

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

Special Double Issue

Due to next week's Pilgrimage to Chartres, France, we have decided to do one more double issue of The Remnant. This, then, is the April 30th & May 15th edition. Please pray for us as we will be praying for all Remnant subscribers and friends during the 3-day pilgrimage. If you'd like to take part in the Pilgrimage by spiritually following along on a day-to-day basis, please look at our website on or after May 12 for details on how to become part of the Guardian Angels chapter of non-walking Chartres pilgrims from all around the world (RemnantNewspaper.com). It goes without saying that I believe the most important annual event happening the Church today is the Notre Dame de Chretiente pilgrimage to Chartres, which is why The Remnant has organized the U.S. chapter of Our Lady of Guadalupe for the past 25 years.

A New Book from Remnant Press

I'm very pleased to announce publication of Sherry Foster's "The Catholic Homeschool: A Practical Guide", available through The Remnant on June 1. Please see our ad in the next issue of The Remnant. I'd like to use my own Foreword to the book as a means of "kicking off" this exciting project.

Foreword to "The Catholic Homeschool"

Let's talk homeschooling for a moment. The present writer is not just an enthusiastic advocate, but has been educating his children at home for the past twelve years. I'm a home

~ See Editor's Desk/ Page 2



An Open Letter to Bishop Athanasius Schneider

Your Excellency:

To your everlasting credit, but to the Church's everlasting shame, you alone among the entire Catholic episcopacy [have protested publicly and forthrightly](#) against the many statements in *Amoris Laetitia* (AL), particularly in Chapter 8, which appear to derogate from the negative precepts of the natural law, including those against divorce, adultery and fornication. By the divine will, these precepts, as Your Excellency writes, "are universally valid... oblige each and every individual, always and in every circumstance" and "forbid a given action *semper et pro semper*, without exception" because they concern "kinds of behaviour which *can never, in any situation*, be a proper response."

Yet there is no question that AL was written ambiguously, but with relentless consistency, precisely to create the impression of "exceptions" to

absolute moral precepts the document tententiously describes throughout its text as merely "general rules (2, 300, 304)", a "general principle," "rules (3, 35, 288)", "a set of rules" (49, 201, 305)", "a rule (300, 301, 304)", "the rule (301 & note 348)", "a general rule (301)" and "a general law or rule (301)."

As Your Excellency has doubtless discerned, AL's reduction of the moral law to a "general rule" is the rhetorical device by which "exceptions" to the rule are introduced in "certain cases" involving what AL euphemistically describes as an "irregular union" or "irregular situations" (78, 298, 301, 305 & note 351)—meaning, of course, those who "are divorced and remarried, or simply living together (297)" in a state of continuing public adultery or simple fornication.

At the same time it reduces the moral law to a "set of rules" to which

~ See Bishop Schneider/Page 4-

The Prophecy of Hope

By Patrick Archbold

These are tumultuous times, both inside and outside the Church, no doubt about it. It is unsurprising therefore that among some of the faithful there is a growing interest in the end times and Catholic prophecy.

Spend just a few minutes on Catholic social media and you will see faithful who run the gamut from viewing today's events as humdrum growing pains in the age of the Church, to those who seem convinced that the Parousia is just around the corner. Further, you will see well-meaning faithful getting caught up in messages of some modern-day apparition of a self-proclaimed messenger of God. Some Catholics, realizing the problems to which an uncritical approach to prophecy can easily lead, reject all or most prophecy rather than risk going down that particular rabbit-hole.

But we are not advised to take either the gullible or cynical approach; the Bible tells us in 1 Thessalonians 5:19, "Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil."

But before one can begin to take a critical but open approach to genuine discernment, one question must be answered: Why bother with prophecy in the first place? If everything we need to know for our salvation is already revealed, why is prophecy even necessary? I mean, even the Church,

~ See Prophecy of Hope/Page 5

Recalling Why They Resisted...

The Priest and the Present Crisis in the Church

By Archbishop Marcel Lefebvre

(Exclusive to The Remnant, June 1, 1972)

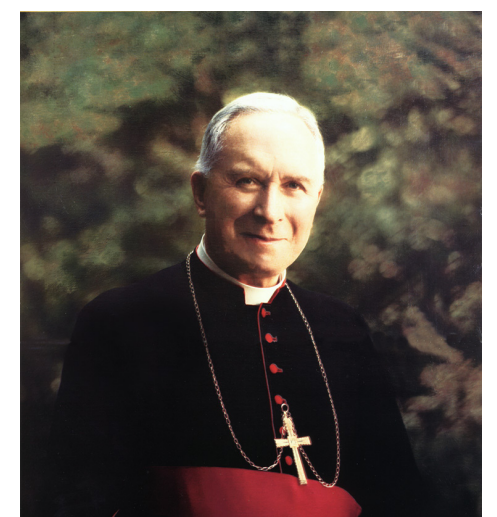
In order to show clearly the manner and the extent to which the priesthood has been affected by the crisis through which the Church is passing today, it will not be inappropriate to describe this crisis briefly. We will do so by pointing to some aspects of this tragic situation.

In the first place, we are witnessing the constant attacks made upon the integrity of our Catholic faith. Two powerful means have been used to corrupt that truth which has been faithfully handed

down to us. These are: a new catechism, and the so-called theological research which has been permitted in Catholic teaching. As a result of these, the faithful, especially the young, will be ignorant of Catholic truth, and soon a generation of priests will appear with a falsified and erroneous knowledge of both philosophy and theology.

These two facts are undeniable. All the new catechisms are more or less inspired by the Dutch Catechism. The Commission of Cardinals set up by the Pope condemned ten fundamental points in this catechism, and yet the text has never been altered. This same falsified

~ See Lefebvre/Page 11



Archbishop Marcel Lefebvre

From the Editor's Desk...

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school dad, with five daughters and two sons. And with Baby Michael starting kindergarten next year, my wife and I intend to be homeschooling for the next 12 years, as well. We wouldn't have it any other way, in fact, even though when we were first married, the last thing we imagined ourselves doing was educating our children at home.

In truth, we have come to love and cherish homeschooling and we thank God for the opportunity to let the modern world go its way while our family does what all families did for a millennium or two, before the world went mad.

My daughters dress just like their mothers and grandmothers did decades ago. No tight jeans, no black t-shirts, no sullen look in the eyes. Not judging or hating anyone. But no Miley Cyrus, no Lady Gaga; loving their siblings, their parents, God and all the people in the whole world.

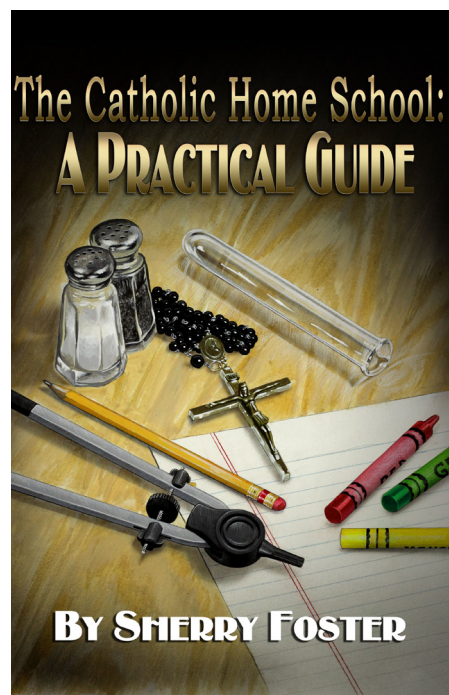
My sons love to hunt and ski and camp together. I tell them the stories my father told me. We enjoy the same music, movies and books—just like fathers and sons always did, again, before the world went mad.

These are not special kids, they're no angels. They're just homeschooled, so they're not doing drugs or cutting themselves or worshipping Satan, piercing their noses, tatting their backsides, or hating their families. They love life and are encouraged to be as imaginative as God created them to be, since they do not suffer the cookie-cutter educational torture of modern classroom education.

When it comes to the history of education, by the way, the classroom is the novelty—not the home-school, which dates back to the Garden of Eden. Everyone from Abel, to Moses, to St. John the Baptist, to the twelve apostles, St. Anselm, George Washington, Beatrix Potter, Thomas Edison, Wolfgang Amadeus Mozart, Theodore (and Franklin) Roosevelt, Tim Tebow, Emma Watson, Abraham Lincoln, George Bernard Shaw, Charles Dickens, Andrew Carnegie, Louis Armstrong, Davy Crockett, Benjamin Franklin, General George S. Patton, Justice Sandra Day O'Connor, Florence Nightingale and millions upon millions of ordinary people, saints, sinners, doctors of the Church, martyrs, presidents and kings were homeschooled.

In fact, the only society in history that looks down its nose at homeschooling is the one that has also legalized no fault divorce, the mass murder of babies in the womb, and homosexual marriage. So, make of that what you will.

In her autobiography, Agatha Christie (who was also homeschooled) remarks: "I suppose it is because nearly all children go to school nowadays and have things arranged for them that they seem so forlornly unable to produce their own ideas." With the same iPhone, the same Hunger Games, the same Justin Bieber, the same video games, the same television, the same movies and that same public school curricula — is it any wonder? In my opinion homeschooling is the answer to everything going wrong in the world today. Why? Because the enemies of the Cross are at war with the Christian family first and foremost, and there is nothing more pro-family



than the home school. Now more than ever before, keeping the Christian family united and strong is the most counterrevolutionary thing we can do, and, in my opinion, homeschooling does it best. Not everyone is called to educate their children at home. Some cannot, many will not, others *should* not. But, generally speaking, competent Christian parents can educate their children as well as or better than anyone else—certainly better than public school radicals, lame “conservative” schools, or even some traditional Catholic schools that are long on good intentions but short on resources and imagination.

And so many of these schools have as their ultimate agenda to propagandize children, rather than to educate them—to propagandize them to follow a certain company line that may or may not be in accordance with the family's core beliefs. And it has always been this way. “The plain fact is that education is itself a form of propaganda,” notes H. L. Menchen, “a deliberate scheme to outfit the pupil, not with the capacity to weigh ideas, but with a simple appetite for gulping ideas ready-made. The aim is to make ‘good’ citizens, which is to say, docile and uninquisitive citizens.”

Plato said that “knowledge which is acquired under compulsion has no hold on the mind. Therefore, do not use compulsion, but let early education be a sort of amusement; you will then be better able to discover the child's natural bent.” Every home school parent can attest to the veracity of Plato's observation. In fact, it is a main reason we homeschool.

By the way, my wife wasn't hiding from anyone these past 12 years. She registered our children with the local school district years ago in order to make sure our children were on track and to keep a paper trail that left nosy neighbors, social workers and busybodies powerless to interfere with our commitment to educate our children at home. (Homeschooling at least in the U.S. is now so popular that perhaps such precautions are no longer necessary; but keeping the home school in compliance with the law was always a top priority for us, which is why we have long been ardent supporters of the Home School Legal Defense Association, advocates for homeschoolers since 1983.

We make no excuses for our commitment to home education. All the statistics are there: Top colleges

and universities actively recruit home school graduates. Successful businesses send out headhunters for homeschoolers because they're known to make productive and reliable employees. Coaches and professors speak of the many benefits of having homeschooled students on state school playing fields and in the classrooms. This is all so easy to prove—just Google it.

In our case, our eldest daughter, having scored very high on her ACT and SAT national college tests, is now at Christendom College and doing very well, with grades that landed her on the dean's list her freshman year. She made the choice for Christendom, by the way, after having been accepted by all the top private schools in our home state and around the country. Why? Because Christendom is Catholic and so is she. She was, after all, homeschooled.

Homeschooling may not be for everyone, but if you're up to the challenge of educating your children—and you're committed to doing it right—don't let anyone talk you out of what may be the most meaningful thing you'll do with your life. Sure it's difficult, but not nearly as difficult as it was just a few years ago. Online classes, co-ops, brick and mortar science labs, tutors, public school crossover sports programs and a massive worldwide community make homeschooling more doable now than ever.

Yes, but homeschoolers lack social skills. Right?

Please! This hackneyed canard is as stale as it is demonstrably false and lacking in a shred of supporting data. It is a loony-Left and ultra-liberal talking point that no one takes seriously anymore. Besides, I'm sure I wasn't the only child who sat in a school classroom for 12 years with the same kids, the same teacher, doing the same thing day after day and year after year and feeling, well, less than inspired. The high point of the day was a trip to the drinking fountain, remember?

By way of contrast, my children and their homeschooled peers go from morning classes with their mother and tutor, to online classes with students from all over the world, to a French class at the Alliance Francaise, to catechism class at the local traditional Catholic church, to flute and piano and violin lessons at the music school, to tennis, basketball and soccer practice in the afternoon, to science labs later on, with evenings at the St. Paul Youth Symphonies with 850 other musicians preparing for the big spring concert at Orchestra Hall. So many different learning environments, different groups of children and many different teachers from one month to the next, with the parents choosing what is needed year by year for the needs of each individual child.

The next day it's time to volunteer at Feed My Starving Children or the local pro-life clinic—and all of this without Lady Gaga on the smart phones, gunplay in the hallways, marijuana in the restrooms, or Cat Stevens in the principal's office.

No, homeschooling isn't just sitting across the table from Mom anymore. Nor is it being bored silly by Mrs. Nelson the octogenarian or dosing to Father Smith the head-in-the-clouds intellectual who despite manifest holiness, can't seem to connect with

children in the classroom to save his life. And, yes, I remember the chickens-in-the-kitchen reputation homeschooling “enjoyed” years ago. Typically, that was accompanied by a parental attitude that went something like this: “Hell, me and the missus gonna learn dem youngins our ownelves.”

Off-putting, yes, but that was a long time ago, and homeschooling has grown up at about the same rate as public schooling has blown up. Public schools are now indoctrination centers that specialize in politically correct brainwashing. They're dangerous, they're sexualized, and academically they're a disaster. Noam Chomsky says that public “education is a system of imposed ignorance.” While I do not agree with Mr. Chomsky on all or even most things, I do believe that modern public education is just that—a system of imposed, politically correct ignorance.

“As regards moral courage, it is not so much that the public schools support it feebly, as that they suppress it firmly.” If this was true of public schools when G.K. Chesterton wrote it seventy years ago, imagine what he'd say of public schools today!

Of course, I'm not indicting the many good parents—some of my own friends and family—who choose the classroom over the home school. But neither can we allow anyone to cajole home school parents into abandoning the front line just because of outdated prejudices. We need to pray for the success of all home schools, and support them. Even if you don't homeschool, resolve to spread the word about the importance of the movement in general. And if you're already homeschooling, DON'T GIVE UP! — not even when your children reach high school.

My wife and I have three children in high school at the moment and, honestly, it has been a most rewarding period for us and for them. And Post-Secondary Enrollment Option (PSEO) means that our high schoolers are excelling in college-level classes that dramatically reduce the number of credits (and tuition dollars) needed to graduate from whatever college we select. My children are neither geniuses nor saints, but homeschooling has given them so many unique opportunities to grow in their Christian Faith and to stay close to God and family, while becoming successful in academics, the arts, and athletics.

As the father of a large family I can say without hesitation: Considering the degenerate state of culture today, I could not in good conscience allow anyone to exercise maximum influence over my children during the most impressionable years of their lives so long as their mother and I can, by the grace of God, educate them at home. The world, the flesh and the devil are waging war on the Catholic family and, at least for our family, there is no better place to fight back and survive than in the Catholic home — even and including the Catholic school classroom.

“Oh, yes, but the children must learn to live in the world. It's evil to shelter them. Gotta make 'em strong.” No, that's not quite right. God gives us parents and a Christian home for a reason—it is a place where we as children learn to love and defend our faith. The home is a place (and childhood is a time) where we can

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The Remnant Speaks

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

Continued....

learn what it means to live happy and productive lives, always with an eye on God and eternity. Is it the duty of a 7-year-old to be out “testing her faith” with Lady Gaga fans in the public school? I don’t think so! St. John Bosco doesn’t either, when he warns of the power one bad child has to undermine good kids. It’s the old rotten apple theory, and if was true in the days of John Bosco, imagine how true it is today.

St. Thérèse of the Child Jesus was raised by a mother (now a canonized saint) who kept her children away from their own cousins for fear of a competing and corrupting influence during the most impressionable time of their lives. She kept them home so that she could teach them to be saints.

So, sure, sheltering to a fault can be a problem. But homeschooling is not about sheltering children from the world nearly so much as it is preparing them to enter it and take it on. I take my little ones to Minneapolis on Saturday mornings, for example, into our version of gangland so that I can teach them about the spray-painted symbols on bridges and train cars. I explain to them what happens to poor kids not blessed with a dad and mom and a strong Christian upbringing. I teach them how gangs form poor substitutes for the families these poor guys never had. I warn them about drugs and the other pitfall in this dangerous place called the modern world.

We’re not hiding from anything. We’re preparing for the grand adventure of living the Christian life in a pagan world. Our heroes are the early Christian martyrs, the Catholics of the Vendee, the Cristeros in Mexico, the Catholics of the Elizabethan persecution and the Western Uprising—none of whom were sheltered little waifs afraid of their own shadows.

We educate our children at home because we believe this is God’s will for us and for them, even though we do have classroom options—good options, where despite the best efforts of great Catholic teachers and administrators, the culture of porn, pop music and video gaming cannot be kept at bay.

Many traditional Catholic families like ours choose to homeschool because they believe it is the best option. We’re not stuck with it. We’re not homeschooling until we can find something better. No, we choose it freely and thank God for it. Homeschooling is a huge commitment and a tremendous obligation, but it is also incredibly rewarding and I encourage all of my friends and brothers in Christ to consider the home school over every other option. Your children will be educated, well rounded, family oriented and, by the way, Catholic too!

Sherry Foster has performed a tremendous service by sharing her own personal experiences, failures and triumphs in educating her children at home. Her book provides parents everywhere with a treasure-trove of tips, resources, and the dos and don’ts of homeschooling. If you’re ready for this adventure of a lifetime—educating your children at home—*The Catholic Home School: A Practical Guide* is your marching orders, your book of instructions and your trail guide all wrapped up in one.

- Michael J. Matt

Allies in Germany

Editor, *The Remnant*: I’m writing this letter from Hamburg, May 3, 2016, Germany. Just now I listened to what you and Chris said about the accusation of Catholics as “Fundamentalists” when they believe in the WORD OF GOD! I myself am at least 30 years in this fight for the true faith. It is tiresome but, as a friend of mine said: “Only the one who doesn’t fight, has lost already”. So let’s fight to the end. Christ is with us.

He knows what we are going through. And HE will come back as HE promised. Der “Frankfurter Katholikenkreis” is fighting too. Often I told Mr. Werner Rothenberger about Remnant and Michael Matt - that there is a group of faithful Catholics very similar to us. This is encouraging and hopeful.

The Remnant of Christ’s flock is perhaps greater as we know all over the world, but nevertheless a “little Remnant” as the Bible predicted for the End Times. May the Grace of the Lord grant us to be sheep of his flock und faithful to the End. Please excuse mistakes! A good night – it is already late! Yours very truly,

Christel Anna Koppehele
Deutschland

Recalling Archbishop Lefebvre

Editor, *The Remnant*: Loved, loved, loved the article you posted with the letter from Archbishop Lefebvre. Thank you for being a champion during these dark times and keeping both marginalized and informed Catholics even more informed and learned.

Martha Fiegen
New Subscriber (can’t wait to get it!)

Our Lady of Sorrows

Editor, *The Remnant*: I wish to thank you for your courageous stand behind the banner of The Church Militant. My whole life right now is absorbed in the terrible afflictions that have wounded Holy Mother Church, and I am sick to my very depths of my soul and being and I greatly grieve. But I know and feel as I read the Remnant that you and your team are right there with me as we mourn, and there is great comfort in that knowledge.

I have looked online and tried to find, that picture of The Mother of Sorrows, that was on the front page of The Remnant recently. It is very profound and moving as I look at Her Eyes brimming with tears, I find mine doing likewise. Please can you tell me the name of the artist and where I can find a copy. May God Bless you and your family always,

Marie Downes

Editor’s Reply: Please send us an email request and we’ll be happy to send you a copy of the picture, which I believe is an actual statue of Our Lady of Sorrows. But let us know the date of the issue in question, and we’ll track it down for you. Keep the faith! **MJM**

Thanks, Mr. Ferrara

Editor, *The Remnant*: I want to thank Christopher Ferrara for his excellent analysis of Amoris Laetitia, and I want to thank the Remnant for the great help it gives ordinary, struggling Catholics to live the life of faith and reach their final goal, Heaven.

Today, many of the age old bulwarks that supported the faithful Catholic’s journey through life have been pulled away. And now we have a pope that is undermining our spiritual lives by his constant confusing, ambiguous and contradictory teaching.

From the moment Pope Francis came out on the balcony just after his election I felt something was not right about this man. He refused to wear the papal stole, a gesture interpreted by the world at large as humility on his part, but in my opinion, I thought it defiance. He had made up his mind he would be different: he would not be the one to follow papal protocol. I have lived through many papacies, from Pope Pius XI, and never did I for a second fear that a Vicar of Christ would speak or write anything contradictory to the words of Our Savior. But this Pope has done exactly this, many times! Does this not smack of heresy, or at least apostasy! I am praying that he resigns, or is forced to. And if he does not, but continues undermining the Faith then should he not be deposed? The church has a process to do that. Your paper published one time.

St. Ignatius Loyola did not want any of his Jesuits to be in high ecclesiastic office; so the Jesuit, Jorge Bergoglio ought not to have accepted the Papacy.

Rita Stynesstrow

The Remnant’s New E-Edition is Great!

Editor, *The Remnant*: Thank you for updating the format of the E-edition to make it easier for someone with poor eyesight to navigate and read an article that spans pages (oftentimes with page gaps). I really like how you can click on an article in the left pane and the entire article from the many pages shows up in the right pane. No more hunting around for the continuation of an article! With the new format, I am confident that I can introduce this magazine to my father, who has poor eyesight.

Jim B.
Franklin, NC

Hello, From Scotland

Editor, *The Remnant*: I have just discovered your website here in Scotland, and have not stopped reading it for the past week. Needless to say I agree wholeheartedly with everything you and Chris have been saying re Pope Francis. I am 76 years old and remember with love and joy our traditional faith in the 40s and 50s with all of the wonderfully liturgy and feast days. I was never a great supporter of V11; once it diminished the role of Our Lady the whole structure started to collapse. Here in my own parish of St. Mungo’s



hundreds of people got to communion every Sunday and I never see anyone at confession? No devotions take please like the old days!! There must be a way to bring apart from prayer or is that all we have and hope Our Lord will answer or call!!

Anyway, keep up the great work you and Chris are doing!! Very sorry to hear of you dear Mums death; I will offer my Masses for her along with my Mother who I miss so terrible.

God please keep you and Chris safe, remember to fight the good fight! Run the race till the end!! And Keep the Faith!

