

The Remnant

(Est. in 1967)

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



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From the Editor's Desk...

by Michael J. Matt

The Remnant's New Columnists

I'd like to welcome two new acquisitions to The Remnant's stable of writers. Patrick Archbold has been with us for some months now, and the reader response to his by-line has been overwhelmingly positive. He may be a wee bit to the left of us, which is radically to the right of center, and still very much a cherished ally who is doing great work luring disgruntled neo-Catholics in the direction of Tradition.

Another famed blogger, Miss Ann Barnhardt, has also signed on. I've known Ann for several years now, first by her fiery reputation as an Internet sensation who will say pretty much anything that needs to be said and then some, and then later, personally, at various functions, and I'm thrilled to introduce her as a Remnant columnist.

Ann and Patrick will help us extend The Remnant's reach further into the blogosphere, which is inhabited by lots of good folks who tend to put newsprint on a par with high-button shoes and wooden teeth. But if this newspaper is going to survive over the long haul we need to go where the people are, and, like it or not, millions of tradition-leaning folks are on the Internet. So welcome aboard, Ann and Patrick.

It goes without saying that taking on even more gifted writers than we already have, and building up The Remnant's e-footprint, costs money. I very much believe that a labourer is worth his hire, and we thus make every effort to help our 'labourers' keep shoes on their kids. So as The Remnant ramps up its counteroffensive against the modernist takeover of the Catholic Church—please be generous with your donation dollars. Help us field and maintain what has

~ See Editor's Desk/ Page 2



Lenten Meditation with Our Lady of Sorrows

by Rev. Karl Clemens, C.S.S.R.

On the Sorrow of Mary at the Sight of Her Beloved and Suffering Son

Let us now consider Mary, the profoundly afflicted Mother of Our Lord. We read in the Revelations of St. Bridget (Book I, chapter 10), that the eyes of the Blessed Virgin were continually filled with tears as the time of the bitter Passion of her divine Son drew near, and that the thought of the approaching death of her beloved Jesus forced a cold sweat from her pores.

1. And how did She behold Him? Ah, the loving, and once so beautiful form of Her beloved Son could hardly be recognized, so terribly and horribly had it been disfigured by the inhuman ill-treatment of the furious soldiers. Mary saw before Her a young Man, covered

with wounds from head to foot. A heavy cross rested upon His shoulders. A cruel crown of thorns encircled His sacred brow, and wounded Him so unmercifully that the blood continually flowed down over his sacred countenance.

According to the Revelations of St. Bridget, Jesus had to wipe off the blood from His eyes in order to be able to see His Blessed Mother. Thus did She behold Jesus approaching. She could well say with the Prophet Isaias: “We have seen Him, and there was no sightliness in Him; we have thought Him as it were a leper; His look was as it were hidden and despised, whereupon we esteemed Him not.” (Isaias 53) Gladly would Mary have embraced Her Divine Son, but, as St. Anselm asserts, “the soldiers rudely drove Her away.

2. Who shall open to us the innermost depths of the sacred Heart of Mary! Ah, beloved Mother, why dost Thou conceal

~ See Sorrow of Mary/Page 5

Summorum Pontificum: Lifeline, or Anchor?

By Patrick Archbold

Imagine you are buried alive. Do I have your attention? Good. Imagine you are six feet under in a coffin and you are running out of air. You don't know how much longer you can hang on. But then, suddenly, you hear scratching on the outside of your coffin, and then miraculously see a drill hole appear above your head. Then through the drill hole a tube emerges, with an air tube to the surface and you can suddenly breathe again. I am quite certain you would be very grateful to the person who dropped the air tube down to you, granting you a much-needed and welcome reprieve.

That is what the motu proprio “Summorum Pontificum” felt like in 2007. It seemed like a lifeline for Tradition and the traditional Mass. Suddenly we could breathe again and it seemed like Tradition was saved from certain death. We, understandably, felt relieved and grateful.

Back to my analogy above. Imagine someone gave you that air tube and then they just left you there in the coffin. When you took the first big gulp of air, you thought you were rescued and while you were thrown a lifeline, the inadequacy of the response to the full scope of the problem emerged fairly quickly.

So now in 2016, there has been enough time to fairly evaluate both the premise and effect of Summorum Pontificum.

~ See Summorum/Page 5

Diabolical Narcissism

By Ann Barnhardt

“Go Clean Up the Kitchen, You Stupid, Stupid Woman”

I have had this piece in the back of my mind for some time, and have even run the title and general gist of it past a few people, all of whose eyes sparkled like the transporter beam of the Enterprise-A upon hearing it. I am pleased to publish it here, as my first, of hopefully many columns (depending on the litigation and settlement deal this piece generates) for The Remnant.

Long, long ago in a galaxy far, far away, I lived in a large, shared house built in the 1920s with a male friend. I had

the master bedroom suite, and thus my own private bathroom, and everything was completely on the up-and-up. Fear not, gentle readers. I shall not be scandalizing you with tales of ribaldry – no “accompanying body-to-body” going on, to use one of FrancisChurch's creepier turns of phrase. It was an excellent use of the property, and very frugal and affordable. And, yes, I certainly preferred to live with males, from both the security as well as a domestic tranquility standpoint.

In this particular case, I did, in fact, greatly admire and count as a treasured friend the male housemate, and no matter what great adventure I had

~ See Narcissism/Page 6



Gloria Steinem

From the Editor's Desk Cont...

become a top notch team of Catholic warriors who are not asking for more than the bare essentials needed to stay at the front.

A-CNN Satire

Over the past couple of years, we have been trying our hand at using satire to undermine the agenda of the enemies of Tradition. Some years ago, I launched the Allium-Cepa News Network (A-CNN, the “onion” in Latin) here in these pages. Alas, at that time A-CNN was largely misunderstood as an attempt on our part to be funny, with some of our older readers finding the effort positively offensive. The upshot was that we abandoned the idea, both here in these pages and on our website (RemnantNewspaper.com), to the chagrin of younger readers.

Last year, I made one final stab at reviving it in the form of a completely separate website that has no links whatsoever to The Remnant. The website is www.A-CNN.com, and it has become a growing success. On Page 9 of this issue of The Remnant, readers will find a sample of what we’re trying to do at A-CNN. The article, “Converted Trump Running for Pope” by Chris Jackson, went viral last week (by traddy standards) with some 30,000 views in the first few days. It was picked up by news sites and blogs around the country, and was even hailed as one of the most effective polemics against the revolution in the Catholic Church in years.

Take a look, but please keep in mind that this is not first and foremost an attempt at mere humor. It is satire in the truest sense, and in this case strikes a body blow to the revolution by looking at Vatican II and the New Mass through the eyes of Donald Trump.

Again, a second website is not cheap. So if you agree that satire like this should be a regular component of The Remnant’s overall effort to confront the enemies of Our Lord, please consider helping us to keep it going by donating to The Remnant Foundation (PO Box 1117, Forest Lake, MN 55025).

SSPX to be Regularized?

Dici.org reported last week that: “Bishop de Galarreta gave a conference in Bailly, near Versailles, on January 17, 2016. He exposed the present situation in the Church and informed his audience of the present state of the relations between Rome and the Society of St. Pius X. He directed the Society of St. Pius X’s commission of theologians during the doctrinal discussions with Rome from 2009 to 2011.

In the second part of his conference (transcribed by DICI), and beyond the proposals of the Congregation for the Doctrine of the Faith, Bishop de Galarreta publicly confided that he thinks the pope may soon confer a status on the Society of St. Pius X: “I think, and this is the other aspect of things, that this pope who tells anyone who will listen that we are Catholic, who says and repeats that the Society is Catholic, that we are Catholic, will never condemn us, and that he wants our ‘case’ taken care of. I think—and he has already started down this path—that when he sees that we cannot agree with

the Congregation of the Faith, I think that he will overreach any doctrinal, theoretical, practical condition, or any condition whatsoever... He is going to take his own steps towards recognizing the Society. He has already begun; he is simply going to continue. And I am not saying what I desire but what I foresee. I foresee, I think that the pope will lean towards a one-sided recognition of the Society, and that by acts rather than by a legal or canonical approach.”

“Bishop de Galarreta admitted that ‘this *de facto* recognition would have a good, a beneficial effect: it is a rather extraordinary apostolic opening, and it would have an extraordinary effect.’ But he adds that there would then be two risks: that of creating an internal division and that of conditioning our preaching in certain circumstances. And he wondered: ‘It would take an extraordinary wisdom and prudence, a very great firmness and clarity. Are we capable of this?’”

A wise question, indeed! “Are we capable of this?” Here the good bishop displays a *sensus catholicus* and fundamental prudence that leaves us here at The Remnant absolutely confident that the SSPX is in good hands, understands clearly what is at stake, part of which is something intangible.

Obviously, Francis is going to regularize the SSPX. Why? Well, the old adage should sum things up quite nicely: Keep your friends close but your enemies closer. The question we all must ask ourselves is this: When it comes to regularization of the SSPX, what’s in it for today’s Vatican? Let me repeat that: What’s in it for *them*?

Do we really believe that Francis the Great—the man who refuses to judge homosexual priests, who will travel to Sweden next October to celebrate the Protestant Revolt, who thinks atheists go to heaven and Jews need not convert—do we really believe that that man is deeply concerned about the souls of the adherents to the SSPX and their ... ahem ... “schism”? Really?!

And if that’s not it, what is?

In my opinion (and that’s all this is), the Vatican knows full well that opposition against their diabolical revolution against the old Faith comes principally from one source, and that so long as that source remains out from under their control—well, they can’t control their opposition.

This time around, the Vatican will not make demands of the SSPX regarding Vatican II (for one thing, Vatican II is too traditional for them now. *They* don’t accept Vatican II anymore!). They will make no demands regarding the New Mass. In fact, as Bishop de Galarreta here admits, the Vatican will make no demands on the SSPX whatsoever. They will simply regularize the SSPX by decree, and then sit back and watch the SSPX be torn in half. It’s called divide and conquer, and it is a strategy as old as the Garden of Eden.

Even the neo-Catholic world is finally waking up to the fact that Peter’s chair is occupied by a man who despises the old Catholic Faith. A principled counterrevolution against the regime of Pope Francis, led by 650 SSPX priests around the world, would be unstoppable right now, and a

deeply divided Vatican knows it. Thus, no condition will be imposed, and the Vatican will make the SSPX a deal they literally can’t refuse.

There is no conspiracy in the SSPX. The Vatican is doing this on its own, in my opinion, with Francis calling all the shots. Can the SSPX handle this “beneficence” of Pope Francis? ‘It would take an extraordinary wisdom and prudence, a very great firmness and clarity. Are they capable of this?’—that is the question.

When it comes to the regularization of the SSPX, be careful what you wish for. Pray for the SSPX, one of the last best hopes of the Church. I’m confident that Bishop Fellay and his team are on the side of the angels. Now let us wait and see what the devils will bring.

On Sedevacantism

As the situation with Pope Francis the Great goes from bad to worse, we have been challenged to explain why The Remnant is not subscribing to the sedevacantist thesis. A few days ago, I posted this short explanation on our website.

Would that it were so easy to simply dismiss Francis the Great as a false pope. If you’ll forgive a personal aside. Many of our sedevacantist friends seem to be inordinately motivated by what comes off as an almost insatiable desire to be vindicated. It all seems terribly personal with many of these men, who, by the way, berate us on a daily basis for being cowards, ignoramuses, and charlatans for not seeing things their way.

Given what’s happening to the Church we all love, this seems odd to me. I mean, if I were a sedevacantist (and I’m not), I would read The Remnant, with its 24/7 exposé of the Modernist Pope Francis, and I’d say: “Well, hey, at least those poor slobbers over at The Remnant are trying to do something to expose the threat to souls as best they know how. Sure, Francis is not the pope, we all know that, but they don’t. And at least the benighted Remnant is trying to undermine our common enemy.”

Is that what we see? Not on your life! Rather, we get a lot of this: “Look at those malicious sycophants over at The Remnant. They know full well that Francis is not the Pope, but in order to sell more newspapers they keep their people in the dark. They’re afraid of us and of the truth. They know we’re right, as we always have been—right from the start. But they’re afraid to admit it. Blah, blah, blah.”

Forgive me, but such belligerent judgmentalism makes it difficult to take these men too terribly seriously. They will not allow even for the possibility that it is prevailing diabolical disorientation which is causing the R&R Remnant gang to get everything wrong. No! They absolutely KNOW that we are maliciously covering up the truth.

How do they know this? And since when do Catholics publicly ascribe the very worst motives to those with whom they disagree?

Here’s what I actually believe with all my heart and with God as my witness: Francis is the Pope. The New Mass is technically valid. Vatican II is a legitimate Council of the Church, which the Church will one day recall. As I see it, Hell wouldn’t have it any other

way. After all, an invalid Mass does not provide ample opportunity for sacrilege and callous disregard of Christ in the Eucharist as does a technically valid New Mass with its bulldozed high altar and communion rail, its sacrificial nature erased, its Communion in the hand, its Mass facing the people, its table, etc.

In their black Masses, Satanists use consecrated hosts for a reason. (No, I’m not equating the Novus Ordo to a black Mass.)

The problem with Vatican II is precisely that it was a validly-convened council whose documents are laced with Luciferian ambiguity. If it were merely a false or invalid Council, it would never have achieved the high degree of damage for which it is responsible all over the world. (Remember, Leo XIII heard Jesus Himself grant the Devil one hundred years to try to destroy—not replace!—His Church.)

And, let’s face it, a false pope is not nearly as effective in undermining the faith as is a Modernist pope. Hell doesn’t want to organize a Halloween party inside the Vatican—Hell wants to control the real thing, and stick that in God’s face.

The easy way out of all of this is to solemnly declare from the comfort of our easy chairs that Vatican II was false, the New Mass is invalid, and Pope Francis is not the pope. On all three counts, would that it were so. Alas, it is not, and that IS the unprecedented crisis in the Church today.

We have said it before and we’ll say it again: The Mystical Body of Christ is undergoing its passion. That public passion—not unlike the first one—is cause for great scandal. They have taken His Mystical Body into custody; they’re scourging it, crowning it with thorns, and preparing to crucify it.

