culture. The Igbo faithful see homosexuality for what it is: an abhorrent and unnatural vice

that, if brought into the mainstream, would bring about the undoing of their families. Fittingly, there is also a great openness to life among the Igbo families, with fecundity seen as a gift for women to accept and to cherish (though unfortunately there is a corresponding “curse” associated with women who remain, even through no fault of their own, childless). The priests face the task of channeling these cultural trends into a Catholic understanding of the moral law, leaving in what is proper and virtuous and correcting the wayward trends.

So the work of the Fraternity of St. Peter in Umuaka goes on, symbolized most appropriately by the unfinished church building. Work began on the structure roughly eight years ago but the challenges unique to building a church fit for the honor and glory of God in this part of the world have slowed progress. At this point, the foundation has been laid and the walls are now in place. Rebar, scaffolding, and a concrete mixer have also been purchased and work is set to begin soon on the next major task, which is the building of the twenty-four pillars that will provide support for the church. After that comes the roof, which itself will be a hugely expensive undertaking.

These projects have been made difficult by the high price of construction materials and their transportation in Nigeria and the challenge of finding qualified civil engineers and construction workers to ensure the church is built properly. All this being said, the goal is for the church to be complete in two years. May God and Our Lady of Perpetual Help continue to bless and assist in this endeavor.

If you would like to help the FSSP shed the Light of Christ on the Dark Continent, please click on the following link: <http://www.fsspigeria.org/pages/donate.php> ■





Continued...

was no Saint Pius X, of course. One cannot go that far. But his pontificate was at least the beginning of an official recognition that the post-conciliar *aggiornamento* has been a disaster from which the Church must recover, and that only the Pope can begin the process of recovery. Benedict acted accordingly, and the world provided a sure sign that he had acted rightly: it hated him.

Then, under a cloud of mystery and bafflement, came Jorge Cardinal Mario Bergoglio to that same balcony. And this is what we saw:



It was a man dressed as a simple bishop, whose first words were a thudding banality: "Brothers and sisters, good evening!" A bishop dressed in white, waving to the crowd and [telling them](#), strangely, that he had been elected "Bishop of Rome" for "the evangelization of *this beautiful city*," for which he pointedly requested "the prayer of the people for *their Bishop*." He was denuded of the traditional symbols of papal authority, later donning the papal stole only long enough to bestow the Apostolic Benediction, promptly removing it once the words were uttered. Even his dull metal pectoral cross was the same one he had worn in Buenos Aires.

The world's applause began immediately as the Bishop of Rome displayed his humility before the cameras: riding the bus back to Casa Marta instead of the official vehicle provided for his safety, paying his own hotel bill, and

personally telephoning his newspaper delivery service in Argentina to cancel his subscription. The newly elected Bishop of Rome had begun the program [he had summed up to himself](#) as soon as he was elected:

From the start I said to myself: "Jorge, don't change, just keep on being yourself, because to change at your age would be to make a fool of yourself." That's why I've always kept on doing what I used to do in Buenos Aires. *Perhaps even making my old mistakes. But I prefer it like this, to be myself.* That evidently caused some changes in the protocols, not in the official protocols because I'm very careful about abiding by them. *The thing is that I am who I am even where protocols are concerned, just as I was myself in Buenos Aires.* You can see why "not changing" suited me so well.

Perhaps the easiest way to make sense of the past three years of this tumultuous pontificate is to recognize that it represents Jorge Mario Bergoglio declaring to the Church and the world: "I prefer it like this, to be myself... I am who I am"—old mistakes and all. In this we see the self-apotheosis that is considered heroism according to the demotic wisdom of our degenerate popular culture: "Whether I'm right or whether I'm wrong ... I've gotta be me, I've gotta be me/What else can I be but what I am?"

The Bergoglian program, with all its twists and turns and maddening inconsistencies and self-contradictions, is the outcome of a resolute refusal to subordinate personality to the supreme duties of the vicariate of Christ, while nonetheless using the power and authority of that office to promote one's own ideas and desires—exactly what a Pope must *not* do, as his benighted predecessor warned. And, in this case, we are dealing with the ideas and desires of a liberal Jesuit formed in the 1970s, who seriously believes the Church has not even begun to "implement the Council."

The Chair of Peter has thus become a kind of ultimate personal accessory for its current occupant. Pope Bergoglio could not have made this intention any clearer:

The Council Fathers knew that being open to modern culture meant religious ecumenism and dialogue with non-believers. But afterwards very little was done in that direction. *I have the humility and ambition to want to do something.*

I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation....

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. *I do not want* a Church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures....

This is why *I want* a Church which is poor and for the poor.

For Pope Bergoglio, the papacy is a vehicle for achieving what he dreams, what he wants, what he prefers, as opposed to what has been handed down to him for safekeeping. He intends to leave his personal stamp on the Church in a manner he hopes will be "[irreversible](#)," at least to the extent the Holy Ghost will allow it—an outer boundary he is obviously determined to test with "reforms" no Pope before him had ever dared venture, passed off as interventions by "the God of surprises." Not for him is the intolerable stricture of a Pope who "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..." Adaptation and watering down are precisely what this pontificate has incessantly promoted under the rubric of "mercy."