Yours in Christ,
Tony Reynolds

Inside this issue

May 15, 2016

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Bishop Schneider

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there can be practical exceptions—as with any mere rule—AL also demotes the indissolubility of marriage from its divinely ordained status as the universally binding, exceptionless moral foundation for conjugal relations to merely an “ideal (36),” “a demanding ideal (38),” “the ideal (298, 303),” “this ideal (292),” “the ideal of growing old together (39),” “the Christian ideal (119, 297),” “a struggle to achieve an ideal (148),” “the ideal of marriage (157),” “the high ideal (200),” “the beautiful ideal (230),” “the full ideal (307),” “the fuller ideal (307),” and “the evangelical ideal (308).”

Having reduced marriage to a mere ideal, AL dares to suggest that certain sexually immoral unions can “realize it in at least a partial and analogous way” and that they possess “constructive elements (298).” AL even goes so far as to declare that a “second union”—meaning a relationship Our Lord Himself condemned as adultery—can exhibit “proven fidelity, generous self giving, [and] Christian commitment... (298).” AL thus obscures, indeed seeks to eliminate, the sense of divine moral reprobation of the adulterous character of nonexistent “second marriages.”

Even the teaching of the very Pope that Francis canonized is subjected to a devious reductionism. In line with all of Tradition, John Paul II affirmed in *Familiaris consortio* that the divorced and “remarried” cannot be admitted to the sacraments without a commitment to abstain from further adulterous relations: “Reconciliation in the sacrament of Penance, which would open the way to the Eucharist, can *only* be granted to those who take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples” (*Familiaris Consortio*, 84).

Yet, as Your Excellency rightly objects, AL systematically omits any reference John Paul’s affirmation of the Church’s constant teaching in this regard. Rather, AL relegates it to a footnote wherein an absolute moral imperative is falsely presented as the mere “possibility of living ‘as brothers and sisters’ which the Church offers.” In the same footnote even this gross misrepresentation of the authentic Magisterium is undermined by the suggestion (based in turn on a flagrantly misleading quotation of *Gaudium et spes*) that “In such situations, many people... point out that if certain expressions of intimacy are lacking, ‘it often happens that faithfulness is endangered and the good of the children suffers.’” As if “intimacy” were morally required to ensure “faithfulness” to a partner in adultery!

Finally, in a summary statement that should alone suffice to cover this tragic document with opprobrium until the end of time, AL declares that even those who know full well “the rule” and “the ideal” can nonetheless be justified in their deliberate decision not to conform their actions to the moral law, and *that God Himself would approve of this disobedience to His Commandments* in “the concrete complexity” of one’s situation:

Yet conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and

honesty *what for now is the most generous response can be given to God*, and come to see with a certain moral security that it is what *God himself is asking* amid the concrete complexity of one’s limits, while yet not fully the objective ideal. (303)

This statement, reflecting the entire tenor of the document, is obviously nothing less than a license for the “pastoral” exonerated of habitual public adultery or cohabitation based on the subjective self-assessment of objective mortal sinners. These people would then be admitted to the sacraments, without a prior amendment of life, in “certain cases,” following a local priest’s “pastoral discernment filled with merciful love, which is ever ready to understand, forgive, accompany, hope, and *above all integrate* (312)” people living in immoral sexual unions. (Cf. 305 & note 351).

Your Excellency notes with due alarm that in the wake of AL’s promulgation “There are bishops and priests who publicly and openly declare that AL represents a very clear opening-up to communion for the divorced and remarried, without requiring them to practice continence.” And, as you rightly observe: “It must be admitted that certain statements in AL could be used to justify an abusive practice that has already been going on for some time in various places and circumstances in the life of the Church.”

Indeed, Your Excellency’s conclusion is inescapable. Also inescapable are the consequences, which you yourself enumerate and we summarize here:

- the Sixth Commandment would no longer be universally binding;
- the very words of Christ would not apply to everyone in every situation;
- one could be allowed to receive Holy Communion with every intention of continuing to violate the Commandments;
- observance of the Commandments would become merely theoretical, with people piously professing belief in the “theory” as they violate God’s law in practice;
- all other forms of permanent and public disobedience to the Commandments could likewise be justified on account of “mitigating circumstances”;
- the infallible moral teaching of the Magisterium would no longer be universally valid;
- observance of the Sixth Commandment in Christian marriage would become a mere ideal attainable only by “a kind of elite”;
- the very words of Christ enjoining an uncompromising obedience to the commandments of God—that is, the carrying of the Cross in this life—“would no longer be valid as absolute truth.”

Yet your fellow prelates now observe an all but universal silence in the face of this “catastrophe.” Only Your Excellency courageously declares before

the world that “Admitting couples living in ‘irregular unions’ to Holy Communion and allowing them to practice acts that are reserved for spouses in a valid marriage would be tantamount to the usurpation of a power that does not belong to any human authority, because to do so would be a pretension to correct the Word of God himself.”

Among more than 5,000 bishops and more than 200 cardinals, Your Excellency stands alone in protesting publicly the unthinkable abuses to which this disgraceful document—utterly without precedent in the bimillennial history of the papacy—undeniably lends itself. Even the few among your fellow prelates who have addressed the crisis AL has provoked have tried to deny its clear intentment, so evident in Chapter 8. They propose emasculating “interpretations” in “continuity with the Magisterium” amounting to virtually the opposite of what AL’s most problematic passages assert repeatedly in different ways.

But as the eminent French theologian Father Claude Barthe [observed](#) immediately after AL’s publication: “I honestly do not see how one could interpret Chapter 8 of the Exhortation in the sense of traditional doctrine. It would do violence to the text and wouldn’t respect the intention of the compilers...” Likewise, the renowned Catholic philosopher Robert Spaemann, an advisor to John Paul II and a friend of Benedict XVI, [replied thus](#) when asked if AL represents a breach with prior teaching: “That it is an issue of a breach emerges doubtlessly for every thinking person, who knows the respective texts.”

Others among your brethren, unwilling to deny the obvious, have seriously proposed that Francis has promulgated nothing more than inconsequential “personal reflections” he does not expect anyone to heed. But even this objection focuses on formalities such as tone and style, rather than admitting openly that AL cannot belong to the Magisterium for the simple reason that its assertions, given the meaning of words according to their ordinary signification, cannot be reconciled with the Church’s authentic teaching on marriage and sexual morality.

None of these timid objectors among the hierarchy seem willing to recognize the almost apocalyptic aspect of a papal document wherein the moral law is depicted as a “general rule,” Holy Matrimony is reduced to “an ideal,” and the sacred pastors of the Church are told “a pastor cannot feel that it is enough simply to apply moral laws to those living in ‘irregular’ situations, as if they were stones to throw at people’s lives (305).” This is not the language of Our Lord and His Gospel but rather a kind of demagogic incantation that seems to fulfill Saint Paul’s prophecy of a time when the people “will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables (2 Tim 4: 3-5).”

Aside from Your Excellency and a few courageous priests, only the laity have exhibited anything approaching the vigorous opposition this scandalous “apostolic exhortation” demands from every member of the Church. In this regard, Your Excellency remarks the parallel between our situation and

the Arian crisis of the 4th century, when “almost the entire episcopate had become Arian or Semi-Arian,” Pope Liberius excommunicated your namesake St. Athanasius, and the Pope himself “signed one of the ambiguous formulations of Sirmium, in which the term ‘homoousios’ [*of one substance*] was eliminated.” You also note that “St. Hilary of Poitiers was the only bishop who dared to rebuke Pope Liberius severely for these ambiguous acts.”

The parallel with your own courageous witness against the “ambiguous formulations” of AL is lost on no one who has any sense of Catholic history. As you write: “Arguably, in our time, confusion is already spreading with regard to the sacramental discipline for divorced and remarried couples.” Hence, you conclude, the teaching of John Paul II in *Familiaris consortio* 84—totally suppressed in AL’s 256 pages, as it was throughout the years-long “synodal journey”—“may be seen, to some extent, the ‘homoousios’ of our days’.”

In light of these considerations, however, we must in candor raise these questions for Your Excellency’s consideration: Is it enough to call, as you do, for “an authentic interpretation of AL by the Apostolic See” that would reaffirm *Familiaris consortio* 84 and the bimillennial sacramental discipline it defends? Is it not perfectly clear that such an authentic interpretation is precisely what AL was devised to preclude, and that therefore it will never be forthcoming during this pontificate (barring a miraculous turn of events)? And, finally, is it not also perfectly clear that the problems with AL go far beyond the ecclesial status of the divorced and “remarried” to an attack on the very foundations of the objective moral order, rhetorically reduced to a set of rules form which an actor may be excused in “certain cases”?

For all these reasons, we implore Your Excellency to do everything in his power to persuade his brethren in the episcopacy—above all the cardinals, who are bound by oath to lay down their lives for defense of the Faith—to mount concerted and decisive public opposition to the destructive novelties of *Amoris laetitia*, explicitly identifying them as such, warning the faithful against them, and respectfully petitioning the Pope for their immediate correction or the total withdrawal of the catastrophic text.

As Prof. Spaemann has said: “Every cardinal, but also every bishop and priest, is called to defend in their own field of expertise the Catholic sacramental system and to profess it publicly. If the Pope is not willing to introduce corrections, it will be up to the next pontificate to put things back in place officially.” Meanwhile, however, we humbly submit to Your Excellency that this shameful silence of the hierarchs must end for the good of the Church and the welfare of souls. For as Sister Lucia of Fatima warned Cardinal Caffarra, one of the few staunch opponents of the progressive faction (and thus Francis himself) during the Synod: “the final battle between the Lord and the reign of Satan will be about marriage and the family.”

The final battle is surely underway. And woe to the shepherds who leave the sheep to defend themselves in its midst.

In Christo Rege,
Christopher A. Ferrara

The Prophecy of Hope

P. Archbold/*Continued from Page 1*

while approving of certain phenomena, never requires us to believe in it. Why bother with testing anything, why don't we just ignore it?

I understand this sentiment well, but I think it is more helpful to approach the problem of prophecy another way. If it is true that God sometimes reveals things about the present and future through saints, sages, and even His Mother, why does He do it?

Prophecy is not about predicting this element or that event. Prophecy in the era of the Church serves much the same role as it did in the pre-Church era, namely to instruct and to give hope. Since public revelation is complete with the death of the last Apostle, there is no more we need in terms of what to believe. So the instruction part of prophecy today is mostly aimed at helping us understand the evils and ills of our day and where they will naturally lead.

Specifically, this is the "If men do not cease offending God, xyz will happen." Prophecy serves the purpose of helping us properly diagnose the ills of our age as seen through heavenly eyes, even going back centuries. We can recognize our era in many of these prophecies and know that this way leads to disaster. That is the one function of prophecy.

The other function is hope. I read an article last week by a poor convert to Catholicism in which he admitted that he had lost faith in the papacy and thus the Church. He thinks that world has triumphed over the Church and that the promised protections of the Holy Spirit, not obviously evident to him, means that the Church isn't what she claims to be. In short, he has lost his faith because he has lost hope.

Hope may be the most critical aspect and reason for prophecy. God gives us prophecy so that we never lose hope in a situation that can many times seem hopeless. Prophecy gives me great hope in that I know, no matter how bad things may seem now, this will end. The Church will triumph. The how and the when is obviously of great interest to us, but ultimately not the primary function of prophecy. For this reason, I tend to give little weight to prophecies and prophets that get too specific about future events, knowing that such detail tends not to serve the primary goals of genuine prophecy.

God tells us only what we need to know. Not so that we can look smart predicting events on Facebook or wow our friends, but to bring us to genuine repentance and to help us lead others to the same. And to give us hope through the great trials which God in his great generosity allows us to know are coming or already here.

It doesn't take a prophet to know that today the Church is in the midst of great trials. The approved prophecies of countless saints, seers, and sages going back centuries attest to the evils of our age better than most contemporary pundits.

I will quote one here as what he has



Bartholomew Holzhauser (left), together with Archbishop Johann Philipp von Schönborn (centre) and King Charles II of England (right). Contemporary painting.

to say is very representative of the general outline presented by more than a millennium of approved prophecies. Venerable Bartholomew Holzhauser, a 17th century parish priest, ecclesiastical writer, and a founder of a religious community had this to say about our era (that would follow the council of Trent until a great chastisement, a period he referred to as the fifth period in the life of the Church.)

"The fifth period is one of affliction, desolation, humiliation, and poverty for the Church. Jesus Christ will purify His people through cruel wars, famines, plagues, epidemics, and other horrible calamities. He will also afflict and weaken the Latin Church with many heresies. It is a period of defections, calamities and exterminations. Those Christians who survive the sword, plague and famines, will be few on earth. Nations will fight against nations and will be desolated by internecine dissensions..."

"Are we not to fear during this period that the Mohamedans will come again working out their sinister schemes against the Latin church..."

"During this period, many men will abuse the freedom of conscience conceded to them. It is of such men that Jude the Apostle spoke when he said, 'These men blaspheme whatever they do not understand; and they corrupt whatever they know naturally as irrational animals do... They feast together without restraint, feeding themselves, grumbling murmurers, walking according to their lusts; their mouth speaketh proud things, they admire people for the sake of gain; they bring about division, sensual men, having not the spirit.'"

"During this unhappy period, there will be laxity in divine and human precepts. Discipline will suffer. The Holy Canons will be completely disregarded, and the Clergy will not respect the laws of the Church.

Everyone will be carried away and led to believe and to do what he fancies, according to the manner of the flesh..."

"They will ridicule Christian simplicity; they will call it folly and nonsense, but they will have the highest regard for advanced knowledge, and for the skill by which the axioms of the law, the precepts of morality, the Holy Canons and religious dogmas are clouded by senseless questions and elaborate arguments. As a result, no principle at all, however holy, authentic, ancient, and certain it may be, will remain free of censure, criticism, false interpretation, modification, and delimitation by man..." 7

"These are evil times, a century full of dangers and calamities.. Heresy is everywhere, and the followers of heresy are in power almost everywhere. Bishops, prelates, and priests say that they are doing their duty, that they are vigilant, and that they live as befits their state in life. In like manner, therefore, they all seek excuses..."

I say without fear of contradiction that a better description of our era has not been penned by even the most sagacious pundits of our day. Ours is certainly a century full of dangers and calamities for the Church. As I mentioned, there are countless prophecies that describe our era in much the same way. If you stopped there, it would be enough to tear the heart out of even the most stoic among us. But prophecy doesn't stop there. Because prophecy is not just about the evils, it is about hope too. Hope in the promise that this era is not the end of the Church, but just a trial that precedes her triumph. Many other prophecies, too numerous to mention, agree in the broad strokes with the rest of what the Venerable Bartholomew Holzhauser had to say about how this era comes to an end and what follows.

"The fifth period of the Church, which began circa 1520, will end

with the arrival of the holy Pope and of the powerful Monarch who is called "Help From God" because he will restore everything..."

"When everything has been ruined by war; when Catholics are hard pressed by traitorous co-religionists and heretics; when the Church and her servants are denied their rights, the monarchies have been abolished and their rulers murdered..."

Then the Hand of Almighty God will work a marvelous change, something apparently impossible according to human understanding. There will rise a valiant monarch anointed by God. He will be a Catholic, a descendant of Louis IX, yet a descendant of an ancient imperial German family, born in exile. He will rule supreme in temporal matters. The Pope will rule supreme in spiritual matters at the same time. Persecution will cease and justice shall rule. Religion seems to be suppressed, but by the changes of entire kingdoms it will be made more firm. "He will root out false doctrines and destroy the rule of Muslimism. His dominion will extend from the East to the West. All nations will adore God their Lord according to the Catholic teaching. There will be many wise and just men. The people will love justice, and peace will reign over the whole earth, for divine power will bind Satan for many years until the coming of the Son of Perdition.

That is the message I want you to hear. This era when faithful Catholics are hard pressed by traitorous co-religionists and heretics will come to an end and God will work a change that can only be described as a miracle, something that seems impossible to us now in our trials. From this Church on the edge will come the triumph. This is the prophecy, regardless of its particulars, that I want you to hear. This era will end and the Church will triumph. If you believe just that much, you will understand what so many misunderstand and fail to take from genuine Catholic prophecy, you will understand its purpose: *Hope*. ■

The Quest for Virtue...

The Value of Adversity

By Alan Scott

I recently read the following quote: "Hardships often prepare ordinary people for an extraordinary destiny."

This made me think about all the various obstacles and sufferings I have faced in my life, and I've gone through some real doozies.

Each of them difficult, painful and sometimes even scarring - literally. Including a terrible car accident that nearly took my life in 2010.

Hard work, disappointments, failures, criticism, misinterpretations, opposition, sorrow, death, and bodily suffering have been the tests which have showed me what I'm really made of.

But each of these things, however difficult at the time, has without a doubt strengthened me, making me into a better person. And has brought me closer to God.

We all dislike times of adversity. In fact, when they come, we want them out of our lives as quickly as possible. I know I do. But in time, sometimes sooner than later, we comprehend and even appreciate their value.

In fact, our virtues are proved and our faults are often revealed during times of adversity.

Over two years ago when my mother lost the use of her legs, and was no longer



able to care for herself...I was left with a very hard decision to make: take care of her, or send her to a nursing home.

In the spirit of complete honesty, I didn't want to take care of my mother. Not really.

I had my *own* life to live. How could I take care of *her* and still enjoy *my* life?

My Life.

Adversity Often Comes Through Sacrifice

When faced with my decision, I knew I would have to reduce my income because I wouldn't be able to work as

many hours. I would be mostly confined to my home watching over her. I would have to lift her daily, get all of her meals daily, and help with pretty much all of her needs...daily.

How would I continue to spend time with friends? Go for long walks in the evening? Have the freedom to travel? All the things I enjoyed doing. I had become accustomed to my focus and my energy being on...well, *me*.

These are truly all of the things I thought about when I was faced with the decision.

In the end I know I made the right choice, but I was very tempted. Tempted to run from adversity. Tempted to follow the easy path. Tempted to desire the comfortable path.

Through the grace of God I have learned that life cannot, and is not, meant to be all about enjoyment, fun and leisure. Yes, everyone needs moments of enjoyment in their lives...but enjoying ourselves can't be the sole purpose of what our life is about.

That's called selfishness.

In the end, our greatest achievement on earth is to be united with God in all things. And believe it or not, this closeness to God can often grow tremendously during times of adversity. We are used to leaning on others for help - people, institutions, etc. Sometimes when our suffering is so great and all help is gone - we finally reach out to God. That is when we grow.

When life is going well, we can deceive ourselves. We can easily ignore the sufferings and difficulties of people around us - perhaps even those in our own homes.

But not so much when things are going badly. It's then that our faith, hope, charity, humility, and patience can be measured only by their testing in real life. When you are going through adversity, you cannot deceive yourself, because it's then that you see yourself as you really are - all your strengths and weaknesses come out full force.

It's when we are willing to sacrifice and patiently suffer through adversity, that

we are transformed into something more. Something better. Because we are, at that time, not thinking of self-fulfillment. We are trying to survive and hopefully trying to trust in God to help us through it.

We also grow more as person when we can suffer without blaming the situation, blaming others or even blaming God. So, not only do we suffer patiently, but perhaps we suffer quietly - without complaint.

Jesus is Our Perfect Example of Adversity

Our ultimate model for the value of adversity is Jesus' life on earth. From the hour of His birth until His last breath on the cross, He patiently endured all kinds of adversity. Quietly, patiently, lovingly, willingly.

Enduring suffering is definitely not easy. It's not supposed to be. But if we can bear it willingly and patiently, we can even find joy, because during times of adversity we are given the opportunity to exercise more faith, more humility, more patience, and more love for others, and for God. Instead of favoring ourselves so much.

As I look back on my life and recount the good times - I simply can't neglect the value of adversity. Of struggle. Of the "bad" times. Because without the adversity and the struggle - I would never know what *is* good in my life.

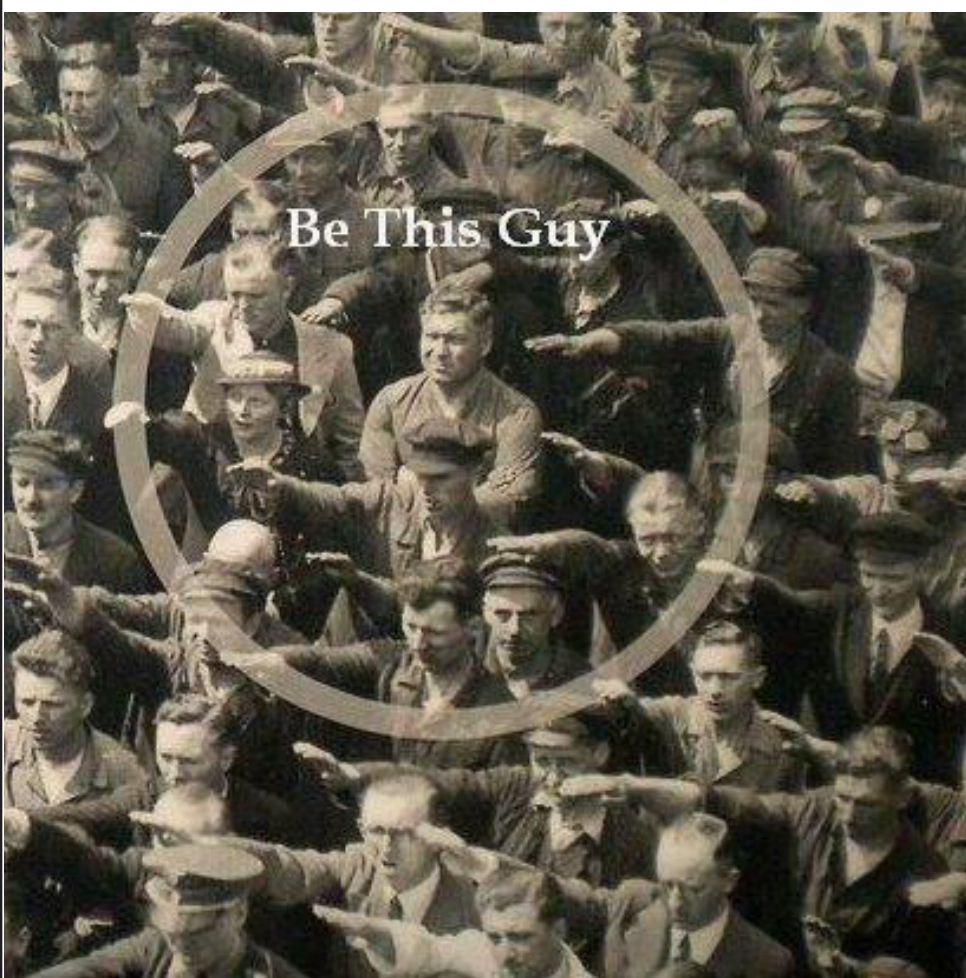
Personally, I have learned to become grateful for every ache in my body. For every heartbreak. For every disappointment. For every unexpected change of plans.

Because in feeling and experiencing these adversities, I recognize their value. And I clearly understand they were presented as opportunities from God. To become a better man. To love Him more.

And isn't that why we're here? ■

(This article was sent to The Remnant by its author. It was originally published on GrowinVirtue.com, a site written by Alan Scott, dedicated to the topic of the struggles and necessity of Catholic virtue.)

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What Heretics Believe

Mormonism

Joseph Smith, the founder and first president of the sect called Mormonism, was the son of a Vermont farmer, and was born in Windsor County on 23 December, 1805, into a confusion of fractured Christian denominations. This was a period of “religious excitement” known as the Second Great Awakening.