But to the extent that we have the courage and the faith and the hope and the grace to stay with Him—we will and we must. We must try not to run away—for all the ‘right reasons’. This is our Church, our mother, and we must not content ourselves to abandon her to her enemies. As soldiers of Christ we will fight to try to rescue her wherever and whenever we possibly can but, for the most part, during this age of great apostasy, we can do little more than stay, watch and pray with Him Whom they seek to destroy.

May God grant us the strength and the fortitude to remain at the foot of His Cross. ■

St. Mary Magdalene, Pray for Us.



The Remnant Speaks

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

Obama a No Show at Scalia's Funeral

Editor, *The Remnant*: Just thinking to myself and wanted to tell someone . . . Why will Obama not attend Scalia's funeral? Because he would be unable to bear being near The Real Presence. He is too full of evil. I think he is possessed by a Legion of devils, and happily so. Has he ever attended any Catholic event? I think not. God bless.

Andrew Senior

The Franciscan Friars of the Immaculate: An Update

Editor, *The Remnant*: As you are very much aware, the Franciscan Friars of the Immaculate (FFI) have been persecuted for being too traditional and too Marian and this will not do under the Francis regime. The post Vatican II ideology of ecumenism prevails and this is demonstrated in the Friary being closed down here at Lanherne in Cornwall, England. We said goodbye to our last Franciscan Priest on Sunday. The other Franciscan Priest left for Italy a week beforehand.

Astonishingly, the Franciscan Sisters of the Immaculate at Lanherne have now become Carmelites. The Sisters of their order in Italy are now under the control of the Apostolic Commission, having been accused of praying too much and being too Marian.

By becoming Carmelites, the Franciscan

Sisters at Lanherne Convent hoped to escape the wrath of Pope Francis in the form of the Apostolic Commission. I made some enquiries with my local diocese to find out contact details for the person responsible for this Commission at Lanherne and have, therefore, written to Father Sabino Ardito to express my concerns about what has happened. After twelve days, from date of email, I have still not received a reply.

I write to inform The Remnant of the latest events that have taken place at Lanherne Convent and Friary because it appears that those in authority do not wish to debate an issue which is, as far as I can tell, further evidence of the persecution of traditional Catholics who do not follow a Modernist agenda.

I pray those in power and authority will examine their conscience. To remove exemplary Franciscan Priests from their flock by order of the Vatican is a damning indictment of those in control at the very top of the Catholic Church. I never would have imagined that I would witness another Dissolution of the Monasteries and this time by order of the Apostolic Commission appointed by the Pope himself.

Please see below for email sent by me to the Commissioner, Father Sabino Ardito on 21st January, 2016:

Dear Father Sabino,

As a member of the laity and a practicing Roman Catholic, I write to you in bewilderment and with dismay having learnt that the Franciscan Friars of the Immaculate at Lanherne in Cornwall are to be removed, disbanded and the Friary vacated.

It is with pain that I address these words to you, Father. Over the turbulent centuries this sacred spot, sheltered in the Valley of St.Mawgan, has stood firm against the enemies of the Church; a beacon of Faith, sanctity and hope in a cruel world.

For our Holy Mother the Church, through the actions of the Apostolic Commission, to order our Good Shepherds, the exemplary Fathers, to leave their flock is unmistakably an attack on orthodoxy. I can see no other explanation.

The dear Franciscan Sisters of the Immaculate here at St.Mawgan have become members of the Carmelite order under pressure from the action of the Commissioners against their Order in Italy.

In this much-vaunted Year of Mercy, I see no mercy extended towards these good, devoted and obedient servants of God, who, by their example and spiritual counseling lead so many lost souls (and I the least of them) to God.

What is the Roman Catholic Church for but the salvation of souls? This is not a rhetorical question, Father. I would appreciate an answer if time permits you to respond.

In sorrow, Your sister in Christ,

Mary B. Ross
England

A Word on Remnant TV

Editor, *The Remnant*: Remnant TV's recent "A Cardinal, a Priest and a Stripper: The Catholic Crisis Exposed" is a stunningly good and even brilliant video/commentary. I think there are countless numbers of us around the world who share your indignation and sense of outrage. I believe St. Michael the Archangel will, as we pray, defend us all in battle, "against the wickedness and snares of the Devil." There is absolutely no reason to fear that he will not. I also believe it's as if Christ Himself were walking through this storm around us, across the waves to all of us on the Barque of Peter; and saying, "It's Me. Why are you afraid? Don't be afraid." And He will calm the storm. Soon. God bless you and all your staff, and all the work that you do,

Robert John Bennett
Dusseldorf, Germany

Apollyon Unleashed

Editor, *The Remnant*: So glad to read Susan Potts' insightful piece "Apollyon Unleashed." No one talks about contraception. This is especially true in the pulpit. The Church is derelict in her duty to instruct married couples in Church Law dealing with marriage. So, I must say, just about every marriage in the United States is invalid and null according to Church Law. Talk about divorced and re-married Catholics receiving communion is almost a moot point because the couples are not validly married in the first place! Why? The primary object of marriage is the procreation of children. An agreement which has the prevention of procreation as its direct object is, therefore, not an agreement to marry. Such a condition, if proved, is ground for nullity in the law of the Church. This is accomplished with birth control pills. If only one of the spouses wants children right away but the other does not, it is null. Both spouses must be open to having children at the time they exchange their vows. Contraception effects a dissociation between what nature intends and what the human will intends. I think we can all agree that the Church has digressed on this subject. But frankly speaking, I have no idea of how to deal with this problem!

Robert Evans
Trussville, Alabama

Marilyn Matt, RIP

Dear Mr. Matt and Family,

I recently heard of the passing of Mrs. Matt senior. It is always hard to learn of the loss that is being experienced by someone that I know, but God always has a way of making good come of the bad we see in our lives. Having met several in your wonderful family, I know that Mrs. Matt must have been a very holy and special lady to have brought



up such a Catholic son and Catholic grandchildren. Please know that we are praying very hard for her soul, and for your family. God's will be done, and let us be so happy that He has given you a Lent of true sacrifice. It will all be worth it in the pilgrimage of our lives to reach our eternal goal. God bless you always and Our Lady especially aid you in this time. Sincerely,

-Marie Patterson and Family

Editor's Note: My dear Miss Patterson, thank you! This means so much to us all. May God bless you and your beautiful family. I hope to see you again someday on the road to Chartres. **In X, Mr. Matt**

Seeking Pilgrimage Partners

Dear Remnant Readers,

I am writing this letter in the hope of securing a sponsor for the upcoming Chartres Pilgrimage. I am an 18-year-old college student. Prior to college I was home-schooled, along with my other siblings. As long as I can remember, our family has been attending the Traditional Latin Mass, for which I am so thankful.

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Letters to the Editor Cont...

A few years ago, my older sister had the opportunity to go on the Chartres Pilgrimage. She returned saying that the pilgrimage strengthened her in her Faith and she encouraged me to consider going. This year I hope for the opportunity to walk the Pilgrimage.

I would like to go on this year's pilgrimage to Chartres primarily for the intentions of my family members who are afflicted with severe health problems. I have an aunt who has been fighting an aggressive form of cancer and an uncle who has just been diagnosed with leukemia. I hope and pray not only for their return to health, but, more importantly, for their souls and the souls of all the fallen away Catholics in my extended family. I believe the Pilgrimage to Chartres would be the perfect opportunity for me to offer extra prayers and sacrifices up for them. I feel the need, more than ever before, to make this Faith-strengthening walk that so many Catholics have been doing for hundreds of years.

While I continue to work and save in order to secure a spot in the upcoming pilgrimage, I pray that God will provide the help of a sponsor. If I am fortunate enough to receive a sponsor, be assured that they will be in my daily prayers throughout the entire pilgrimage and at all the shrines and holy places.

In Christ through Mary,
Katlyn Marie Brown

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 \$2000 thus far

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Anthony Mitchell, \$500 thus far

Mary Bowen, ID \$600 thus far

Martin Bruns, KS \$50 thus far

Molly Brannon, WI \$0 thus far

Robert Seeley, PA \$400 thus far

Katlyn Brown, \$0 thus far

Another Papal Blunder on an Airplane

by Christopher A. Ferrara

Another day, another blabbering press conference on the return flight from another useless, blabber-filled papal voyage.

And, as is so often the case, Francis has condemned others for precisely what he himself is guilty of. Speaking of Donald Trump's vow to build a wall along the entire US border with Mexico, [Francis declared](#):

"He who thinks only of building walls and not bridges is not Christian. This is not the Gospel. Vote for him or not vote for him? I say only that if that is what he said, this man is not Christian."

That's rich. Last time I was there, the Pope's entire city-state was surrounded by this:



I doubt that any wall Trump could build at the Mexican border would be as impressive as these fortifications. Ah, but the neo-Catholic defenders of the indefensible have a way out! You see, Francis did not actually *build* the Vatican walls himself. They were already there, having been built in the days when the Pope was under attack by barbarians, Muslims and other enemies—with whom the Church now dialogues as they destroy our civilization without firing a shot. Francis merely *benefits* from the walls that were already there. *Big* difference.

Also already there when Francis arrived were the heavily armed Swiss guards keeping everyone out, along with one of the world's strictest immigration policies, according to which only "[a very select few, who meet strict criteria](#), [are] admitted as residents or citizens" of the Vatican, so that "only about 450 of its 800 or so residents actually hold citizenship..."

Ah, but the Vatican is so *small*. There is no room for any needy immigrants to be granted citizenship. Really? Not even one? No, not even one. But what about the Muslim "refugees" Francis insists must be allowed to invade Europe in unlimited numbers? Is there no room in the Vatican for, say, a dozen or two Muslims in special housing that might be built for them amidst all those splendid gardens? Be serious! We are talking

about the *Vatican*, not a regular country or anything.

Responding to Trump's suggestion that the Pope is too "political," Francis offered this clever riposte: "Thank God he said that I am political, because Aristotle defined the human person as a political animal, and this means that at least I am a human person." Wow. Devastating. Except that when Aristotle says that man is by nature a *zōion politikòn*, he is not referring to politics in the modern sense, but rather man's natural inclination to life in the *polis* or city-state emerging from a community of families.

Funny, isn't it, how the same Pope who refuses involve himself in political affairs when it comes to the mass murder of unborn children or the legalization of "unions" based on sodomy—precisely where he *should* be involved—not only wants to talk politics but also to suggest how Catholics in America should vote when it comes to ending all state barriers to illegal immigration (except in the Vatican State, of course).

Concerning Francis and politics, something good did come out of this press conference. Only one question later, Francis was finally smoked out on "gay marriage." Asked for his position on the movement for approval of "civil unions" for sodomites in Italy, where a bill legalizing this abomination is now moving through parliament, Francis refused to comment because "the Pope does not place himself into the concrete politics of a country. Italy is not the first country to have this experience." This from a Pope who, *only a moment earlier*, had boasted of being "a political animal" and who is constantly meddling in concrete political issues concerning the environment, wealth distribution, immigration, housing, education, clean water, prison conditions, the death penalty, the Scottish independence movement, and anything else that arouses his always politically correct ire. The duplicity was stunningly shameless.

Francis refused to take a stand even when the next questioner confronted him with [the 2003 document of Congregation for the Doctrine of Faith](#), specifically approved and ordered to be published by the very Pope he canonized, which declares: "When legislation in favour of the recognition of homosexual unions is proposed for the first time in a legislative assembly, *the Catholic law-maker has a moral duty to express his opposition clearly and publicly and to vote against it*. To vote in favour of a law so harmful to the common good *is gravely immoral*."

Backed into a corner, Francis pleaded a *lack of memory*: "I don't remember that document well..." The most he would say is that "a Catholic parliamentarian must vote according to a well-formed conscience, this I would say, *only this*, and I speak of a well formed conscience, not what I think or want." Having reduced to a mere matter of conscience

the Catholic legislator's positive duty, under pain of sin, to vote against the diabolical scheme of "civil unions" for homosexuals, Francis has essentially given the Italian parliament a green light.

During the same press conference Francis also [condoned contraception](#)—again. The first time, Remnant readers will recall, was during the return flight from Africa [last year](#). This time he suggested quite clearly that women may use contraception to avoid contracting the Zika virus (last time it was the AIDs virus). According to Francis, contraception, being "the lesser evil, that of avoiding pregnancy," can be justified when there is "a conflict between the Fifth and the Sixth Commandment." According to Francis's muddled moral theology, not to protect against the Zika virus by means of contraception would violate the commandment "Thou Shalt Not Kill," which is the greater evil, and therefore the commandment "Thou Shalt Not Commit Adultery," the lesser evil, must yield to this imaginary conflict.

First of all, Francis seems unaware that the Zika virus, while it may be implicated in the birth defect of microcephaly, does not kill or even permanently disable infected women, but either causes no symptoms at all or produces an illness that "is [usually mild](#) with symptoms lasting for several days to a week."

At any rate, neither a risk of death nor a potential for birth defects can justify contraception because contraception is [intrinsically evil](#) and thus can never be justified under any circumstances. Francis does not seem to have a handle on this basic principle of moral theology. Rather, he told the press that "avoiding pregnancy is not an *absolute* evil" like abortion, thus conflating the terms intrinsic and absolute. Cardinal Sarah and the African bishops, on the other hand, who understand what "intrinsically evil" means, [have condemned as "immoral and misguided"](#) the use of condoms even to stop the spread of the potentially deadly AIDS virus, noting that the proffered motive of "defence of life" does not justify the use of an inherently immoral means to defend it.

Here Francis appears to have fallen prey to the error of consequentialism, which seeks to justify an evil act by the supposed greater good its consequences will entail. My erstwhile debate opponent Mark Shea has [rightly described this error](#) as "the most popular moral heresy in the world." Well, Francis is nothing if not popular. But any well-catechized child knows that it is never permissible to violate one Commandment on the pretence of following another, and that such "conflicts" in reality do not exist. We may never "do evil that good may come (Romans 3:7-8)." Francis, alarmingly enough, appears not to recognize that the ends of an action can never justify the means, but rather both means and ends must always conform to the moral law.

See Papal Blunder/Page 15



On the Sorrow of Mary

Fr. Clemens/Continued from Page 1

from us the inexpressible sorrow which then filled Thy Heart? Thy beloved children would gladly participate in Thy profound sorrow.

