

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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Lost in the Fifties, Too

By Michael J. Matt

One of the favorite chestnuts regularly rolled out of the fire by critics of traditional Catholics is that we all sit around pining for the good old days of the 1950s, when God was still in His heaven and all was right with the world. If only we could get back to the pre-conciliar days of Leave It To Beaver there would be nothing but peace and harmony, daffodils and happy thoughts.

It's a nice fantasy, but that's all it is. Yes, God was still in His heaven in the 1950s but all was certainly not right with the world.

Still, this snarky bit fits into a larger false narrative that traditionalists also see Vatican II as the epitome of all evil since it was the genesis of the takeover of the human element of Christ's Church we lament so bitterly. While it's certainly true that we lament Vatican II and all of its works and pomps, the informed traditional Catholic will readily admit that the Second Vatican Council was much more the Modernist coming out party than anything else. They'd been blasting away at the holy mountain of Tradition for centuries, and it was only at Vatican II that they finally felt confident enough to go public, if you will, with their agenda.

If Vatican II was the beginning of it all, what in heaven's name was St. Pius X going on about 50 years before Pope John convened the ill-fated event.

In any case, now that Francis is singlehandedly exposing the colossal folly that is the Second Vatican Council, it seems we have an opportunity to look back beyond Vatican II and the New

~ See Editor's Desk Page 2



Gerard Seghers: The Denial of Saint Peter

In Defense of Francis

By Christopher Ferrara

Remnant readers will have noticed that over the past three years not only this newspaper but the Catholic press in general, along with the Catholic blogosphere, have become increasingly devoted to a running commentary on Francis's Latest Unprecedented Bombshell (FLUB). This is just as Francis wishes, for without an almost weekly FLUB he would drop out of the news cycle so assiduously exploited by "media wizard" Greg Burke, formerly of FOX News, who has just replaced as papal press spokesman the crafty spinmeister Father Lombardi, king of the "official denial" that denies nothing and the "official clarification" that clarifies nothing.

In order to maintain the requisite quota of FLUBs, however, there must be a

sufficient number of occasions on which Francis can tell us whatever he thinks, in keeping with his "[Fluid Magisterium \(FM\)](#)." As Francis [has so famously explained the FM](#): "I'm constantly making statements, giving homilies. *That's magisterium.* That's what I think, not what the media say that I think. Check it out..." The FM includes the interminable stream of freewheeling "exclusive" interviews with magazines and newspapers where perhaps the majority of FLUBs have made their first appearance. These ad hoc FLUB launches are in addition to the megaton FLUBs found in the three book-length documents that Francis's team of ghost writers has thus far compiled: *Evangelii Gaudium*, *Laudato si'* and *Amoris Laetitia*.

Then there is the endless succession of papal trips which, while otherwise

~ See Defense of Francis/Page 5

SSPX Holds Its Ground

Communiqué from the Superior General to All Members of the Society of Saint Pius X at the conclusion of the meeting of major superiors in Anzère (Valais), June 28 2016

Remnant Editor's Note: We thank God for the following clarification from the Society of Saint Pius X. Given that the first consideration of the SSPX might have been to see to its own preservation and to obliterate the false charge of schism coming from so many quarters, it is gratifying to see that the SSPX is concerned first and foremost with the preservation of the old Faith.

The Remnant will continue to defend the Society of Saint Pius X against the false charge of schism, of course and, for what it's worth, we are absolutely convinced that now is not the time for the SSPX to accept any sort of "deal" from the Vatican. Regardless of the words or conditions of an "agreement"—including unilateral regularization—it is our belief that the Vatican simply cannot be trusted either to defend the faith or keep its word.

Until Pope Francis begins to act like a Catholic, we pray to God that the SSPX will continue to resist him with every means at their disposal, and to make it very clear to the Holy Father that the SSPX will come back to "full communion" with the Vatican just as soon as he returns to full communion with the Church. Pray for Bishop Fellay

~ See SSPX/Page 6

Spare us Your Argentine Superstitions!

By Elizabeth Yore

La Difunta Correa (pictured right) is the revered Argentine superstition of the "deceased" woman. Here is the legend:

Once upon a time she was crossing the desert on foot. She had no water or food; she died. But her baby was found alive, sucking at the breast of her dead mother. Throughout Argentina, there are roadside shrines and memorials to her memory. People leave bottles of water at these shrines. The water evaporates; so the story goes: it has been drunk by the *Difunta Correa*. The miracle superstition continues to this day in Argentina.

Welcome to the world of Argentine

superstitions. Superstitions are the lifeblood of Argentina, and, Jorge Bergoglio. Apparently, you can take Jorge Bergoglio out of Argentina, but you can't take Argentina out of Pope Francis.

Following up on his disastrous *Amoris Laetitia*, Pope Francis shrewdly understands that a footnote, an airplane press conference, a homily, packs more media punch to the world, than the arcane *Magisterium*. On June 14, 2016 at a pastoral conference at Saint John Lateran in Rome, Francis dropped another one of his heterodox cluster bombs by stating that "[the great majority of our sacramental marriages are null](#)"

~ See Superstitions/Page 7



From the Editor's Desk Continued...

Mass to the actual origins of the worst crisis in the history of the Church.

To that end, we've decided to launch a new Remnant series of articles under the heading, 'Lost in the Fifties, Too'. Most of the installments were written by my father in the pages of our family newspaper, *The Wanderer*, back in the '50s. It is my hope that this series will help foster a better understanding of what the traditional Catholic counterrevolution is all about.

For us the war did not begin at Vatican II. It had its origins centuries earlier under the Masonic auspices of an Enlightenment that uncrowned Christ the King, severed Christendom, beheaded the Catholic monarchy, destroyed the Catholic confessional state, and eventually crushed the Roman Rite, leaving Catholic culture and family in the shambles we see today. Nostalgia buffs, pining for the 1950s? Hardly! In fact, things were far from perfect in that weird calm before the storm, just after two world wars had ended and a new world order was spawned.

The chaos we see in the streets today—the murder of police officers, terrorism, civil unrest everywhere, the breakup of the family—was inevitable once the war on Christ the King had been declared. Such chaos was predicated by St. Thomas More, for example, a half millennium ago, when he warned that Martin Luther and his revolutionaries were not reformers but rather “agents of demons” hell bent on anarchy.

The chaos of our day was inevitable to Louis Veuillot back in 1866 when he warned in *The Liberal Illusion* that Liberal Catholicism will not work,

cannot work, and that disaster would follow any attempt to make it work.

It was inevitable to St. Pius X at the turn of the last century when he wrote: “The present wickedness of the world is only the beginning of the sorrows which must take place before the end of the world.”

And to Pope Pius XII in 1950: “We believe that the present hour is a dread phase of the events foretold by Christ. It seems that darkness is about to fall on the world. Humanity is in the grip of a supreme crisis.”

The rise of today's Christophobic chaos was inevitable to Belloc, Chesterton and many Catholic warriors of the last century who tried to warn the world that this day was coming if men insisted on uncrowning Christ the King. And it was inevitable to my own father, writing in the pages of *The Wanderer*, back in the 1950s.

Let us go back now to the 1950s, to see what was really going on in the twilight of the ‘good old days’. **MJM**

Signs of the Times

By Walter L. Matt
January 4, 1951

There is more and more discussion these days about the positive advantages of some sort of industry councils, wherein workers, managers, and Government experts will, it is hoped, put their heads together in the interest of the common good, and men will stop being pigs about their respective rights and privileges.

This is all commendable and good, and terribly necessary if we intend ever to see an armistice put an end to the frightful class war of modern times.

Still, there is another point to be borne in mind, a point made some 86 years ago by Dr. Jos. M. Hagel in a provocative little brochure on “Progress and the Working Classes” (*Der moderne Fortschritt und die arbeitenden Klassen*)

Dr. Hägele wrote: “Will a coalition of employers and employees bring about a solution to the Social Question? The idea has been suggested and it is in truth a good idea. But, in first place, it presupposes employers and employees who have been imbued with and formed in the Christian spirit. If Society is to be safeguarded against catastrophe, then it will be necessary in first place to substitute the Christian ideal for what is today termed ‘progress’ and work toward the realization of a Christian concept of State rather than go along with the vain tenets of Liberalism with its feigned liberties and freedoms and progress.”