In the spring of 1820, when he was 14, he became deeply concerned with the subject of his salvation, a condition partly induced by a religious revival which proselytized a few of his relatives to the Presbyterian Faith. Joseph Smith stated that he was disturbed by all the different denominations of Christianity and wondered which was true. He went into the woods to pray concerning this, and emerged claiming that God the Father and Jesus appeared to him and told him not to join any of the denominational churches, but to bide the coming of the Church of Christ, which was about to be re-established. The number of Christian sects seems always to enjoy an exponential increase.

According to his own statement, three years later on Sept. 21, 1823, a heavenly messenger named Moroni appeared to him and revealed the existence of an ancient record containing the fullness of the Gospel of Christ as taught to the Nephites (a branch of the House of Israel which inhabited the American continent ages prior to its discovery by Columbus) by the Saviour Himself after His Resurrection. Moroni, in mortal life, had been a Nephite prophet, the son of another prophet named Mormon, who was the compiler of a record buried in a hill situated about two miles from the modern town of Manchester.

Moroni told Joseph that he had been chosen to translate Mormon’s book, which had been compiled around the 4th century. The book was supposedly written on golden plates. Joseph Smith said that on Sept. 22, 1827, he received the plates, which he described as having the appearance of gold, each a little thinner than ordinary tin, the whole forming a book about six inches long, six inches wide, and six inches thick, bound together by rings. The characters engraved upon the plates were in a language he called “Reformed Egyptian”, and with the book were “interpreters” — said to be a set of seer-stones bound by silver bows into a set of spectacles, called “the Urim and Thummim” — by means of which the cryptic characters were to be translated into English. Some say this story is not true and that, in fact, Smith found a special rock near the site of the golden tablets and used the rock in conjunction with a hat to translate Reformed Egyptian (which is not an actual language at all, just one Joseph Smith made up) to English.

Joseph Smith and a magic hat (sorcery and witchcraft?) are responsible for The Book of Mormon, which was completely “translated” and published by 1830.

Joseph Smith affirms that, while translating the Book of Mormon, he and his scribe, Oliver Cowdery, were visited by an angel who declared himself to be John the Baptist and who ordained



Joseph Smith Receives the Gold Plates from the angel Maroni (I kid you not)

them to the Aaronic priesthood. Then they were ordained to the priesthood of Melchisedech by the Apostles Peter, James and John. According to Smith and Cowdery, the Aaronic priesthood gave them authority to preach faith and repentance, to baptize by immersion for the remission of sins, and to administer the sacrament of the Lord’s Supper; the priesthood of Melchisedech empowered them to lay their hands on the faithful and bestow the Holy Ghost.

The Book of Mormon is supposed to be the abridged account of God’s dealings with the two great races of prehistoric Americans — the Jaredites, who were led from the Tower of Babel at the time of the confusion of the tongues, and the Nephites, Jews who came from Jerusalem just prior to the Babylonian captivity, led by a man called Nephi (600 B.C.). According to this book, America is the “Land of Zion”, where the New Jerusalem will be built by a gathering of scattered Israel before the second coming of the Messiah. The labours of such men as Columbus, the Pilgrim Fathers, and the patriots of the Revolution, are pointed out as preparatory to that consummation. The work of Joseph Smith is also prophetically indicated, he being represented as a lineal descendant of the Joseph of old, commissioned to begin the gathering of Israel foretold by Isaias (11:10-16) and other ancient prophets.

The Book covers the period of about 600 B.C. to A.D. 400. The Jaredites perished because of their own immorality. The Nephite Jews divided further into two groups known as the Nephites and Lamanites, who warred with each other. The Nephites were defeated in A.D. 428. The Lamanites continued on and became the Native American Indians. The Book of Mormon is the account of the Nephite leader, Mormon, concerning their culture, civilization, and appearance of

Jesus to the Americas.

Those who accepted Joseph and his fantastical tale were termed “Mormons”, but they called themselves “Latter-day Saints”, in contradistinction to the saints of former times. The “Church of Jesus Christ of Latter Day Saints” was organized on 6 April, 1830, at Fayette, Seneca County, New York. Joseph Smith was accepted as first elder, prophet, seer, and revelator.

Without beginning to scratch the surface of a faith so fantastical in its details as to seem outright bizarre, some of the articles of faith formulated by him are as follows:

1. Human beings are gods in embryo

Mormons aren’t just aiming for sanctity; they want their own “Heaven” and their own “Creation” to manage. Mormons believe that all who make it past God’s judgment are “exalted” and become deities themselves. This means that Mormons are fundamentally polytheists. They however do not worship other Gods because they were not created by them and therefore owe them no obedience.

2. Atonement

1. “Jesus paid for all our sins when He suffered in the Garden of Gethsemane,” (Laurel Rohlffing, “Sharing Time: The Atonement,” *Friend*, Mar. 1989, p. 39).
2. “We accept Christ’s atonement by repenting of our sins, being baptized, receiving the gift of the Holy Ghost, and obeying all of the

commandments,” (*Gospel Principles*, Corporation of the President of the Church of Jesus Christ of Latter-day Saints, 1979, p. 68).

3. Baptism for the dead

This is a practice of baptizing each other in place of non-Mormons who are now dead. Their belief is that in the afterlife, the “newly baptized” person will be able to enter into a higher level of Mormon heaven (*Doctrines of Salvation*, vol. II, p. 141).

4. Bible

1. “We believe the Bible to be the word of God as far as it is translated correctly . . . ,” (8th Article of Faith of the Mormon Church).
2. “Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God,” (1 Nephi 13:28).

5. Book of Mormon

The book of Mormon is more correct than the Bible, (*History of the Church*, 4:461).

6. Devil, The

1. The Devil was born as a spirit after Jesus “in the morning of pre-existence,” (*Mormon Doctrine*, p. 192).
2. Jesus and Satan are spirit brothers and we were all born as siblings in heaven to them both, (*Mormon Doctrine*, p. 163).
3. A plan of salvation was needed for the people of earth so Jesus and Satan both offered a plan to the Father, but Jesus’ plan was accepted. In effect, the Devil wanted to be the Savior of all Mankind and to “deny men their agency and to dethrone god,” (*Mormon Doctrine*, p. 193, *Journal of Discourses*, vol. 6, p. 8).

7. God

God the Father is comprised of “flesh and bone.”

1. God used to be a man on another planet, (*Mormon Doctrine*, p. 321, Joseph Smith, *Times and Seasons*, vol. 5, p. 613-614, Orson Pratt, *Journal of Discourses*, vol. 2, p. 345, Brigham Young, *Journal of Discourses*, vol. 7, p. 333). “Out there” somewhere, on a planet many galaxies away from ours, our God was conceived as a “spirit child” by another unknown god and his goddess spouse, and was then born into a human family. God was an ordinary man who ascended to his present state and was given his own universe to govern. He took his many spouses from his past life with him and began “populating” his vast domain from his abode on a planet near the star Kolob. (*Pearl of Great Price*, p. 34-35, *Mormon Doctrine*, p. 428).

Continued Next Page

Mormonism

Continued from Page 7

2. "The Father has a body of flesh and bones as tangible as man's . . .," (D&C 130:22).
3. God is in the form of a man, (Joseph Smith, *Journal of Discourses*, vol. 6, p. 3).
4. "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!!! . . . We have imagined that God was God from all eternity. I will refute that idea and take away the veil, so that you may see," (*Teachings of the Prophet Joseph Smith*, p. 345).
5. God the Father had a Father, (Joseph Smith, *History of the Church*, vol. 6, p. 476, Heber C. Kimball, *Journal of Discourses*, vol. 5, p. 19, Milton Hunter, *First Council of the Seventy, Gospel through the Ages*, p. 104-105).
6. God had sexual relations with Mary to make the body of Jesus, (Brigham Young, *Journal of Discourses*, vol. 4, 1857, p. 218, vol. 8, p. 115). This one is disputed among many Mormons and not always 'officially' taught and believed. Nevertheless, Young, the 2nd prophet of the Mormon Church, taught it.
7. "Therefore we know that both the Father and the Son are in form and stature perfect men; each of them possesses a tangible body . . . of flesh and bones," (*Articles of Faith*, by James Talmage, p. 38).

• God, becoming a god

1. After you become a good Mormon, you have the potential of becoming a god, (*Teachings of the Prophet Joseph Smith*, p. 345-347, 354.)
2. "Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them," (D&C 132:20).

• God, many gods

1. There are many gods, each the ruler of his own separate universe and peoples. (*Mormon Doctrine*, p. 163).
1. "And they (the Gods) said: Let there be light: and there was light," (*Book of Abraham* 4:3).

• God, mother goddess

1. There is a mother god, (*Articles of Faith*, by James Talmage, p. 443)
2. God is married to his goddess wife and has spirit children, (*Mormon Doctrine*, p. 516).

• God, Trinity

1. The trinity is three separate Gods: The Father, the Son, and the Holy Ghost. "That these three are separate individuals, physically distinct from each other, is demonstrated by the accepted

records of divine dealings with man," (*Articles of Faith*, by James Talmage, p. 35).

• The Gospel

1. The true gospel was lost from the earth. Mormonism is its restoration, (*Articles of Faith*, by James Talmage, p. 182-185).
2. Consists of laws and ordinances: "As these sins are the result of individual acts it is just that forgiveness for them should be conditioned on individual compliance with prescribed requirements--'obedience to the laws and ordinances of the Gospel,'" (*Articles of Faith*, p. 79)

• Heaven

There are three levels of heaven: telestial, terrestrial, and celestial, (*Mormon Doctrine*, p. 348).

• The Holy Ghost

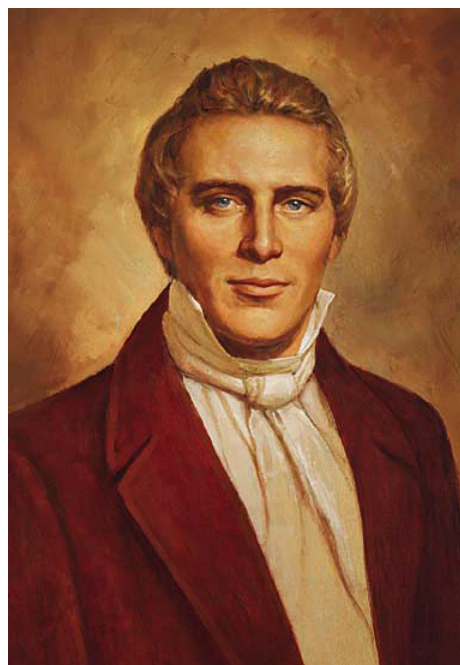
The Holy Ghost is a male personage, A Marvelous Work and a Wonder, (Le Grand Richards, Salt Lake City, 1956, p. 118, *Journal of Discourses*, vol. 5, p. 179).

• Jesus

1. The first spirit to be born in heaven was Jesus, (*Mormon Doctrine*, p. 129).
2. Jesus and Satan are spirit brothers and we were all born as siblings in heaven to them both, (*Mormon Doctrine*, p. 163, *Gospel Through the Ages*, p. 15).
3. Jesus' sacrifice was not able to cleanse us from all our sins, (murder and repeated adultery are exceptions), (*Journal of Discourses*, vol. 3, 1856, p. 247).
4. "Therefore we know that both the Father and the Son are in form and stature perfect men; each of them possesses a tangible body . . . of flesh and bones," (*Articles of Faith*, by James Talmage, p. 38).
5. "The birth of the Saviour was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood--was begotten of his Father, as we were of our fathers," (*Journal of Discourses*, vol. 8, p. 115).
6. "Christ was begotten by an Immortal Father in the same way that mortal men are begotten by mortal fathers," (*Mormon Doctrine*, by Bruce McConkie, p. 547).

1. "Christ was not begotten of Holy Ghost . . . Christ was begotten of God. He was not born without the aid of Man, and that Man was God!" (*Doctrines of Salvation*, by Joseph Fielding Smith, 1954, 1:18)

2. "Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh . . .," (*First Presidency and Council of the Twelve*, 1916, "God the Father," compiled by Gordon Allred, p. 150).



• Joseph Smith

If it had not been for Joseph Smith and the restoration, there would be no salvation. There is no salvation [the context is the full gospel including exaltation to Godhood] outside the church of Jesus Christ of Latter-day Saints, (*Mormon Doctrine*, p. 670).

• Pre-existence

1. We were first begotten as spirit children in heaven and then born naturally on earth, (*Journal of Discourse*, vol. 4, p. 218).
2. The first spirit to be born in heaven was Jesus, (*Mormon Doctrine*, p. 129).
3. The Devil was born as a spirit after Jesus "in the morning of pre-existence," (*Mormon Doctrine*, p. 192).

• Prophets

We need prophets today, the same as in the Old Testament, (*Articles of Faith*, by James Talmage, p. 444-445).

• Salvation

1. "One of the most fallacious doctrines originated by Satan and propounded by man is that man is saved alone by the grace of God; that belief in Jesus Christ alone is all that is needed for salvation," (*Miracle of Forgiveness*, Spencer W. Kimball, p. 206).
2. A plan of salvation was needed for the people of earth so Jesus offered a plan to the Father and Satan offered a plan to the father but Jesus' plan was accepted. In effect the Devil wanted to be the Savior of all Mankind and to "deny men their agency and to dethrone god," (*Mormon Doctrine*, p. 193, *Journal of Discourses*, vol. 6, p. 8).
3. Jesus' sacrifice was not able to cleanse us from all our sins, (murder and repeated adultery are exceptions), (*Journal of Discourses*, vol. 3, 1856, p. 247).
4. Good works are necessary for salvation (*Articles of Faith*, by James Talmage, p. 92).
5. There is no salvation without accepting Joseph Smith as a prophet of God (*Doctrines of*

Salvation, vol. 1, p. 188).

6. The first effect [of the atonement] is to secure to all mankind alike, exemption from the penalty of the fall, thus providing a plan of General Salvation. The second effect is to open a way for Individual Salvation whereby mankind may secure remission of personal sins, (*Articles of Faith*, by James Talmage, p. 78-79).
7. As these sins are the result of individual acts it is just that forgiveness for them should be conditioned on individual compliance with prescribed requirements--'obedience to the laws and ordinances of the Gospel,' (*Articles of Faith*, by James Talmage, p. 79).
8. This grace is an enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best efforts, (*LDS Bible Dictionary*, p. 697).
9. We know that it is by grace that we are saved, after all we can do, (2 Nephi 25:23).

• The Trinity

1. The trinity is three separate Gods: The Father, the Son, and the Holy Ghost. "That these three are separate individuals, physically distinct from each other, is demonstrated by the accepted records of divine dealings with man," (*Articles of Faith*, by James Talmage, p. 35.).
2. "Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God [anyhow]--three in one and one in three . . . It is curious organization . . . All are crammed into one God according to sectarianism (Christian faith). It would make the biggest God in all the world. He would be a wonderfully big God--he would be a giant or a monster," (Joseph Smith, *Teachings*, p. 372).

After the publication of the Book of Mormon, Mormonism began to grow. But because their religion was so deviant from Christianity, i.e., plurality of gods, polygamy (Joseph is said to have had 27 wives – because "love is stronger in Mormons," so he couldn't confine his effusive love to one wife), etc., persecution soon forced them to move from New York to Ohio, then to Missouri, and finally to Nauvoo, Illinois. After being accused of breaking laws in Nauvoo (such as destroying a printing press that was publishing harmful information on Mormonism), Joseph and his brother Hyrum ended up in jail. A mob later broke into the jail and killed them. Thus the founder of the sect met his end, but he most likely attained the highest reaches of heaven and became a god himself. And he is up there in his personal universe now, watching us, hoping we heed his words in time. ■

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God Demands a Holy Sacrifice:

Supra Quae Propitio

by Father Ladis J. Cizik

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

God demands Sacrifice on an Altar; not a “happy meal” on a table. In addition, God does NOT love you “just the way you are,” as is repeated so often at all levels of the Novus Ordo Church. God loves you BUT God demands that you strive to be holy. This is consistent with the traditional way in which we refer to the Mass as the “Holy Sacrifice.” This is all explained in the *Supra quae propitio* prayer in the Canon of the Traditional *Missale Romanum*.

God demands Sacrifice on an Altar. The Only-Begotten Son of God came to earth to offer Himself on the Altar of the Cross as the Perfect Sacrifice in atonement for our sins. In contrast, nearly fifteen-hundred years after the Sacrificial Death of Christ, Protestants invented a “memorial meal” to be celebrated on a table at a time when faithful Catholics continued offering the Holy Sacrifice of the Mass on an Altar. For Protestants who are limited in their faith to “*Sola Scriptura*” (the Bible alone), it is remarkable that they seem to forget that even from Old Testament times in the Bible, and continuing in the New Testament with the Death of Christ on Calvary, God demanded sacrifice.

The *Supra quae propitio* prayer, following soon after the Consecration, affirms that the Mass is a Holy Sacrifice:

“Deign to look upon them with a favorable and serene countenance, and to accept them as Thou didst accept the offerings of Thy just child Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a Holy Sacrifice, an Immaculate Victim.”

The Catholic Church has traditionally taught the unchanging truth that the Holy Sacrifice of the Mass is first and foremost an unbloody re-representation of Our Lord and God, Jesus Christ’s, Sacrifice on the Altar of the Cross. The sacrifices of Abel, Abraham and Melchisedech are “types” which prefigure or anticipate the Holy Sacrifice of the Immaculate Victim, Our Lord Jesus Christ, on Calvary.

The *Supra quae propitio* asks Almighty God (the Father) to look upon our offerings at the Holy Sacrifice of the Mass with a “favorable and serene countenance” (*propitio ac sereno vultu*) as once He accepted the sacrifices of Abel, Abraham and Melchisedech. Of course, their offerings can never be considered on a par with Christ’s singular Sacrifice on Calvary, re-presented in an unbloody manner at the Mass – so why make such a request of the Almighty?

Of this concern, Father Nicholas Gihl

writes in his classic book, The Holy Sacrifice of the Mass: “In so far as Christ on the Altar offers Himself, the Eucharistic sacrifice is ever absolutely pleasing to God; to beg for a favorable acceptance of the Sacrifice of Christ from this standpoint, or to even place it on the same plane with the ancient sacrifices, is out of question, and consequently cannot be the meaning of our prayer.” Gihl concludes: “The comparison is made between us and those devout patriarchs. We pray that our oblation may be agreeable and pleasing in the eyes of God as were the sacrifices of those saints of ancient times ... For the value of an offering depends not alone on the quality of the gift, but also and principally on the dignity and holiness of the person who offers it.”

Hence, even though the Divine Victim offered at Mass is infinitely pleasing to God, He prefers to receive this spotless Sacrifice from hands and minds that are pure and holy – in imitation of Abel, Abraham and Melchisedech. Hence, God does not love us “just the way we are;” rather, the Almighty wants us to live and to strive to approach the Altar of Sacrifice in a manner that who we are and what we bring will be will looked upon by God with a favorable and serene countenance.

That is why the Priest and the people should make frequent use of the Sacrament of Confession to ensure that we approach the Altar in a state of grace. Just as one cannot receive Holy Communion in a state of mortal sin, one should not have the audacity to presume that an unrepentant disposition would be pleasing to God. On any given day, we should all be shamefully aware of our own sinfulness, unworthiness and imperfections. The Priest, therefore, “begs” God in the *Supra quae propitio* to accept our offerings. Among these offerings, Father Gihl notes that the faithful “place ourselves with all our works and prayers, desires and concerns, as a sacrificial gift upon the altar” – beseeching God to be pleased to accept them.

The sacrifices of Abel, Abraham and Melchisedech were pleasing to God because of the purity of their intentions and their souls. In addition, God knew that their offerings of old prefigured the future perfect Sacrifice of His Only Begotten Son:

1) **Abel** was a just (*justi*) child (*pueri*) of God who suffered death innocently, as did the Son of God, Jesus Christ. The sacrifice of Abel (Gen 4:4) was the “firstlings of his flock,” calling to mind that Jesus would be called the sinless “Lamb of God.”

2) **Abraham** is referred to as our Patriarch (*Patriarchae*). As such he is also known as “Our Father in Faith.” His willingness to sacrifice his innocent son, Isaac, in obedience to the command



Melchizedek blessing Abraham

of the Almighty (Gen 22:2), foreshadows God the Father’s Holy Will that His dearly beloved Only-Begotten Son should suffer and die on the Altar of the Cross as a sinless Sacrifice for our salvation.

3) **Melchisedech**, the High Priest (*summus sacerdos*) and King of Salem was a type of the Eternal High Priest, Christ the King. The primary duty of a Priest is to offer sacrifice to God. Melchisedech’s offering of bread and wine (Gen 14:18) calls to mind Jesus offering the Sacrifice of His Body and Blood at the First Mass during the Last Supper, using the Divinely chosen elements of bread and wine.

These three sacrifices from the beginning of the Bible, indeed from the beginning of creation, demonstrate that God has always demanded sacrifice from his faithful servants. That is why it is incomprehensible that the 16th century *Sola Scriptura* Protestant “De”-formation of the Church would replace the venerable Holy Sacrifice of the Mass with a mere memorial meal. Never in the Bible, or according to Sacred Tradition, did God ever direct that a meal replace sacrifice in offering worship to His Divine Majesty. Indeed, even the Passover Meal of the Jews involved the sacrifice of an unblemished lamb, which foreshadowed Jesus’ ultimate Sacrifice as the sinless “Lamb of God.”

In addition, Christ’s salvific Death on the

Cross put an end to God’s demand for animal sacrifice under the Old Covenant. Under the New and Eternal Covenant, sealed by the Precious Blood of Our Lord and God Jesus Christ, the ONLY acceptable sacrifice is the Holy Sacrifice of the Mass, re-presenting Christ’s Sacrifice on Calvary. The Protestant and Modernist notion of a “happy meal” centered around a “table” is an egregious insult to the suffering that Jesus Christ endured on the “Altar” of the Cross for our salvation. There was not a “joyful celebration” at the Last Supper, the First Mass; nor was there a banquet and rejoicing going on at Calvary by His disciples in the sight of our Crucified Savior.

The accepted offering of Abel in the *Supra quae propitio* calls to mind that the offering of Cain (Gen 4:5) was rejected by Almighty God. The Almighty demands a Holy Sacrifice from people whose thoughts, words and actions are obedient to His Holy Will. When we are in a state of grace and do God’s Holy Will, we are looked upon with His favorable and serene countenance. Cain decided to give to God what Cain thought best – and Cain was rejected. When Protestants and Modernists reject the Divinely-chosen God-centered Tradition of the Mass as a Holy Sacrifice, and replace it with a man-fabricated man-centered meal, then they too will be rejected.

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

Drawing Dragons: A Brief Look at Common Core

by Tess Mullins

A month ago I came face-to-face with Common Core standards for the first time. I am a private home school tutor, but when I took on my first public school client, I was immediately reminded of why I should stick with homeschoolers (although, look out, home schoolers, it's coming to get you, too). Sixth grade math is no big deal, right? Well... Turns out there is a reason why his intelligent parents were on the hunt for a tutor – most adults don't understand Common Core math.