Thou art silent, no doubt, because Thy grief is beyond measure. "Great as the sea is Thy sorrow." (Lament. 1) Who could fathom such a sea? And if it could be fathomed, who could in spirit behold such sorrow and not die? Even our beloved Mother Mary was able to endure this sea of sorrows only through a special strengthening of divine grace.

You see, therefore, Christian soul, we are, as it were, standing at the shore of the immense sea of the sorrows of Mary. Just as one standing at the shore of the ocean can indeed see a small part, but cannot see the whole of its vastness and depth, so it is with us when we consider the sorrows of the Blessed Virgin. Here holds good what was said in the first part of this Meditation: "Who can comprehend the love of Jesus and Mary?"

We know only this, that Mary took the sufferings of her divine Son deeply to heart. The towel of Veronica, as it were, a symbol of the Heart of the Blessed Virgin. If that cloth, which was clean, took so faithful an impression of the sorrowful countenance of Jesus, how much more must the pure Heart of Mary have received and preserved the most true and most perfect representation of the bitter sufferings of Jesus!

She alone among all men knew how to

value fully the greatness of the sacrifice of Jesus. She knew the greatness and the meaning of every sorrow that Jesus endured. Her enlightened mind perceived also all the circumstances which contributed to each sorrow its peculiar keenness and bitterness. She

saw the furious hatred in the hearts of all those who caused Her Divine Son to be condemned to death, and now led Him forth to execution. To behold Her only, most beloved, and divine Son so hated, despised, and ill-treated, this was a sorrow to the loving Heart of Mary

Summorum Pontificum

P. Archbold/Continued from Page 1

Obviously, the situation regarding the availability of the Traditional Latin Mass in the United States is better than it was before the motu proprio. But in many places, despite the supposed inherent guarantees, the motu proprio's provisions have been proven inadequate to overcome the resistance of intransigent bishops. Those bishops simply hold too many levers of power for the ordinary priest or pastor to overcome. As a result, the Traditional Latin Mass has not been allowed to integrate into parish life and has remained, where it is even available, as something separate and given minimal support. In short, Summorum Pontificum has proven to be a somewhat better version of the motu proprio Ecclesia Dei.

It must be admitted that some of these issues and the general lack of progress integrating the traditional liturgy back into the life of the Church hoped for by many in the wake of SP have their genesis in the document itself. There are two aspects of the document that rhetorically expose its weakness.

First, the document continues to use the language of attachment. I quote, "In some regions, however, not a few of the faithful continued to be attached with such love and affection to the earlier liturgical forms which had deeply shaped their culture and spirit." While likely not Pope Benedict's intention, this reduces interest and devotion to the traditional liturgy as nothing more than mere sentiment. It is this very thinking and language that leads to the disrespect and dismissal of the traditional liturgy and its devotees shown by Pope Francis when he said, "I find that it is rather a kind of fashion. And if it is a fashion, therefore it is a matter that does not need

that much attention. It is just necessary to show some patience and kindness to people who are addicted to a certain fashion."

As hard as it was for traditionalists to hear those words out of the mouth of the Pope, we must admit that in substance, if not in style, they are reminiscent of Pope Benedict's words in SP.

Second, Pope Benedict's designation of the traditional liturgy as the "extraordinary form," while initially hailed by many, has undoubtedly furthered the mindset among the faithful that the traditional Mass is something separate, and by nature, unusual. It then articulates qualifying requirements for the faithful to even ask for the Mass and provides no guarantees that it will be available.

And this brings us to the main flaw of Summorum Pontificum: it has no teeth. Quite simply, Pope Benedict failed to use his authority to impose upon bishops and priests any meaningful obligations to the faithful in this matter. In essence, the Pope made some small concessions to appease a sentimental, but tiny, minority. This did nothing to unite the Church or to promote more worthy worship universally throughout the Church. So while SP, like the air hose, is better than nothing, it failed to dramatically change the situation.

So what do I mean when I say Summorum Pontificum had no teeth? Specifically, there are things the motu proprio should have done to re-establish the traditional Mass and worthy worship in the Roman rite. I think, at a minimum, the motu proprio should have done the following:

- It should have required all priests to learn and show competency in

that cannot be described by angels or by men.

AFFECTIONS

O sorrowful Mother Mary, thou art great and sublime in Thy deep sorrow; for it has its source in the holy and ardent love of Thy Heart which knew no other love than the love of God. Ah, my beloved Mother, this love is so wanting in me. I would so gladly be attached with the most perfect love to Thy Divine Son, our Supreme Good.

I thank thee sincerely for the exalted example of the love of God which Thou hast given me in Thy unutterable sorrow; but the mere example will not be sufficient for me to attain a high degree of the love of God. For this I stand in need of a very great grace. What will heal the coldness of my heart and the dullness of my spirit, if grace does not do it? And who can more effectively pray for grace for me than Thou?

Remember, O most loving Mother, that Holy Church calls Thee the Mother of mercy. This mercy, however, becomes most glorified when thou dost apply it to poor sinners, who stand in great need of it. Trusting in thy goodness, thy clemency, and thy power, I cry to thee from the depth of my misery: have pity on me, O Mother of mercy, and do not grow weary of praying for me, until I shall have entered into the kingdom of eternal happiness. Amen. ■

- the TLM prior to ordination.
- Special requests for Mass should not be required. The Mass should be provided in the same way as the Novus Ordo, by default. At least one per Church (high Mass preferred) (with certain number of parishioners) during the regular Sunday morning schedule.
- Every diocese should have a mandatory TLM preparation program for priests already ordained, to be completed within five years.
- Every diocese should have at least one Traditional Altar server training program.
- Every diocese should have a traditional music training program.
- And most of all, there should be sanctions against any bishop, seminary, or diocese that does not comply.

I truly believe that all these steps and many more will be necessary at some point in the future for the universal Church to begin to restore worthy worship. Too many generations have passed for us not to start from the basics again. First and foremost, all priests must know and be competent in the traditional Mass. This single action alone will expose priests to ideas about the liturgy they may have never contemplated before and begin to reorient the Church.

Summorum Pontificum seemed like a lifeline for tradition at the time and in fairness, it likely was. But in any honest assessment, we must conclude that it largely left us where we were. More needs to be done and I pray that some future Pope will soon do it. All that said, I'm glad to have at least that air tube. ■



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Diabolical Narcissism

A. Barnhardt/Continued from Page 1

been on in those heady days of my youth, when my learning curve was near-vertical, and every day seemed an adventure, it was always a pleasure to simply go home.

I have always been a bit of a “foodie”, and would often eat out, arriving home after the “rush hour” in the relatively large and well-equipped house kitchen was over for the evening. In fact, four out of five dentists surveyed would have guessed that my shelf in the refrigerator, packed with condiments, pickles, recycled glass jars of bacon drippings, and as many bottles of Corona Extra as would fit in the remaining void, was the “man shelf”. And they would have been wrong. But I digress.

My evening ritual before turning in for the night was, in order, to go into the kitchen, wash and dry any and all dishes and cookware used that day, including the coffee pot, lift the grates off of the gas stovetop and thoroughly clean and polish the stainless steel stovetop, clean the countertops, kitchen table, and stainless steel double basin sink, and finally replace the stove grates and then set upon the perfectly clean stove the small saucepan for my friend to heat his milk for the next morning’s coffee.

Bear in mind, rarely were any of the dishes dirtied by me, as I ate out more often than not. Further, I was almost never the first in the kitchen in the morning, and was not a ritual morning coffee drinker. I cleaned the kitchen and set out the next morning’s accouterment not for myself, but for my friend and housemate. I wanted him to start his day off not with a dirty kitchen, dishes stacked in the sink, and a grease-covered stove, the thought in the back of his mind, “Oh, I’m going to have to clean this kitchen after I get home from work today....”

No. I wanted to give him the smallest of gifts – a little help around the house. And God forgive me, that twenty minutes of quiet, nightly kitchen clean-up, in particular the polishing of the stove and setting out of the saucepan, was the best part of my day. If I were dishonest I would say that something liturgical or some formal prayer was the best part of my day, but it wasn’t. The silent, spontaneous prayer of thanksgiving that flowed out of my soul as I recalled that day’s events, and how happy I was to be where I was, surrounded by friends, recalling past adventures and making plans for future adventures, and praying for my friend and housemate and his intentions, as I scrubbed grease splatter off of the stove with Ajax grease cutting spray and paper towels - that was the best part of my day.

To this day, if asked to pinpoint my zenith of personal happiness, it has nothing to do with my personal accomplishments in business – my first cattle marketing school, the opening of my brokerage firm, or even my first six-figure month. Nor does it have to do with my reception into the Church, which was more a feeling of relief than anything else. If you ask me when I felt happy – truly, truly happy – it was when I was cleaning up for a man. So roll that



up real tight in your Virginia Slim and smoke it, Betty Friedan. It’s almost as if there is some sort of hard-wiring given to us by God – factory-loaded software if you will – nudging us toward our gender-specific vocations that will make us truly happy.

One evening as I was doing the evening tidy-up, my friend and housemate, having eaten his dinner in his room, brought his dishes into the kitchen after I had started cleaning up. I happily reached out to take his dishes to wash, as I was already standing at the sink washing dishes. He said, “No, I’ll do it.” And I happily replied, “No, I’m happy to do it.” Which, as we just covered above, was the understatement of the evening. At this, he angrily handed me the dishes, growled contemptuously, “You’re SO annoying,” and walked out.

Being human, I was certainly wounded at the revelation that the best part of my day, this small yet concrete act of charity, was a source of annoyance for my friend. But, I also remembered a book I had read about the life of St. Joseph by the mystic Maria Cecilia Baij.

Baij claimed that the events of the life of St. Joseph were told to her by Our Lord Himself, and I found the book to be most informative and credible. In it, the Blessed Virgin is described as a meticulous housekeeper, not out of the slightest hint of personal pride, obviously, but out of pure love for Our Lord and St. Joseph.

Further, I was struck by the realization that Our Lord, who could have miraculously “cleaned” the house for His mother, or summoned angels to do it, let her do it. Why? Because He wanted her to be happy, and we can only be truly happy when what we do is motivated by love, and what we are doing is proper to our state in life. She loved St. Joseph because he was one of the finest and most admirable men who has ever lived, and he was her most chaste husband, and she was his wife ever virgin, and she loved Our Lord because He is God, and also her Son. She who was full of grace, and thus capable of such tremendous love, was, in keeping with her state in life of woman, wife and mother, made truly happy in taking care of and cleaning up after her “Boys”.

After thinking on this, I resolved that I would not stop doing my evening clean-up, and I did until the very end. I still remember the last night in that house,

crying and crying as I polished the stove and set out the saucepan one last time.

Flash forward to today, wherein one of the main focuses of my writing and lecturing is Diabolical Narcissism. Diabolical Narcissism is the psycho-spiritual driver behind most of the cultural pathologies we see around us today. Diabolical Narcissism is broadly defined as when a human being, like the fallen angels, freely chooses to purge themselves of all charity, leaving them incapable of love or empathy, and capable of only the demonic emotional palate of anger, hatred, jealousy and fear. These people are incredibly dangerous to souls as they, like the demons, literally hunt other human beings, attempting to murder not their bodies, but their souls, out of pure spite.

One of the points of nexus I made early on in researching Diabolical Narcissism was that the subset of Marxism commonly called “feminism” is nothing less than the explicit attempt to turn women en masse into Diabolical Narcissists – whereas women have historically comprised less than 20% of the total of Diabolical Narcissists in western populations. Feminism demands that a woman be totally selfish, and beyond that hate men qua men, hate marriage, and even hate their own children to the point of demanding the state-protected, state-financed ability to premeditatedly murder them.

But where it all began was with the notion that any sort of work performed by a woman around the house was drudgery, a waste of time, an act of patriarchal oppression, even legalized slavery. Many women today in the post-Christian west are shockingly bad housekeepers, and not just because they are working outside the home. Many stay-at-home wives and mothers are content to live in squalor, even proud of the fact that they are “sticking it to the man”, boasting of their refusal to clean or inability to cook.

Are we surprised? As true charity is purged from every corner of our culture, replaced with a self-worshipping narcissistic humanism, is it any wonder that today’s women are simply incapable of understanding how it could possibly be that cleaning the kitchen, doing the laundry, or even that most primordial of caring acts, FEEDING another human being, could possibly make them happy, much less fulfill them as women on this mortal coil?

One of my favorite movies is 1954’s “Marty” starring Ernest Borgnine. A side plot in the film revolves around two widowed sisters, immigrants from Italy, living in the Bronx. One widowed sister has just moved in with her son, his new wife and their infant child. The mother is angry and frustrated with her daughter-in-law because the mother can no longer be the sole housekeeper. While her behavior toward her daughter-in-law is selfish and wrong, she gives a moving speech to her sister, also a widow but still living in her large family home and taking care of her remaining bachelor son, Marty, about the horror of growing old and not having anyone to take care of, not having anything to do.

To today’s women and girls, this sentiment is incomprehensible. How could a woman complain, much less fall into a depression, because she doesn’t have to clean up after anyone, doesn’t have to do anyone’s laundry, doesn’t have to cook? In other words, how can a woman not be overjoyed at having no one to love?

Goodness me, how I do hate feminism with a perfect hatred.

The lesson in all of this is to learn to be animated in our work by the love of God, because then all of our tasks and chores that we perform for others which the world considers menial drudgery at best and horrifically unpleasant at worst, including for perfect strangers, will yield that same happiness that comes from doing something for someone we love personally, be it a spouse, child, family member or friend. This is called, “sanctity”, and is what drove the centuries of religious who took care of the sick and dying, the destitute poor, and orphans. They saw Christ in every face. Even those chores that those of us who are single and live alone do for ourselves can be done for the love of God. And yes, to this day when I clean my own stove I still pray. But what I wouldn’t give for just one more night to clean up for my friend, because looking back at my life, that was the closest I ever came to being a normal woman, which is why I was, in retrospect, so happy.