These and other commentaries by Dr. Hägele, whose brochure was reprinted in St. Louis 1866, make interesting reading today when there is so much talk about political, economic, and social “progress.” True, vast changes have taken place in these spheres, and various social strata that were literally down and out a half-century ago have now gained for themselves a measure of recognition and influence hardly

dreamed of in those days. But the Social Question, which the Hägeles and so many outstanding Catholic leaders in Europe were grappling with even long before *Rerum Novarum*, is certainly still with us—and, in fact, is further from solution in our war-torn and atomized era than before. And the reason? It is the same as in those days: the spirit of justice and charity and righteous living is woefully lacking; the spirit of Christianity and integrated Christian institutions are wanting; the spirit of Mammonism and Materialism is still enthroned; a vain-glorious Liberalism and Secularism is the prevailing creed; people are putting their heads together, but not their wills and hearts; they are combining their wits in a mad scramble for class prestige, geographic and national prestige, ideological prestige but not God's prestige; they are mulling over blueprints on economic distribution, but are forgetting the Divine dispensation; they are rallying round their shifting standards of liberty, equality, fraternity, but they are, for the most part, disdaining and ignoring Him Who is the foundation and law of these things.

Indeed, it takes no Solomon to prove that what is mainly lacking today is the Christian spirit, the spirit of temperance, frugality, social responsibility in the service of man and God. Some, of course, will deny this. They will say that in America today there is greater unity and amity and mutual tolerance and benevolence and progress than some vinegar Joes like myself imagine. They will say that grouchy editors see only the darker side, that in reality Rousseau was right when he declared men to be “naturally good” rather than inclined toward evil. But that isn't what Bishop Brady suggests, nor what Dr. John J. Kane, of Notre Dame, told the American Catholic Sociological society in Chicago last Thursday. In fact it was Dr. Kane who, speaking of Protestant-Catholic relations in this country, pointed out that despite all the talk about amity and tolerance, those relations “are again shifting in the direction of conflict,” and predicted, according to an Associated Press report that actual “violence” may well be in store.

Some, of course, will shrug their shoulders at this ad, staunch this-worlders that they are, thinking that maybe it would be a good thing if an old-fashioned religious war would put an end once and for all to all this nonsense about an absolute and immutable God, a God Who allegedly came to earth to give men something to live for other than television sets, deep freezers and a two-Ford family life. And those who think that way may well be heard singing pious hymns to the Church of the future, the creedless Church of Humanity, the this-worldly Church of Humanitarianism, which, in its more modern sense, is simply a church without Christ, one which asks of its devotees that they, like the monkeys from whom all mankind allegedly evolved, help each other onward and upward on the ladder of blindly autonomous and materialistic evolution until they shall become even greater than gods.

And oh, we *are* progressing! We are progressing to the point where an Anglican “Bishop” solemnly broadcasts to the world that we must cease this

nonsense about man's origin as related in Genesis. We must begin “teaching the truth about man's derivation from the ape-man, the monkey”!

And this truth is being accepted. People are beginning to feel more and more at home amidst such teachings. Last week, for example, the great “Bushman” died. Bushman, in case you didn't know, was a “fabulous creature.” Died at age 22. Had a full-column obituary on page one of the local daily. His death “stunned millions.” Bushman developed heart trouble last summer and 120,000 sympathetic visitors went to see him in one day. True, there were many souls that died last week besides Bushman, but none of them in this Age of Humanitarianism and Human Progress made a front-page spread as did Bushman—because Bushman was a great monkey in a Chicago zoo, a monkey “who awed and charmed millions”! And now Bushman, dear old Bushman, is dead and millions are “shocked” by his “untimely death”!

Oh, I know, it's time to stop complaining and finding fault with such inane perversions on the world's horizon. It's time to laugh and have the world laugh with you rather than weep and weep alone. Still, it is given to man that he must sometimes weep. We cannot always be joyous and jubilant and carefree, not when Christ's Mystical Body is being so mocked and disfigured as today and man in His image so perverted and profaned. Or should we close our eyes to all the evils and all the tyranny and all the frauds that hide behind the modern slogans of human progress and sweet humanitarianism? Should we laugh off this spilling of tears over the demise of a monkey while nations and peoples and a civilization are dying? Should we applaud the humanitarians who preach the Sermon on the Mount in one breath and atomic bomb destruction in the next? Should we beat the drum for a society so ‘broadminded’ as to tolerate *Esquire* and *Laff* and *Click* and *Pic* and *Nifty* and a dozen other pictorial obscenities, while scoffing at the Old World governments—Eire, for example, and Rome—which last week were so “narrow” as to ban all such periodicals? And should we avoid relaying to you information such as was passed on to us by a friend this week—namely, that a rubber manufacturing company, “makers of modern quality prophylactics,” publicly exploits the whole feast of Christmas to “thank the druggists of America for their loyal cooperation (!) in their communities every day of the year”?

God forbid that we see in our modern era only the dark side, the shabby and sordid and ugly, or that we paint the picture too black! But God forbid, too, that we paint only the bright side, that we camouflage realities, that we neglect to speak out against the Evil Serpent still roaming about in the world at large, still posing as the Angel of Wisdom and Light while devouring the Divine Shepherd's rams and sheep, or that we should neglect to show, as Msgr. Sheen puts it, the chaos of our times; “the strongest negative argument that ever could be advanced for Christianity.” A negative argument, yes, to show that the modern world is out of joint, but an argument bestirring the followers of Christ to rebel and rebuild it in His law and in His love! ■

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The Remnant Speaks

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Good News, FSSP

Editor, *The Remnant*: The FSSP took over administration of St. Stephen of Hungary Church in Allentown, Pennsylvania on July 1st. The parish was very close to closing after our regular pastor left for sabbatical. Different priests from the Allentown Diocese took turns offering the Traditional Mass for several months. Fr. Pendergraft was chosen by the FSSP to be our new pastor. We are all very grateful to the Diocese and the FSSP for supporting our parish and ensuring that the Latin Mass will continue. I would greatly appreciate it if you would spread the word so that our parish may grow and that more people will come to know and love the Traditional Latin Mass.

Thank you and God bless The Remnant for promoting the true Faith in all its splendor.

Tom Olsen
Emmaus, PA

Livin' the Dream Here in the Land of the Free

Editor, *The Remnant*: Today at work (I work for U.S. Government) I got on the elevator to go down and have a smoke outside (yes, I still regularly commit the last sin on earth).

Without thinking, I casually reached for my cigs, pulled one out and LIT RIGHT UP! Yes, on the elevator! Took a puff, when something struck me as odd and I suddenly realized what had happened.

Living in the freest society in the universe, I of course went into full tilt panic, yelling "Oh, sh&*%@" I threw the lit smoke on the floor of the elevator, stomped it out, waved my arms around frantically in a vain effort to disperse the smoke.

And then I froze in terrorized disbelief, listening to the floors ding by slowly, one by one. I prayed all the way down eleven floors that nobody would get on at any point, and that the smoke alarm wouldn't go off.

When I finally landed, I ran out of the building, sweating and terrified... thinking security would assume I was a jihadist who hates us because we're free.

John Doe (of course)
Government Office Building

A Letter from a Former Homosexual

Editor, *The Remnant*: As a former homosexual man who came back to the

Church seeking God I want you to know that you owe me no apology. Never, not once in my 43 years in the homosexual lifestyle did I feel marginalized by the Church. The Church never abandoned me. I abandoned the Church. Never did I feel like an outcast. It was I who outcast myself. Not once did I feel jilted by the Church or as if I had no place. Your door was always open to me. It was I who walked past that door.

You need to know that there was not one day in my 43 years that I did not recognize how offensive my behavior was to God. Looking back, I can honestly say that the wedge that I placed between God and myself was one of my greatest sufferings. What kept me away from the Church was my stupidity and guilt. You gave me the truth and I rejected that truth.

How could this have happened? Very simple. I used the excuse card. Insisting I had no self-control over my sinfulness. I reverted into a mindset that maybe, just maybe a loving God is okay with me. Whatever the actual reason I found it all far much easier to tuck all my guilt into the far corner of my conscience. And so for 43 years all that sin and guilt remained unrepentant and cluttered with dust.

You owe me no apology. It was I who offended God, His church and His teachings. You did your part. You proclaimed the truth in charity and I ignored you. I own and take full responsibility and accountability for my sinful ways. It was I who rejected the many crosses that God gave me. It was I who faced my demons. It was I who rejected the salvation you offered me.

Throughout my 43 years away from the church God gave me one cross after another and I rejected all of them. It was only until 2008 when I contracted Aids that the flood gates of my conscience opened. It was that day when I realized how much I needed you. It was time for me to drag all my dusty sinfulness through that open door that had been open to me for so many years.