It's not that they couldn't if they tried, but it is a different approach from the one they learned in school, and many two-income families don't have the time to thumb through their child's textbook in an effort to help their child with his homework. Effectually, Mom and Dad become obsolete in their child's education, since the system edges them further out of the picture, right where it wants them.

There is a logical way to approach problem solving, and this is how children learn math. It fosters a patient, analytical, and logical mindset. Two plus two equals four; there are absolutes in life. Then there is the Common Core approach to math, which asks, "What kind of cheater methods can we use? Let's estimate! Two plus two equals... well, it's sort of like five! We might do something with that floating one later..." Students of the Common Core system are graded on the methods used to find an answer; the right answer is secondary. Is there any absolute truth left in modern education? Oh – Evolution! That definitely happened.

Four weeks into it, I am convinced that this system is an evil one. And it's not because I fear change.

Do you know where this system came from? Hardly anyone does, because it was formulated and passed mostly by night during the second half of the Obama administration. Democracy, yeah right. Whereas the individual states' standardized testing was the outcome of years of formulation and public debate, Common Core was "raced to the top" in a year, while the general public, even many ruling bodies involved in education, had little idea of its existence. Bill Gates – maybe you've heard of him? – gave 200 million dollars to the creation and encouragement of this new system. Who else had a hand in it? Big Government, all the way.

It began with a trick. After the "Great Recession" of 2008-2009, many states were low on finances for public education. Federal Government came forward like a Big Brother, with a competitive grant program called "Race to the Top". This program offered grants to those states which could prove that they were supporting and implementing many of Obama's prior reforms, which included changes to standardized testing. These changes were a precursor to the Common Core standards, the closest thing to a trial period that these standards ever received. Many states signed on in desperation, and effectually embraced Common Core.

In 2013, Common Core Standards, fully formed and ready to use, emerged as a



Suffer the little children to come unto me...not the federal government

solution to the "problem" of unequal nationwide assessment, and has since been adopted by 45 States. With one set of standards by which to measure every grade's progress on a national scale, you can be sure that everyone is on the same page. And the new standards are more rigorous, more challenging, because we all know that the USA is the academic laughingstock of the world. Good deal, right?

Except there is nothing which indicates that the new format will actually benefit children. There have been no studies to ascertain the practical and intellectual advantages; the program was bulldozed through the legal system before any such study could take place. It is an experiment of epic proportions, and our children are the guinea pigs.

The results of the first few years of this experiment are not reassuring. Many teachers (those who refuse to be bullied into silence by their administration) tell stories of their once-bright students having nervous breakdowns and calling themselves "stupid" after the switch to Common Core. Complaints include: The new lessons make no sense; the program is obviously not research-based; my students used to love learning, now the joy is gone. A brave few have taken their concerns all the way to state legislators in hopes of reversing the damage. What's more, honest experts from the field of education are saying that these tests are not more rigorous, they are simply different in their approach. They were designed not for academic enhancement so much as for an industrial model of education.

Students have become a production line. The aim of teaching has changed. Schools teach the tests now, rather than using tests to assess each student's level of comprehension. Schools want their student body to score well on the tests, because schools are now in competition with each other over a set list of standards (and money).

What are these standards designed to do? I think the quick answer is to gauge how successful modern education is at brainwashing our children. Modern education calls it something else: making students "college and career ready".

Education has as its end the formation of a thinking, articulate, and well-rounded individual. Common Core aims to create a laborer for a technical workplace. Other aspirations are actively stifled because they are not considered worthwhile. Everyone is primed for the same type of college and degree, and no one is encouraged to play his own strengths, or even to find out what those strengths might be. No wonder kids change their major an average of four times in college – no one has been given the opportunity or tools for the introspection and experience through which one can ascertain his own unique interests and aptitudes.

College preparatory tests (ACT, SAT, IB, AP, etc.) used to answer to the needs set by colleges and universities; now they answer to the Common Core needs of grades K-12. I'm sure you see the problems this creates. Teachers call this "dumbing down" the material. This is how we will become a brilliant nation?

Here is where homeschoolers will most likely feel the effects of Common Core, as the centralized, nationwide testing standard will ultimately influence the admission requirements set by colleges and universities. It could also affect the achievement of their high school diploma or equivalency. Before the government figures out a way to control the textbooks you use inside the home, it will at least hang the diplomas and GEDs over your heads, until your children pass their tests.

Several states opted out of Common Core. Oklahoma, where my tutoring practice is based, is one of these states. The school which my sixth grader attends has supposedly not implemented the new centralized standards. Yet they are using Common Core-aligned texts, because that is what the textbook publishers are printing these days, to meet demand. Private schools will suffer from this phenomenon, as well. The system seems to have all its bases covered. No child left un-brainwashed!

Since when does the federal government, a totally impersonal and ice-cold establishment, get to decide what's best for your children? How will data-driven education do better than parents who have their child's best interest in mind? In fact, parental involvement is the single most important factor in a child's education – that should make you jealous of it! Education is not a production line; we are dealing with human beings – not robots! Every child has a unique combination of talents and interests and deserves to be allowed to play his strengths, which may be a far cry from those suited to a technical environment.

I thought individuality was important to people, like all those hipsters with their weird hair and skinny jeans and high top sneakers – they're being individuals! Yet despite the clichés, we *are* a nation of individuals, not of products. The government cannot classify entire generations simply by their test scores, because what defines a person is so much more than his academic output or his test-taking savvy. One government-manufactured test is not the solution to poor academic performance in this country; it is a step toward the joyless dystopian future depicted in so many novels, from George Orwell's *1984*, to Ray Bradbury's *Fahrenheit 451* and Lois Lowry's *The Giver*.

My little sixth grader is a budding artist. Our last session ended with him sketching a picture of an "earth dragon" for me, which I hadn't known was a thing until now. He is quiet and observant, gradually building trust in small, meaningful ways. What comes across in a giant, noisy classroom as unmotivated and sullen is in fact just him trying to get through the day without crying. He doesn't meet the government's standards of industrious and productive, because he is meant to succeed in other ways. He thrives in the tangible subjects, is a very visual learner, and would like to be an artist when he grows up. I hope he makes it through the system without being whitewashed of the personality and ambitions that distinguish him from his peers. I hope he never stops drawing dragons. ■

Lefebvre: *The Priest and the Present Crisis in the Church*

Continued from Page 1

catechism has been translated into other languages without any modifications. In a few cases the findings of the Commission have been included in the contents.

It is, therefore, evident that this Catechism, riddled as it is with modernist ideas, must at all costs be rejected. To put it into the hands of children is a real crime and an attack on their faith.

The danger which lies in 'theological research' is also apparent. These theologians, or so-called theologians, allow themselves to teach heresy openly. They are the ones who destroy the resolve of those who would aspire to the priesthood, and who, moreover, draw up the material presented to the diocesan or national Synods. Much of this material is in open contradiction to what the Magisterium of the Church has always taught. Examples abound in all the Catholic universities.

Subversion is also widespread in the liturgy. The CNPL in France (Centre national de Pastorale Liturgique), in its January publication, acknowledges the failure of the reform. However, it only draws attention to the unmistakable decrease in religious observance, and the distress which the new liturgy has caused the faithful. But it does not touch on the most serious aspect, namely, the loss of the faith among so many of the faithful, including priests. The essential dogmas of our Holy Religion are no longer expressed with the same clarity; the faith of the faithful is no longer safeguarded by worship. Protestant errors are spreading rapidly, not only among rank-and-file Catholics, but even among priests. One cannot make inroads into an ancient and living tradition in such a radical manner without endangering the very dogmas which are embodied in it.

Yet another aspect which is being attacked by those whose aim it is to destroy the Church is the institution and the constitution of the Church.

The necessity of the Catholic Church as the only ark of salvation, outside of which no one can be saved, is now questioned, if not openly denied. The preoccupation with an erroneous 'ecumenism' has shaken the true nature of the Church, and this in turn has had disastrous consequences both upon vocations for missionary work and upon the aims themselves which underlie this work.

The divine constitution of the Church as conceived and desired by Our Savior has also become the object of subversion. Whereas the entire structure of the Church has been based upon the personal authority of individuals consecrated through holy orders and given a mandate from the competent authority, the new theology would wish to introduce a democratic system of collegiality which is entirely in opposition to the will of Our Lord. The new synods are an example of the penetration of masonic ideas in the Church. Every question is submitted to a vote or an election. Personal authority has been replaced by councils.

Examples of this are so numerous that to list them would be an endless task.

From these painful facts one can see how deep-rooted is this crisis and how cleverly it has been organized and directed. One may indeed believe that the master of this scheme can be no one but Satan himself.

We will conclude this brief survey by pointing out that the master stroke achieved by Satan is to have thrown every one into disobedience by virtue of obedience. The most typical example of this fact is that of the 'aggiornamento' of religious orders. Through obedience the religious are made to disobey the very laws and constitutions of their founders which they pledged to observe when they took their vows. This is the cause of the profound confusion which has spread throughout these communities and in the heart of the Church.

In this case, obedience should be refused categorically. Even legitimate authority cannot demand the execution of evil or dishonorable acts. No one can oblige us to transform our vows into simple promises. No one can force us to become Protestant or Modernists. The consequences of this blindness are evident and tragic.

Let us now turn to the main subject of this short article: the priesthood and the priest faced by this crisis. We must admit that the priest is at the very heart of this crisis and that he is its greatest victim, because everything that affects the church affects above all the priesthood.

It is now easy to follow up in detail the evolution of the idea of priesthood and of its consequences. Perhaps one should go back thirty years and record the manner in which subversive ideas about the function of the priest and of his relationship with the world were then infiltrating into the seminaries. However, we are limiting ourselves to the last ten years, those during the Council and following upon the Council.

As with everything which has taken place during this period, people have based their style of thought on ideas of the evolution of the world to convince priests that they must also change their way of life. It was easy to give the priests a complex of being isolated, of being frustrated, of being a stranger to society. It was necessary for him to get involved in the world, to open himself to it. What was blamed was his poor training, his unusual style of dress and of life. The slogan which has been instrumental in lowering the status of the priest to the level of the world was not hard to find: "The priest is a man like all others" provided that he dresses like everyone else, that he has a profession, is free to express his political preferences and above all is able to marry.

The seminaries had no choice but to adapt themselves to this "new type of priest". Unfortunately, these words were to be found not only on the lips of traditional enemies of the Church, but even among priests and bishops. The results have quickly become apparent: the abandonment of any distinctive mark of office, the pursuit of a profession, the change in religious observances in order to please the world; and, after only a few years, the loss of faith which results in the fact that thousands of priests become guilty of perjury to their vows.

Without doubt, this is the saddest mark of these reforms: the loss of faith among the priests. Because they are basically THE men of faith. If they no longer know their own identity, they lose their own faith and with it their faith in the priesthood.

The definition of the priesthood as given by St. Paul and by the Council of Trent has been radically modified. The priest is no longer he who ascends to the altar and offers the sacrifice of praise to God for the remission of sins. The order of importance has been inverted. The primary aim of priest should be to offer the Sacrifice and the secondary aim is to preach the Gospel, but preaching the Gospel has taken precedence over the Sacrifice and the Sacraments.

This has become an end in itself. This grave error has tragic consequences. In reality the priestly ministry, having lost its aim, will become completely disorientated and motives will be sought which will be popular to the world. These include false social justice, false liberty—which will take on new names like 'development,' 'progress' and the 'building of the world'. We are using that same language which leads to all revolutions. The priest takes on a leading role in the world—wide revolution against institutions, against all structures, whether these be political, social, ecclesiastical, parochial or those based on the family. Nothing more remains. Communism has never found more effective agents than these priests. The priests have lost their faith, a very sad state of affairs, if this is indeed the case, when one considers that the priest is a man of faith.

Everything in this new concept of the priest can be logically deduced: the giving up of the habit, the desire to take on a job, the acceptance of marriage as a possibility.

In the same way as the Sacrifice of the Altar is no longer the most important aspect of the priesthood, so too are all the other sacraments at stake. The priest will now call upon the services of the lay people, since he will be too occupied with politics or government. Baptism will be administered by lay people or by married deacons, and they will also distribute the Eucharist and take it to the sick since confession is too time-consuming, every attempt will be made to discredit it and replace it by common penitential ceremonies.

On this score, considerable effort has been made by Modernist theologians to obtain from the episcopal conferences documents throwing doubt on individual confession and approving experiments on an ever larger scale. This will culminate in the day when the faithful will completely give up the practice of individual confession and, together with it, their faith. Since the Sacrament of Penance is a judgement, it is impossible to judge without presenting the evidence. General absolutions can lead to contrition for our sins but as such they are not binding. In all countries increasing efforts are being made to force the hands of the authorities on this issue.

Thus, gradually, one proceeds with the destruction of the Sacraments, having

started with the destruction of the Mass. This is an obvious outcome, since the devil is busy counting his gains and leading millions of souls to damnation.

The false definition of the priesthood can be compared with the false definition of marriage: the method employed is the same. At the Council, Cardinal Suenens had already suggested placing marital love and procreation on equal terms. After a violent intervention from Cardinal Brown, he was obliged to withdraw this latter proposition on the following day, and yet he succeeded in leaving the door ajar and so involved many theologians and bishops. We have seen this in connection with the encyclical "Humane Vitae." The danger of the inaccurate definition is manifest there. In fact, the primary aim of marriage is procreation, and conjugal love is secondary and auxiliary to the first. To change this relationship means to authorize all practices contrary to holiness and the stability of the family.

The same thing happened with the definition of the Mass. To change the definition of the Mass, as found in Article Seven of the Introduction to the Novus Ordo, is to arrive at the Protestant 'supper'. And although the definition has been revised or at least modified, the text of the Ordo drawn up in terms of the false definition has remained the same. This is a new proof of the importance of exact definitions when dealing with the doctrines and the Faith of the Church.

Since the priest has a false notion of the Priesthood and believes himself to be a "man like others," he loses the sense of priestly dignity. He should not be surprised that the world no longer has any respect for him. The outcome of this disorientation can only lead to contempt both on the part of the enemies of the Church and on the part of those who still retain an accurate idea of the priesthood.

The seminaries, which have agreed to base the training of their seminarians on this false concept of the priesthood, have failed in their duty. The serious seminarians rightly refuse this training as being dangerous both for their faith and their morals. Those who have welcomed these reforms and have requested them, very quickly come to the conclusion that, as militants, they will have more freedom to devote themselves to social, political, and religious revolution outside the institution of the Church. It is thus that the seminaries are emptying at a slower or quicker rate, depending on the individual country. But the possibility of establishing true seminaries exists, because good vocations are numerous.

This, therefore, should be the main concern of bishops and priests conscious of the danger in which the Church finds herself. The Holy Ghost dwells in His Church and is always ready to enter into the hearts of men, especially into the hearts of priests.

May we succeed in restoring orthodox centers, therefore, for the training of priests—centers such as the Church has always worked and prayed for. We need not have any fears as far as vocations, finance or teachers are concerned. God gives in abundance to those who believe in Him and remain faithful to Him! ■

Remnants of the Past...

The Glass Confessional

By Dr. John Senior (RIP)

Editor's Note: The following is Chapter 5 of the late great Dr. John Senior's book "The Remnants: The Final Essays of John Senior." The book is available from The Remnant (see our ad here on Page 12) but this particular chapter—one of my late father's favorite Remnant articles by John Senior—seems particularly apropos at this time. May the incomparable Dr. Senior rest in peace, and if our good God has seen fit to lead his faithful servant into paradise already, may John Senior intercede for us all and help us to keep the old Faith he himself defended so well while on this earth. **MJM**

These hasty notes document a state of mind and soul (in anguish) in the days between the consecrations at Ecône, the threat of excommunication hanging over us who attend Mass at Society of Pius X Chapels, and the Sunday coming up. I am anxious to hear the opinions of those more knowledgeable, especially of Walter Matt, the best Catholic journalist in America, Michael Davies in England, Jean Madiran in France, and Dom Gerard of Le Barroux.

Awaiting their good counsel – and that of others who will want to remain anonymous – I invoke the sweet but sharp spirit of St. Thomas More who rebuked his beloved King (and murderer) to his face and bid him "God-be-with-you" on the scaffold. It is possible that men of good will and even saints will sit on either side of this dispute, perhaps for decades – for all we know, to the end of the world. Meanwhile, "the wisdom of the just," says St. Gregory, "is not to practice dissimulation, but to speak what is in one's heart, to love the truth as it is." No more polite evasions. Truth and charity are sharp as any two-edged sword.

This is how it seems to me, without research files, notes or time to catch mistakes – the whole thing coming, as the great decisions do, all at once and now.

Three things stand first as the ground of all argument: 1) In the psychological order, a man has to be in his right mind. As the great philosopher Boethius remarked, a drunk doesn't even know the way to his own house. 2) In the moral order, we have to face and tell the truth. 3) In the order of knowledge, proof is founded on obvious fact and the principles of reason. These three things are the grounds of rational discourse, summed up as "common sense." They stand prior to argument, have nothing to do with expertise; their best custodian is the man in the street.

Now it seems to me that the great questions of life and death always come down to common sense. God is not going to hold us responsible for the five proofs of His existence or for the *quodlibets* and quiddities of Canon law,

which are the business of experts. We have to act, here and now, under threat of excommunication before next Sunday's Mass, on what we see and know.

First, in the psychological order, when asked the great questions of life and death, good men often start, not with "What do I see" but "What did my mother say?" Thus William Blake's "Little Black Boy":

My mother taught me underneath a tree,
And, sitting down before the heat of day,
She took me on her lap and kissed me,
And, pointing to the east, began to say:

Look on the rising sun, -- there God
does live,
And gives His light and gives His heat
away;

And flowers and trees and beasts and
men receive
Comfort in morning, joy in noonday,
And we are put on earth a little space,
That we may learn to bear the beams of
love;
And these black bodies and this
sunburnt face
Is but a cloud, and like a shady grove.

For when our souls have learn'd the heat
to bear,
The cloud will vanish; we shall hear
His voice Saying: "Come out from the
grove, My love and care, And round My
golden tent like lambs rejoice.

The little Catholic boy was taught that the safest way to make this vision true for him is simply to "follow the Pope." Now a rule so deeply known cannot be contradicted. It stands as a practical first principle in all Catholic dispute.

And yet, my mother also taught that no one, not even the Pope, can command us to sin, and therefore obvious fact and right reason are prior even to obedience because you have to hear and understand commands and carry them out in concrete times and places in good conscience.

1) In the psychological order that means that the authority must be in his right mind, not in some sense drunk, or acting under compulsion. Newman, speaking of the excommunication of St. Athanasius, says it was as if the heretical Roman Emperor guided Pope Liberius' fingers as he wrote the invalid command. And, of course, St. Athanasius was not in the least disobedient in ignoring such a nullity.

2) In the moral order, all argument presupposes honesty. In addition to simple abuse such as putting Ecclesiastical or other preferment before truth, there is, alas, a difficult, indeterminate, "Renaissance" morality proposing semi-frauds like, "I can do more good if I go along with this and work within to change it." Well, that all depends on how bad things are and how serious the question is. With life and death at stake, we have to take a stand.

3) In the order of knowledge we must start with: a) the principles of reason – that is, the laws of contradiction, sufficient reason, and cause/effect. When philosophers say existence is an essentially contradictory "becoming," you doubt the prognosis of any argument they make. And b) obvious fact. Ob from Latin meaning something you "bump up against," plus via, "on the road." We are not talking about argument, but the grounds of argument. We are not even at the stage of investigation where you seek to know the difficult things that aren't clear, but back before the start when something at least must be clear, otherwise you couldn't seek. You have to see the telescope in front of you before you can look through it. Obvious fact is not scientific conclusion but commonsense evidence everyone (honest and in his right mind) can see.

Under tyrannical inquisition, the man in the street, Winston Smith, in George Orwell's novel 1984, explains:

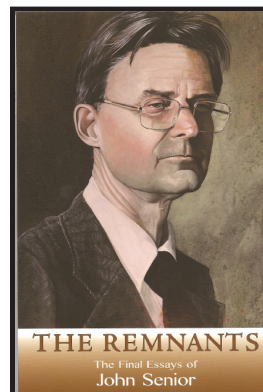
In the end the Party would announce that two and two made five, and you would have to believe it. It was inevitable that they should make that claim sooner or later: the logic of their position demanded it. Not merely the validity of experience but the very existence of external reality was tacitly denied by their philosophy.

The heresy of heresies was common sense... The Party told you to reject the evidence of your eyes and ears. It was their final, most essential command... And yet he was right! They were wrong and he was right. The obvious, the silly, the true, had got to be defended. Truisms are true, hold on to that!... Stones are hard, water is wet, objects unsupported fall toward the earth's center. With the feeling...that he was setting forth an important axiom, he wrote: Freedom is the freedom to say that two plus two make four. If that is granted, all else follows.

It is an axiom of obedience that you cannot set up private judgment against authority. In ecclesiastical matters this means that the Pope is the supreme court of all disputes in faith and morals. But Winston Smith is not talking about private or any kind of judgment. He is talking about its ground. No authority, supreme court, king, pope or angel from heaven can compel obedience against obvious facts in clear and present danger. No helmsman follows orders to steam full speed ahead into an iceberg.

There is the famous story of the British fleet on grand maneuvers in the Mediterranean: A hundred ships lined up in columns like platoons. Suddenly the Admiral's flag commands a turn that every captain sees must make them crash into each other. Ninety-nine obey. One alone sees and reasons that the Admiral meant – or should have meant – to starboard, not to larboard! So he neatly skips to safety as the ninety-nine "obediently" collide and sink. When, during the inquiry that

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by John Senior

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- Michael J. Matt-

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followed, someone wondered whether the surviving captain should be court marshaled for disobeying a direct order, the members of the Admiralty laughed.

In the current question of Archbishop Lefebvre's apparent excommunication, assuming that our love for the papacy will not blind us even to considering the evidence – "the Pope cannot be wrong!" – anyone can see the Church is steering straight into the looming ice of unbelief. A well instructed man can shut his eyes and ears at a Novus Ordo Mass and teach himself from memory that this action is the selfsame sacrifice of Christ at Calvary offered under the unbloody appearance of bread and wine. But it is not possible for ordinary people and especially children who have no memory of such things to keep the Faith in the face an assault on the senses, emotions and intelligence that would make George Orwell's "Party" blush. The "Party" in this case is a determinate block of modernist theologians whose bad faith in negotiating a "reconciliation" with traditionalists is evident in the Papal statement following Archbishop Lefebvre's consecrations. As quoted on the AP wire July 3, 1988 it reads:

To all those Catholic faithful who feel close to some older liturgical forms and disciplines of the Latin tradition, I would like to express my will...to facilitate their spiritual unity with the Church through the means necessary to guarantee respect for their just aspirations.

This is a sample of standard Vatican prose these days – in Abbe Georges de Nantes' acerbic phrase (I quote it in the French), it's "Blah, blah, blah!" "Some older liturgical forms and disciplines"? That means the immemorial Mass of the Catholic Church which the Council of Trent says comes from the Apostles. And think what a union man would make of a contract which reads: "I would like to express my will...to facilitate...through the means necessary to guarantee respect for their just aspirations"!