And so, when I hear a woman, especially a woman with a family, complaining about housework using the standard diabolical narcissist feminist boilerplate that we can all recite, all I can think is, “Go clean up the kitchen, you stupid, stupid woman.” ■

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On the Restoration: A Woman's Perspective

By Susan Claire Potts

People say that technology has expanded our horizons. We no longer have to live in our own small sphere of influence and connection. The world is ours. We can fly across continents, listen to every language on earth, watch broadcasts from places we only heard of in our fifth grade geography books. We can access centuries of scholarship, visit museums and libraries once accessible to a few privileged souls. We can watch life across the ocean and need not rise from our recliner. We can have friends we've never met and never have to bother with courtesy or rejection or disappointment. We don't have to deal with them if we don't want to—we can snuff them out with a delete button.

The glories of the technological age! *Look!* I no longer have to trouble myself with books or spelling or cursive handwriting. I can know in an instant what took some poor scholar years of study and laborious writing. *It's mine!* the world exclaims. *I own it!* I don't have to do the work.

Don't you dare take it away from me!

Fools. They are flies caught in a web. They're worse than ignorant—they don't even know they know nothing. They only know what they're given to know and don't know how to go beyond that. Their knowledge is superficial. There is no depth. The base of understanding is narrowed.

Our world has constricted. People live in little boxes, pressed in closer by the hour. They've lost the key. The mind is stunted; the breath of wisdom extinguished.

The common culture—the world of shared ideas, values, and fashions—has been hijacked and deformed. Everyday life is tarnished. And what are we doing about it? Articles and speeches—no matter how well documented, how well researched, how carefully worded—only go so far. Sure we recognize what's happened in the Church, we lament the changes, we recoil at the abuses. But mostly we point fingers and complain. And it turns people off. Nobody wants to hear how bad everything is all the time.

So, come on. We've got work to do. Where's the Catholic spirit? Where's the resolve of a Christian soldier? Where's the resolute joy of the martyrs?

We need action. We have to get our faces out of the internet and live in the real world. *In it—not of it—remember?*

Recognizing the evil of modern culture, its debasement and perversions, we've turned away from our responsibility as laypeople to build the Catholic City. We have abandoned our countrymen. We've given up the fight. America is dying and we're not doing one bit of good turning our backs on her, shivering in some ill-advised fussiness, like a Victorian lady with a handkerchief over her nose.

We can't let that happen. We have to get moving.

It's no great thing we need to do. It's just one little thing after another, day by day, good work done faithfully and well—all

within the scope of lay people.

I turn now to women. I'm not about to tell men what to do, how to fight. I don't know how. Their world is different from mine, their strengths and weaknesses, their duties and responsibilities call for different abilities, a different mentality. Men have to lead men (Joan of Arc was an exception, divinely appointed for a specific task) It's ridiculous to think otherwise.

So, I write for my sisters. I point to the feminine field of engagement.



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The first arena is language. What has happened to people's vocabularies? They're forgetting how to talk, how to express a wide range of ideas. Is anyone reading anything beyond a fourth grade level anymore?

Words give life to thought and emotion. Why are we letting the media restrict the words we use? Why are we letting them limit our inner life? Why are we buckling to their new laws of expression? I am sick of inclusive language, flat nouns, weak verbs. Reading articles online, one would think the only adjectives we know are *iconic*, *amazing*, *awesome*, and *epic*. Their impact is diminished. Banality prevails. Nothing is ever really awe inspiring or grand or wondrous. What about fulsome, splendid, beneficent? Does anyone *exult* anymore? It's one thing for a sixth grader to call everything *awesome!* But quite another for it to be a middle-aged matron's idea of "cool."

So, use more words. Let your little ones hear a variety of expressions. Read more deeply and well. Assimilate the knowledge of the ages. Don't put up with pabulum. Good words are meat and potatoes for the mind. They carry layers of meaning. Study them; make them yours. Open the minds of your children and fill them with good things. Don't be afraid to teach.

Women are more verbal—everybody knows that. So now let's put some depth and breadth to our loquacity. Cultivate the art of conversation. You have so much to offer—vibrancy, delicacy, range of emotion. Don't think you have to talk like men. Don't lose your vivaciousness or the nuances of feminine speech and

intonation. This is where the internet has really messed everybody up. We are led to believe that we can only talk about certain things, hold certain ideas, express ourselves in certain ways. Reject the new patterns that are more about indoctrination than communication.

The second point of restoration is *dignity*. Whether you are a wife and mother, a grandmother, a single woman or a young girl hoping to marry, you must insist on being treated with dignity and respect. You're not one of the guys. Let it be known that you won't tolerate

And what's with the cammies, the thick socks, and the boots? Remember when that used to be an insult hurled across the playground: *Your mama wears combat boots!*

The third thing is hats. Everybody says now that the mantilla is "traditional." They say that it's a mark of the true Catholic woman to throw a lace mantilla over her head. But it's head coverings that are traditional, not veils. Elementary school girls wore beanies and high schoolers wore berets. Until Jackie Kennedy popularized the Spanish-inspired mantilla in the early sixties, women's head coverings were usually hats. (Or during the week or in inclement weather, a scarf or babushka.) Women loved to get a new hat for Easter, remember? Or has it been too long?

A hat is a particularly lovely thing. It highlights the face, the noblest part of the human body, and covers the hair lest it be a distraction—after all, it's a woman's glory, or has that been forgotten, too? That's why she covers it in church—out of respect and awe and silent reverence.

A hat completes an "outfit." Shoes, hat, purse, and clothes all put together in understated comeliness. Everything done well.

And the skirt. Why should a woman wear pants when she can wear a swirling skirt that makes her feel pretty and feminine and, in a sense, protected? And I'm not talking about those long denim things that belong in the house or garden and not at Mass. I mean, really, who wants to look like she just left the barn? Give her a pitchfork and set her to work. Who's going to respect that?

Do you mothers remember the feeling when you're in the kitchen cooking or washing dishes and your little toddler comes up and tugs on your skirt? And you look down at that precious face? That child you bore? Would it feel the same in jeans? Or are they too tight to hold on to?

We women have lost a certain Christian elegance and refinement, and it's up to us to restore it. These things seem little, inconsequential, but they're not. They are necessary to the complementarity of men and women, to the distinction of roles, to the vividness of human interaction.

These are the horizons we should look to expand. It's a very happy thing to do. ■

gross language, profanity, or scurrilous talk. You don't have to be obnoxious about it. Show yourself a lady and you'll be treated like one

And that brings me to dress. Why are women letting misogynists design their clothes? Why are they wearing such absurd fashions? Whatever happened to loveliness? To being pretty? To being well-dressed, well-groomed? Why do older women wear skinny pants and stretch tunics? Do they never look at their backside in the mirror?

Reclaim a sense of style. It's tough, but not impossible, to find flattering clothes—clothes that fit, concealing the body but not like a tent. And hair! I cringe when I look at some women. It's either cut so short it looks like they've just gotten back from their husband's barber or, the other extreme, it's hanging over her shoulders like she's ten years old. Fix it! Pin it up! Look like a lady and not some floozy.



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Lives of the Saints...

St. Pedro de Arbués

Born in the region of Zaragoza, Pedro's father, a nobleman, was called Antonio de Arbués, and his mother was Sancia Ruiz. As a young man, Pedro studied philosophy in Huesca, a northeastern province in Spain, but later went on scholarship to the college of St. Clement, part of the University of Bologna. He obtained his doctorate in 1473, while serving as professor of moral philosophy. Returning to Spain, he made his religious profession in 1474 at the cathedral of La Seo in Zaragoza.

Spain was at this time ruled by two great Catholics, King Ferdinand and Queen Isabella. But the kingdom was a disunited territory, weak and trivial in the grand view of Europe in her Renaissance. For over seven hundred years Catholics in Spain had been occupied in the longest war in history: The *Reconquista* against the Muslims. Isabella and her husband Ferdinand, united in every action through their uniquely-fused co-regency and deep love for each other, brought this exhaustive war to its final end with their victory at Granada, the last city in Spain still under Muslim control.

Though the Moors as a military power were no longer a threat to Spain, there existed many of those who claimed to have converted to Christianity, when in truth they had not, and were still living among the Catholics of Spain. In the same way, the nation was permeated

with a great number of converts from Judaism who in fact were still practicing their old religion. These had pervaded the clerical orders of the Church and sought to corrupt and break it.

Isabella knew of these false *conversos* and was well aware that Spain's unity as a nation depended upon a strong Church. She considered it her duty take action against the hidden heretics who threatened to undermine and collapse the most crucial element in the development of a peaceful, united Spain. To protect this greater good, she established the Inquisition in 1480 to sift through the staggering numbers of *conversos*. Justice is a shield for the innocent, and those who were wrongly accused of being false were given full vindication from a court uniquely competent to determine whether such accusations were true. Pedro Arbués was assigned to the seat of Inquisitor in the area of Zaragoza. His administration was careful and just.

The methods of coercion employed by the Inquisition did include torture, usually by the rack. This was reserved, however, only for those convicted of conspiracy and who refused to divulge critical information. The sentence of capital punishment was also utilized for those who appeared for a second time before the Inquisitors, having refused to repent or amend their ways and having been caught again in conspiracy or other grave offense.



The Inquisition, however, did not sentence any man. The Church cannot, under any pretenses, put a man to death. Being an ecclesiastical tribunal, the Inquisitors, such as Pedro Arbués, only went so far as to ascertain the guilt of the offender. Then the criminal was handed over to the state, which pronounced and carried out the sentencing of a traitor to the Catholic country.

The use of torture and capital punishment by burning at the stake were generally accepted practices employed by every government in those days. They were not atrocities singular to Spain, and in fact other nations made use of even more horrid forms of execution; France boiled her traitors in oil and England famously hanged, drew, and quartered her victims. While this may not justify torture or burning at the stake, it does explain the context of these punishments. Queen Isabella was especially concerned that they not be used lightly. Under her supervision, and the dedication of loyal Inquisitors such as Pedro Arbués and the great Inquisitor-General, Torquemada, the incidents of torture and execution decreased dramatically. [Editor's Note: Far fewer traitors were executed under Spain's Isabella than by England's Elizabeth later on. MJM]

The goal of this tribunal was the salvation of souls, not mass indictment, and it consequently avoided many more deaths than it caused. By the religious unity the Inquisition achieved throughout Spain, the nation remained free from the wars of religion which began in the mid sixteenth century due to the Protestant Reformation. A few years later, when the rest of Europe was suddenly caught up in a frenzy over witchcraft – during which over 130,000 were executed in France and Germany alone, under the feeblest pretences – the Spanish Inquisition found most charges

to be groundless and thus spared many innocent lives.

In other issues of heretical or occult practices, the Inquisition was able to settle the matter before it became a threat to Church or country. This tribunal was reputed for its justice and established many fair, legal court procedures still used today.

But Pedro Arbués did not live to see many of the great fruits of his labors. On September 14, 1485, Pedro Arbués was assassinated in the cathedral as he was praying. This was the consequence of the bad reception that the Inquisition had received in Aragón, where it was seen as an attack by the Crown on the *fueros*, the local laws and privileges. The conspirators were Juan de la Abadia and Juan Esperandeu, two wealthy *conversos*, in consultation with several other Jews and *conversos* of rank, including Gabriel Sanchez, treasurer to the King of Aragón.

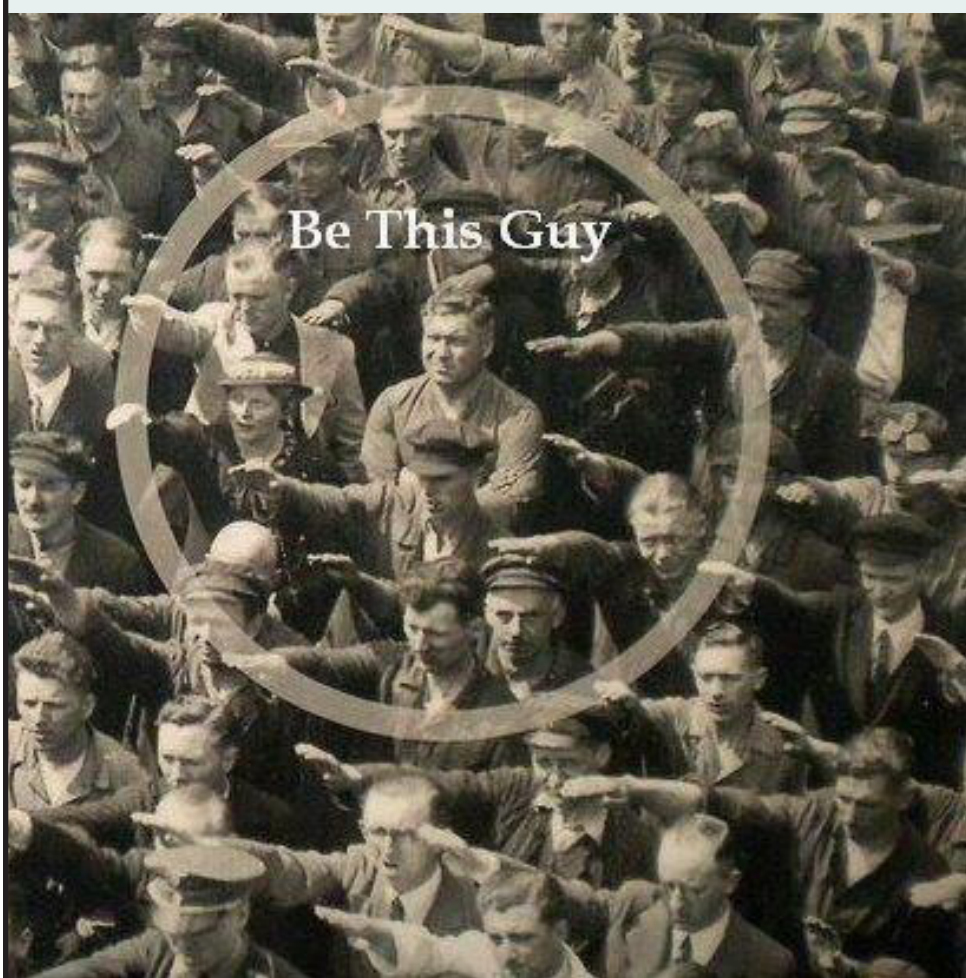
An earlier attempt to break and enter Arbués' bedchamber had failed; but the design was accomplished while he was attending Mass. Two days later he died from his wounds. Honored as a martyr, Arbués' remains were entombed in a special chapel dedicated to his memory. His was canonized by Pope Pius IX in 1867.