Thank you for being there for me. Thank you for giving me the courage to proclaim what you had been teaching me all along. You don't owe me. I owe you. You see the Church does not owe homosexuals an apology. The door is

open. Accept the truth in charity and know that God will always help you carry your cross. Pick up your cross as I did. God is waiting. Do not be afraid. The church is not your enemy.

I am old now and battered with health issues. Barely able to carry my cross. But I am where I want to be. Close to God, close to His Church and cherishing the truth that I rejected for so many years.

The Church, however must apologize for their pro-homosexual priests and Bishops who are placing the souls of homosexuals in grave danger for failing to give them the truth in Gospel.

In Christ,
Br. Christopher Sale
Founder of the Brothers of Padre Pio

Editor's Reply: Thank you, Brother, for an inspiring and timely reminder. May God bless you always. Please pray for us. **MJM**

The Vatican's Third Secret of Fatima

Editor, *The Remnant*: I think it we skate on thin ice when we publicly question Pope Benedict XVI's veracity in attesting that he never discussed Fatima with Fr. Ingo Dollinger, (as discussed in Patrick Archibald's article in *The Remnant* of 31 May 2016.) Rather than continuing to speculate over dueling envelopes with messages with different numbers of lines, etc., I think it is time that we frankly admit the unlikelihood that there will EVER be further officially endorsed documentary revelations on this subject, and turn our attention to **what we do know.**

All this pot boiling, however initially warranted, (and I do concede that there are many troubling questions which Socci and others have very valuably brought to bear) we are sitting on a bombshell, that has, through all of this, been comparatively ignored—the secret (or that portion of which) the Vatican did release in the Spring of 2000.

This document bursting with seemingly apocalyptic details is rife for a thorough examination. The Vatican's official interpretation of the letter struck me from the first moment I read it as patently absurd. Why would the Virgin "warn" three Portuguese peasant children 60 years in advance of an



unsuccessful assassination attempt against a future Pope? As we know Mehmet Ali Agca's attempt failed, and I have every confidence the Virgin knew it would fail in 1917! She might just as well have warned that a man in the crowd would lunge at Pope Paul VI with a dagger in (if memory serves) November 1970.

All of which leads yet again to the contents that the Vatican did release.

What a macabre scenario is contained therein! A bishop in white climbing through a ruined city over the corpses of both clergy and laity, volleys being fired, the man in white is killed; the blood of martyrs is collected in aspersorium etc.

This nightmarishly profuse imagery, far exceeds, in symbolic significance the scene of a lone gunman, Agca wounding the Pope. One gunman, one man in white. No corpses at all, either clergy or lay. No surely, the Virgins' missive, replete with such detail, as it is, refers to something far more complex than this isolated occurrence of the late 20th century.

Given the "Remnant's" beautifully written and researched articles, I should welcome, (and I'm sure other readers

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Letters to the Editor Continued...

would too) a detailed interpretation, (or exposé if you prefer) of these interesting ingredients, that includes relevant connections to exegetic and prophetic sources. Given that no less than Pope Benedict himself had once connected the secret to the Book of Revelations this is rife for exploration, including, (I hope) relevant connections to other authenticated apparitions, particularly, La Salette and Akita, and, (if I may be so brazen) other as yet unapproved but credible modern prophecies, such as those received by Enzo Alocci, who has been received by the Vatican, and whose dire visions and locutions, remain strangely unremarked upon.

As the world descends daily evermore into a paganized dystopic technocracy that makes **Clockwork Orange** seem like an episode of "Captain Kangaroo", it seems we have reached the vestibule of Hell itself. What is the Virgin's secret telling us about the times in which we live, and equally more important, why would it be "more clear" by 1960? One thought occurs to me: that is the year in which the birth control pill, (the so called linchpin of the sexual revolution) was first marketed in the US. Coincidence?

Look gratefully forward to your intelligent analysis. Please forgive the lateness of this letter. I have never written before so I hope you will tolerate the delay. Rest assured I look forward to each and every issue. Keep up the wonderful work!

E. H. Seitz
Louisville, KY

The Ecumenical Golden Rule

Editor, *The Remnant*: There are a few of these posters in the diocese of Maine Churches in the Augusta Maine area. I no longer attend Novus Ordo here but travel to a Catholic Maronite Church and occasional Latin Mass. However, praying the rosary with friends in one of the churches, we had a bit of a discussion regarding this poster which is near the door:



I find it deeply disturbing, and the posters have been in these churches for a few years now. Can you please speak to this for me as I would like to disseminate some true Catholic teaching in this regard and I cannot find it by Googling. Love your work. God bless! Thank you!

Blessings and Peace in Christ,
Nancy Lawrence

Potty Wars

Editor, *The Remnant*: I signed the Target boycott. CVS has the pharmacy contract with Target. Shouldn't they be approached to pressure Target as they will suffer from the boycott? Also, pharaoh's May 14 order that all hospitals must perform abortions and sex change procedures hasn't got much notice. Giving powerful hormone treatments to children who can't possibly give informed consent is child abuse. There are clear dangers to allowing men in women's bathrooms. Confused children who opt for opposite sex school bathrooms have no idea what Dr. Frankenstein treatments they will invite. Doctors also become mere technicians who can be censured for "judging" if their conscience even compels them to advise against these procedures for medical, never mind moral reasons. Thanks for your excellent work.

Georgia Early

Pope Deep-Sixes Natural Law?

Editor, *The Remnant*: In Par. 305 of *Amoris Laetitia* Pope Francis redefines the Natural Law, stating that it cannot be considered as "...an already established set of rules that impose themselves *a priori* on the moral subject; rather, it is a source of objective inspiration for the deeply personal process of making decisions." With these few words this man has nullified the whole foundation of mankind's unwritten, universal moral teaching from Aristotle to the present, not to mention St. Paul's magnificent expression of it in Romans 2:12 ff. He has thus cleared the stage for a denial of the Church's teaching on morality, inevitably establishing as a new norm pure subjectivism and situation ethics—precisely what the Church has been combatting now for decades.

The Natural Law is the Eternal Divine Law of God, a definite set of laws, reflected in and intelligible to, i.e., recognized by man's own rational nature. Are the basic, innate promptings of synderesis — commit no murder, no adultery, never steal — only "ideals", "a source of objective (?) inspiration (!) for the deeply personal (!) process of making decisions."?! Inspiration is essentially subjective, and the process of making decisions is essentially objective, not personal, because our decisions necessarily impact those around us. Therefore, they must be made according to objective norms. The confusion and contradictory nature of this pope's thinking are truly alarming.

These few lines alone of AL disqualify the whole document as authentic Catholic teaching and, further, cast yet more suspicion on the validity of this papacy. I personally suspect Pope Benedict is the only true pope. Do we not now have a situation similar to the Great Schism of Avignon of the 14th—15th centuries? If Pope Francis is not either corrected or deposed, and soon, the harm done to our Catholic Church will be great indeed!

Because Pope Francis, Cardinal Marx, Bishop Cupich and others are intelligent, well-educated men, I find it hard to believe they are saying what they are out of actual ignorance of philosophy and theology. And this leads me to suspect

that they, consciously or unconsciously, are acting, even if only at a distance, according to the ideology of the New World Order.

Yours in Christ,
Fr. John Sembrat, OSBM

Bella Dodd

Editor, *The Remnant*: I saw your article asking, "Is Pope Francis Losing His Mind?". I have to say you picked a good photo to accompany it. Its caption should read, "What? My mind? Of course I still have it. I know I left it around here somewhere."

In all seriousness, I know how you feel. Madness would seem to be the only judgment that is both rational and charitable.

Whenever I read reports of his latest outrage, I cannot help but think of the late Bella Dodd, and her revelation that, while she was a high ranking secretary of the Communist Party (before her conversion), she was personally responsible for sending well over a thousand young communist men, in the 1930s and '40s, into Catholic seminaries to become priests and undermine the Church from within. Let's not forget that she predicted the V2 changes ahead of time and warned us that the Church would become unrecognizable.

How many Bella Dodds were there who did not convert and confess all? Not only in the USA, but in the rest of the world?

Perhaps even in Argentina? Let's put it this way: Suppose a young communist did succeed in getting ordained, consecrated a bishop, elevated to the College of Cardinals, and elected Pope. Could such a one possibly do more damage, or wreak more havoc in Holy Mother Church than has been done by the former Cardinal Jorge Bergoglio?

This is the question that keeps haunting ME, and I cannot give a definite affirmative.