Because he has spent the past three years doing exactly as he pleases, which has

The Last Word...

Pope Francis Nails It!

By Father Celatus

Sometimes the less said the better, so for this *Remnant* edition *The Last Word* is content to be *The Short Word*. In his newly released book, *The Name of God is Mercy*, the Bishop of Rome states: "Every time I go through the gates into a prison to celebrate Mass or for a visit, I always think: why them and not me? I should be here. I deserve to be here."

For the first time in this pontificate, I absolutely agree with Francis. ■

earned him the world's endless applause, rather than what must be done for the good of the Church, which earned his predecessor the world's undying enmity, the papacy is not a burden for Pope Bergoglio, as it was for Benedict, who could not bear it. Rather, it is an immensely pleasurable occupation.

A definitive profile in *National Geographic* lauds the "Francis revolution" and "the relentless joy with which it is being waged." The dour Archbishop of Buenos Aires is now all smiles and laughter and thumbs up, a development that surprised his friend, the new Archbishop of Buenos Aires, Cardinal Mario Poli. When Poli asked Francis to explain the transformation, he received this reply: "It's very entertaining to be pope." And who wouldn't find it entertaining to be a world-class celebrity, lauded by all the worldly powers because he is not like his "rigorist" predecessors, waited on hand-and-foot by an attentive staff while living in a five-star hotel located in a perfectly manicured enclave, from which the uncontrollable Muslim immigrants he insists be allowed to invade Europe are absolutely barred by high walls, armed guards and restrictive laws.

Now we read that, following an album of rock music based on his personal musings, "[Pope Francis is set to become the first pope in history to play himself in a movie](#)," and that "*the idea for the film actually came from Pope Francis himself, who pitched the story to filmmakers at the Hollywood-based AMBI Pictures...*" The film will "portray Gospel passages and fables to youngsters." Given the many liberties Francis has taken with the Gospel in his off-the-cuff sermons and meditations, the film should be rated at least PG.

So in one way the papacy *has* changed Jorge Mario Bergoglio. It has made him happy. The current Vicar of Christ has no intention of following in the joyless way of his predecessor, driven from office by the wolves he feared, much less the way of the Man of Sorrows himself. We are witness to the joy of personal fulfillment, coming at the expense of the entire Mystical Body of Christ. And the world joins a contented Bishop of Rome in loving every minute of his contentment. ■



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The Remnant Returns to Chartres, France in 2016

(The Remnant Tours' 25th Pilgrimage to Chartres: Paris, La Salette, Cotignac, St. Maximin & Nice)



Four Nights in Provence, South of France



Fr. Gregory Pendergraft, FSSP
Remnant Tours Chaplain



Apparition site at La Salette

On Pentecost, join 15,000 Catholics who will be walking from Paris to Chartres on the 3-day, 70-mile medieval-style: **Pilgrimage of Notre-Dame de Chretiente!**



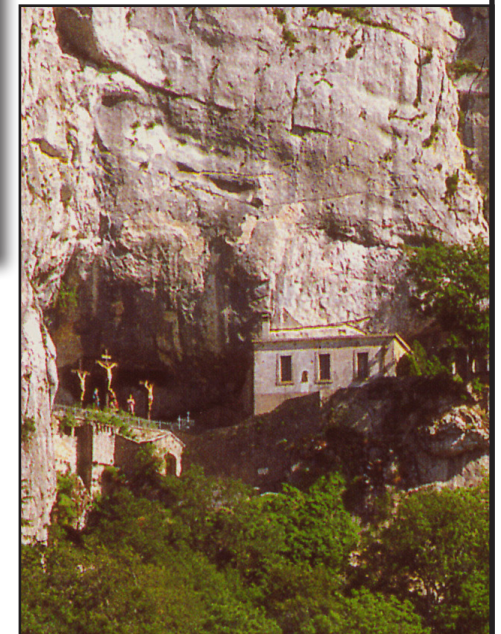
Two Nights in Chartres



Pilgrimage to La Salette, high atop the French Alps



World's only apparition site of St. Joseph at Cotignac, South of France



Cave of St. Mary Magdalene where the great saint spent her last days. Plus, venerate her incorrupt skull

Join Michael J. Matt and 50 American Catholics on Pilgrimage in France!

Guides to Include James Bogle and Oxford Historian Dr. John Rao

- 2 Nights in the Heart of Paris -
- Venerate body of St. Vincent de Paul -
- Rue du Bac (Miraculous Medal) -
- 3 days on Pilgrimage to Chartres -
- 2 nights in historic Chartres -
- 1 Night in French Alps, La Salette -
- 3 Nights St. Maximin, South of France -
- 1 Night in St. Raphael, Near Nice -
- Fine Dining, Fabulous Sightseeing -
- Daily Traditional Latin Masses -

The Remnant Tours

PO Box 1117 Forest Lake, MN 55025

A \$400 down payment secures your place on a spiritual adventure of a lifetime!
(Cost not yet determined but will not exceed \$3300, includes airfare, lodging and meals)

Call us today for more info: 651-433-5425

www.RemnantNewspaper.com