“The Divine Wisdom has arranged that in these sad days, when Jews help the enemies of the church with their books and money, this decree of sanctity has been brought to fulfillment.” —Pope Pius IX ■

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When it Comes to Pope Francis the Great



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Converted Trump Now Running for Pope

By Chris Jackson

In shocking news first reported a week ago, businessman Donald Trump has converted to Catholicism and has now declared his candidacy for Pope. Today's announcement coincides with critical statements Pope Francis made about Mr. Trump not being a Christian. Mr. Trump just held a rally outside of New York City. Although video is not available, A-CNN has just acquired the audio transcript which we are providing below:

Thank you.... thank you. You know, when I first started this campaign, people didn't believe me. First they said, he's not converting, he'll never convert. Then I converted. Then they said, he'll never get baptized, he won't want the water to mess up his hair. But then I got baptized. Then they said he won't get confirmed, and I got confirmed. And then they said he'd never run for pope. Well here I am, and I'm running for Pope; and I'm doing very well I must say.

(Cheers, applause)

I don't have to do this, when you think about it. I really don't. I'm rich. I'm really, really, rich. I built a great company; a tremendous company. I employ thousands and thousands of people. So my friends, they ask me, they say Donald, you have everything you can dream of. You're rich, you have an amazing wife, an amazing family, you're very successful, why run for Pope? And I say, you know what? I have to run. My Church needs me. The Catholics need me. I have to make the Catholic Church great again. I have to.

(Cheers, applause)

You know, it's a sad thing to say, but the Church is in such bad shape; terrible shape under Francis. The Catholic Church doesn't win anymore. We just don't. When is the last time Catholics won anything? Lepanto? When was that, the 1500's? We don't win anymore. But, let me just say, under a Trump papacy, we are going to win again. We are going to win so much. We are going to win so much you are all going to be sick of winning, ok? But right now, it's terrible. Just the other day, I see the Pope is praising Martin Luther. Martin Luther! Can you believe it?

(Boos)

Our Pope is over there praising Martin Luther; meanwhile millions of Hispanics are converting to Protestantism in Latin America. It's true. We are losing millions and millions of people to the Protestants and our Pope does nothing. He does nothing. And I have nothing against the Protestants. Many of them are good people. I employ thousands of Protestants. I used to be a Protestant. But their leaders are just too smart for our leaders. We have people in power in the Church today who have no idea what they are doing. They are incompetent. All our leaders do is "dialogue." We don't convert anymore, we "dialogue." What the hell is dialogue? Excuse me, but shouldn't we be converting these people? If we have the Truth, why aren't



we converting them? But we don't convert, we "dialogue", and we lose millions and millions of these people to Protestantism. They are saying if the head of the Catholic Church thinks it's ok to be Protestant, why convert? Why do we need to convert? Let him convert. Let the Pope convert. That's what they're saying. They're laughing at us. There is no respect there. No respect. When I'm Pope, they are going to respect us again, let me tell you.

(Cheers, applause)

Another thing I hear a lot about is 2 Vatican. Have you heard of 2 Vatican?

(Crowd yells "Vatican II!")

Vatican II? Is it Vatican II? Vatican II, 2 Vatican, who the hell cares. It stinks right? No matter what you call it, it stinks.

(Cheers, applause)

I was just looking at the numbers the other day, folks. Before Vatican II – tens of thousands of vocations to the priesthood and religious life in this country, thousands of baptisms, first communions, confirmations. Thousands and thousands of converts. Catholic universities all over the place, and I mean real Catholic universities, not the universities today that call themselves Catholic. Tens of thousands of Catholic schools with all kinds of nuns. There were so many priests the parishes were overflowing, ok? You couldn't walk down your street without bumping into a priest, that's how many of them there were. The Faith was exploding, it was really amazing, it was unbelievable. And then.... You have Vatican II.

(Boos)

Then you have Vatican II and they change everything. They change everything! You have the best Church in centuries, a flourishing Church, a vibrant Church, a converting Church, and they change everything. Now how stupid is this? How stupid?

(Boos)

You know people try to criticize me and they say I speak too plain and too simple. Look, I have a great education, I finished top of my class at the Wharton School of Finance, the top school in the country. I have a huge vocabulary. It's huge. It really is. But when I see something like this, there really is no other word for it. I have to call it stupid.

Because it is. It's stupid. There's no other word for it.

(Cheers, applause)

So they're succeeding. The Church is succeeding, and they change everything. So then they say in Vatican II that the priests aren't really the priests. I mean, we're all priests, right? Isn't that what Martin Luther said? We're all priests? The Pope's buddy, Martin Luther?

(Boos)

Then they try to say, oh but there's a difference. The priests in the collars, if they even wear collars anymore. I saw a priest the other day; he was in a turtleneck and a cardigan. He looked like Mr. Rogers. Who the hell wants a priest that looks like Mr. Rogers? Who wants that? I don't know. Anyway...so the priests in the collars can say the Mass and they can hear the confessions, but in every other way, we're all priests. Men, women, kids, maybe even Muslims. I don't know, can Muslims be priests under Vatican II? I have no idea. I wouldn't be surprised folks; I wouldn't be surprised. It's crazy.

(Boos)

So then they say we're all priests and what happens to the priesthood? Plummet. Numbers go through the floor. Why be a priest if everyone can be a priest? Makes no sense. So now, if you're a priest you can do what? Consecrate and absolve, right? Consecrate and absolve. So what do they do? Now they have "Communion Services." They call them "Communion Services" ever heard of that?

(Boos)

The priest consecrates a bunch of hosts and then a layperson, usually a woman up at the altar in a pantsuit. Probably Hillary. I wouldn't be surprised if it were Hillary.

(Laughter)

You ever notice today that all the nuns dress like Hillary? When did that happen? When did nuns start dressing like Hillary? It's scary. It's really scary. Anyway, you have some layperson up there and they read the Gospel and say some words and do this and that and then they hand out the Communion that the priest already consecrated. The priest isn't even there, he just consecrated the hosts. So in other words, he's disposable.

But then they'll say, but he can hear confessions. He can hear confessions, but who goes to confession? Who goes to confession nowadays? When the Pope says "Who Am I to Judge" who goes to confession?

(Boos)

It's all about mercy now. The year of mercy. God has forgiven you. So nobody goes to confession. And it makes sense, quite frankly. If I'm already forgiven, why do I need to go to confession, right? So then the priest numbers drop through the floor. No vocations. We had tens of thousands of vocations before Vatican II and now no vocations. And then they say, well we have no vocations, so we need to allow married priests and women priests, and maybe even Protestant priests. Have you ever heard of Protestant priests? Why not? We want to be inclusive, right? Don't we want to be inclusive? Ridiculous, it's just ridiculous.

(Boos)

That is why when I'm Pope we are going to make the priesthood great again.

(Cheers, applause)

We are going to make the priesthood so exclusive. I tell you. So exclusive and so special, you have no idea. We are going to have the best priests, the brightest priests. They will be lining up to enter the seminaries. And the seminaries will be the best seminaries, let me just tell you. No more dopey professors. The seminaries are a mess today, they're a disgrace. You might as well have Bernie Sanders running our seminaries that's how bad they are. They're filled with dopey professors from the 60's. Their brains are burnt from whatever they smoked. Who knows what they smoked back then, God only knows what they smoked. But they'll be gone, I promise you, they'll be gone.

(Cheers, applause)

They will be gone and the priesthood will be great once again. I will make the priesthood so exclusive. And you know how I'm going to do this? By building a rail. By building a great big beautiful altar rail in every single Catholic Church, that's how.

(Cheers, applause)

A big beautiful altar rail separating laypeople like you and me from the priests. Of course, I'll be on the other side of the rail, because I'll be Pope, but you understand.

(Laughter)

We have to build a rail because we cannot let anyone and everyone into the priesthood and we can't diminish the priesthood. We want the best and brightest priests and to do that we need to make the priesthood great again. The priesthood isn't great today. Our priests aren't respected today. They are laughing stocks. I saw one the other day he was actually riding something during Mass. I had to ask my friend, I said what is he riding? He said, a hover board. I said what the hell is a hover board? Under a Trump Papacy, you ride a hover board during Mass you can keep riding it right out the door because that's the last time

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Converted Trump Now Running for Pope

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you're going to be allowed in.

(Cheers, applause)

So I'm going to build a rail. A big beautiful altar rail separating the priests, the true priests, the real priests, the priests with the cassocks and the collars and the vestments, from the laity. Because it's not the same, folks. It's not the same. Priests are priests and lay people are lay people. No more confusion. No confusion. The priests are the ones sacrificing to God on our behalf, we merely assist the priest as he offers the sacrifice.

(Applause)

That's right. You know where I read that? Do you want to know where I read that? It's a book called Trent. I'm a big believer in Trent.

(Wild cheers, applause)

I'm a huge believer in Trent. Trent is fantastic. You know, I wrote a best-seller. I'm not sure if you've heard of it, it's called *The Art of the Deal*, have you heard of it?

(Cheers, applause)

You've heard of it. Ok. I wrote the *Art of the Deal* and it was one of the best-selling business books of all time. I used to say *THE* best-selling business book of all time, but now I say *ONE* of the best-selling business books of all time, because if I'm off by one or two books the media starts busting my chops. So who the hell knows, but it was one of the best-selling business books of all time. I have copies in the back, by the way, if you want to buy a copy. Anyway, the *Art of the Deal* is my second favorite book of all time, but Trent? Trent is my favorite. Trent is number one. I'm a big believer in Trent, ok?

(Cheers, applause)

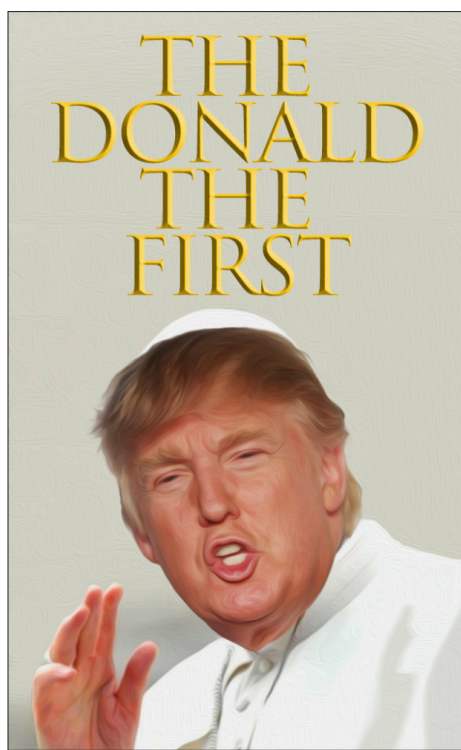
So anyway, as a convert, I go to my first Mass last Sunday. And I'm sitting there. And it's in New York by the way, which is Cardinal Dolan's diocese.

(Boos)

And I'm killing him in the polls by the way. Have you seen the latest poll numbers? The latest poll out of New York has Trump 35%, Dolan 5%. It's true...it's true.

(Cheers, applause)

Absolutely killing the Cardinal in



the polls. But he doesn't like to be called Cardinal Dolan, right? He's running as "Tim!" First he was running as just "Tim," then he changed his campaign slogan and added an exclamation point after his name so now it's "Tim!" Why not run as Cardinal Dolan? If you're a Cardinal, why not be proud of that fact and run as a Cardinal? Although, to be honest with you, with the kind of record he has as Cardinal maybe he's better off as "Tim!" "Who knows? He might be right to run as "Tim!"

(Laughter)

"Tim!" is a big supporter of the USCCB by the way. A huge supporter of the USCCB. He wants the USCCB telling you and your kids what to do in each of your dioceses ok? I'm totally against the USCCB and when I'm Pope I'm going to disband it. It's terrible.

(Applause)

The numbers keep going down and the USCCB keeps getting money and wasting time and, it's over folks. It will be over, that I can assure you. Anyway... So I was sitting there at my first Mass in his diocese and I don't know what to expect because I've never been to Mass before, and we all stand up and they start singing this song, ok. And I'm like, what is this song? It's like...

really bad. I mean really bad. And this lady, she looks like Nancy Pelosi, is back there behind the podium with her hand up leading the song and it's just terrible. And I must tell you. By the way, I must tell you that this will not happen under a Trump papacy.

(Cheers, applause)

Simply will not happen, I promise you. I know musicians. I know great, great musicians. Wonderful musicians. They're friends of mine. And they ask me, they say, Donald, what is the deal with the songs at Mass, they are so bad. And these friends are professionals. They went to Julliard, ok. The best musicians and they want to help the liturgical music in New York. They are dying to help the liturgical music in New York, but they say, "Donald we can't" because "Tim!" won't let us. That's going to change under a Trump papacy. We're going to have the best music, I promise you.

(Applause)

So they play this terrible song and the priest walks up and he's talking about greeting your neighbor and then they say the words and then we say the words, and then everybody says the words, and then the lady butchers the psalms over the guitars and then we say the psalms, and I'm sitting there and I'm like...when do people pray at this Mass? Am I right?

(Cheers, applause)

When do people pray? Is it the few seconds in between when we're talking? Is it during the bad music? When is it? It's all talk, talk, talk. The Mass today is like a bunch of politicians. All everyone does is talk. All talk, no action.

(Someone in crowd: All talk, no praying!)

Who said that? This lady here? You're absolutely right. All talk, no praying. You're right. At one point I just wanted them all to shut up, because, look. I have nothing against talking ok; I can talk for hours unscripted. I don't use a teleprompter; I don't use notes. Someone said to me the other day, but Mr. Trump, the Pope doesn't use a teleprompter either. And I said, well he actually should use a teleprompter, ok. He should use a teleprompter because when you go off script and you start saying Jesus apologized to people, which many people said was a blasphemy by the way, but when you're the Pope and you go around saying Jesus apologized... Look, I don't need to apologize for anything, ok. And if I don't need to apologize for anything, you think Jesus is going to need to apologize for something? I don't think so. I don't think so, and so yes, the Pope needs a teleprompter. Maybe he can borrow Obama's after he's fired next year.