Thanks for all your good work and God bless you and yours.

David Melechinsky
St. Mary's, Kansas

Francis Fatigue

Well, Pope Francis fatigue has probably

settled its unwelcome self at the Matt household. What to do? Make a traditional Catholic film, even if using a camera as good as used for "The Blair Witch Project." I have the idea that your son is a pretty good camera man, use him. The title is "The Priest Hole" a kind of Michael Davies tribute film, this is the story of a priest in Elizabethan England, hiding in a priest hole, ending in martyrdom. If desperate, I will write the script, otherwise try Hilary White or Charles Coulombe.

Yours in hope,
Bill Choquette

What About the Child, Francis?

Editor, *The Remnant*: Pope Francis will never go down in history as "The Silent Pope". He speaks out daily in confusing terms on every secular issue from global warming, to the environment, to immigrant refugees and everything in between. Yet, unless I missed it, Francis had no words of comfort for the Catholic family who suffered unspeakable loss in a most tragic way at Disney World in Orlando, Florida.

Did Francis reach out to them, perhaps privately, to assure these grieving parents and all the family that a baptized 2-year-old is assured of Heaven regardless of the circumstances of death. How much comfort would it have been to hear from the Vicar of Christ on earth that at the very moment of this nightmarish horror, Our Lady swept the boy into Her loving arms to bring him to Her Son to enjoy the Beatific Vision for all eternity? Would this not have brought consolation not only to all who loved this little boy, but for anyone with any degree of compassion and sensitivity? Replacing the image of this horror with the image of this beautiful boy lovingly embraced by the Mother of God is a truly Catholic response firmly founded on the teachings of Christ.

Did Pope Francis miss the opportunity to teach the world the beauty of our Catholic faith even under the most difficult of circumstances? Why was Pope Francis silent?

May Our Lord and His Holy Mother grant peace, comfort and consolation to the family during this time of great sorrow.

God bless,
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In Defense of Francis

C. Ferrara/**Continued from Page 1**

utterly useless, an obscene waste of Peter's Pence and a flagrantly hypocritical massive increase of Francis's carbon footprint, do provide occasions for those essential to-and-from airborne press conferences at which the usual entourage of media jackals are fed assorted tidbits of red meat in the exercise of Francis's separate but related Airplane Magisterium (AM).

With such a copious output of FLUBs on the FM and AM channels, the attention of Catholics who are still paying attention to Catholic Church affairs, especially journalists, commentators and bloggers, must be fixed almost constantly on Francis. Thus, as I have noted [elsewhere](#), *Respice in me* (look upon me), a phrase normally associated with the Godhead, could serve as the motto of this papacy. Really, do we who are still paying attention have any choice but to "check it out"?

But for all that, let me say a few words in defense of Francis as a reminder of what is too easily forgotten in the midst of his in-your-face pontificate. With the major exception of his "mercy offensive" (discussed below), nothing Francis says or does is, in substance, as unprecedented as it might appear. What is unprecedented is the nuance-free, shockingly blunt manner in which Francis pursues a relentless progressivism quite in line with the disastrous "new orientation" of the Church since Vatican II and the course already set by his two immediate predecessors. Where John Paul II and Benedict exhibited intellect and nuance in their embrace and defense of novelty, Francis pursues the continuing mysterious auto-demolition of the Church with all the vulgarity and recklessness of a politician in a hurry to impose his will before the next election. "The people's Pope" brings crass rhetoric and cheap demagoguery to the task of Church-wrecking.

[Only days ago](#), yet again heaping public contempt on his miniscule conservative opposition among the hierarchy, Francis smugly informed an Argentine journalist that he will not be deterred by the naysayers: "I want a Church that is open, understanding, that accompanies wounded families. They say no to everything. I go ahead, without looking over my shoulder." The Church was neither open nor understanding before Francis commenced his hope and change pontificate. But Francis will eliminate the hierarchical gridlock and finish the job. Or so he thinks.

A simple list confirms the intuition that Francis is hardly the first Pope to venture the novelties he almost daily presents in their rawest, most unvarnished form:

- Rampant ecumenism? Nobody has ever outdone John Paul II in that department. As he declared in *Ut Unum Sint*, "ecumenism"—a word completely foreign to the Church's vocabulary before 1962—"is not just some sort of 'appendix' which is added to the Church's traditional activity. Rather, ecumenism is



an organic part of her life and work, and consequently *must pervade all that she is and does...*" It was John Paul II who [bestowed pectoral crosses on faux Anglican bishops](#), and it was he who first participated in joint liturgies with Protestant ministers, recalling in *Ut Unum Sint* "the prayer meeting, also held in Saint Peter's Basilica, at which I joined the Lutheran Archbishops, the Primate of Sweden and Finland, for the celebration of Vespers..."

- Interreligious dialogue? John Paul II's Assisi events are the apex of that scandalous novelty. Nothing Francis has done, not even his [ludicrous](#) "Prayer for Peace" with Jews and Muslims in the Vatican gardens, or the even more ludicrous Soccer Game for Peace, comes even close to Assisi 1984 and [2002](#) for shock value.
- Twisting Scripture to suit modernist notions? It was John Paul II, [for example](#), who so famously reduced the teaching of Saint Paul on the husband's headship of the family—"Let women be subject to their husbands, as to the Lord: Because the husband is the head of the wife, as Christ is the head of the church" (Eph 5:22-23)—to a mere cultural artifact "profoundly rooted in the customs and religious tradition of the time" but which is now "to be understood and carried out in a new way: as a 'mutual subjection out of reverence for Christ,'" quoting Eph 5:21, which has nothing to do with the husband-wife relationship but rather with Christians generally being "subject to one another" in charity.

- Religious indifferentism? It was none other than John Paul II, in *Redemptoris missio*, who [sounded the post-conciliar theme](#): "different peoples, cultures and religions are capable of finding common ground in the one divine reality, by whatever name it is called." *Whatever* name! It's all good.
- Popes visiting synagogues? John Paul II was [the first](#), Benedict [the second](#). Francis finishes a dismal third in that novelty contest.
- Popes visiting mosques? [John Paul II did it first](#), followed by [Benedict XVI](#), who set "a new papal record" for mosque visits: twice in seven years.
- How about Popes visiting Lutheran churches and participating in a liturgy? John Paul II and Benedict XVI had both [been there](#) and [done that](#) long before Francis arrived from Buenos Aires.
- Surely the "exclusive" papal press interview originates with Francis? No, both John XXIII and Paul VI were [pioneers](#) of that innovation.
- How about the airborne papal press conference? Benedict XVI did it first in [2007](#) and again in [2010](#).
- Papal environmentalism then? Here John Paul II beat Francis to the punch by [at least 24 years](#), coining the very phrase "ecological crisis," [followed by Benedict XVI](#), who declared (in fine Bergoglian style) that

the "ecological crisis shows the urgency of a solidarity which embraces time and space..."

- What about papal liturgical abuses? Not even the Pope Francis Beach Party Bingo Mass in Rio outdid the repellant liturgical spectacles over which [John Paul II](#) and [Benedict](#) presided on their various journeys.

I could go on, but surely the point is made: Francis follows in the footsteps of his immediate predecessors, continuing along the downward path of the past fifty years, which Benedict made some effort to reverse but to which Francis has returned with renewed determination to continue on the declivity right into the abyss that now looms before us.

As I note above, however, there is one truly substantial difference between Francis and the other conciliar Popes. We all know what it is: Francis's astounding, relentless attempt to subvert, in the name of "mercy," the Church's teaching and sacramental discipline concerning marriage, family and sexual morality generally. It is Francis alone—dismissing the contrary teaching even of his two immediate predecessors—who has launched the "final battle" of which Sister Lucia of Fatima, speaking in light of the Third Secret, warned Cardinal Caffarra, one of those insolent conservative prelates who "say no to everything"—meaning no to the institutionalized toleration of immoral sexual unions in the Church.

It is here, with Francis, that we encounter something really new and terrifying, even in the midst of what Cardinal Ratzinger admitted is a "continuing process of decay" since the Council. "I am by nature oblivious (*incosciente*), and so I go ahead," Francis [airily informed a group of students](#) at the Vatican last May. But to this oblivious Pope—and here we may, however ironically, defend him

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In Defense of Francis

C. Ferrara/**Continued from Page 5**

as well—we owe a debt of gratitude. His clumsy, brutal approach to getting what he wants has awakened some powerful voices of opposition who, in turn, are awakening others who until now have remained silent or somnolent in the face of one outrage after another. Francis has simply gone too far. He has shown everyone not willfully blinded what traditionalists have seen from the beginning: that the “conciliar renewal” will end in the dissolution of the Catholic religion, if that were possible, claiming even the Church’s teaching on the negative precepts of the natural law.