We are under the authority of theologians who deny the laws of contradiction, sufficient reason, and cause/effect. They really believe that the dialectical philosophy of "becoming" which inspired Marx and Engels can be reconciled with Christian Revelation. In practical management this means progress requires a zig to the right and a zag to the left while steering for the Novus Ordo Saeculorum. Chop off Lefebvre, and throw a sop to traditionalists. The old Mass may actually be permitted for a while (as if it had to be!); committees will be formed and we shall die of terminal blah. No one (who doesn't want to) will be fooled by talk like this. There is no change of heart or mind; not even recognition of the real question. "I would like to express my will—to facilitate..." Ecclesiastical glasnost.

All the kindly statements made on the Mass from Rome console old folks for whom the reforms of the Council came "too fast" and sometimes with

unnecessary "insensitivity – but no one has said the reforms were wrong. They have refused to face the issue, – which is not nostalgia on the part of those "who feel close to some older liturgical forms," but the shipwreck of the Catholic Church. I mean a new Mass, a new catechism, a new morality, a flagrantly mistranslated Bible, an architecture and music which constitute a thoroughly orchestrated and rehearsed attack on Catholic doctrine and practice. Read the papal statement ten times if you can. You don't need arguments. It constitutes itself a proof of its own radical insincerity. It cannot be explained away as a misunderstanding of the issue; it is quite simply a misrepresentation. As if the Mass were just "our aspirations" and not everybody's fact:

the true light that enlightens every man who comes into this world... To as many as receive him he gave the power of becoming sons of God – those who believe in his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh (here all genuflect) and dwelt among us.

Last Saturday a person whose powers of observation and honesty are beyond question went to Confession in the major church of a provincial city. Absolution was given as follows: "May God grant you pardon and peace." This from a "conservative" priest who didn't do such things even a year ago – mouthing a phrase that denies the office of the priest in the very act of its exercise. The penitent repaired at once to the next nearest church only to discover that its interior had been refurbished to approximate a Babylonian temple with fountains (literally) cascading over rocks, potted ferns, and a confessional with walls of glass, inside of which a distraught woman on her knees was weeping and wildly gesticulating to (presumably) a priest behind a modernistic screen, as those in line, unblinking, solemnly observed.

This pseudo-Church, imposed upon the real subsistent one since the Vatican Council, is like that glass confessional. Anyone can see – and everybody does – that whatever it is, it is not the Church of our Fathers.

Good priests and religious (who only hear their own Masses) often say, "Even and especially if given an unjust command I will obey. If I were commanded, as Archbishop Lefebvre was, to cease my episcopal and priestly function, I should gain in grace for the arduous exercise of humility." At one such profession of superstitious piety, I heard an anguished father say, "Priests have no children!" Good priests, and especially religious in sweet serenity behind their monastery walls, simply don't know what is really going on. Or don't they want to know? After a decade of excuses, they say: If Rome only knew. Rome knows! The Faith is being crushed from above by the hierarchy imposing its own inventions on the people, in the people's name, as tyranny always does. The person of the

Pope is surrounded by a monarchical awe, a kind of hallucinatory halo of the sort that prompted Elizabethan courtiers, against the ghastly evidence, to say that Good Queen Bess's beauty ravished the stars. Certainly in the normal course of events one must not criticize his betters. There is a special grace about a pope. But in the face of icebergs? With the care of children and their children on our heads? We are not talking about carpenters and snivelers but ordinary folk leading ordinary lives who without sound doctrine and the sacraments will die.

One thinks of Milton's Lycidas: The hungry sheep look up and are not fed . . .

Speaking of the twofold office of the bishop – Episcopus (to oversee) and Pastor ("feed my sheep") – the poet cries:

Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learn'd ought else the least
That to the faithful herdman's art belongs!
What recks it them? What need they?
They are sped;
And when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw;
The hungry sheep look up and are not fed,
But swoln with wind, and the rank mist they draw,
Rot inwardly, and foul contagion spread;
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said,
But that two-handed engine at the door,
Stands ready to smite once, and smite no more.

Scholars dispute the precise meaning of that "engine at the door," although the general sense is clear. Most think it refers to the two-handed sword of the Apocalypse when Christ Himself will come to set things right.

Priests do have children – that's the point. He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

How can good priests fail to feed their sheep? What prohibition or even excommunication can stand against a million tongues extended to receive the Author of their existence and salvation? Oh, they can find a way. Drive a hundred miles to find a Catholic Mass; or wait like the Christians in Japan between the interdiction of the Church and the arrival of Admiral Perry! Not true. Not true in any ordinary way. Some may do these things. Handfuls cluster around the remnant of good priests who offer the sacraments in their integral substance and beauty; but God must send us bishops with the courage to ordain thousands.

At the chapels of the Society of St. Pius X (and many others not affiliated

with it) the doctrine, sacraments and culture of Catholic tradition has been maintained. Take two pictures: Look on this and on the Novus Ordo Church. It is Hyperion to a Satyr. To go from glass confessionals to even the poorest, makeshift shelter under which the grand, Old Mass is said, is to pass through fire and water to a place of refuge.

Transivimus per ignem et aquam, et eduxisti nos in refrigerium.

There is no argument. Taste and see.

Once there was a single Church with two contending popes. Now we have a single pope with two contending churches -- one of which is real. Meanwhile the hungry sheep demand their food and someone, in pious "disobedience" must carry out that office in the teeth of invalid commands and sanctions.

In varied particular circumstances around the world men of good will may make different prudential judgments and come to different practical conclusions, while still agreeing in principle, finding ways to unite to fight the common enemy. It is possible that there may even be saints on both sides of this dispute -like Catherine of Siena and Vincent Ferrer during the Avignon exile – and millions of the less, like us, who must choose now. God help us; we could be wrong. Some see danger but not clear and present danger, see probable but not obvious facts and possible alternatives (for whom and how many?) – they fail to see the truth (I think) because they have not looked directly at that wall of ice Jean Madiran calls immanent apostasy – perhaps not ice, but Moby Dick, the mad, white whale of Antichrist.

Meanwhile (that has become my favorite word; it won't be long for some of us), God, make us love one another in the Sacred Heart of Jesus and the Immaculate Heart of Mary which have come to comfort us in these dark days like Enoch and Elias, those "olive trees that stand before the Lord of the earth." Meanwhile the whole Church waits, like a distraught woman weeping in a glass confessional, confessing to a priest about to give an invalid absolution.

Of course there is a legal question. The man in the street is not a lawyer and certainly not a judge. Only a pope can judge a pope; if one is wrong, another down the line must set things right as Felix did to Liberius in the matter of St. Athanasius, or as St. Jerome remarks in his commentary on Matthew 14:

Then while the Lord remained on the mountaintop, suddenly a contrary wind arose, the sea raged, and the apostles were in danger; and shipwreck was imminent, until Jesus came. And in the fourth watch of the night he came to them walking on the sea. Military guards and watches are divided into periods of three hours each. Therefore, when he says, that the Lord came to them at the fourth watch of the night, it shows that they had been in danger all night; and it was at the close of the night, as it will be at the end of the world, that he will bring help to his own. ■

*Lives of the Saints...***St. Quiteria, Virgin Martyr** (like none other, except for her eight sisters)

Compiled by Remnant Staff

Little is known for certain about St. Quiteria, except that she was a virgin martyr who existed in the earliest centuries of Christianity; and that she enjoyed a widespread cult throughout southwestern Europe (Portugal, Spain, and France). Most agree that she died in the early 5th Century. Some legends and myths do surround her name, but the point remains the same: she was a Catholic champion.

The most widely accepted story (most come from Portuguese history) about St. Quiteria's life begins with the amazing circumstances of her birth. She was the first daughter to emerge from the womb of her mother, Calsia, who gave birth to eight other daughters in her first pregnancy—*nonuplet* daughters. Their names are: Eumelia, Liberata, Gema, Genebra, Germana, Basilissa, Marina, Vitoria, and Quiteria.



The noble-born Calsia was the wife of a pagan and elite Roman governor, and looked contemptuously upon whom she bore. She had wanted a son (sons were

much more valuable), and she scornfully compared her nine baby girls to a litter, and she herself to a common animal. Too proud to brook such a comparison in public, she kept the bizarre birth a secret from her husband, and ordered her maid to take all the babies and drown them.

The maid, however, was a Christian, and couldn't bring herself to commit the murders. She looked favorably upon the girls and resolved to raise them with the help of neighboring peasant women. All nine girls were kept together in close watch by the community, well aware they were sisters, and were raised in the Faith.

In their adolescence they formed a type of warrior gang, with the motive of breaking Christian prisoners out of jail. They, of course miraculously, accomplished this more than once; confounding guards and sentries over and over again.

The girls would also smash pagan statues and desecrate pagan temples whenever afforded the opportunity. The sisters answered only to the One True God, and He saw fit to bless and protect their endeavors for several years.

Eventually they were captured by the authorities and taken before the governor, Lucio, who was their father. It is said that he noted a familial resemblance between himself and these courageous young women, and learned that they were his daughters. He welcomed them back, offering them rooms in his palace and Roman officers to marry, on the condition that they renounce their foolish religion. The girls refused and were cast into prison.

In jail they praised and glorified Jesus, and eventually an angel came and told Quiteria, "Happy and fortunate you are, for you deserved to find grace in front of God, so that God has chosen you as his spouse. It is God's will that you are to live in solitude on the mount Oria, and there you will live for a time in prayer and contemplation."

The angel released them from jail and they escaped, all traveling in different directions. Each sister met a martyr's end, but Quiteria's story has endured the most intact and well-known of the group. Quiteria followed the angel to the top of a mountain, where she lived

as a hermit until she was discovered and captured again.

Once again she declined an offer of marriage and was imprisoned. Again she was freed by an angel, and made again for the mountain, this time with a group of women from the palace whom she had converted to Christianity. Along the way she met Prosen Lastiano, the ruler of the city Aufragia, and friend of her father, Lucio.

After a brief verbal encounter, she sent Prosen on his way, a converted Christian. The conversion was short-lived, however, and within a week he had recanted and blamed her for bewitching him that day. Prosen led his soldiers to the mountain with intentions to kill Quiteria, but as they were ascending, he fell down suddenly and lost all feeling in his hands and legs. Through the prayer of Quiteria he regained his senses, and became full of Faith once more, the Fear of God permanently stamped upon his heart.

Lucio was infuriated at the fact that his daughter had converted to Christianity women from his own palace as well as one of his good friends. The father vowed to find and kill her himself, taking with him a small army.

When they finally found her at the Aire-sur-l'Adour church in Gascony, France, he tried once more to force her into marriage and she declined, reminding him that Christ was her Spouse, and she would have none other. Her father then ordered one of his soldiers to behead her, and it was done instantly. They also beheaded all of the other Christian women she was with.

According to Portuguese legend, after Quiteria was beheaded she was thrown into the sea and later emerged holding her head in her hands (a '*cephalophore*' Greek for 'head-carrier'). Another account has it that after emerging from the water she walked to the Church with her head in her hands.

Additionally, there is usually iconography of St. Quiteria with a dog, as legend has an account of her keeping two vicious, rabid dogs at bay by talking sweetly and softly to them.

Saint Quiteria is known all over Portugal and southern France. There is even a city in Brazil named after her. Saint Quiteria inspired generations of saints who came after her.

If you ever need a boost to fight for what you believe in, remember Quiteria. Remember the Nonuplet Sisters, Amazonian-esque, Catholic warrior women whose tale has survived millennia to inspire heroism in Christians everywhere.

Quiteria is the patroness of those prone toward despair, and is invoked against rabies. Her feast day is May 22. ■

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Kobe Bryant, Practicing Catholic

by Michael J. Matt

Interesting bit from Churchpop.com: "If for some reason you don't know who Kobe Bryant is, he's only one of the best basketball players ever. And he recently retired from the NBA.

What most people don't know, though, is that he's Catholic. And that, according to a recent interview, his Catholic faith helped him through one of the darkest times of his life.

Born in 1978 in Philadelphia, Kobe (he's known by his first name) was raised in a Roman Catholic family. When he was six, his family moved to Italy, to a small town an hour outside of Rome. Because of this, Kobe speaks fluent Italian to this day.

He was drafted into the NBA right out of high school, the first time a guard had ever been drafted that young, and he quickly became a star. Soon people were speculating about whether he was "the next Michael Jordan."

In 2001, when he was 23, he married 19 year old Vanessa Laine, who is also Catholic. The wedding was held at St. Edward Roman Catholic Church in Dana

Point, California. Two years later in 2003, their first child was born. Bryant was accused of rape in 2003--a charge he vehemently denied. He was, however, guilty of adultery, and although he and his wife stayed together for a long time after the scandal and even had another child together, Mrs. Bryant eventually filed for divorce.

Kobe credits his Catholic faith and a priest friend for having helped him put his life back together since then: "The one thing that really helped me during that process—I'm Catholic, I grew up Catholic, my kids are Catholic—was talking to a priest."

In 2013 Bryant and his wife called off their divorce and got back together. In retirement as of this year, one of the greatest basketball players of all time is a happily married practicing Catholic.

A living legend in a world that practices a form of sports idolatry, it's no wonder this kid fell a few times, and fell hard. But isn't it wonderful to see the grace of God at work even in this day and age, and especially in the very rich, glamorous and spiritually dangerous world of the professional athlete. May God continue to go with Kobe Bryant and his family. ■



The Hour of the Wolf

■ How deeply into the night must the West sink before the sleepwalkers awaken? When will the hour of the wolf—“when nightmares are most real”—strike for the West?

By Timothy J Cullen

Beware of false prophets, which come to you in the clothing of sheep, but inwardly they are ravening wolves (Matt 7:15)

Many possible dystopias can be projected for a Western civilization that continues its decline: devastating terrorist attacks leading to war; collapse of a fraudulent financial system; breakdown of government, and many more that make for the stuff of good and not-so-good thriller fiction. Less thrilling than fiction is the Chinese water torture of slow, barely perceptible but ever increasing decline that eventually leaves one in the dark as to just how things reached such a state.

This writer has been alive during seven papacies, beginning with that of Ven. Pius XII, whose 1958 passing occurred when the writer was twelve years of age. One of these popes, John Paul I, was pope for only 33 days, but his short papacy was very much in line with the V II spirit of his two predecessors (John XXIII: 1958-1963; Paul VI 1963-1978), albeit without doing any meaningful damage to the Church other than being the first pope to renounce a coronation. Now, nearly 40 years after his death, the decline within the Church has kept pace with if not exceeded that of Western civilization as a whole and shows no signs of abating.

How might that further decline be reflected 25 years from today? Let us first look back 25 years to the Church and West of 1991, A.D. How has the decline shown itself over the past quarter century?

The Church was led by Pope St. John Paul the Great (John Paul II), as he has been known since his canonization some two years ago. His fast-track canonization is in keeping with his having canonized more saints (483) during his nearly 27 years as pope (1978-2005) as had been canonized during the previous 500 years.

Thirteen years after the beginning of his pontificate, the innovations introduced by the Modernists of Vatican II had gone unchecked and if anything been reinforced. Nevertheless, John Paul II—who had followed the innovation of his predecessor and rather than respect the time-honored practice of papal coronation, chose to be “inaugurated” as if he were a civilly elected president or prime minister rather than the crowned monarch of the Social Kingdom of Christ—remained true to authentic Catholic Doctrine in many respects: he



upheld Church teaching on contraception, abortion, civil divorce and subsequent “marriage”, homosexuality, priestly celibacy and a male-only priesthood, among others. It was John Paul II, however, who “excommunicated” the bishops of the SSPX in 1988.

The following quarter century until the present, particularly since Francis I ascended to—Whoops!—was *elected* to the papacy, has seen the decline of the Church accelerate into an ever-less authentically Catholic Church taking on a markedly Protestant tone. Catholic Doctrine left untouched by John Paul II is now in real danger of being evaded if not altered in this papacy, but even the latter is a possibility as the “Hour of the Wolf”¹ for the Church, for Catholics and for Western civilization is likely to draw nigh during the next quarter century. One might also posit that the longer the present papacy endures, the more rapidly will the “Hour of the Wolf” approach.

Western civilization grows increasingly decadent; bordering on demented. Its Catholic heritage and once-synonymous identity has been progressively hollowed out but the West has tried to fill the void with a soulless secular materialism that is religiously and metaphysically nihilistic, thus empty, and as the saying (attributed to Aristotle) goes, “Nature abhors a vacuum”. That which has been hollowed out is fragile and quite possibly can collapse upon itself.

When the faith that is the foundation of a culture is lost, then the culture is open to distortion, decline and eventual destruction of the civilization that was built upon the culture. It is a curious coincidence that this process became truly deep and wide in Western civilization nearly simultaneously with

1. N.B.: “The hour between night and dawn. The hour when most people die, when sleep is deepest, when nightmares are most real. It is the hour when the sleepless are haunted by their deepest fears, when ghost and demons are most powerful...” -From Ingmar Bergman’s Film HOUR OF THE WOLF (Trailer)...” <http://www.urbandictionary.com/define.php?term=Hour+of+the+Wolf>

the Second Vatican Council in 1962. Those of us born prior to 1950 or so are living witnesses to this sad truth. The Church has failed the faithful and the West has failed the Faith and itself, abandoning not only its foundational religious faith but in large measure the morals, ethics and customs of the religion that freed it from barbarism, a modern variant of which it now seems to embrace.

The most glaring betrayals in civil society of the Faith and of Western civilization are known to all and need not be repeated. What needs to be repeated is that the contemporary situation will almost certainly *worsen* before the hour of the wolf strikes; perhaps then it will be time for the church bells to begin to ring again.

This writer agrees with Huntington and other historians that Western civilization is easily distinguishable from Islamic civilization and that the two are not compatible. Wholesale immigration of Islamic migrants into the West and the resulting demographic shift is likely to increase, barring a war or Western national legislation to the contrary. Western migration into the region that is Islamic is likely to remain nearly non-existent. The geo-political consequences are obvious, yet the Church appears to favor what amounts to a passive invasion of Western civilization by the very civilization against which it has fought for re-conquests of territory in long and bitter wars. The potential for civil unrest in the face of this thus far unchecked passive invasion will grow with every passing year; that is as certain a certainty as one might dare predict without giving due respect to God’s omniscience.

In an increasingly deracinated and demographically disadvantaged European Union, one wonders to what degree a growing population of unassimilated and united Muslims

will play an increasingly powerful political role. One need not wonder overmuch about what this will mean for Western civilization and perhaps more the Church; it is not difficult to imagine a future “EU” abrogating the Lateran Treaty² in violation of the Italian Constitution, depriving the Vatican City State of its national sovereignty.

Economic “inequality” is a fact of life that no utopian “system” can change; greed, after all, is one of the Seven Deadly Sins of Catholicism, but a virtue among the secular materialists, whatever they claim to the contrary. The growing problem in the West is that finance capital created from nothing but the finance capitalists’ computers and the consent of the secular governments of the West is creating increasing economic *hardship* for those who invest their productive *labor*. This problem will inevitably worsen, given that its controllers and beneficiaries will not surrender their stranglehold on the rest of the “humanity” they claim to love so dearly. Barring some sort of almost certainly unworkable guaranteed income measure in the nations of the West, the Christian “nativists” and nationalists in the secularized West may cease being a silent majority before they are muted and thus voice their displeasure and defiance with deeds not words.

The Christian population of the West will find itself alienated within the selfsame civilization it created. As deracinated German taxpayer-subsidized television presenter Jan Böhmernann recently put it: “You are not the people, you are the past”³. This sort of blatant propaganda will increase in the West, as will the polarizing political indoctrination in public education and in “social media”—*every* type of media—as per the plan of the secular materialist managerial

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2 https://en.wikipedia.org/wiki/Lateran_Treaty
3 <http://www.breitbart.com/london/2016/04/02/you-are-not-the-people-you-are-the-past-critics-of-mass-immigration/>

What If Peter Should Blaspheme?

By Hilary White

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Galatians 1)

In a fit of exasperation, a few weeks ago, I started going to the pope’s Twitter account and calling directly for him to repent of his habitual blasphemies. It seems a bit over the top, right? Who, indeed, am I to make such an accusation against the Vicar of Christ? And on Twitter? Really?

And the term! It sounds archaic, harsh and even mildly... well, let’s say it... nuts. People just don’t talk like that anymore. At least, not modern people, normal people who go to the movies and have drinks with friends after work, pay bills and live in the ordinary real world. “Blasphemy,” is a word we hear most often these days from the insane and murderous ISIS and Taliban fanatics of the Islamic world that have so terrorized the Christian communities of the Near and Far East.

I do spend a lot of my time joking around, it’s true, but this is me with my serious-face on. I’m not joking, and I believe Francis’ soul is in grave danger,



as is the soul of anyone who follows his lead. (And as for the Twitter account, it seemed the most immediate means of communicating with him directly, a man who, it is said in Rome, is completely shut off from anyone but his cronies and yes-men, and of whom even men like Cardinal Pell are rumoured to be “terrified” to confront. In the modern world, Twitter seems to be the closest anyone can come to addressing a person “to his face.” Someone must read it for him, and may perhaps one day convey my message. It was that or go down to the

City to kneel in the Piazza with a placard every day.)

As Francis’ assertions become increasingly alarming, particularly in his exhortation *Amoris Laetitia*, an underlying, though previously veiled, theme has emerged that has now gone past mere implication. Francis’ assertions add up to the proposal that the Church as it has been for 2000 years, founded by Jesus Christ for the salvation of all men, was just wrong. We have been doing it wrong. 2000 years of saints and blessed,

2000 years of Christian civilization, but it was all wrong.

We must now, Francis claims, abandon all that. It was too “rigorist,” too “harsh;” it was unmerciful and hard-hearted. Indeed, the Christ we thought we knew was not the real Christ. We need a new Christ, for the new Church to be initiated by this pontificate that will be more suitable, more acceptable for the new world.

We have in this pope not only a man who is ignorant of, or even who dislikes the traditional teaching of the Catholic religion, but one who malignantly habitually invokes the third Person of the Holy Trinity to propose that Catholics abandon both the Church and her divine Founder. He continually calls, now quite openly, for a new “church” that will abandon the “rigorous” requirements that, he claims, drive people away.

This, ladies and gents, is blasphemy, in the purest sense. It is hatred and disparagement of Christ and the Church, the claim that He is unjust and that His Church was in error for holding fast to His teachings. I didn’t want to believe it myself, but the evidence is before us nearly every day.

The Catholic encyclopedia gives us handy access to the traditional definition of “blasphemy”:

- “Blasphemy, by reason of the significance of the words with which it is expressed, may be of three kinds.
- It is **heretical** when the insult to God involves a declaration that is against faith, as in the assertion: “God is cruel and unjust” or “The noblest work of man is God.”
- It is **imprecatory** when it would cry a malediction upon the Supreme Being as when one would say: “Away with God.”
- It is simply **contumacious** when it is wholly made up of **contempt of, or indignation towards, God**, as in the blasphemy of Julian the Apostate: “Thou has conquered, O Galilaean.”

“Again, blasphemy may be (1) either direct, as when the one blaspheming formally intends to dishonor the Divinity, or (2) indirect, as when without such intention blasphemous words are used with advertence to their import.”