(Cheers, applause)

So anyway, I'm sitting there and the talking keeps going on and on and the bad music, etc. Then half way through I'm supposed to shake hands with people. I'm supposed to shake hands with people and I'm like...I've just been sitting here for a half hour and didn't say a word to these people.

Actually I couldn't have said anything to them because of all of the music and the talking, and now after half an hour I'm supposed to introduce myself? After ignoring them for a half an hour? How stupid is this? I'm sorry, but how stupid is this?

(Cheers, applause)

And why am I shaking people's hands when Jesus is supposed to be on the altar? Isn't that what Catholics believe? That Jesus is on the altar? That's what Trent says, right? And yet, we have all these people, all these Catholics, and they're sitting there and saying hi, and waving, and shaking hands, and who is paying attention to Jesus? I don't know, maybe it's just me. I just converted last week, what the hell do I know? But I found that strange. It just shows lack of reverence, doesn't it? Lack of reverence.

(Cheers, applause)

We don't have any reverence any more in the Catholic Church. No reverence anymore. I'm a big believer in reverence. You have to have reverence. Because without reverence it all becomes a joke. And the Mass is not a joke, is it? And, I must tell you, that under a Trump papacy we will have so much reverence in the Mass again, you will not believe it. You simply will not believe the reverence.

(Cheers, applause)

And then the Communion comes and the bad music starts. It's like I'm at a bad Woodstock concert, it really is. The guitars start, the guy with the ponytail starts singing. And I see people going up to receive God, ok. I just converted, but I read this in Trent ok, it says we believe Communion is God. It says it right here, I have it highlighted, ok. And the people are receiving God in their hand, crumbs are falling, they're standing there putting it up to their mouth like a potato chip. They're dressed like they just came from the mall. And I see this, and I'm like, what are we doing, folks? What are we doing? Are we Catholics or are we Protestants? I know some Protestants who wouldn't receive Communion the way we receive Communion or dress the way I see some people dressing. No respect, folks. No respect, no reverence. Look, I have a meeting with a CEO and we want to do a deal he comes dressed in a suit. It's respect. If he shows up in shorts and flip flops I tell him get the hell out of my office, ok. Because it's a joke. He shows no respect and he's not taking it seriously. He's gone. Bye-bye. And under a Trump papacy that's where these people will be. You don't respect the boss? Bye-bye.

(Cheers, applause)

So anyway, that was my first experience at Mass, folks, and I almost left to tell you the truth. This Mass was so bad, I almost left, but then someone told me that this was the "New Mass." Apparently there was an "Old Mass" and now there is a "New Mass" it's called the *Novus Ordo* have you heard of it?

(Boos)

That is apparently what I attended,

Continued Next Page



Cardinal Tim!



Continued ...

but I had no idea, I thought it was just the Mass. That it had always been the Mass. But no, this form of the Mass was apparently made up in 1969 by a Pope Paul VI. Sort of like by executive order, if you want to know the truth. He put it in like Obama, even though he had no consensus for it, he puts it in anyway and there you go. Well, I have to tell you folks, under a Trump papacy we are going to repeal and replace the Novus Ordo.

(Wild cheers, applause)

Repeal and replace the Novus Ordo. We have no choice folks; we have no choice. We really don't. The Novus Ordo is going to collapse on its own anyway. Mass attendance keeps plummeting. We have to do something. The Novus Ordo will be repealed and it will be replaced with something much better and magnificent. More and reverent and beautiful. Don't you want something reverent and beautiful for our Mass?

(Cheers)

I found this book the other day. It's a 1962 Missal. I read it, it's fantastic. Maybe we go back to the 1962 Missal? Is that ok?

(Cheers, applause)

Maybe we go back to Latin. I'm a big fan of the Latin. When we used Latin we were number one. We went to English and now the Muslims outnumber us. They kept Arabic they go to number one, we ditch Latin, we go to number two. I'm just saying. Are there any Trads in the audience? Where are my Trads? Are there any Trads here?

(Cheers, applause)

I have to say that I love the Trads. Under this pope, the Trads get treated like second class citizens. He calls them, what's the word? "Neo-Pelagians." "Neo-Pelagians," you believe that? By the way, why is the Pope always calling us names? He's always calling us names. He never calls the Muslims names, the Protestants names. But he calls us names. He's really not a very nice guy in my opinion, ok? He's actually sort of a nasty guy. Isn't calling a whole group of Catholics Neo-Pelagians, kind of nasty? And, by the way, did you see the papers today? Today he said I'm not a Christian because I want to build a wall to protect our country's border? Can you believe it, folks? Just unbelievable.

(Boos)

I think we should also maybe build a wall around the Vatican so the pope can't get on an airplane again, let me tell you. Too many interviews on the airplane. Way too many interviews.

(Cheers, applause)

And isn't this the pope who's always talking about the greenhouse gases and the carbon footprint and harming the earth? But yet he keeps flying all over the world on these big 747's belching all kinds of pollutants all over the place. Why? To give interviews? Do you want your pope flying around giving interviews or making the Church great again? I'd be at the Vatican every day making us win again, let me tell you.

(Cheers, applause)

But we have to take care of our Trads, folks. Under a Trump papacy, the Trads will be taken care of, that I can assure you. I know how to build. I build things for a living. We are going to have a big beautiful altar rail in every Church. A big beautiful rail in the most magnificent, beautiful churches you've ever seen. The best incense, the best music, the best everything. And all kinds of Latin Masses. We're going to have so many Latin Masses. It's going to be huge! No more Latin Masses at 6am on Saturday morning. We're going to have Latin Masses at every parish and top quality Latin Masses. We have to take care of our Trads, folks. We have to. We have to and we will.

And another thing we need is we need The Holy Office again. Whatever happened to the Holy Office? They went and they got rid of the Holy Office and now they have what? They have nothing is what they have in all honesty, but what do they call it now?

(Man in crowd: CDF!)

Thank you. That's what they call it now, the CDF. And what does it do? Who knows what it does. Didn't Pope Francis tell a religious order he visited not to even worry about the CDF? So what the hell good is it really? Does it even discipline anybody anymore?

(Man in crowd: Trads!)

Ha. Yes, you're right. Only the Trads. But no they don't discipline anyone anymore. Look, I'm all about discipline. I love the discipline. I'm the most disciplinarian candidate by far. But we need a strong Holy Office again. We need to build up the Holy Office so big and so strong that nobody would ever

think about messing with it, ok? I know some theologians. They are like the best theologians. They went to the best schools, they got the best grades. And they are really tough cookies, ok. They are killers. They know their heresies. And they come to me and they say, Mr. Trump, the modernists are everywhere. They're coming into the Church, they're already in the Church, they're in the schools, they're in the seminaries, they're in the parishes, they're in the curia. And I ask them, why don't you get rid of them? And they are sad and they are frustrated, and they say, Mr. Trump the Pope won't let us do it. We know who they are, we know what they said, they're heretics, but he won't let us do it. It's incredible. It's incredible. Once I'm elected pope, this is all going to change.

(Cheers, applause)

It's all going to change. I'm going to build a Holy Office so big, so mean, and so strong no modernist would even think of uttering a heresy. And if they did then God help them. They would be out of here so fast. That I can promise you. So we need to bring back the Holy Office and make it strong again. Make it respected again. No more CDF. CDF is out. No more CDF.

(Cheers, applause)

So, as I said before Vatican II was a disaster. It was just a disaster. We were winning; they changed everything, now we're losing. So I turn on the TV the other day and I'm watching EWTN. I'm watching Raymond Arroyo, and he's got this guy on there. This pundit, this author, and he's bashing me, he just can't stand me. What's his name? George Weigel. You ever heard of George Weigel? I hadn't. What a dope. This guy is so overrated. He wears glasses so he looks smart. But he's always wrong. You think, if you've been a pundit for twenty years you'd get something right once in a while, but he gets everything wrong. He says Trump is wrong on Trent, Trump is wrong on Vatican II, Trump is wrong on the Mass. But how can I be wrong? Vatican II was like... a colossal failure. By every statistical measure it's been a failure. But what does George know? George hasn't done anything. George gets funded by the Catholic establishment, writes 500-page unreadable biographies, takes a nap, and then does an interview. I've built a company worth billions of dollars. A great company. An amazing company. I've employed tens of thousands of people. I know how to lead organizations. I know how to win. I make great deals. George hasn't run anything in his life except his mouth. Total loser. The Catholic media is so dishonest. I tell you.

(Cheers, applause)

The Catholic media is so dishonest. Just the other day "Tim!" holds a rally, gets maybe 50 people, it's all over EWTN. There's like 50 old people there in a bingo hall, and it's all over Catholic World Report, Catholic News Service, The Register, it's all over. All the pundits are talking about Tim's rally. I hold a rally, there's 10,000 people and 5,000 more who couldn't get in and Raymond Arroyo on EWTN says "Trump held a rally today and some people showed up." That's it. So dishonest.

(Cheers, applause)

So what about the modernists? I get asked about the modernists. I hear it all the time. People come up to me and they say, Mr. Trump what are you going to do about the modernists? The modernists have taken over my parish. The modernists have taken over my school. I hear it all the time. Just the other day, this poor mother came up to me and said, Mr. Trump, I don't know what to do. I took my kids to Mass the other day and the priest said that Jesus didn't know who He was. Can you believe this? Jesus didn't know who he was. I'm serious, he said that folks. A priest, in a Catholic Church. Can you believe this? In another parish this man comes up to me and says they're playing bongos at his Mass. Bongos, ok? Bongos. So, I have to tell you that the modernists are over there. They are ruining Masses, committing sacrileges, blasphemies, heresies, etc. I will knock the hell out of the Modernists, let me just tell you.

(Cheers, applause)

I will hit the modernists so hard. I've always said with the modernists, you behead the modernists. You knock out their leaders. You excommunicate the leaders. And you take their writings and you put them on the Index. People asked me the other day, would I bring back the index. I'd not only bring back the index but I'd bring back a lot worse than the index. These are not nice people, ok? They are murdering souls. Everybody's souls, quite frankly. They need to know we mean business. I would absolutely knock the hell out of the modernists, ok?

(Cheers, applause)

Finally, folks, let me just end by saying this. Our Church doesn't win anymore. We used to win. We don't win anymore. We lose on dialogue, we lose to the modernists, we lose to the Protestants. When I win, when I become Pope, we are going to take our Church back. We're going to make our Church great again. We're going to make our Church reverent again. We're going to kick the *&^% out of the modernists quickly. So quickly. We're going to win so much. We're going to win with conversions, we're going to win with vocations, we're going to win with the Mass. We're going to repeal the Novus Ordo and we're going to replace it with something so much better. We're going to win at the altar. We're going to seal up the sanctuary with a nice big beautiful rail. We're going to win so much. Win after win after win. We're going to win so much that you're going to be begging me, please Holy Father let us lose once or twice, we can't stand it anymore. And I'm going to say no way! We're going to keep winning! We're never going to lose! We're never ever going to lose! Register and vote! I love you all! Thank you! ■

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The Man Who Saved Art:

Richard Lack and the Parallel Traditionalist Movement

By Hilary White

Part II

“I mean by a picture, a beautiful romantic dream of something that never was, never will be—in a better light than any light that ever shone—in a land no one can define or remember, only desire—and the forms are divinely beautiful.” - **Sir Edward Burne-Jones**, Pre-Raphaelite painter, (1833–1898)

“Nothing can be beautiful which is not true.” - **John Ruskin**, English art critic, draughtman, watercolourist, social thinker and philanthropist.

The story thus far

In 2003, upon accepting Britain’s most prestigious contemporary arts prize the ceramics artist Grayson Perry took his moment in the national limelight to chastise the arts establishment for their tardiness in recognising the merit of the work of “transvestite potters” everywhere. The 42-year-old potter accepted the £40,000 Turner Prize dressed as a little girl in a lavender flower print frock. He said at the ceremony, to which he was accompanied by his wife Phillipa (a psychotherapist) and daughter Florence, “I think the art world had more trouble coming to terms with me being a potter than my choice of frocks.”

Poor chap. Obviously a victim of the art establishment’s vindictive stodginess. No doubt to make it up to him, in 2013 he was appointed chancellor of University of the Arts in London and made a Commander of the Order of the British Empire (CBE) by Queen Elizabeth in the 2013 Birthday Honours for “services to contemporary art”. For his investiture in this order of chivalry, by Prince Charles who stood in for his mother at the ceremony, Perry wore a tasteful dark blue satin dress and matching dark picture hat with feather trim.

Here he is, after the CBE ceremony:



Perry’s works are known for combining exquisite classical forms of pottery with photo transfers of scenes of sadomasochistic sex, and themes of emotional child abuse and neglect that he says were reflections of his upbringing by an abusive stepfather and emotionally distant mother. Perry has stated that he uses the medium of pottery to convey his pictorial themes because of its inherent “innocence” and “humility.”

His work is consciously subversive and ideological. He has said, “I want to make something that lives with the eye as a beautiful piece of art, but on closer inspection, a polemic or an ideology will come out of it.” Titles have included “We’ve found the body of your child” and “I was an angry working class man.” Since 2009, Perry has moved on from ceramics to similar themes using textiles.

The occasionally cross-dressing and frequently scatological Marcel Duchamp would certainly have recognised in Mr. Perry a kindred spirit and ideological fellow traveler. Duchamp, readers will recall, burst upon the American arts scene in New York in 1917 by forcing an exhibition of new art works to carry a porcelain urinal with the word “fountain” written on it. Dadaism, the “antiart,” anti-rational political protest movement in art and poetry, had arrived in North America only a few years after it had begun to take root in Europe. Its purpose, according to the overtly stated goals of its leftist-anarchist founders in Zurich during World War I, being to shock, to outrage and to offend artistic sensibilities in the public, and finally to completely overturn traditional artistic standards, education and goals among artists and art promoters.