Thus, [as LifeSiteNews reports](#), no less than Monsignor Michel Schooyans, a close adviser to John Paul II and a confidant of Pope Benedict XVI, “has issued a dire warning about the current trajectory in the Catholic Church.” Better late than too late! In [a paper](#) by Schooyans that Lifesite has featured on its website, he declares what traditionalists have been saying since it was first announced: that the Synod on the Family “has revealed... a profound malaise in the Church” involving “recurrent debates on the question of remarried, divorced persons, models for the family, the role of women, birth control, surrogate motherhood, homosexuality, euthanasia.” Without naming Francis, Schooyans admits the threat his reckless pontificate poses: “The Church is challenged in its very foundations.” Challenged by the Pope!

Schooyans laments “the return of casuistry, believed to allow moralists to examine and resolve matters of conscience. Certain moralists intend to offer solutions which please those who have recourse to their superior knowledge. Among the casuists of yesterday and today, the fundamental principles of morality are eclipsed by the (frequently divergent) opinions pronounced by these grave spiritual advisors.” He sketches the parlous state of the Church under Francis’ unprecedented reign of “mercy”—again without naming him, as if we didn’t know:

Progressively, the rules of behavior proceeding from the will of the Lord and handed down by the Magisterium of the Church are languishing in decline. The moral assessment of acts can therefore be modified. Not content with toning down this assessment, the casuists [handpicked and led by Francis] wish to transform the moral law itself. This will be the task of casuists, confessors, spiritual advisors and, on occasion, bishops [selected by Francis to stack the Synod and now promoting Holy Communion for public adulterers].

All must have a concern to please.... In order to please, the spiritual adviser will have to soften the rigor of the doctrine handed down by tradition [as Francis is constantly demanding in his ceaseless attacks on “rigorism”]. The pastor will have to adapt his words to the nature of man, whose passions are naturally leading to sin [as *Amoris Laetitia* proposes in its discussion of “integrating weakness” in Chapter 8]. Hence the progressive relegation



Mons. Michel Schooyans

of references to original sin and grace [totally absent in *Amoris Laetitia*’s discussion of sexual conduct].

The influence of Pelagius (a monk of British origin) is evident. Man must save himself and take his destiny into his own hands. Telling the truth forms no part of the role of the casuist, who must captivate, present a line of argument which is engaging, curry favor, make salvation easy, delight those who aspire to have itching ears. (2 Timothy 4:3)

[paragraph breaks and emphasis added]

Even more pointedly, Schooyans outlines the very program Francis is now advancing via AL, whose ambiguities were clearly designed to begin the process Schooyans describes:

The neo-casuists [Francis and company] show great interest in cases of divorced persons who are “remarried.” As in other cases, the different stages of their approach provide a good illustration of *salami tactics*. According to these tactics, *what one would never concede as a whole is conceded slice by slice*. So let us follow the process.

First slice: At the point of departure we find, of course, references to the teaching in the Scriptures on marriage and the Church’s doctrine on this question [the “good parts” of AL].

Second slice: Emphasis is placed on the difficulties in “receiving” this teaching.

Third slice, in the form of a question: *Are “remarried” divorced persons in a state of grave sin?* [Not always, meaning hardly ever, according to Chapter 8 of AL]

The fourth slice consists of the entry on the scene of the spiritual adviser, who will help “remarried” divorced persons to “discern,” that is, to choose whatever suits them in their situation. The spiritual adviser must show himself to be understanding and indulgent. He must demonstrate compassion, but what compassion? For the casuist in effect, when one undertakes a moral assessment of an

act, *concern for compassion must take precedence over the assessment of actions which are objectively wrong: the adviser must be lenient, adapt to circumstances.* [The entire theme of AL and the Bergoglio pontificate in general]

With the fifth slice of salami, each individual will be able to discern, personally and with full freedom of thought, *what suits him best*. [To quote AL, ¶ 303: “what for now is the most generous response which can be given to God... while yet not fully the objective ideal.”]

[paragraph breaks and emphasis added]

Ironically, but not surprisingly, what Schooyans describes involves all three

of the very things Francis constantly condemns in others: [neo-Pharisaism](#), [neo-casuistry](#) and, most ironically of all, [“neo-Pelagianism.”](#) But, to put it as archly as possible, in defense of Francis we may be grateful even for the “gift” of the crudity and sanctimonious duplicity of his religious demagoguery. By thus discrediting himself he helps to discredit the post-conciliar revolution he thinks he can carry to its final extremity by the sheer of abuse of his authority.

Francis, we may hope and pray, is undoing himself. And if our prayers for his change of heart do not receive the answer for which we hope, it behooves us at least us to recognize the good that God is drawing from his missteps, from every FLUB on the AM and FM channels of the noisiest pontificate in the history of the Catholic Church. ■

SSPX Holds Its Ground

Continued from Page 1

and for all of the priests and bishops of the SSPX during this period of unprecedented upheaval in the Church. **MJM**

Following the meeting of the superiors of the Society of St. Pius X, in addition to the statement he read on June 29, 2016, during the priestly ordinations in Ecône, Bishop Bernard Fellay, the day before, had addressed the priests in a statement that DICI.org published this past week.

Meeting of Major Superiors of the Society of Saint Pius X (25-28 June 2016).

For the glory of God, for the honor of Our Lord Jesus Christ and of His Most Holy Mother, for our salvation.

In the present grave state of necessity in the Church, which gives it the right to administer spiritual aid to the souls that turn to it, the Society of Saint Pius X does not seek above all a canonical recognition, to which it has a right because it is Catholic. The solution is not simply juridical. It depends on a doctrinal position that it is imperative to express.

When Saint Pius X condemned modernism, he traced the whole argument of the encyclical *Pascendi* back to one initial principle: independence. Now the world makes all its efforts to change the axis around which it must turn. And it is obvious to Catholics, as it is to those who are not, that the Cross is no longer that axis. Paul VI said it very well: man is (See Closing Speech of Vatican II, December 7, 1965).

Today the world turns around this, according to him, definitively established axis: human dignity, man’s conscience and freedom. Modern man exists for his own sake. Man is the king of the universe. He has dethroned Christ. Man exalts his autonomous, independent conscience, to the point of dissolving even the very foundations of the family and marriage.

The Society of Saint Pius X has always

opposed this project of deconstruction of the universe, both the political society, and the Church.

To remedy this universal disorder, the Good Lord raised up a man, a Christian, a priest, a bishop. What did he do? He founded a society—a hierarchical society—the principle and end of which are just the antidote to this universal disorder: The Sacrament of Holy Orders. The purpose of the Society of Saint Pius X continues to be not only the actual remedy of the crisis but also thereby the salvation of all who cooperate in it. The Society is determined to keep doctrinal, theological and social rectitude, founded on the Cross of Jesus Christ, on His Kingship, on His sacrifice, and on His priesthood, the principle of all order and of all grace. Archbishop Marcel Lefebvre fought his whole life long for the triumph of these fundamental truths. It is incumbent on us at the present hour to redouble our efforts and to intensify the same fight on the same principles.

We are not “conciliarists”: for they deny that Christ’s cross is the world’s axis; neither are we dissenters who reject the social nature of the Church. We are a Society of priests of Jesus Christ, of the Catholic Church.

Is this truly the moment for the general restoration of the Church? Divine Providence does not abandon its Church, the head of which is the Pope, the Vicar of Jesus Christ. This is why an indisputable sign of this restoration will be the express desire will of the Supreme Pontiff to grant the means with which to reestablish the order of the priesthood, of the faith, and of Tradition, sign which will moreover be the guarantee of the necessary unity of the family of Tradition.

Christus regnat, Christus imperat, Deo gratias, Amen.

+ Bernard Fellay
Anzère, 28 June 2016
on the vigil of the Apostles Peter and Paul

(Source : FSSPX/MG –DICI dated July 16, 2016) ■

Spare us Your Argentine Superstitions!

E. Yore/**Continued from Page 1**

because the spouses “don’t know what they say” when they say, “Yes, for life.”

Did the Supreme Pontiff just nullify most sacramental marriages?