It is, simply, “profane speaking of God or sacred things... to utter impiety against God or sacred things...” (Oxford English Dictionary, 1974). And in his many, many discourses, many of them spontaneous “off the cuff” remarks in interviews, we have seen that Pope Francis is a habitual blasphemer. He has implied – and sometimes said outright – that both Christ Himself and his Mother have lied and sinned, that the Church in all her aspects over the millennia have erred and that the Holy Ghost has changed His mind and is now holding forth an intention for the whole Church that is plainly opposed to the very words of Christ in the Gospels. And he clearly thinks nothing of these outrages, merely blurting them out as asides and jokes as though there is nothing remarkable about them and no one could possibly disagree.

And it is a poignant statement about the condition of the Church in our times that almost no one has noticed, and no one at all outside Traditionalist circles has

The Hour of the Wolf

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elite and their billionaire overlords to eradicate a sense of Christian, Western identity in citizens, to be subsumed into an atomized, easily manipulated mass of rootless “multi-culturalists” whose “civilization” will be highly vulnerable to civilizations that have maintained their identities.

What will it take to awaken the Church and the West to the real and present danger and the greater danger to come? Growing legal and extra-legal persecution of Christians? Higher taxes to support already grossly bloated bureaucracies? Eugenics on steroids and an anemic health care system that becomes hemophilic? Feral mobs attacking churches? Decriminalization of pedophilia? Unraveling “social safety nets”? Internal travel and movement restrictions within what were once sovereign nations?

How deeply into the night must the West sink before the sleepwalkers awaken? When will the hour of the wolf—“when nightmares are most real”—strike for the West?

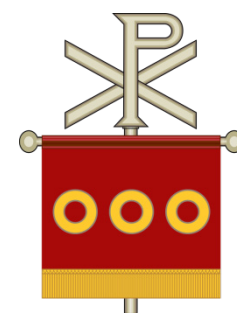
Napoleon warned 213 years ago of the “sleeping giant” that was China, stating that “when she wakes she will move the world”. China has awakened and it is the West that is fast becoming the sleeping giant, drugged into a stupor by centuries of secular materialist sedition, indoctrination, propaganda and money manipulation designed to destroy the Church, Christianity and eventually Western civilization as has existed for well over a millennium. The West is being put to sleep not by conquest but

by internal enemies won over to the insinuation that the West’s history is shameful and that the West should not enjoy the territorial integrity so zealously guarded by other civilizations, major and minor alike, no matter what their own histories. Who are these enemies and what can be done to protect the West against them?

The Church has three easily identified internal enemies: Modernists in her hierarchy, secular materialist infiltrators among religious, and indifferent “lukewarm” laity. Her external enemies are legion, both historically and currently. Western civilization will not protect either the Church or the faithful and in any case no longer considers itself Christian.

One hundred years ago, Western civilization was undeniably Christian in culture and character. The only integrated and largely assimilated non-Christian minority with influence on culture was Jewish, although the Jews had been expelled from several European Christian nations on repeated occasions in the past. The secular materialist enemies of the Church and the Western civilization to which she gave birth are the godless who work to separate Western civilization from its historical culture, ethnic identity and core values, work that has been highly successful over the past century and continues as a work in progress. Protecting Western civilization from further corruption, deracination, nihilistic irreligiosity, excessive self-criticism, decadence, hedonism, immorality and amorality among other ills will only be possible when the slumbering indifferent awoken to the ever-encroaching danger:

the wolf that is no longer at the door but within the house. When the hour of the wolf strikes, the soft underbelly of Western civilization will be fully exposed to attack from without as well as within. The manner and outcome of such an attack are uncertain, but one thing is not: Traditional Catholics will form up in the front line of its defense under the labarum,



the long-neglected banner of Constantine the Great, born in battle more than seventeen hundred years ago and carrying “the Greek inscription TOUTO NIKA, i.e. conquer by this (sign), usually rendered in Latin ‘In hoc signo vinces’ (in this sign thou shalt conquer)”²⁴. God willing, the scales will fall from the eyes of the sleepwalkers and they will fast fall in beneath the standard that symbolizes Western civilization like no other.

What shape the nearly inevitable struggle will take no one can say, but what must be understood is that the struggle will not be just for territory, culture, political dominance and the defining characteristics of a civilization: it will be a struggle for immortal souls, not merely a struggle in space and time, but a struggle to be decided in eternity. ■

²⁴ <http://www.newadvent.org/cathen/08717c.htm>

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commented. Simply put, these are the blasphemies that in the last 50 years have become the common opinion of most of the leading minds of the clergy – especially among Jesuits. Pope Francis, as has been said in these pages many times, is the very personal embodiment of the new modernist, secular, anti-Catholic “religion” of the New Church, installed in the Catholic institution after Vatican II and living like a parasite inside it for 50 years. Such things are heard commonly from pulpits from Manila to New York, and have been presented so mildly, in terms worthy of the blurbs on greeting cards, to a nearly totally religiously ignorant audience. They have simply been absorbed, like a poisoned salve on the skin, sickening the Body of Christ almost to the point of death, with hardly any remark, and certainly without criticism. In Francis, at long last, we are hearing them plainly spoken.

But the Catholic Encyclopedia entry speaks of the “malice” of the sin of blasphemy, saying it is “a sin against the virtue of religion by which we render to God the honour due to Him as our first beginning and last end. St. Thomas says that it is to be regarded as a sin against faith inasmuch as by it we **attribute to God that which does not belong to Him, or deny Him that which is His.**” It is, in short, an expression of disbelief in God, the essence of irreligion. A man who habitually blasphemes God and the Blessed Virgin and the Holy Catholic Church, cannot be a man to whom these things are real.

In his exhortation *Amoris Laetitia*, the pope has thrown off all pretence and is now plainly proposing a *new Gospel*, and apparently we are simply supposed not to notice that it is indistinguishable from the trendy modern secularist paradigm in which there is no God and really no such thing as sin, certainly no such thing as sexual sin or sin against “the virtue of religion.” It is one in which “redemption” comes from acceptance of our sinful selves as we are. It is a new Church in which sinners remain in their sins and salvation is understood entirely in material terms: salvation from financial want.

I am still reading through AL and it is, as people are writing of it, gravely ambiguous. The parts that sound Catholic are quickly followed by more of Pope Francis’ usual evasions and ambiguities. But even amidst this, it is certainly clear that at the very least this is a man who does not believe what the Church believes about God and the nature of the Church, and there are passages where his dislike of the Church and of its divine Founder, comes through clearly.

Let us examine only one, understanding that this kind of expression is common not only throughout the rest of the exhortation, but in the pope’s frequent speeches and homilies.

Paragraph 308 in full:

At the same time, from our awareness of the weight of mitigating circumstances – psychological, historical and even biological – it follows that “without detracting from the evangelical ideal, there is a need to accompany with mercy and patience the eventual stages of personal growth as these progressively appear”, making room for “the Lord’s mercy,

which spurs us on to do our best”.

I understand those who prefer a more rigorous pastoral care which leaves no room for confusion. But I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a Mother who, while clearly expressing her objective teaching, “always does what good she can, even if in the process, her shoes get soiled by the mud of the street”.

The Church’s pastors, in proposing to the faithful the full ideal of the Gospel and the Church’s teaching, must also help them to treat the weak with compassion, avoiding aggravation or unduly harsh or hasty judgments.

The Gospel itself tells us not to judge or condemn (cf. Mt 7:1; Lk 6:37). Jesus “expects us to stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune, and instead to enter into the reality of other people’s lives and to know the power of tenderness. Whenever we do so, our lives become wonderfully complicated”.

Out of this shocking and alarming paragraph, I propose we look only at the following:

“I understand those who **prefer a more rigorous pastoral care** which leaves **no room for confusion**. But I sincerely believe that **Jesus wants a Church** attentive to the goodness which the Holy Spirit sows in the midst of human weakness...”

It looks at first glance – and certainly would seem to non-Catholics or to those millions of Catholics catechised in the New Paradigm of Vatican Twoism – a kindly and open minded concession, refusing to make demands, but merely offering a kindly suggestion. But it turns out upon more careful reflection to be once again a not-very-veiled insult both to believing Catholics and to Christ Himself. And perhaps most incredibly of all, an assertion that Jesus Christ Himself, along with the Holy Ghost, wants us to abandon old Church and make up a new one, a nicer one, a Church that requires no transformative grace.

Let’s see if we can count the theological contradictions in this apparently simple little two-sentence passage.

- The traditional teaching of the Church – that we must clearly identify our sins and repent of them (which necessarily includes a “firm purpose of amendment”) – is reduced to a mere “preference” for a particular type of “pastoral care.” Thus is the entire history of the Church’s mission to sinners waved away with a papal hand and dismissed as a mere quirk of personal “preference.”

- This “preference” – only one among who-knows-how-many possible forms – is the bad one, with the snarky suggestion that the people who “prefer” it want to stop those with “weaknesses” from experiencing God’s “mercy”. This, I suggest, is a summary of Francis’ entire pontificate, and the war he has waged on the traditional ecclesiology from his first moments as pope. It is labeled “rigorous,” one of Francis’ most frequently hurled epithets. He says, “I understand,” as though offering a fatherly, smiling tolerance. But his

frequent rants, including his [incredible diatribe](#) against the “rigorists” who opposed the Kasper Proposal at the close of the Synod on the Family, will help us to understand that he is hardly being his usual jolly, avuncular self when he uses the term.

- The obvious conclusion is that the new thing that “Jesus wants” is plenty of “room for confusion”. We have seen in the past that Francis repudiates and utterly detests the notion that Catholic doctrine could or should lay down with clarity what people should believe and do. This “confusion,” he has made repeatedly clear, is a thing to be desired. And if nothing else can be said about this entire pontificate it is that he has created an impenetrable, black smoke and fume of confusion and discord. But “confusion,” as any exorcist will tell you, is a sure sign of diabolical influence. Excluding confusion, creating clarity and certain understanding of the Truth, is the work of the Holy Ghost. Confusion is of the devil. Francis implies that the Holy Ghost is now doing the devil’s work.

- The “but” contraposes and repudiates this “more rigorous pastoral care” – that is, the immemorial purpose of all pastoral care of the Church, aimed at making every person on earth into a saint in heaven – must now give way to this thing that “Jesus wants,” which, according to Francis, is an entirely new kind of Church that is “attentive to the goodness that the Holy Spirit sows in the midst of human weakness.”

- Thus, Francis places himself in the role of the prophets of old, having the ear of God to give completely new instructions to the Church, abjuring the divinely instituted purpose of the papacy and taking for himself the role of oracle. This leaves far behind any descriptions like mere arrogance and moves into the realm of an insane megalomania.

Logically, his statement can only mean that Jesus Christ has either changed His mind, or that the Church has been completely mistaken for 2000+ years. It means, moreover, that either the Holy Ghost has not been guiding the Church into “all truth” for that time, or that the nature of that truth has suddenly changed. Either way, and whatever he means by it, it is the very definition of blasphemy, according to traditional Catholic theology, against Jesus Christ, the Holy Ghost and the most holy and undivided Trinity.

Modernism has been the devil’s most successful tool against the Faith, and it has been so mainly because of the confusion it sows. Its main characteristic is its use of terms and expressions that Catholics will recognise, biblical passages and familiar biblical and theological terminology, but imposing a new, non-Christian meaning to them. It lulls hearers into a soothing state, assuring them that nothing has changed, while working to entirely remake the Faith, pointing it in the direction of the secularists’ dreams; practical or outright atheism, the repudiation of Christ and His Church.

For instance, here we see an allusion to the passage of St. Paul where he talks of boasting [about his own weakness](#). “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the

power of Christ may rest upon me.” But instead of the Catholic theological meaning – that Christ shows His own strength by working through us weak vessels – Francis is proposing a more blunt solution: that because we are weak, nothing very great can be expected of us. A new paradigm of permissiveness must be installed in order to have “a Church” that is “attentive” to “the goodness” that the Holy Ghost has obviously not previously been able to “sow in the midst of human weakness” due to the wicked preference for a “more rigorous” form of “pastoral care.” This goodness, no doubt, is simply acceptance; that no one will ever be expected to rise above his sinful state again. Holiness, as Cardinal Kasper has said, being something only for the “heroic” and not for the common run of men.

But perhaps most horrifying of all, Francis is proposing that the Jesus Christ, Second Person of the Holy Trinity, who can neither deceive nor be deceived, who is the same yesterday, today and tomorrow, has changed His divine mind and is now opposing that which He laid down for us for all time at Pentecost. This, frankly, is the changeable “god” of Islam, Allah; the monstrous, demonic and anti-rational thing that instructs its followers to lie, to kill, to rape and enslave its opponents.

The universe that could have such a “god” as its creator is a Lovecraftian horror of utter chaos and nihilistic meaninglessness in which “god,” if there is such a thing, cares nothing for the final good of man. It is a universe, to paraphrase C.S. Lewis, in which it is as though the sun rose and it were a black sun, or as if we drank water and it were dry water.

As for Pope Francis and his habitual misrepresentations of the Faith, I am reminded of the hideous figure of Iago in *Othello*, Shakespeare’s brilliant study of the corrupting influence of liars. Lies are the stuff of evil, the material of the devil’s work.

I no longer have a copy of it, but there is a most useful book, written by a semi-believing and non-denominational Christian psychiatrist, popular in the 80s, that gives a clinical analysis of human evil. M. Scott Peck wrote that in his psychiatric practice, the puzzling and frightening phenomenon of evil could be described as “malignant narcissism” and was founded and expressed mainly in lying. Lies, he said, are the only means the malignant narcissist has to communicate, and the result of their lies is always confusion and chaos. His 198_ book, “People of the Lie” is worth a read.

Of course, Pope Francis will always go over well with the people who have abandoned the concept that Catholicism is a means of describing objective reality – or who simply no longer hold that there is such a thing – and have adopted the mushy, feelings-based pseudo-religion that has taken control of most of the post-Christian world since the ‘60s. But far from meaningless platitudes and broadly interpretable warm, fuzzy blither, many of the pope’s statements and expressions, when examined under the bright light of Catholic tradition, come to seem like carefully calculated and quite deliberate denunciations of both the traditional teachings of the Church and anyone who continues to hold them. And of Christ. ■

A Remnant Flashback...

Coming Soon: The First Woman Pope

By Chris Jackson

On April 17, 2016 the website, "The Eponymous Flower" reported the words of Cardinal Kasper:

["It is theoretically possible that women participate in the election of a pope. The composition of the group, which is tasked to choose a pope is not the subject of a divine mandate. This thing can change."](#) The cardinal expressed those words last Monday in Rome at the launch of the new special edition "Maria's Daughters - The Church and Women" by Herder *Korrespondenz*, as [katholisch.de](#) the news page of the German Bishops' Conference reported.

Thus, Cardinal Kasper is on record supporting the notion of women cardinals. Knowing how close Kasper and Pope Francis are, it is not unreasonable to believe that this may be on Pope Francis' "to do" list. Especially when you consider an article I penned in 2013 entitled, "[The Neo-Catholic Road to Cardinalettes](#)."

Upon rereading the article, even I was shocked at how easily the idea, in theory, had already been accepted in principle by the pope's own spokesman, Fr. Lombardi. Indeed, this seems to be the pattern of the progressives. First, authority admits that an unprecedented novelty is theoretically possible. Then Neo-Catholic clergy and writers justify the theoretical possibility while opposing it being enacted. Then, finally, when there is enough acceptance of the theoretical novelty by the laity, authority enacts it into law.

This tactic is continually used by the progressives because it has been so successful for them over the last fifty years. For example, until the time of John XXIII making a change to the canon of the Mass was considered unthinkable. The very word "canon" itself means fixed and unchangeable. Yet the progressive John XXIII made a very slight change, adding St. Joseph's name to the canon. At the time, it did not seem to be such a problem. Who could object to St. Joseph, after all? Now we know that the progressives only used the name of St. Joseph as a Trojan Horse to breach the idea of the canon as unchangeable.

Then later, in the late 1960's when Abp. Bugnini proposed changes to the canon, the counter-argument that "the canon cannot be changed" had already been gutted in principle. As it turns out, placing St. Joseph's name in the canon was the camel's nose in the tent: an act that seemed non-threatening at first, but that logically lead to an unraveling of principle.

We just saw this play out before our eyes with *Amoris Laetitia*. Cardinals at the first synod gathering in 2014 started openly positing the idea that sacrilegious Communion, a theological impossibility for 2,000 years, was theoretically possible. Almost immediately, [Neo-Catholic writers sprung into action defending the allowance of sacrilege as an acceptable change in Church](#)



["discipline."](#) Then, after a couple of years went by, at which point the previously unthinkable notion had time to be defended and digested by the faithful, out comes *Amoris Laetitia* making it all a reality.

We also see this tactic happening in *Amoris Laetitia* in a different way. The document uses the idea of "mitigating circumstances" which reduce culpability for those living in adultery or fornication to the point they are not in mortal sin and can receive Communion. Note the pope is focusing on adultery and fornication in the relevant passages, but the principle he is laying down can be used for any state of sin. Thus the Trojan Horse for those in openly homosexual relationships to receive Holy Communion has already been wheeled in the gates. All that is needed now is for a cardinal or the pope to subtly float the idea that it is possible in theory, allow the Neo-Catholics time to defend it and for the laity to grow comfortable with it, and then make the law allowing it explicit.

The moral of this story is to oppose the initial breach at all costs. For if you accept the small poisoned pill of compromised principle in the beginning, you later have nothing to stand on to oppose the far more extreme breaches in Church doctrine and practice that are coming as logical consequences. This is what I tried to do in my article on female cardinals in 2013 which you can read below. Even if unsuccessful, we all have a duty to oppose this unprecedented novelty immediately and forcefully as it is now being "floated" by Kasper.

Cardinals have always been linked to ordination in some way in the Church's Tradition. If Francis were to allow women cardinals, this means that women would have a vote in the conclave. The next logical step for the progressives will be to ask, "If women can vote for the pope, why then can't they become the pope? Isn't the pope almost always elected from the College of Cardinals? You don't have to be ordained to be elected pope, you know? Theoretically a lay person could be elected pope. Sure, if it were a man in the past, the

man would then receive orders and consecration after his election, but this was simply a matter of changeable Church discipline! Since the principle exists that a layman can be elected pope, there is no theological bar as to why a woman cardinal can't be pope."

If the camel gets his nose in the tent, his body will soon follow.

The Neo-Catholic Road to Cardinalettes

(From the November 2013 issue of *The Remnant*)

On November 3rd, Vatican spokesman Fr. Federico Lombardi commented on reports that Pope Francis would name women Cardinals for the February consistory. Almost immediately, certain Neo-Catholic media pundits, as well as the secular press, began to spin the words of Lombardi to imply that he strongly opposed the idea of women Cardinals. *Catholic Online* chose the headline, "[Pope Francis Will Not Appoint Women as Cardinals](#)," while the Irish Times went with, "[Vatican dismisses reports of women cardinals](#)." Conservatives focused on the fact that Fr. Lombardi called the reports "nonsense" and that it is "...simply not a realistic possibility that Pope Francis will name women cardinals for the February consistory."

Unfortunately, these reports failed to appreciate the most important of Fr. Lombardi's words. Among his comments, Fr. Lombardi revealed the following bombshell:

"Theologically and theoretically, it is possible," he added. "Being a cardinal is one of those roles in the church for which, theoretically, you do not have to be ordained..." [1]

Thus, for the first time, an official spokesman of the Vatican publicly put forward the novel and unprecedented idea

that the Church has the authority to appoint women as Cardinals. The import of this statement was not lost on the liberals. The progressive *National Catholic Reporter* was quick to pick up on this incredible statement, using it in their own headline entitled, "[Vatican spokesman: Female cardinals 'theoretically possible'](#)."

Perhaps one reason that this shocking liberal pronouncement was ignored by the Neo-Catholics is because they themselves accept it as true. Not only that, they have been defending the idea of women Cardinals, along with the liberals, for quite some time. In March of 2012, well before the reign of Pope Francis, Cardinal Timothy Dolan appeared on a show hosted by Fr. Benedict Groeschel on EWTN.^[2] During the broadcast, Fr. Groeschel informed Cardinal Dolan that women could be Cardinals. Cardinal Dolan then not only agreed with the notion, but then joked that Mother Theresa of Calcutta would have made a good one.

Neo-Catholic blogger Mark Shea saw this episode as a vindication of the theological possibility of women Cardinals. Shea himself had already come to this position fifteen years earlier due to his private interpretation of a 1994 Apostolic Letter of John Paul II. In a March 2012 blog post entitled, "[Cdl. Dolan and Fr. Benedict Groeschel Affirm Me in My Okayness!](#)" he wrote:

For 15ish years, ever since the publication of [Ordinatio Sacerdotalis](#), I have maintained that one implication of the document is that women can be created cardinals of the Church (since the office of cardinal does not require holy orders and it is *only* the sacerdotal office to which the Church lacks the authority to ordain women). When I say this, I invariably get chewed out as a subversive modernist.

However, the other day, Fr. Groeschel and Cdl Dolan noted exactly the same thing... I suspect we will see something like this in my lifetime. If not, in my children's or grand-daughter's lifetime. Should it happen, do not freak out that the Church is "abandoning the Tradition". Cardinals are a bit of bureaucratic machinery for taking care of housekeeping in the matter of getting a new pope. They are not The Tradition. The Church could abolish the entire college of cardinals tomorrow (just as she invented it a thousand years ago) and it would not alter the Tradition a jot. You may as well say your parish finance council is apostolic tradition. [Do not bind God to contracts he never signed.](#)^[3]

Thus, we see in Shea's post, and other Neo-Catholic writings on the subject, a complete and total theological concession to the progressives and Neo-Modernists that women can be Cardinals. Seemingly the only battle left to be fought on this issue, at least from the Neo-Catholic and liberal viewpoints, is whether the

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Pope will turn this “theological and theoretical possibility” into a reality. The only assurances the Neo-Catholics can provide us are those of Fr. Lombardi: that the idea Pope Francis would actually name women Cardinals is “nonsense” and “not a realistic possibility.”

Yet, haven’t we heard these assurances before? Wasn’t it an “unrealistic possibility” at one point to think that a pope would approve of female altar servers and Communion in the hand? After all, the former idea was considered evil by one pope and condemned by three before finally being allowed by John Paul II.^[4] Meanwhile the latter practice was considered by Catholics to be sacrilegious, outside cases of emergency, until its allowance by Paul VI.^[5] Yet both novel practices are widespread today to the detriment of both vocations and belief in the Eucharist. Furthermore, if the title of Cardinal is merely an artificial construct of the legislating Church, as Neo-Catholics would have us believe, why have *any* limits or conditions on who can be named one? Indeed, why can’t the Pope name non-Catholic Cardinals, or perhaps some non-Christian ones, or even some atheist Cardinals for good measure?

The key to understanding where the Neo-Catholics and the liberals go wrong on the issue of women Cardinals is their flawed notion of Tradition. Their analysis of this issue, and most others, consists of examining the minutiae of the latest ecclesial regulations, completely divorced from all context and history, and then trying to deduce whether this or that unprecedented novelty could theoretically be allowed under the given language. Thus, under this analysis, the entire fate of the Church’s Tradition lies within the commas, semicolons, and shades of meaning of such documents as a 1994 Apostolic Letter on Holy Orders. Such is the gnat-straining, technical, theological prison of the Neo-Catholic mind.