Just under a hundred years later, Grayson Perry is only one figure in a vast and apparently never-exhausted parade of artists eager to carry the Dadaist torch – while raking in the huge financial rewards – into the indefinite future. The Turner Prize is perhaps a good metric by which to judge the durability

of the Dadaists’ anti-values. Its recent recipients have included Damien Hirst for his “conceptual” work of a dead shark suspended in formaldehyde, and a dirty unmade bed by Tracey Emin, who once bragged in an interview that some of her favourites among her own works were executed while she was blind drunk. Emin, known for her scatological and pornographic drawings, in 2011 took her place of honour, a Professor of Drawing, at the [Royal Academy of Arts](#); one of the first female professors since the Academy was founded in 1768.

It might seem difficult to believe, but the revolution, the coup d’état, in art that started at the end of the 19th century, following over a century of political and social revolutions across Europe, was entirely deliberately orchestrated by a small group of intellectual radicals. The same nihilistic, materialist philosophical movements that spawned Russia’s October Revolution brought us the new paradigm in art – particularly publicly funded art – that has taken over all the art establishment. The Dadaists’ rejection of the pursuit of the transcendental values of Truth, Goodness and Beauty is of precisely the same substance as the rejection of the moral order in the political spheres.

Reality to the rescue: Richard Lack’s resistance and Classical Realism

As the Catholic neo-modernist revolutionaries knew in their work to destroy the Church from within, the key to everything is to get control of the educational institutions. Ensure that not only will the revolutionary concepts be taught in perpetuity, but that counterrevolutionaries will be forever barred from active leadership roles.

By the 1960s, even while students who dared to express a love for Renaissance masters or a wish to learn accurate observational drawing techniques were being systematically weeded out of art schools, a small group of artists and students were pushing back against this now-industrialized cult of ugliness. A whisper was growing in the crowd, that in the following decades would grow to a roar; “The emperor has no clothes on!”

In 1969, an obscure American painter published an essay titled, “On the Training of Painters,” that was perhaps the first time anyone had the wherewithal to stand up in the face of the radicals and call them naked shysters. Richard Lack, who had been among the last surviving recipients of the ancient system of one-to-one training in classical, academic drawing and painting techniques, wrote that in the world today, there are “few living painters who could execute a figure composition [that] would stand favorable comparison with even a second-rank nineteenth-century work.”

“Today the older tradition of picture-making is practiced by only a small minority of painters, most of whom are forced to work . . . outside the Art Establishment. If proper training were available to young students, there would be many more.” History was to prove

him prescient. As Lack wrote, in art schools and fine arts departments of universities, “. . .the instructor substitutes flattery for method and gives the student little or no direction. The tiresome dictum that a student’s creativity should not be frustrated by interference from the instructor is usually introduced at this stage.”

Lack continues, “Perhaps the only time any strong influence is exerted is when the instructor discourages the student from ‘copying nature’ and working in a ‘realistic’ manner. A student who is foolish enough to persist in these illicit pursuits is gently, and sometimes not so gently, ridiculed to the point where he soon gives up his hapless aims. To stick to his guns under circumstances such as these, he must indeed be a strong personality.”

Art instruction was, and for the most part remains, a disaster with the modernists and their politically motivated ideologies still very firmly in control. In a process that will sound depressingly familiar to the survivors of modernist seminaries, art students who express interest in classical techniques are either shamed and browbeaten into silence or simply kicked out. Invariably, none of them is ever taught to draw.

It has become the common complaint of those who graduate from mainstream institutions, that the main reason the techniques are not taught is that the instructors themselves do not possess them. Along with penmanship, Latin and Greek, basic instruction in how to competently render a scene or figure in pencil, a skill that was once a normal part of the schooling of nearly all children, is nowadays looked upon as a form of magic trick.

But this assumption has been produced by the nearly universal loss of competent and systematic art instruction. In fact, Juliette Aristides, a Classical Realist painter and instructor who founded the Gage Academy in Seattle, wrote in the introduction to her textbook, “Lessons in Classical Drawing,” that competence in drawing and painting is a skill like any other. In her own study, she says, “I understood firsthand that studying art is a lifetime pursuit, endlessly challenging and rewarding. I also learned that drawing is as teachable as math, music or writing. Anyone can draw. . . . The most important thing a student can do is get time-tested information and build on it consecutively, allowing plenty of time for practice.”

Two years before he published his manifesto, Lack had opened his school in Minneapolis where he began the work of rescuing art from the grip of the modernists, one student at a time. What was taught at the Atelier Lack was the same rigorous technical drawing and painting skills that had for so long been actively suppressed in mainstream programmes. While university art departments continued to emphasize the values of antiart, Lack set about training a new generation in the ancient tradition

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Minneapolis native, Richard F. Lack, died on September 22, 2009

Continued

of exacting and painstaking one-to-one instruction in accurate rendering of subjects from life.

Lack was working from a tradition that could be reliably traced back at least to the time of the Italian Renaissance. His instructor in the 1950s had been Boston artist R. H. Ives Gammell (1893–1981) who had studied under William McGregg Paxton (1869–1941) who had studied with 19th-century French artist, Jean-Leon Gerome (1824–1904). This type of instruction had produced some of the greatest figures of western art, names like Leonardo, Raphael and Michelangelo Buonarroti, who had all apprenticed at early age in what was then understood to be the blue-collar trade of painting.

The movement goes home: the internet and the revival of art in Europe

Lack founded the Classical Realism Quarterly in 1985 and in 1988, The American Society of Classical Realism was organized to promote the values of the movement. By this time, Lack had trained a significant group of young realist artists, and the movement had gained ground as the graduates moved around the world founding ateliers of their own.

The movement, which is stronger than ever in the US, has spread to Canada and is finally starting to grow in Europe, particularly with the founding – by two of Lack’s former students – of the Florence Academy of Art in Florence, Italy (with a campus in Sweden). The Florence Academy has brought the old/new tradition back to Europe and its graduates have opened schools in Norway, Barcelona, Madrid, Stockholm, Rome, London, Edinburgh and the Loire.

Since the advent of the internet, it has become easier than ever to find schools. The website of a foundation called the Art Renewal Center has an ever-growing list of ARC-approved ateliers where these timeless principles can be found, taught by those who apply them in their own work. Founded by New Jersey businessman and art collector Fred Ross, the ARC sponsors scholarships and annual competitions for new artists and students, and helps to connect thousands of prospective students to schools in their areas around the world. The website also boasts an “online museum” of about 75,000 high resolution images of paintings in the classical academic style.

In a lecture given in 2006 to the Oil Painters of America meeting, Ross described the priorities of the art establishment, following the ascended Dadaist masters of meaninglessness: “Form for its own sake...color for its own sake.... line or mass for their own sake are far more worthy of accolades of merit than recreating scenes from the real world, or from our fantasies, myths or legends about our hopes, our dreams, and the most powerful moments in life.

“Empty canvases, or empty rooms, or piles of rocks ...squares of color...layers of textured paper ...dribbles of paint... self-consciously arranged boxes...and a light blinking on and off in an empty room...”

“These are the precepts, of the prefects who hold our museums and colleges in a hundred-year long grip of banal irrelevancies boring our inner souls and our youth alike in a system where the skilled are ridiculed, the talented are ignored and disillusioned, and the masters were dying off without a trained generation to protect, preserve and perpetuate that which had been preserved and perpetuated for so many centuries before.”

In a critique that will resonate with Catholic traditionalists, Ross decries the modernists’ obsession with “relevance,” a value that was impressed artificially, he said, only onto “works and techniques that shed all the former definitions and parameters of fine art,” excluding all subject matter that observed natural, social or moral reality.

Modernists especially derided the artists of the 19th century, whose pioneering work, Ross said, had “helped free the slaves, protect the environment, stop child labor, eradicate unsafe working conditions, insured women the vote and equal rights, broke up monopolies, and assured minority rights.” 19th century academic artists, following and building on the work of the great masters of the past, “identified, codified, protected and perpetuated the great humanist values and momentous Age-of-Reason discoveries of the day,” an achievement for which they were “ridiculed and slandered” by the new cadres of sneering artistic fashionistas.

And of course, it would not be an Orwellian coup without the careful re-writing of history, and the memory-holing of the truth. Not only did the artistic modernists keep academia in its claw for a century, but they have kept a near total control on the scholarly field of Art History. Ross said that the goal was to “analyze art history, in a way that deliberately suppresses a valid and correct understanding of what actually happened.” As a field of scholarship under their control, Art History has “devolved into nothing more than documents of propaganda.”

Dr. Gregory Hedberg, a lecturer and Art Historian who had watched the collapse of traditional art instruction with growing unease, discovered the Classical and Contemporary Realist revival and ended up as the first director of the New York Academy of Art, a leading school in the movement. He confirms that the loss of traditional art was deliberate and calculated: “I soon realized that there were two camps when it came to art education.

“The larger group hardly ever thought

about it, and when they did, they assumed that young artists all over the country learned traditional painting and drawing skills, then rejected such training, moved to New York, and became ‘avant-garde.’ The second group was aware of the fact that such training no longer existed in art schools and considered it to be a good thing, as such training was possibly detrimental, and certainly passé.”

But Hedberg also writes of another aspect of the revival movement that will be familiar to Catholic Trads; the failure of the modernists to interest younger artists. Hedberg writes of a recent survey of working artists in the US, among whom “older artists seem almost inevitably to include shock, angst, or politics in their works - an impulse to disturb...”

“On the other hand, a growing majority of American artists who today are under 40 years old seem more intent on creating paintings that are visually beautiful, rather than emotionally disturbing.”

“Rather than needing time to mature and ‘develop an edge,’ these young artists are in fact very conscious of what they are doing. I recall another young painter actually poking fun at the realists of my generation for always painting the trash can behind the building and not the beautiful façade.”

The movement is still young and small, but it is perhaps the most rapidly growing and vibrant area of contemporary art. My own experience came in the form of Andrea J. Smith, a former instructor at the Florence Academy who had come to Europe from Melbourne to seek out the old masters. When we met, she had just arrived in Rome from a long sojourn in New York

where she founded the Harlem Studio of Art in 2002. I had found the Atelier Canova, a tiny but beautiful studio in what had been the drawing studio of the great 19th century Italian sculptor Antonio Canova and told Andrea of my longing not only to at last learn the drawing and painting techniques of the old masters, but to be part of a revival of culture in the secular art world as I had been in the Church.

I told her, perhaps to her surprise, that this movement to retrieve and restore what had been thoughtlessly tossed away in the 20th century was not restricted to the art world. There is a whole generation (Andrea and I are the same age) who watched all things beautiful being stomped on in an insane fit of spite from the 1960s onward. But whether in art or religion, the instinct for beauty, goodness and truth will not be stamped out of the human soul.

(At the moment, Andrea is in Australia teaching and painting near her family home, or I would have included an interview with her. I promised a long time ago that I would feature her, and I will. She came to visit me for a few happy days of painting and sightseeing in Norcia last summer and I hope she will come again this year.)

I studied in that little studio – she has since moved to larger and even more beautiful quarters in a historic artists’ section of Rome – for four years. I struggled and fought and cried and – as all art students do at some point – even stomped out in a rage once or twice. And in the end, my own understanding of reality has expanded, my perception of the physical world has changed in a way that is almost impossible to describe. And I sold my first painting last month.

To Be Concluded Next Issue

Father Says, "Read The Remnant!" And, Clearly, Father Knows Best



A Catholic newspaper that calls a spade a spade, no matter who is using it to bury God.

RemnantNewspaper.com

“Catholicism has been abandoned by the West and even by the hierarchy of the Catholic Church.”

The Sunset Lands

By Timothy J Cullen

“Civilizations die from suicide, not by murder” (Toynbee)

The “lands” referred to in this essay’s title are principally those of the West, as in Europe and its prior colonies outside of Asia and to a certain extent Africa. The “sunset” referred to is that described by the late and somewhat controversial historian Oswald Spengler (1880-1936), whose best known work is *The Decline of the West* (1818&1922 in German, 1926 & 1928 in English), originally written in German with a title and the could be more literally translated as the “decline of the evening lands”, by which he meant Europe in particular. One would be hard pressed today to deny the aptness of the inherent metaphor. Spengler was often criticized; perhaps the best known criticism was that his magnum opus was “one of the world’s great Romantic poems”.¹

The epigraph is drawn from another twentieth century philosopher of history, the late Arnold J. Toynbee (1889-1975), who took issue with Spengler’s view, presenting the history of the twenty six civilizations as responding in terms of “challenge-and-response”, a proposition that presented both the growth and decline of a civilization as a spiritual process, concluding that the “Cold War” of the West versus Marxism was “a religious competition that pitted a Marxist materialist heresy against the West’s spiritual Christian heritage—a heritage that had already been foolishly rejected by a secularized West.”²

This essay, however, does not have as its purpose an examination of the respective views of Spengler and Toynbee; its premise is that the West is in a state of decline that threatens to degenerate into a climactic from which a return to its earlier vitality is now greatly in doubt.

Michael Matt recently (17 Feb 2016) wondered “[C]ould it not be said that the fall of the human element of the Church may be at hand? And if that is in fact the case, is the pontificate of Pope Francis not the biggest news story in hundreds (if not thousands) of years? In fact, if there is anything taking place anywhere in the world today that deserves our attention and concern more than the apparent takeover of the Chair of St. Peter by one who seems to be at war with the fundamentals of Catholicism, I’d like to know what it is.”³

Mr. Matt is quite correct in asking these rhetorical questions, but the sad truth in the answer to the latter is that nearly no one is in the least attentive to or concerned with the dire situation of the Catholic Church, given that secularization in the West has long since reached “critical mass” and barring

divine intervention is well on the way to abandoning its civilization to the non-existent mercies of the secular materialists who have been its mortal enemy for all practical purposes since its inception. Why this is so staggers the imagination, but reality trumps imagination and the reality is that Christianity—*Catholicism*—has been abandoned by the West and even by the hierarchy of the Catholic Church. The civilization of the West is apparently in its death throes, the civilization that grew out of the Catholic culture that grew after the fall of decadent Rome and brought a New Covenant to the pagans who awakened from millennia of darkness and now appears to be returning to darkness disguised as a kind of “enlightenment” that threatens to obliterate its existential *raison d’etre*: Catholicism and its Social Teachings.