Then, in his next gasp for polluted air, the climatic Francis unleashed yet another dissenting cultural carpet bomb that “couples in the countryside of northeast Argentina who cohabit out of the husband’s superstitious fear of marriage vows, avoid Catholic nuptials until they are grandparents, have [a true marriage, they have the grace precisely of marriage, because of the fidelity they have.](#)”

Did the Vicar of Christ just confirm cohabiters in their sin while also declaring the moral equivalency between sacramental marriage and cohabitation?

Yet again, a collective gasp can be heard from Catholics around the world, “The Pope said, WHAT?”

Aside from the heretical and cynical nature of his outlandish remarks, if this Pope hopes to reduce the divorce rate (perhaps presumptuous on my part), then real statistics suggest that cohabiting before marriage increases the risk of divorce by 33-50%.

The Pope continues to sound more like crazy Uncle George who enjoys ruining holiday dinner conversations by dropping an outlandish and insulting cheap shot, causing everyone to drop their forks, and a screaming match ensues. So merciful. So divisive.

Shockingly, the Supreme Pontiff of the Universal Church opines that most sacramental marriages i.e., those marriages blessed by the Catholic Church, are null and void, while elevating cohabitation relationships, a/k/a living in sin (that’s an outdated concept, seldom used by Francis) to a grace-filled true ‘marriage.’

And don’t think for a minute that the millennials aren’t paying attention! Welcome to the Francis Church where up is down, right is wrong, wrong is right.

Upon what theological, scriptural, or moral basis, does the Vicar of Christ base his confident statement on the nullity of most sacramental marriages? Certainly not [the Catechism of the Catholic Church which clearly contradicts his statement:](#)

§1623 “According to Latin tradition, the spouses as ministers of Christ’s grace mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church. §1624 In the epiclesis of this sacrament the spouses receive the Holy Spirit as the communion of love of Christ and the Church.¹²⁶ The Holy Spirit is the seal of their covenant, the ever available source of their love and the strength to renew their fidelity.”

Seemingly, Pope Francis forgot about

that Third Person of the Holy Trinity, the Holy Spirit, who assists married couples to renew their love and fidelity. A mere oversight?

Francis posits his preposterous and deeply troubling opinion on the Sacrament of Holy Matrimony and then confers grace on an Argentine superstition. Is the Argentine way preferred because they read *The Art of Kissing* by papal ghostwriter and collaborator, Argentine Msgr. Victor Fernandez?

Why isn’t his statement roundly denounced and reprimanded by the Congregation for the Doctrine of the Faith or the College of Cardinals?

In the three years of this tumultuous papacy, the Church doctrine has plummeted from the brilliance of St. Thomas Aquinas to the bizarre cults and magical superstitions of the Northeast Argentine Mesopotamia region! Francis, the Vicar of Christ, seems far more comfortable citing Argentine folklore than the truth of the [Catholic Catechism on cohabitation and the Sixth Commandment:](#)

§2391 Some today claim a “right to a trial marriage” where there is an intention of getting married later. However firm the purpose of those who engage in premature sexual relations may be, “the fact is that such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim.”¹⁸⁴ Human love does not tolerate “trial marriages.” It demands a total and definitive gift of persons to one another.¹⁸⁵

Since the onset of this pontificate, Francis and his Argentine ghostwriter, Msgr. Fernandez dish out a skewered view of Catholic moral teaching which is tenderized with Peronist populism, salted with superstitions, garnished in globalism and marinated in mercy mantra.

From whence does Francis develop these deeply errant anti-theological notions? Argentina, of course. Would someone tell the Pope that he doesn’t live in Buenos Aires anymore? To understand the country that molded Francis, you must decipher the strange and baffling culture of Argentina. From the moment he stepped out on the loggia, Francis appears more comfortable as the Argentine political operative than Vicar of the Universal Church.

He is, after all, the avowed Peronist, dispensing his own brand of personal mercy, global eco politics, and populist charity to the citizens of the world.

In his brilliant 1972 essay on Argentina, *The Return of Eva Peron*, the Nobel Prize novelist, V.S. Naipaul, illuminates how Argentina’s violent and chaotic history shaped its people. Decades of torture, juntas, and subjugation breed a machismo culture full of mystical cults, which provide solace in a land

of turmoil. Apparently, Francis really believes and condones this magical mojo.

Superstitions dominate the Argentine Consciousness. Naipaul observed that:

“Magic is important in Argentina; The country is full of witches and magicians and thaumaturges and mediums. They have always had their curanderos and brujas, thaumaturges and witches; they know how to protect themselves against the ghosts and poltergeists with which they have peopled the alien land.”

“To be Argentine was to inhabit a magical, debilitating world.”

Naipaul also discerned that the prevalent superstitions and popular cults are incorporated into the liturgies of Argentine Catholic Churches. Naipaul describes this bizarre manifestation in a Catholic Church in Buenos Aires:

“At the end of May a Buenos Aires church advertised a special Mass against the evil eye, *el mal de ojo*. ‘If you’ve been damaged, or if you think you are being damaged, don’t fail to come.’ Five thousand city people turned up, many in motorcars. The officiating priest said, “Every individual is an individual source of power and is subject to imperceptible mental waves which can bring about ill health or distress. This is the visible sign of the evil spirit.”

Superstitions flow through the bloodstream of Argentines. They saturate this Catholic country, as a hedge against an unmerciful God or unforgiving fate or tyrannical despot. Superstitions give identity and meaning to a country “where nothing happens here,” as Argentines told Naipaul.

It is beyond bizarre that Francis gives credence and imputes grace to a loco marriage superstition in northeast Argentina. With his damaging words, he exalts a superstitious wives’ tale of cohabitation above the two millennia of magisterial teaching, while simultaneously, cynically undermining and dismissing one of the seven sacraments of the Church, Holy Matrimony.

St. John Paul II warned of the dangers of superstitions in his [Fides et Ratio Encyclical](#) where he cautioned the faithful that:

“Deprived of reason, faith has stressed feeling and experience, and so run the risk of no longer being a universal proposition. It is an illusion to think that faith, tied to weak reasoning, might be more penetrating; on the contrary, faith then runs the grave risk of withering into myth or superstition.” §48

The critical coupling of faith and reason ensures the sound discipline and protection of Truth. The Church Fathers insisted that reason serves as a safeguard against the powerful prevailing cultural

norms which often dilute and distort religion into a magical cult. Again, from the previous Seat of Peter, St. John Paul II argues:

“Saint Paul has in mind when he puts the Colossians on their guard: ‘See to it that no-one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe and not according to Christ’ (2:8). The Apostle’s words seem all too pertinent now if we apply them to the various kinds of esoteric superstition widespread today, even among some believers who lack a proper critical sense. Following Saint Paul, other writers of the early centuries, especially Saint Irenaeus and Tertullian, sound the alarm when confronted with a cultural perspective which sought to subordinate the truth of Revelation to the interpretation of the philosophers.” §37

As St. John Paul II notes, faith without reason devolves into cultural myth and superstition. Francis’ statements suggest that he is a man who dismisses reason and defers to his Argentine heritage which clouds his judgment, his faith and his perceptions. Francis desecrates the sacrament of Holy Matrimony in the name of his self-styled Peronisti mercy theology.

Let’s be honest. Superstitions, especially those convenient ones relating to cohabitation, are merely cultural crutches which humans cling to as excuses to avoid responsibility, such as marriage.

With an outlandish and careless overgeneralization, Francis mercilessly and erroneously demeans Catholic sacramental marriages. This is the height of stupidity or heresy, or both. The domineering Argentine exalts his own Latin brand of cultic legends because, after all, he is the first, and *only* merciful one of the 266 popes in the history of the Catholic Church.

Church history will record the Francis papacy as a chaotic, divisive era primed by daily egotistical musings, of one who replaced Christ’s words with his own, substituted Magisterium with magic, and politicized the Church in the name of faux mercy.

All the while, the hierarchy remained cowardly silent, trembling before the Peronisti Pope. Early on in his papacy, Francis told a group of Argentines, “I want to tell you something. I want a mess. I want trouble in the dioceses!”

Mission Accomplished, Francis. You have made a mess.

There’s an old saying in Argentina which captures the chaos of this Argentine Pope:

“God puts right at night, the mess the Argentines make by day.”

Let’s hope that God will clean up the mess of the Argentine Pope, or is that another superstition? ■

Lives of the Saints...

St. Olga of Kiev

The world's most terrifying and mighty princess buried people alive and burned down cities in mad fits of revenge. She is also a canonized saint of both Roman and Orthodox Churches!