The fact that there has never been even a lay cardinal in the 2,000 years of the Church, much less a female one, apparently doesn’t factor into the Neo-Catholic theological analysis at all. Indeed, only in the Neo-Catholic or liberal mind can starting a practice that has absolutely no basis in Tradition be “traditional.” This irony fails to trouble the Neo-Catholic, however, since to him, “tradition” is defined by papal and bureaucratic fiat and not by historical practice.

The very term “Cardinal” developed in the 9th century Church to name those priests (again, not women, not even laymen) who served as the parish priests of the diocese of Rome. Later, non-Roman Cardinals were assigned a church in Rome to be the head of, or else they were connected in some way to a suburban parish of Rome. The reason is that the heads of the local churches in Rome elect the Bishop of Rome, the Pope. Thus no less than priests were originally intended to be Cardinals.

That said, it is true that we find in Church history relatively rare instances of non-priest clerics (men who had received first tonsure) who had also received minor

orders, being named Cardinals. However, even considering this exceptional practice, it is still obvious that the title of Cardinal was intended by the Church to be in some way tied to Holy Orders. Furthermore, this hardly helps the argument in favor of women Cardinals as women were never able to be clerics, much less receive minor orders. In addition, Paul VI, in eliminating first tonsure and minor orders in 1972, declared ordination to the diaconate to be the new “first entry point” into the clerical state. Ironically, since even Neo-Catholics agree (for now anyway) that it is impossible to ordain a woman a deacon, it is even more difficult for Neo-Catholics to argue for the possibility of women Cardinals post-1972 than it was before.

In any case, the last of the “minor order” Cardinals died in 1899. The 1917 Code of Canon law then corrected the exceptional practice of non-priest Cardinals and restored the original intention, stating

clearly that only bishops and priests could be named Cardinals. Later, far from rolling back this position, the 1983 Code went even further, requiring that Cardinals must already be bishops, or else be ordained bishops upon their selection as Cardinal.

In the final analysis, the Neo-Catholics either don’t understand or refuse to accept that unprecedented novelty cannot be made “traditional” simply because it is imposed or authorized by authority. Their foundational “hermeneutic” of legal positivism, which proposes that the decrees of the legislating Church or even the Pope can rightly overturn centuries of Traditional practice or immemorial custom, is the heart and source of their error. Instead, Catholic practice must always be tightly woven to and constrained by Tradition and custom rather than merely being constrained by the personal preferences and inclinations of churchmen. The liberals, understanding

that the Neo-Catholics have accepted their premise of untying Catholic practice from Tradition, know that it is only a matter of time before Church authority allows their next innovation. And once the innovation is allowed, they also know that the very Neo-Catholics who previously opposed it will then be its staunchest defenders. For as long as a novel practice is duly permitted by Church authority, the Neo-Catholic is bound by his own legal positivism to accept it as Traditional. ■

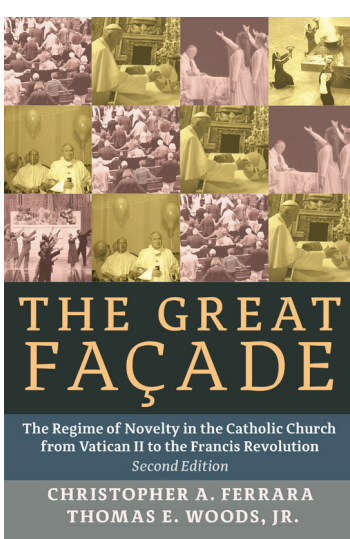
Notes:

- [1] <http://www.irishtimes.com/news/social-affairs/vatican-dismisses-reports-of-women-cardinals-1.1582486>
- [2] Internet video of the show has apparently been taken down by EWTN. This is presumably due to Father’s [controversial comments](#) regarding the clerical abuse scandal later that year.
- [3] <http://www.patheos.com/blogs/markshea/2012/03/cdl-dolan-and-fr-benedict-groeschel-affirm-me-in-my-okayness.html>
- [4] “Pope Gelasius in his ninth letter (chap. 26) to the bishops of Lucania condemned the evil practice which had been introduced of women serving the priest at the celebration of Mass. Since this abuse had spread to the Greeks, Innocent IV strictly forbade it in his letter to the bishop of Tusculum: “Women should not dare to serve at the altar; they should be altogether refused this ministry.” We too have forbidden this practice in the same words in Our oft-repeated constitution *Etsi Pastoralis*, sect. 6, no. 21.” From Encyclical *Allatae Sunt*, 26 July, 1755, Pope Benedict XIV, paragraph 29.
- [5] <http://rorate-caeli.blogspot.com/2011/10/great-catholic-horror-story-historical.html>

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CHRISTOPHER A. FERRARA & THOMAS E. WOODS, JR.

Foreword by John Rao

I

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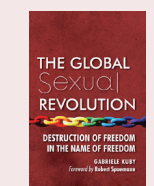
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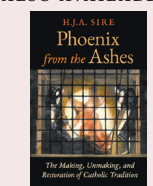


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SEDEVACANTIST ERRORS ON FACT AND LAW:

Unraveling the Anti-Catholic Thesis

by John Salza & Robert Siscoe

Part II (Continued from Last Issue)

In Part I we saw that the loss of office for a heretical Pope involves questions of fact and law, which the Church alone has the authority to decide or judge. We saw that whether a Pope is a formal heretic is a question of fact, which would also have to be established by the Church. Precisely *how* or *when* a Pope would lose his office for heresy are questions of law, which the Church herself has never settled. Even if the Church established that a Pope was a formal heretic, she would have to resolve the questions of law, before she could apply the facts to the law.

Ipso Facto Loss of Office

Because the Church alone has the authority to judge the question of fact, it should be evident that when the theologians speak of a Pope losing his office *ipso facto* (which means “by the fact”), they are referring to the *public fact* having been established by the public judgment of the Church (a “fact” according to the Church’s judgment), not an alleged “fact” that has been “discerned” by Sedevacantist clergy (an alleged “fact” according to private judgment). Even if one were to hold to the opinion of the theologians who claim a Pope who fell into public heresy would lose his office *ipso facto*, it would not occur until *the Church established the fact* that gave rise to the loss of office, since only *then* would the matter become a public *fact* in the ecclesiastical forum.¹ We can see this sequence of events in the following quotation from the famous Jesuit theologian, Francisco Suarez, who held to the opinion of *ipso facto* loss of office for a heretical Pope:

“Therefore on deposing a heretical Pope, the Church would not act as superior to him, but juridically and by the consent of Christ, she would declare him a heretic [declare the fact] and therefore unworthy of Pontifical honors; he would then ipso facto [“by the very fact”] and immediately be deposed by Christ, and once deposed he would become inferior and would be able to be punished.”²

Notice that the *ipso facto* loss of office occurs *after* the Church establishes the *fact*, and even, according to Suarez, after the Church *declares the fact* – that is, “declares him a heretic.”

Declaratory Sentence

There has been some disagreement amongst the theologians who hold to the “*ipso facto*” loss of office, regarding whether the fall from office would follow a declaratory sentence of the crime by the Church, or if it would take place even before a declaration. Suarez,

who held to the former opinion, said it was the common opinion of the Doctors that the loss of office would follow the declaration (or “sentence”).³ He wrote:

“I affirm: if he were a heretic and incorrigible, **the Pope would cease to be Pope just when a sentence was passed against him for his crime**, by the legitimate jurisdiction of the Church. **This is the common opinion among the doctors.**”⁴

Other theologians, such as Wernz and Vidal, held that the *ipso facto* loss of office would occur, technically, *before* any declaration – but not, of course, without the Church first establishing the *fact*, since the Church alone is the competent authority to decide the facts, as Bishop Dolan concedes (see Part I).

Now, part of the reason some theologians held that the fall from office would precede the declaratory sentence, was to avoid any complications with respect to the Church *inappropriately judging* the Pope (i.e., the heresy of “conciliarism”). If one maintains that the fall occurs *before* the declaratory sentence is issued, the declaratory sentence would be issued against a *former* Pope, thus avoiding the problem. For example, in their commentary on the 1917 Code of Canon Law, Wernz-Vidal wrote:

“Through notorious and openly divulged heresy, the Roman Pontiff, should he fall into heresy, by that very fact is deemed to be deprived of the power of jurisdiction **even before any declaratory judgment by the Church.**”⁵

According to this opinion, the Church would establish the fact of the crime (“notorious and openly divulged heresy”), and the fall from office would occur at once (*ipso facto*, or “by the very fact”), but *before* the declaratory sentence was issued.⁶ In this case, when the Church declared the office vacant, it would be declaring the fact of the crime, by which the Pope had *already* lost his office (again, *after* the crime was established by the Church, but *before* it was declared). Regarding this point, Wernz-Vidal wrote:

“the General Council declares **the fact of the crime by which** the heretical pope has separated himself from the Church and deprived himself of his dignity.”⁷

Thus, according to this opinion, the Church (1) would establish the *fact* of the crime; (2) the Pope would fall from office, and (3) the Church would then

declare the *fact by which* he had lost his office.

Whichever of the two opinions is correct, in either case (whether the fall would occur *before* or *after* the declaration), the *fact* by which the Pope would lose his office would have to be established by *the Church’s judgment*, before the loss of office would occur. The “fact” is most certainly not established by individual Catholics who “discern” that the Pope is guilty of the “sin of heresy,” as Sedevacantists like Fr. Cekada maintain (and who incorrectly cites Wernz-Vidal for his position). The failure to realize that the Church must establish the public fact, *before* the loss of office would occur, is one of the fundamental errors of the Sedevacantist position.

As noted above, the reason some theologians have held that the fall from office would take place, technically, *before* the declaratory sentence was issued, was to avoid the difficulties associated with the Church improperly “judging” the Pope. Other theologians, however, such as St. Robert Bellarmine,⁸ explicitly held that the Church *can* judge a Pope in the case of heresy. This opinion of Bellarmine is supported by a law of the Church that was on the books for centuries (Canon *Si Papa*, Dist. 40). This law (which Bellarmine cites) states that in the case of heresy, *a Pope can be judged*.

In *De Romano Pontifice*, Bellarmine explains that a heretical Pope will only be “removed from office by God” after being judged by men. He draws a parallel between how a man becomes Pope, and how a heretical Pope falls from office. He explains that a man is made Pope *by God* following the agreement of men – that is, the agreement of the Cardinals, who elect him. He then explains that, in like manner, a Pope will not be removed from office *by God* except through men – that is, without man *first* judging him. The saint and Doctor of the Church then explicitly teaches that in the case of heresy, a Pope can be judged (i.e., by the lawful authority, just as he was elected by the lawful authority). In Bellarmine’s own words:

“Jurisdiction is certainly given to the Pontiff by God, but with the agreement of men [i.e. the electors] as is obvious; because this man, who beforehand was not Pope, has from men that he would begin to be Pope, therefore, he is not removed by God unless it is through men. But a secret heretic cannot be judged by men...heresy, the only reason where it is lawful for inferiors to judge superiors ... in the case of heresy, a Roman Pontiff can be judged.”⁹

Contrary to what Sedevacantists have claimed for so many years (that the Church cannot judge a Pope, but they themselves can!), Bellarmine

clearly held that judging a Pope in the case of heresy is the exception to the rule that “the First See is Judged by No One.” This is also demonstrated from the canon that Bellarmine references (just after the above quotation), which is taken from the *Decretum of Gratian*. It reads:

“Let no mortal man presume to accuse the Pope of fault, for, it being incumbent upon him to judge all, he should be judged by no one, **unless he is suddenly caught deviating from the faith.**”¹⁰

Putting the pieces together, we can clearly see that when Bellarmine says that a manifest heretic loses his office “by the fact” of the heresy, he means after the “Roman Pontiff is judged” by the Church, who alone has the authority to establish the fact. It is also critical to note that Bellarmine does not say the *former* Pope can be judged, as if the Church’s judgment is only an administrative declaration confirming that the heretic Pope *already* fell from office (as Fr. Cekada incorrectly maintains).¹¹ Rather, Bellarmine and the rest of the theologians hold that the “*Roman Pontiff is judged*,” meaning the Church establishes the fact of the crime *while* the man is Pope, and *before* he would be found guilty of the crime of heresy and thus lose his office by that fact.

Accordingly, for those such as Bellarmine, who held that a council can judge a Pope for the crime of heresy, it is not necessary to maintain that the fall would take place *before* the declaratory sentence was issued. As we saw above, Suarez said it was the common opinion in his and Bellarmine’s day that God would not depose the Pope until the Church *declares* the crime. But whichever position one holds about precisely *when* the fall would take place (which are questions of law), it will not help the Sedevacantist position, since the Church itself must *first* establish the public *fact*, *before* the *ipso facto* loss of office occurs (“by the fact”), irrespective of whether the fall occurs before or after the Church issues a declaratory sentence.

How Does the Church Establish the Fact of Heresy?

The eminent eighteenth century Italian theologian, Pietro Ballerini, who was an adherent of Bellarmine’s opinion concerning how a heretical Pope loses his office (the question of law), explains how the Church would establish the *fact* that would bring about the *ipso facto* loss of office.

Fr. Ballerini explains that the proper authorities in the Church (most say the bishops gathered at an “imperfect council”) would warn the Pope that the doctrine (the material error) he holds is heretical. Once the Pope shows himself to be obstinate in holding the position, **the fact** of his public heresy

³ John of St. Thomas, a contemporary of Bellarmine, who knew his position well, also stated that Bellarmine *did in fact hold the common opinion* that a heretical Pope would have to be “declared incorrigible” before he would be “deposed immediately by Christ.” *Cursus Theologici*, II-II, Disp. II, Art. III, *De Depositione Papae*, p. 138.

⁴ Suarez, *De Fide*, disp. X, sect. VI, nn. 3-10, pp. 316-317.

⁵ F.X. Wernz, P. Vidal, *Ius Canonium* (Rome: Gregorian 1943) 2:453.

⁶ As we explain in *True or False Pope?*, according to this opinion, the Church’s determination of the crime is only the *dispositive* cause for the loss of office; Christ Himself is the *efficient* cause who severs the man from the papacy.

⁷ Wernz-Vidal, *Ius Canonium* (Rome, 1943), II, p. 518.

⁸ “That a heretical Pope can be judged is expressly held in the Canon, *Si Papa*, dist. 40, and with Innocent (Serm. II de Consec. Pontif.) ... heresy [is] the only reason where it is lawful for inferiors to judge superiors” (Bellarmine, *De Romano Pontifice*).

⁹ *De Romano Pontifice*, bk. 2 ch. 30.

¹⁰ *Si Papa*, Dist. 40.

¹¹ See our feature “Father Cekada’s Glaring Error on Canon 151” at www.trueorfalsepope.com.



Continued...

(which requires public pertinacity) is established by the Church. Fr. Ballerini explains that by publicly holding to heresy in the face of solemn warnings,¹² the Pope essentially abdicates the papacy. Fr. Ballerini explains:

“Is it not true that, confronted with such a danger to the faith [a Pope teaching *heresy*], any subject can, by fraternal correction, warn their superior, resist him to his face, refute him and, if necessary, summon him and press him to repent? The Cardinals, who are his counselors, can do this; or the Roman Clergy, or the Roman Synod, if, being met, they judge this opportune. For any person, even a private person, the words of Saint Paul to Titus hold: ‘Avoid the heretic, after a first and second correction, knowing that such a man is perverted and sins, since he is condemned by his own judgment’ (Tit. 3, 10-11). **For the person, who, admonished once or twice, does not repent, but continues pertinacious in an opinion contrary to a manifest or defined dogma - not being able, on account of this public pertinacity to be excused, by any means, of heresy properly so called, which requires pertinacity - this person declares himself openly a heretic.** He reveals that by his own will he has turned away from the Catholic Faith and the Church, in such a way that now no declaration or sentence of anyone whatsoever is necessary to cut him from the body of the Church. **Therefore the Pontiff who after such a solemn and public warning by the Cardinals, by the Roman Clergy or even by the Synod, would remain himself hardened in heresy and openly turn himself away from the Church, would have to be avoided, according to the precept of Saint Paul. So that he might not cause damage to the rest, he would have to have his heresy and contumacy**

publicly proclaimed, so that all might be able to be equally on guard in relation to him. Thus, the sentence which he had pronounced against himself would be made known to all the Church, making clear that by his own will he had turned away and separated himself from the body of the Church, and that in a certain way he had abdicated the Pontificate...”

Here we see exactly how the Church establishes the fact of the crime of heresy. It judges the doctrine itself to be *heretical* (not a lesser degree of error), and it establishes pertinacity through warnings. Once the fact is established, according to this opinion, the Pope’s fall from office happens “by the very fact” (*ipso facto*), according to the Church’s judgment. Again, whether one holds that the loss of office occurs when the declaratory sentence is issued (e.g. Suarez), or before any declaratory sentence is issued (e.g., Wernz-Vidal), makes no practical difference for the faithful, since the fall would not occur *before the Church establishes the fact*, which would almost certainly occur during a council and behind closed doors.

Other theologians, such as Cajetan and John of St. Thomas, also held that the Church must establish the fact of heresy, but that this step alone did not cause the *ipso facto* loss of office, but only rendered the heretical Pope *jure divino* removable. They held that, in addition to the Church establishing the crime, the Church must *also* perform a ministerial role in the deposition itself. This speculative, technical point is what Bellarmine disagreed with in regard to Cajetan’s opinion. Bellarmine believed the Church determining the “fact” (crime) of heresy was sufficient for the loss of office, since it would establish that the heretic Pope had separated from the Church.

Cajetan and John of St. Thomas, on the other hand, maintained that the Church would also play a role in the deposition by declaring the Pope *vitandus* (to be avoided), such that the Church would separate from the heretical Pope. These differences pertain merely to the realm of speculative theology and law; most importantly, *both* opinions maintain that *the Church* – and certainly not the private judgment of vigilante Sedevacantists – establishes the *fact* of heresy, which is the necessary basis for the loss of office. *Both* opinions further hold that the Church’s role is merely the *dispositive* cause of the heretical Pope’s loss of office, while Christ – Who actually severs the bond between the Pope (matter) and the papacy (form) – is the *efficient* cause of the loss of office.

These distinctions were confirmed by the canonist Sebastian Smith. In the following quote, begins by mentioning the two main opinions concerning the question of law (whether a Pope is deposed *ipso facto*, or by the Church), and then notes that both opinions agree that he must be found guilty of heresy by the Church. He wrote:

“**Question:** Is a Pope who falls into heresy deprived, *ipso jure*, of the Pontificate?”

Answer: There are two opinions:

one holds that he is by virtue of divine appointment, divested *ipso facto*, of the Pontificate; the other, that he is, *jure divino*, only removable. Both opinions agree that he must at least be declared guilty of heresy by the Church - i.e., by an ecumenical council or the College of Cardinals.¹³

If the Church does not establish the fact of the crime,¹⁴ a heretical Pope will retain his office. This was explained by Fr. Paul Laymann, a contemporary of Bellarmine and Suarez, and fellow member of the Jesuit Order. Fr. Laymann, who was considered one of the greatest canonists and moralists of his day, explains that even a notoriously heretical Pope will retain his office as long as he is being tolerated by the Church – in other words, before the *proper authorities* establish the fact. In the following quotation, also notice that he mentions both of the opinions concerning the question of law that Fr. Smith alluded to above:

“It is more probable that the Supreme Pontiff, as a person, might be able to fall into heresy and even a notorious one, by reason of which he would merit to be deposed by the Church [one opinion], or rather declared to be separated from her [second opinion] (...) if such a thing should seem to have happened, it would pertain to the other bishops to examine and give a judgment on the matter; as one can see in the Sixth Synod, Act 13; the Seventh Synod, last Act; the eighth Synod, Act 7 in the epistle of [Pope] Hadrian; and in the fifth Roman Council under Pope Symmachus: ‘By many of those who came before us it was declared and ratified in Synod, that the sheep should not reprehend their Pastor, unless they presume that he has departed from the Faith’. And in Si Papa d. 40, it is reported from Archbishop Boniface: ‘He who is to judge all men is to be judged by none, unless he be found by chance to be deviating from the Faith’. And Bellarmine himself, book 2, ch. 30, writes: ‘We cannot deny that [Pope] Hadrian with the Roman Council, and the entire 8th General Synod was of the belief that, in the case of heresy, the Roman Pontiff could be judged,’ as one can see in Melchior Cano, bk. 6, De Locis Theologicis, last chapter. Observe, however, that, though we affirm that the Supreme Pontiff, as a private person, might be able to become a heretic ... while he was tolerated by the Church, and publicly recognized as the universal pastor, he would really enjoy the pontifical power, in such a way that all his decrees would have no less force and authority than they would if he were truly faithful. The reason is: because it is conducive to the

¹³ Smith, *Elements of Ecclesiastical Law*, (New York: Benzinger Br., 1881), third ed., p.210

¹⁴ If someone wants to argue that the loss of office happens by the “public sin” of heresy, rather than the “public crime,” it doesn’t change the unanimous teaching of the theologians that the fact (“crime” or “public sin”) would have to be established by the Church, not “discerned” by private judgment.

governing of the Church, even as, in any other well-constituted commonwealth, that the acts of a public magistrate are in force as long as he remains in office and is publicly tolerated.”¹⁵

As Fr. Laymann clearly teaches, a heretical Pope will not lose his office while he is being tolerated by the Church – that is, before the “bishops... examine and give a judgment on the matter.” The reason is because the heresy must be a *fact* in the ecclesiastical forum (according to the Church’s judgment), not simply according to the private judgment of any Catholic in the street. And the quotation of Fr. Laymann is of particular interest for Catholics today, who question whether Pope Francis is a heretic. Laymann addresses this issue directly, by noting that even if one *personally* considers Pope Francis to be a notorious heretic, he remains a legitimate Pope, unless and until the Church establishes the fact that he is guilty of heresy (and certainly remains Pope while he is being tolerated by the Church as Pope, even if the entire Church believes he is a *bad* Pope). Note well that no Sedevacantist has ever been able to produce a teaching from an approved theologian that directly contradicts what Fr. Laymann wrote, and they never will, since his teaching is nothing but the teaching of the Church’s other approved theologians, when properly understood.

Conclusion

From the moment the error of Sedevacantism was invented in the 1970s by the rash judgment of reactionary Catholics, its adherents have based their entire case upon the erroneous premise that a Pope’s fall from office for heresy would occur *before* the Church itself had established the *fact* of heresy. This fundamental error forces them to reject the teaching of numerous theologians, and twist others (such as Bellarmine) to support their position. As one will see from reading this article, and in particular by reading our book *True or False Pope?*, we do not reject the teaching of *any* approved theologian. We accept that *any* of their positions on the *question of law* could be correct, and *none* of them support the Sedevacantist position.

No matter which theological opinion is correct, *all* of them *reject* the Sedevacantist thesis, because they *all* maintain that the Church alone is the sole judge of *both* the question of fact and the questions of law. *None* of them maintain, as do the Sedevacantists, that these are matters of the private judgment of individual Catholics. This is why the Fourth Ecumenical Council of Constantinople (869-870 A.D.) condemned those who formally separate from their Patriarch (e.g., the Pope) before a public judgment of the Church, which is precisely what the Sedevacantists have done. The same council also imposed an excommunication upon any layman who would do so, thereby confirming that they had separated from the Church and severed their bond with Christ.