The late Hilaire Belloc (1870-1953) gave a series of talks at Fordham University in 1937 that was subsequently published as *The Crisis of Civilization*.⁴ Anyone who pretends to understand what seems to be the inexplicable suicide of the West is well advised to read this book along with Spengler and Toynbee. The tragedy is that an *understanding* of what is taking place is no substitute for *action*. Will the beleaguered “commoners” of the West recognize this? Perhaps the neo-pagans will consult their Magic 8-Ball™ and ponder the answer: “My sources say no”.

One wonders what they will *think*, as opposed to *feel*, when the civilization that nurtured them and gave them the “freedom” to invite its self-destruction crumbles and devolves into a “cosmopolitanism” that is utterly alien to its nature. Will they regret their misguided and self-destructive “altruism”? Whether they do or not will mean absolutely nothing once it has proven a fatal error.

The present pope, a citizen of a nation that is in its present state nearly emblematic of the definition of a “failed” state, is unlikely to fulfill the hopes and dreams of a West that can stand as an alternative to disorder and the despotism of the secular materialists whose belief is in nothing greater than fallen humankind. Pope Francis has shown beyond further doubt that his intention is to overthrow a millennial tradition in favor of a secular utopian proposition that by the destruction of tradition and belief a more “humane” worldly society can somehow fly in the face of God’s dictates and establish an “earthly paradise”. Earth to Francis: it ain’t happenin’, stated in his preferred vernacular.

Those who believe in the Teachings of Christ had best buckle down for that which is now nearly inevitably coming for their descendants. The “good news” of the Gospels has become “old news” for those who chose to reject the Gospels and their message of hope. Understand this: the believers will be marginalized

if not openly outlawed and would do well to recognize this simple fact. And as for those who believe that humankind will rise above its fallen state and rise to redeem one and all, well...

As I write, a beloved pet of nearly eleven years lies dying in an adjacent room, a reality that causes me pain. Do I believe that he will “go to Heaven”? No, I do not. As much as I have loved and love him, I *know* that he is a dog, a non-sentient being, however much cherished by he who has cared for him for the past eleven years. Would I like to believe that there is a Heaven for him? Oh yes, very much, but reason trumps sentiment and I must recognize that whatever may be God’s plan for him, it is beyond my understanding. My task is to stand by him and see him into whatever eternity God has in mind for him. I am not privy to God’s plan for extant beings, be they animal or human; I prefer to accept the teachings of the Faith and do my human duty toward my loyal animal friend, a lesser creature that upon his passing will... Will what? It is not for me to say.

I accept as fewer and fewer in the West accept that it is *God’s* will, not mine, that determines the afterlife of all beings. Sentimentalism has no place in such acceptance. We of the West have been taught once and for all the will of God, assuming we accept that the Teachings of the Second Person of God are eternally valid. If we do not accept this axiom, well then, anything goes, and we may assume that “all dogs go to Heaven” and so does every other creature, human or otherwise, believer or non-believer in the divinity of Christ and the once-unquestioned Teachings of His Church. I would be a liar if I were to state that I wouldn’t wish that Paradise awaits my loyal and beloved canine pal, but to do so would fly in the face of my faith and my limited understanding of God’s Law, so I choose to set aside an understandable wish that upon his passing something better awaits my pet, bowing to the will of God and allowing my canine friend a natural passing, just as I wish for myself.

We of the West were and are granted the grace of living by God’s Law with the hope of resurrection after our passage through the vale of tears that is our lot as a result of the Fall. Today, however, it appears we must direct our attention to the socio-economic “well-being” of the worldly unfortunate whose spiritual well-being is left in the shadow of mundane concerns. This is suicide, civilizational suicide.

The tragedy of the Muslims whose homes and way of life have been destroyed by the disciples of secular materialism and its cruel and hateful *secuela* is certainly worthy of pity nevertheless should not be construed as a clarion call to Old Christendom to “open its heart” to what is tantamount to an invasion by persons whose beliefs and way of life is alien to our own, particularly if their motivation is nothing more than an improvement upon the socio-economic status granted them by their own beliefs. Granted, their societies

have come under relentless attack by the degenerate West, but even so, there is no justification for their migration to a civilization that they reject on its face.

“Migration” is the equivalent of “invasion”, but the Church seems to approve. Once upon a time she didn’t. Now, however, after the “opening” to the world promulgated by Vatican II, well, hey, we Catholics are open to anything, or so says the pope. I only wish he spoke for me, but he doesn’t. I lived for three and a half years in a Muslim nation and never had cause for complaint: I and my family were treated with great courtesy and kindness. That notwithstanding, I would *never* have insisted that the nation in question permit massive immigration by persons alien to their particular vision of civilization nor did I expect that they would have welcomed such an assault upon their sovereignty by we who held different religious and cultural beliefs; I expect nothing less from them.

My expectations have been proven in vain. So be it. I would hope, however, that the Roman Catholic pontiff would stand with the faithful rather than pander to those who reject the Faith in an open and aggressive fashion, but my hopes appear to be vain. The pope appears to be extending an open invitation to old Christendom to those who deny its very validity, a posture that is, well, nothing less than suicidal to the Faith and the civilization that grew from its acceptance.

This writer does not stand with the pope. This writer stands with the civilization that grew out of the culture taught and inculcated in the West by the Catholic Church. This writer respects but rejects Islam, Judaism and secular materialism. This writer believes that this posture is within his “rights” as a citizen in a secular society that insists upon “tolerance”. This writer believes that one’s religious beliefs are non-negotiable and is prepared to accept other religions’ right to exist however false they may be. This writer believes it is the mission of the Church to teach non-believers the error of their ways and while doing so to refrain from aggressive condemnation of their errors so long as they make no attempt to impose their errors upon us, a situation that has long since ceased to be the case. We must stand even if our pope does not.

This writer is an old man. He remembers what was authentic Catholicism. He remembers the glory of the Faith in the face of advancing secularism and the abandonment of the Faith by those whose sacred duty it was to maintain it. There is a part of him that is resentful and angry with respect to what to him can only appear to be a defection from the Faith and an acceptance of the suzerainty of secular materialism. The Faith, however, transcends the human element of its promulgation or abandonment, and it is in the Faith that he will abide, even if the Church is for the present a deviation from the Faith.

Civilizations die: The Faith does not. ■

1 Frye, Northrop, *Northrop Frye on Modern Culture*, U. of Toronto Press, 2003, p. 305.

2 https://en.wikipedia.org/wiki/Arnold_J._Toynbee#Challenge_and_response

3 <http://remnantnewspaper.com/web/index.php/articles/item/2321-catholic-world-report-nails-it-what-is-pope-francis-doing>

4 Belloc, Hilaire, *The Crisis of Civilization*, Fordham Univ. Press, 1937, Greenwood Press, 1973, Tan Books, Rockford, IL, 1992.

The Last Word...

A Spineless Pilgrim Church

By Father Celatus

"The Church also views with esteem the Muslims, who worship the one and only God, living and subsistent, merciful and omnipotent, the Creator of heaven and earth" (Vatican II's Declaration on the Relation of the Church to Non-Christian Religions).

Due to the nature of the topic which I have chosen to address, *The Last Word* must necessarily use some indelicate words in this edition of *The Remnant*; so sensitive readers are forewarned and urged to STOP READING right now. For the rest of you—and for sensitive souls with uncontrollable curiosity—read on.

It is being reported by a few non-mainstream media sources that some U.S. gynecologists are urging a "compromise" position on Female Genital Mutilation (FGM) that would allow for limited forms of genital alteration. Ordinarily we should expect that the mainstream media would be all over this story, as the practice of FGM is counter to its own principles and the protection of infants, girls and adult women. Similarly, we should expect to hear screams and see protests from frenzied feminists, who regard holding doors for women *sexual harassment* and kisses between consenting couples *sexual assault*.

Crickets!

Why in the world would gynecologists in the western world want to open a door to FGM? Because it is commonly practiced among Moslems and is prescribed in the Islamic collection of laws known as Sharia:

Circumcision is obligatory (for every male and female) by cutting off the piece of skin on the glans of the p_____ of the male, but circumcision of the female is by cutting out the c_____ (this is called Hufaad)

Sharia law is Islamic law and is at the basis of the many unjust and unreasonable demands that Moslems make on societies until such time that Islam is the dominant or exclusive ruling force. Sharia law is based upon the Koran as well as the Sunna: the example of Mohammed. Under Sharia law there is no freedom of religion, freedom of speech or thought or expression or the press; there is no equality among peoples or classes of people or women; women can be beaten, mutilated at birth and they have very few rights; non-Moslems are third-class citizens who are tolerated at best and all governments must be ruled by Sharia.

But do not take *The Last Word* for this; let's have a few more words and examples from the collection of Sharia law itself as well as *sacred* texts cited by



"Christians and Muslims have many things in common, as believers and as human beings...We believe in the same God..." - Pope John Paul 'The Great', address to the young Muslims of Morocco, August 19, 1985

Islamic scholars in support of particular Sharia laws:

Allah has made men superior to women because men spend their wealth to support them. Therefore, virtuous women are obedient...As for women whom you fear will rebel, admonish them first, and then send them to a separate bed, and then beat them. (Koran 4:34)

If the penalty is stoning (for fornication), they are to be stoned, no matter the weather, or if they are ill. A pregnant woman is not stoned until she gives birth and the child does not need to nurse. (Sharia 12.6)

Mohammed said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask you for the good in her, and in the disposition you have given her; I take refuge in you from the evil in her, and in the disposition you have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing. (Abu Dawud 11,2155)

When Mohammed asked Abu Bakr for Airsha's hand in marriage [note: the girl was 6 years old and Mohammed was 51 at the time] Abu replied, "But I am your brother." Mohammed said, "You are only my brother in Allah's religion and his Book, so it is lawful for me to marry her. (Bukhari 7,62,18)

When a person who has reached puberty and is sane, voluntarily apostatizes from Islam, he deserves to be killed. (Sharia 08.1)

When you encounter Kafirs (unbelievers) on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly. (Koran 47:4)

Kafirs will be cursed, and wherever they are found, they will be seized and murdered. It was Allah's same practice with those who came before them, and you will find no change in Allah's ways (Koran 33:60)

Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and his Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated (Sharia 9:29)

Mohammed: "I have been ordered to wage war against mankind until they accept that there is no god but Allah and that they believe I am his prophet and accept all revelations spoken through me. When they do these things I will protect their lives and property unless justified by Sharia, in which case their fate lies in Allah's hands" (Muslim 001,0031)

Even this small sampling of the Islamic view of women, infidels, Christians, Jews and Jihad War should be sufficient for any reasonable person to recognize how ungodly and dangerous this false religion is and always has been—and always will be. Despite the sacrilegious and preposterous claim of an errant

ecumenical council and subsequent popes that Christians and Moslems "worship the same God" it should be abundantly clear to those who have eyes to see that Islam has much more in common with the fallen Prince of this World than the true God of the Heavens. And yet the Border Basher from Rome continues to demand of the faithful and the world that we tear down boundaries and welcome into our churches, homes and nations a veritable invasion of Moslem *refugees*. Apart from risking the physical danger of terrorism this reckless advocacy advances the greater danger of spiritual terrorism, whereby Islam gains strength in numbers and Sharia law becomes the exclusive law of the land. Goodbye to Bacon and Egg McMuffins!

Once upon a time there was a brave Church Militant which engaged in religious Crusades to recover sacred sites and liberate enslaved Christians from the sword of the Mohammedans; now we have a spineless *Pilgrim Church* in retreat that has abandoned persecuted Christians and embraced the invaders.

Francis of Rome intends to redistribute not only the wealth of the world but religions as well. In reality the result will be a much more widespread poverty and enslavement under Sharia law. ■

Another Papal Blunder on an Airplane

C. Ferrara/Continued from Page 4

Francis, whose divinely imposed duty is to defend the Church's moral teaching without compromise, even during press conferences, continues to display his disdain for such "rigorism." But at this juncture, really, *whatever*. Does any observant Catholic still take Francis's prattling seriously? All we need to know is that whenever we see this—

we must brace ourselves for yet another barrage of exploding blunders.

Meanwhile, we can only pray for deliverance from this absurd pontificate and the manic cult that surrounds it, surely one of the greatest debacles in Church history. ■



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Apparition site at La Salette

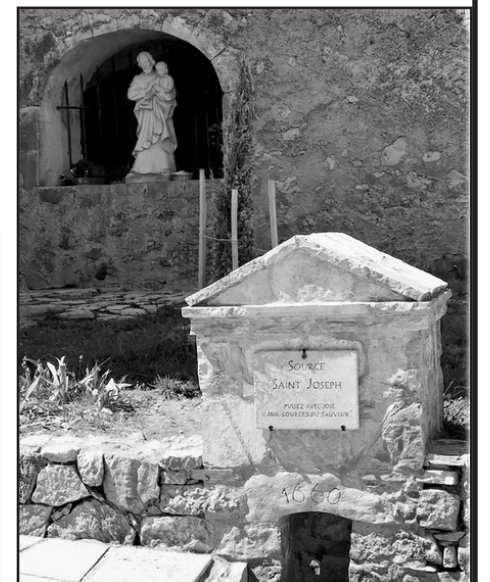


Two Nights in Chartres

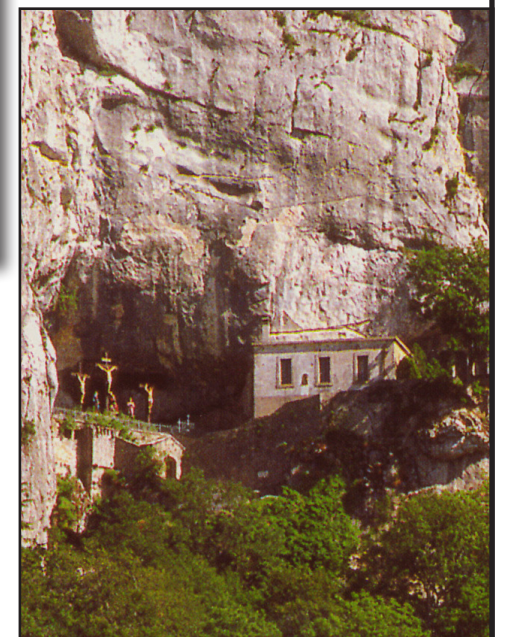
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