The exact year that Princess Olga was born is disputed, but it occurred circa 890AD. According to the most traditional theory, recorded in the *Primary Chronicles*, originally compiled in 1113 in Kiev, Olga was born in Pskov (currently a city in the northwest of Russia). Her father is said to have been Oleg Veshchy, founder of the state of Kevian Rus.

Sometime before 912, she married Prince Igor, the son of the founder of the Rurik Dynasty. In 912, after the death of Oleg, Igor became the ruler of Kievan Rus. Olga loved Igor passionately, but they had only one child, a son named Svyatoslav, in 942.

When Svyatoslav was three years old, his royal father took a journey to the neighboring Slavic tribe of Drevlyans to collect tribute. When Igor demanded a much higher payment than expected, the Drevlyans turned on their lord and slaughtered him.

The death of the Kievan Prince raised a question about the next ruler of the country. Igor's son, Svyatoslav, was much too young, and hence Olga took the power into her own hands as regent until he reached maturity. Interestingly, she had the full support the Rus army, which attests to the great respect she enjoyed among the people. She had a compelling presence and was a born leader.

The Drevlyans, however, were not so keen on a female ruler. In a foolhardy attempt to throw their weight around, the leaders of the tribe devised a scheme which added insult to injury; they decided to send ambassadors to negotiate a marriage between Olga, newly widowed by their wickedness, and Prince Mal, their choice for king. Olga dealt with these men as her tortured heart saw fit. According to the *Primary Chronicles*, Princess Olga had all of the ambassadors buried alive.

The Princess then asked the Drevlyans to send better ambassadors to her, but as soon as they arrived, they were burned in a bathhouse. Soon after that Olga went to the land of the Drevlyans, supposedly to have a funeral feast in memory of her murdered husband. Having made her enemies drunk during the feast, the princess then ordered them all killed. The annals report about five thousand victims in this third act of revenge.

The last vengeance took place in the year 946 when Olga traveled around the land of the Drevlyans in order to gather tributes. She besieged the town of Iskorosten, which refused to pay her. According to legend, the Princess asked that each household present her with a dove as a gift. Then she tied burning papers to the legs of the doves and let them fly back to their homes in



the city. As a result, the entire town was destroyed by fire.

Hell hath no fury...

Such was the reputation she enjoyed at the time of her conversion to Catholicism. Olga the Terrible became smitten with another great Love, the only One which could pacify her vengeful spirit.

Olga's rampage being spent, she returned to a more peaceful governance until her son reached the proper age. It is difficult to say when Svyatoslav began his reign; though up to 959 both Byzantine and Western European records name Olga as the main ruler of Kievan Rus. Apparently, Svyatoslav shared power with Olga until her death.

The adult Svyatoslav preferred to spend most of his time abroad, organizing military campaigns in order to widen and strengthen the borders of his state. He left his mother in charge of the internal policies of Kievan Rus, during which she established a system of tribute gathering, which is sometimes considered to be the first legal tax system in Eastern Europe.

In 957, she visited Emperor Constantine VII in Constantinople. He admired her looks and intelligence, noting to her that

“You are fit to reign in this city with us.” After the Patriarch, Polyeuctus, had instructed her in the Faith, she asked to be baptized and took the name Helen. Before her baptism, Constantine asked for her hand in marriage, but Olga deferred, claiming that she wanted to be baptized first. Again, after the baptism, Constantine requested her hand in marriage, but Olga tricked him (since he was her godfather in baptism), noting that he called her his daughter in baptism and such a union is forbidden under Christian law. This princess could spurn an emperor!

Though Constantine lamented her choice, he lavished gifts on her when she returned to Kiev. In Kiev she threw her passionate spirit into living the Faith, and attempted to convert Svyatoslav, entreating him to be baptized. While he could not bring himself to commit to it, he would not forbid others to practice his mother's religion. Svyatoslav was worried about losing the respect of the army because of Olga's new faith, but she retained their unswerving loyalty and devotion until her death. Though she failed to persuade her son to convert, she did exert considerable influence over her grandson, Vladimir the Great, who in 988 made Christianity the official religion of Kievan Rus, and became a saint himself.

In 968, when Svyatoslav was away conducting a military campaign, Kiev was attacked by the Pechenegs, a semi-nomadic Turkish people. Princess Olga, while caring for her young grandchildren, Yaropolk, Oleg, and Vladimir, organized the defense of the city. As the people became weak with hunger and lack of water, Olga inspired a boy to escape the siege and bring relief. By this time sickness had come upon the aging Princess Olga. Though she outlasted the siege with her people, she died soon after on July 11, 969. In honor of his mother's will, Svyatoslav ordered that she be given a Christian burial.

Olga was made a saint, despite half a lifetime of paganism and lovesick vengeance, for her efforts later in life to Christianize a nation. The intensity with which she lived her earlier years was thrown wholeheartedly into the Faith. Catholicism is for heroes! How else could a spirit so fiery and mighty consent to be subdued and governed by it? For her later efforts at evangelization and her exemplary Christian life, she is called “Isapostolos” or “equal to the apostles.” She is one of only five women to be honored with this status in the history of the Church. ■

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What Heretics Believe...

Orthodoxy

To a non-Christian the Catholic and Orthodox churches look quite similar. Both use elaborate ceremonies of ancient origin and have multiple ranks of robed clergy; both claim continuity with the dawn of the Christian era; both have rich theological and scholarly traditions and generally, long institutional memories.

As far as doctrine, tradition, understanding of Scripture, etc., there is no difference between cultural brands of Orthodoxy, such as the Greek and Russian Orthodox churches. The key word is "Orthodox," with the ethnic designation being a secondary consideration.

Eastern Orthodoxy, the Orthodox Catholic Church, is characterized by its continuity with the apostolic church, its liturgy, and its territorial churches. Its adherents live mainly in the Balkans, the Middle East, and former Soviet countries. Eastern Orthodoxy is the designation of Christians who follow the faith and practices that were defined by the first seven ecumenical councils.

Think of Christendom as split 3 ways - Rome, Constantinople, Antioch; Western, Eastern and Oriental, respectively. Eastern Orthodoxy tended to divide along ethnic/linguistic/cultural/political boundaries. Theologically they are "the same", but one will find differences in some aspects of the expression of that theology. Oriental Orthodoxy has a doctrinal division. It split from Rome at the Calcedonian Council - basically representing the Nestorian Christology.

The Schism of 1054 between the churches of the East and the West was the culmination of a gradual process of estrangement that began in the first centuries of the Christian era and continued through the Middle Ages. The growth of Roman papal primacy, based on the concept of the apostolic origin of the Church of Rome, was incompatible with the Eastern (Byzantium) Empire's idea that the highest authority in settling doctrinal disputes was an ecumenical council.

The relations between state and church in Byzantium are often described by the term "caesaropapism", which implies that the emperor was acting as the head of the Church. The official texts, however, describe the emperor and the patriarch as a "diarchy" (government with dual authority) and compare their functions to that of the soul and the body in a single organism.

The formal parting between the Christian West and the Christian East occurred in 1054. Tensions rose in the early 11th century when the Catholic Normans overran Greek-speaking southern

Italy and imposed Latin practices on the churches there. The Patriarch of Constantinople retaliated by putting a stop to outposts of Latin-style worship in his home city, and the pope sent a delegation to Constantinople to sort the matter out. The delegation's leader, Cardinal Humbert, excommunicated the Patriarch; the Patriarch promptly did the same to the visitor.

To extant differences was later added a massive geopolitical grievance: in 1204 Latin armies ransacked Constantinople, which was still the Christian world's greatest center of commerce and culture, and imposed a Latin regime for about six decades. In the Orthodox collective memory, this act of betrayal by fellow Christians weakened the great city and rendered inevitable its conquest by the Muslim Turks in 1453. Having gone their separate ways, the Christian West and Christian East spawned different theological traditions.

Most Orthodox, in attempting to distinguish between Orthodoxy and Roman Catholicism, usually mention the Pope or Purgatory, sometimes the filioque. Historically, the differences are far more numerous and quite profound.

What are those differences?

Faith and Reason:

Unlike Roman Catholics, the Orthodox believer does not care to build from his working knowledge of philosophy and science to prove that faith is reconcilable with reason. Nor does he make an attempt to prove by logic and reason the truth of the doctrines laid out by Christ. To the Orthodox believer, Catholic theology seems excessively categorical and legalistic; to the Catholic mind, Orthodox thinking in its mystical flights can seem vague and ambivalent.