A correct understanding of fact and law is the end for Sedevacantism.■

¹⁵ Laymann, *Theol. Mor.*, bk. 2, tract 1, ch. 7, p. 153.

¹² As we explain in *True or False Pope?*, these are warnings given in fraternal correction (acts of charity), not juridical warnings (acts of jurisdiction), since no one on Earth has jurisdiction over the Pope.

A Remnant Book Review...

Luther and the Papacy: Stages in a Reformation Conflict

by Scott H. Hendrix, Fortress Press, 1981

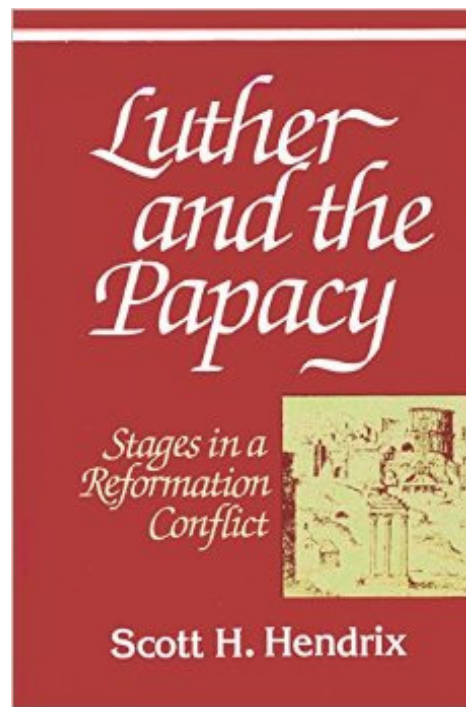
Reviewed by Vincent Chiarello

If asked the location of *Viale* (a wide avenue) Fortunato Mizzi, even a frequent visitor to the Eternal City would immediately need to consult a map of the city, for the name means little: I lived in Rome four years and never heard anyone refer to it. But that non-recognition is now a thing of the past: on September 16, 2015, the governance of the City of Rome officially agreed, with support from the Vatican, to a proposal made six years earlier by Rome's Seventh Day Adventists to change the name to *Viale Martin Lutero*.

Yes, Martin Luther, the former Augustinian monk whose rebellion against Church doctrine was the formal beginning of the Protestant revolt, will now be honored not only by the officials of the city he despised, but also by the pope, despite Luther's ever-increasing hostility toward the papacy till he departed this earth: "If I am prompted to say: 'Thy Kingdom come, I must perforce add: cursed, damned, destroyed must be the papacy.' Indeed, I pray thus orally every day and in my heart without intermission." To which he added, "The Church of Rome ... has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death and hell; so that not even the Antichrist, if he were to come, could devise any addition to its wickedness."

But we live in religiously "interesting" times, and shortly after the 1965 publication of the Vatican II document, *Nostra Aetate* (In Our Time), the Vatican began an effort to establish closer religious ties with Jews, Protestants, and even Moslems. It has always been of interest to me that it was the Catholic Church which initiated all of these efforts; not one came from the other religious bodies that were invited to the upcoming "dialogues," a word that has become a cliché in religious discussions today.

The renaming of the *viale* in Rome was by no means the first effort to connect with the Lutherans: in 1965, the Lutheran-Catholic **Dialogue** (emphasis mine) in the U.S. first met under the leadership of Auxiliary Bishop T. Austin Murphy of Baltimore, and Rev. George F. Harkins of New York, President of the National Lutheran Council. Fifty years later, the *Declaration on the Way, Church, Ministry and Eucharist*, which sought "a pathway toward greater visible



unity between Catholics and Lutherans" was released.

Pope Francis in his recent visit to the United States emphasized again and again the need for, and importance of, **dialogue** (emphasis mine) in this area. "This *Declaration on the Way* represents in concrete form an opportunity for Lutherans and Catholics to join together now in a unifying manner on a way finally to full communion," said Bishop Denis J. Madden, auxiliary bishop of the Archdiocese of Baltimore, Catholic co-chair of the task force which wrote the declaration.

Really? This "dialogue" is to take place regardless of the blessings conferred by the Lutheran World Federation and the Evangelical Lutheran Church in America, as well as Lutheran state churches in Norway and Sweden, of same-sex marriages and approval of the ordination of practicing homosexuals? Noticeably absent from this "dialogue" are the members of the Lutheran Church Missouri Synod, the most conservative confessional of Lutheran churches.

In a far more realistic appraisal of the current situation, a pastor from the Missouri Synod wrote of these attempts: "Unfortunately, the Lutheran church has been represented by liberal theologians of other Lutheran churches. The Lutheran Church Missouri Synod has only been permitted to be an observer at these meetings. The tendency in these reconciliation efforts is to talk past one another or much worse, to find acceptance of each other without actually changing any doctrinal positions of either church." (Bingo)

Still, a question that has never been resolved because, I suspect, it has never been asked, is this: what would the founder of the Lutheran Church think of all this? Perhaps the best person to ask is neither Pope Francis nor Bishop Madden, but a Lutheran theologian, Scott H. Hendrix, Professor of Church History formerly at the Lutheran Theological Seminary in Columbia, South Carolina, and later at Princeton University, who has written

about the subject from a historical and theological perspective: *Luther and the Papacy*.

Professor Hendrix begins by informing the reader that Luther's opposition to the papacy was, "...directly related to his concern with the reform of the church." The rest of the book, then, seeks to explain "Luther's motivation in opposing the papacy..." which impinges on "Luther's dominant role at the beginning of the Reformation." Prof. Hendrix will further note that, "Luther tore himself away from the papacy only with difficulty, and was urged by others not to take this crucial step..."

Finally, as to Prof. Hendrix's motivation, perhaps that, too, is set out early: "The motivation behind Luther's separation from the papacy is also important to ecumenically-minded theologians... The question of the motive underlying Luther's own attitude toward the papacy is just one among many questions which theologians from Lutheran and Roman Catholic traditions have asked in their official **dialogues**." (emphasis mine) I have no doubt that Prof. Hendrix is ecumenically-minded.

Luther and the Papacy is organized around seven different chapters, each of which has a specific title such as: Ambivalence, Protest, Persistence, and each chapter has its own chronology of events, followed by the details, based on voluminous footnotes, of what occurred. Probably the best known event, and the basis of the celebrations to take place next year on October 31, 2017, for its 500th anniversary, was when Luther, then a university professor and Augustinian monk, nailed his "95 Theses" to the door of the Cathedral at Wittenberg... Or did he?

Professor Hendrix and later scholarship now claim that the 95 Theses were never affixed to a door, but sent in a letter to Albert the Archbishop of Mainz, something very unusual for a monk to do. Hendrix: "Part of Luther's temerity (in writing the letter) was due to his natural assertiveness, which became more pronounced in the struggle that followed." Luther's primary focus in these 95 statements questioning certain aspects of Church teaching revolved around the sale of indulgences whose income would help finance the building of St. Peter's Basilica in Rome. Hendrix cites the famous rhyme of the time: "as soon as the coin in the coffer rings, the soul from purgatory springs."

Throughout the kerfuffle that followed, Luther early on claimed that he never meant to attack the pope personally, but for the sale of indulgences and their effect on the people. That, however, was not what happened. In early 1518, Luther's 95 Theses were judged to be "an affront to papal authority," a charge that Luther refused to take seriously.

When summoned to Rome to answer the charges leveled against him, he avoided a response, fearing he would not get a fair hearing, at which point Pope Leo X moved the inquest to Germany. Here the now hitherto understated political interest in Luther by the German nobility

as an alternative to meeting increasing papal demands for money to finance the campaigns against the Turks, began to emerge, especially after the pope ordered that Luther be arrested if he did not appear to defend his Theses.

Despite the efforts of the papal legate Cajetan, a strong supporter of papal supremacy, and Luther's comment that Cajetan received him "with a kindness bordering on reverence," events were now shaping irreconcilable positions, foremost among them Luther's insistence that only Scripture (*sola Scriptura*), not the pope, would serve as the true guide to God's word. Hence, Luther began his two front rebellion against the Church of Rome: against what he called the tyranny of the Antichrist and Roman hierarchy, and for the consciences of the faithful, and in his writings coined the words, "papists," and "Romanists." From this time on, there would be no turning back.

Over the course of the last 25 years of his life, the tenor and tone of Luther's writing and sermons became increasingly vitriolic and unbecoming for a formerly ordained priest. One critic of Luther claimed: "The best way to criticize Luther is by citing his own words. Unfortunately, these words are often very obscene and repugnant, and a strong stomach is needed to peruse them." Regarding the Church, Luther claimed: "The imperial laws have much to say about how to handle furious, insane, mad people. How much greater the need is here to put into stocks, chains, and prisons the pope, cardinals, and the whole Roman See, who have not become raving mad in the usual way, but who rage so horribly that at one time they want to be men, at another women, and never know at any one time when their mood will strike them. We Christians should nevertheless believe that such raving and lunatic Roman hermaphrodites have the Holy Spirit and are the heads, masters, and teachers of Christendom." Surely, not to damn with faint praise.

And the Church of Rome was not the only target of Luther's venom; the Jews of Germany fared no better. "Set fire to their synagogues or schools... Jewish houses should 'be razed and destroyed,' and Jewish 'prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, [should] be taken from them.'" In addition, "their rabbis [should] be forbidden to teach on pain of loss of life and limb." Interestingly enough, only Reformed Jewish organizations, the most liberal of Jewish religious groups, and with some reluctance, has called for "dialogue" with the Lutheran church.

Luther and his church were not popular in several places in Europe, England in particular. According to Fr. Peter Milward S.J., a renowned Shakespearean scholar, in 1520, King Henry VIII, with the assistance of St. Thomas More, published *Assertio Septem Sacramentorum*, against Luther's reduction of the seven sacraments to only baptism and communion, for which

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Henry received the title Defender of the Faith - from the pope and against Lutheranism. It may not be generally known that even after his break with Rome, Henry continued his persecution of Lutherans. Fr. Milward: "In particular, Luther's teaching on "sola fides", or faith without works, was soon despised by the Catholics as "a belly Gospel", and Shakespeare shows it as such in his two characters of Sir John Falstaff and Sir Toby Belch." Why, then, would a Lutheran scholar seek to reassess the impact of Martin Luther's break with the Church of Rome, by

presenting a picture of the founder, "warts and all," that is both laudatory and critical at the same time? Perhaps the answer lies not with Prof. Hendrix, but with another cleric who made the opposite move: from having been a Lutheran minister, Rev. Richard John Neuhaus later was ordained a priest into the Church excoriated by the founder of Lutheranism. Although his family ties and upbringing (in Canada) were solidly Lutheran, in his later years Fr. Neuhaus, who later became the Editor of the magazine *First Things*, was attracted to an unusual form of Lutheranism, one which

emphasized Luther's early attachment to the Church of Rome, and one that Neuhaus referred to as a particular strain of "evangelical catholic Lutheranism," which Lutherans did not accept or appreciate. He left two Lutheran bodies and throughout his life he remained a forceful critic of church leadership and tendencies, including a stinging rebuke of the Evangelical Lutheran Church of America (ELCA). Among the members of this and other liberal Lutheran groups, there was the sense of his having betrayed his early liberalism for a conservative cultural and political outlook. While some Lutherans eagerly

read his books and articles, others shunned or disregarded him and his work, apparently finding them beyond the pale of acceptable Christian theology and ethics.

It is my sense that Prof. Hendrix was writing at a time when the Lutheran Church was undergoing a series of internal pulls and pushes that were, essentially, diminishing the essence of Lutheranism. One could argue that liberal Catholicism was changing the Roman Church, too, but I suspect that among more "conservative" Protestants they saw the likely direction that ECLA and the Lutheran World Federation would travel. I, for one, surmise that Martin Luther would look askance at his church's increasingly liberal doctrines, but, even more so, attempting any "dialogue" with the Antichrist.

Luther will be the focus of The Roman Forum Conference this year, where, I'm reasonably sure, I will hear not very different views about his legacy to the Christian world. Regarding that legacy, Hendrix notes that during Luther's later years: "If he became convinced of anything new during his last years, it was that the starvation of the flock of Christ was owing not merely to the negligence of the papacy, but also to its malicious intention to suffocate the people of God." Again: not to damn with faint praise! It should also be noted that "the people of God" has become a mantra in the post-Vatican II Catholic Church, perhaps a result of "dialogue." ■

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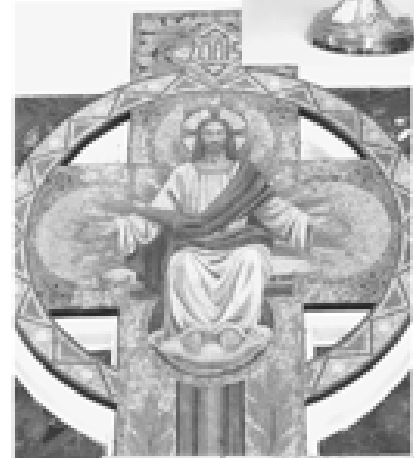
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The Last Word...

Peter to Reconcile...With Judas?

By Father Celatus

Since Apostolic times and going back to Christ Himself, the name of Judas Iscariot connotes betrayal. Every mention of him in the Gospels and the Acts of the Apostles associates this man with treachery. Not surprisingly, there has been much speculation about and fascination with Judas Iscariot through two millennia. Within ancient pseudographical literature—writings falsely attributed to biblical authors—there is a Gospel attributed to Judas, as well as mention of him in other works.

In the heretical *Gospel of Judas*, it is claimed that Jesus was a jolly old Messiah who loved to laugh, even during dinner prayer. In the *Infancy Gospel of Thomas*, the child Judas Iscariot, possessed by a devil and known for biting people, tries to bite Jesus. Unable to bite him, the bad boy hits Jesus instead. Jesus then heals Judas of the devil.

There is not much recorded of Judas in the Bible beyond his place among the Apostles (always listed last), his thievery and act of betrayal, his death by suicide and subsequent forfeiture of his Apostleship. Common speculation from ancient times has been that the name Iscariot is derived from the name of the home town of Judas: *Ish Kerioth* (Man of Kerioth). This would be similar to the name Mary Magdalene, whose name is associated with the ancient town of Magdala, along the western shore of the Galilee Sea.

But another hypothesis is that the name Iscariot is derived from the Hebrew word *sicarii*, which means daggers. The word was associated with a cadre of violent Jewish assassins of the 1st century AD who were known to carry concealed daggers under their cloaks to use against anyone opposing their efforts to throw off the Roman Empire and establish a Jewish Kingdom in its place. While many Hebrew scholars might dispute this theory, *The Last Word* finds it interesting and relevant to our reflection in this *Remnant*.

The name of Judas was in the mind and on the lips of Bishop of Rome Francis recently. At the Monday morning Mass following the Friday noon release of the papal Exhortation *Amoris Laetitia* Francis said:

It hurts when I read that small passage from the Gospel of Matthew, when Judas, who has repented, goes to the priests and says: 'I have sinned' and wants to give ... and gives them the coins. 'Who cares! - they say to him: it's none of our business!' They closed their hearts before this poor, repentant man, who did not know what to do. And he went and hanged himself. And what did they do when Judas hanged himself? They spoke amongst themselves and said: 'Is he a poor man? No! These coins are the price of blood, they must not enter the temple... and they referred to this rule and to that... The doctors of the letter.

The timing of this homily as well as the context make it clear that Francis intended yet another criticism of faithful

Catholics and pastors of souls who refuse to embrace his personal modernist version of mercy. Seriously, how can anyone believe that those wicked priests who engineered the Crucifixion of Christ could have had the capacity to show compassion for an accomplice who betrayed a man for money? If anything, Judas Iscariot got a tiny taste of the hell awaiting him, where the damned despise each other.

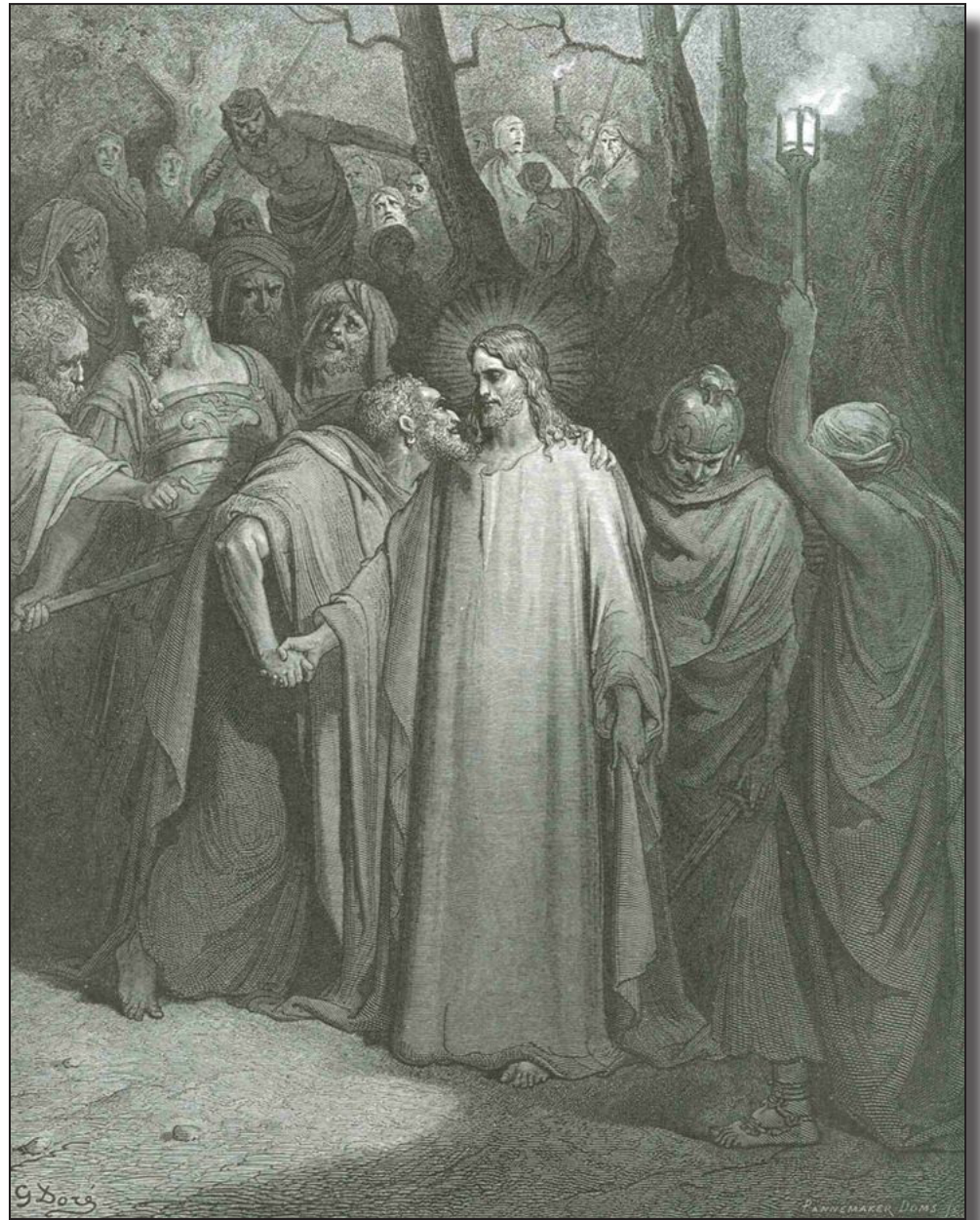
But enough of Gnostic Gospels of Thomas and Judas and Francis! Rather than the papal comparison of wicked priests to God fearing Catholics, *The Last Word* offers a different comparison: Judas and Francis. No, the comparison is not intended to suggest that Francis is malevolent. Only God can judge a soul. For that matter, even Judas Iscariot was probably not completely devoid of grace when chosen as an Apostle.

Now while we know that Judas became greedy and went so far as to steal from the purse for the poor, we should not assume that he betrayed Jesus purely for the sake of thirty pieces of silver. It is more likely that Judas was utterly disillusioned with Jesus as a Messiah, inasmuch as Christ was clearly not intent upon setting up an earthly kingdom of the sort that Judas and other revolutionary zealots were committed to. After all, even some of the good Apostles were too earthly oriented, as they vied for exalted positions in an earthly kingdom. On the other hand, while they deserted Christ out of fear, they did not betray him.

I suggest that a point of comparison between Judas and Francis is this: as Judas had an earthly view of the Kingdom of God, so Francis has an earthly view of the Kingdom of God; and as Judas betrayed Christ in consequence of his view, so Francis betrays the Mystical Christ, the Church, in consequence of his view.

Can anyone doubt any longer that the Bishop of Rome has an obsession with earthly, worldly matters? The very fact of his widespread popularity with the secular world and its godless representatives makes a compelling case that this pontificate is more about humanism than it is about Catholicism. But even a few examples from the past three years of this pontificate will suffice to make the case against a worldly pope:

- His preoccupation and association with the radical environmental movement, as manifested in the Vatican celebration of Earth Day, the transformation of St. Peter's Basilica into a Jungle Book slide show screen, invitations to radical environmental activists and an embarrassing papal encyclical on *climate change*.
- His radical and revolutionary views related to economic systems and circumstances, as reflected in papal statements that the greatest evils facing the Church are youth unemployment, the loneliness of old age, income inequality, as well as his support



for unsustainable alien invasion and redistribution of resources.

- His efforts to undermine fundamental moral and sacramental teachings of Sacred Scripture and Tradition as has been accomplished through personal papal phone conversations, casual comments to reporters, streamlined annulments and recently through the Synod on the Family and the Exhortation that followed.

But you know, getting back to the wicked priests who had no mercy upon poor Judas, not everyone associated with the Jewish Sanhedrin Council was wicked. Joseph of Arimathea and Nicodemus are two biblical figures who come to mind. A third candidate is Gamaliel, mentioned in the Acts of the Apostles. He was the rabbi teacher of Saint Paul himself and he spoke against rash judgment against the Apostles:

But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while. And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all that believed him were scattered, and brought to nothing. After this man, rose up Judas

of Galilee, in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed. And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought; But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God.

We do not know that Gamaliel ever became a Christian, but we can certainly respect his sage advice; for he was proven right by history when it came to Christ and Christianity. Perhaps the words of Gamaliel should be applied to the present circumstances as well when it comes to the modernist *church*. If it is the work of men, then it will come to nought; but if it be of God then it cannot be overthrown. The fact is the Vatican II modernist revolution has been tried and it failed miserably: vocations are decimated, religious orders collapsed, hospitals and schools are shuttered, churches are emptied and dioceses are bankrupt.

Sadly, while the words of Gamaliel won the day, they were soon after forgotten and ignored. As a result, as prophesied by Christ, the walls of a city were breached, the temple demolished and their world ended. They found out the hard way the cost to contend against God Himself. Bishop of Rome Francis and the rest of you modernists, your revolution is of man and not of God. Heed the words of the wise Gamaliel! ■