The difficulty Orthodoxy has with reason is the danger of sacrificing truth for plausibility, of trying to make worldly wisdom serve gospel mysteries that are perhaps better served by poets than logicians. The Latin mind always wants to define, make clear, and resolve apparent paradox. The Greek mind always wants to worship, to leave an aspect of mystery, to leave apparently contrary truths in a creative synthesis. Reason may serve the "Latins", but for all its worth in expression and pedagogy, it cannot serve the "Greeks." For the Orthodox Christian there is something strangely funny about St. Anselm's ontological argument for the existence of God. Orthodoxy would never dream of embarking on such an endeavor. "The heart has its reasons of which reason knows nothing." (Blaise Pascal - a Jansenist, with whom Orthodoxy here agrees)

God:

Orthodoxy teaches that the knowledge of God is planted in human nature and that is how we know Him to exist. Otherwise, unless God speaks to us, human reason cannot know more. Roman Catholicism, on the other hand, teaches that human reason can prove that God is; even come to the conclusion that He is eternal, infinite, good, almighty, all-knowing, etc.

Roman Catholicism confirms in the Nicene Creed that the Holy Spirit "proceeds from the Father and the Son" (filioque). In so doing, Orthodoxy accuses Catholicism of spurning the Apostolic Tradition which taught that God the Father is the single Source ("monarchy") of the Son and the Spirit.

Roman Catholicism teaches, further, that in Heaven man will, with his intellect and with the assistance of grace, behold the Essence of God. Orthodoxy declares that it is impossible to behold God in Himself. Not even divine grace can give us such power. The saved will see God as the glorified flesh of Christ.

Christ; Why God Became Man:

According to Orthodoxy, God became Man to heal humanity. By taking our humanity to Himself in the Incarnation he entered a process of redemption which culminated in the resurrection, death being destroyed and the reign of sin ended (St. Irenaeus). The goal of salvation is deification, union with God.

This differs subtly from the Catholic idea that God became Man because only God, in the Person of Christ, could offer the perfect sacrifice for the sins of the whole world on the Cross, thereby satisfying the demands of divine justice. The resurrection is the hope of eternal life for the saved (St. Anselm).

Nature of the Papacy:

Arguably this is the most significant obstacle to unity from the Orthodox side. Orthodoxy agrees that the Church is indefectible, but differs on how the Petrine primacy contributes toward that. Orthodoxy is not opposed to this primacy per se; it readily concedes and affirms the pope's position as focus of unity and servant of the servants of God. Orthodoxy accepts, subject to conciliar assent (a very important qualification), the respect that should be accorded to papal teaching authority in the councils of the Church, but cannot agree to the following developments in papal authority and power that have accrued since the Hildebrandine "reforms" of the 11th century:

1. **Universal Jurisdiction** - For Orthodox believers the pope

is not a "super-bishop"; he is a senior bishop whose teaching and leadership should be received and respected by his brother bishops, but nothing more.

2. **Infallible Authority** - Even when qualified in context and range, this claim for papal teaching and authority is illicit, even dangerous, says the Orthodox Church. The Holy Spirit - from the time of the first Council of Jerusalem - acts through the Church in council with all her leaders as equal partners.
3. **Vicar of Christ** - Linked to papal infallibility is the title of the pope as "Vicar of Christ". It seems extraordinary to Orthodox believers that a Church should consider a need for its most senior bishop to stand in place of the teaching authority of Christ. "Vicar of St. Peter" (and St. Paul as patron of Rome) is certainly acceptable to Orthodox sensibilities, as it merely states the obvious in terms of apostolic succession.

The Blessed Virgin Mary:

Since the Orthodox Church does not believe that Adam and Eve's actual sin and guilt is transmitted sexually, the Virgin Mary did not need to be immaculately conceived in order to surrender herself to God in the Incarnation. She inherited the mortality that comes to all on account of the Fall, but was then filled with divine grace to deal with this through actual obedience to God's Word.

Magisterium and Development of Doctrine:

Orthodoxy holds that Christianity has remained unaltered from the moment that the Lord delivered the Faith to the Apostles. Exceptions are made for externals, such as vestments, feast days, and liturgical practices.

The "magisterium" of Orthodoxy is not institutional, but is to be found in the inspired writings and lives of the fathers and the saints, ancient and modern, and which has no ecclesiastical center (as in Rome).

Humanity:

Orthodoxy agrees with Catholicism that humans are made in the image and likeness of God and that the Fall did not destroy human nature, but rather disabled its ability to relate to God. But Orthodoxy goes further, adding that the

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He Is Still Speaking To Us

By Andrew Senior

My father, Dr. John Senior, touched many souls over the course of his life. He did so first, directly in the classes he taught and with the contact he had with students outside of class. He also met many people in his travels and the many speeches he gave. He reached an even wider audience, and continues to do so, through his books, *The Death of Christian Culture* and *The Restoration of Christian Culture*. Over the years there were so many conversions, there is no doubt in my mind that it was miraculous.

In his teaching, he put into practice those famous words of Newman: "*The heart is commonly reached, not through reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma; no man will be a martyr for a conclusion.*" He did not teach abstractly, mechanically or scientifically, but poetically, "by the sweet power of music." He was a Pied Piper who played his music, and so many followed, and still are.

Although he was a wonderful teacher and an author of several great books, one thing my father always wanted to

do but never did, was to write a novel. He wanted to put his ideas into the complexities of a plot, and to thus win hearts by the movements of a story. Actually, he did write a novel or two, but he was never satisfied with them, so he threw them away.

At his funeral, one of the most memorable things that Fr. Angles said was: "*He is still speaking to us, through his family and friends, through his books, through his many students and followers, and in other ways.*" And later he said: "*His name is written in the stars.*" And now, seventeen years after his death, he is still reaching hearts, and he is speaking again, in a most surprising and mysterious way.

Far away from Kansas, across the sea in Spain, a wonderful woman has now done what my father dreamed of doing. It seems incredible, but somehow she found out about my father and his ideas, and she wrote a powerful and beautiful story, which brings those ideas to life. I am talking about the new novel so many have heard about, *The Awakening of Miss Prim*, by Natalia Sanmartin Fenollera. Who would have thought that someone could write an international bestseller based (now in seven languages) on the ideas of Chesterton, Newman, St. Thomas Aquinas, John Senior, and more! It is quite extraordinary. One's first impression might be that this is a

delightful, romantic novel in the tradition of Jane Austen and Charlotte Bronte. But for those with a little more sense and sensibility, there is much more than superficial pleantry or nostalgia in this book. It is a delightful book, for comfort and leisure on one level, and for serious reflection going a bit deeper.

It is the story of a modern young lady who responds to a rather strange ad, and takes a position as a librarian in a strange little village, where people live a slower, more traditional life. Her job is to organize and make a catalog of all the books in the library of "The Man in the Chair." This mysterious character is a teacher of children in the village, and for those who might recognize him, through subtle hints as well as the way he teaches, he is something like my father, and he sounds a lot like Chesterton and C. S. Lewis too. He teaches the children Latin, and the 1,000 Good Books! Miss Prim is at first shocked by the odd ways of the people in the village, but slowly she comes to be somehow intrigued by it all. At first she thinks the people in the village are at best quaint and odd, and she is quite sure that she is a normal modern girl. But gradually as the story unfolds she comes to realize that it is actually modernism that is strange and odd, not tradition. She had always thought that tradition was old and dead; she comes to realize that it is ever ancient and ever new. Well, without giving away the plot, suffice it to say that it is a good story.

The best way I can describe how I felt after reading this book is, as usual, through a literary reference; one of my most favorites, and of course my father's as well:

The present life of man, O king, seems

to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed. (Bede, *Historia Ecclesiastica*, Bk II, Ch XIII)

This book is delightful, enchanting, inspiring, . . . while I was reading it I was under its spell, so warm, cozy, familiar, comfortable. While I was there in that village, I was like the little sparrow of Bede. I felt at home, and I wanted to stay.

As Fr. Angles said, John Senior is indeed still speaking to us. He has been heard as far away as Spain, by Natalia Sanmartin Fenollera; he has spoken to her, and now speaks again through her. Somehow she heard his music, *sibilis aurae tenuis*; she looked up and saw the same stars. I highly recommend this book, and I hereby officially add it to my father's list of *The 1,000 Good Books*.

Editor's Note: This book coincides with the release of the Spanish translation of *Restoration of Christian Culture*, which is available from the publisher in Argentina, Vortice. <http://www.vorticebooks.com.ar/>
MJM



Orthodoxy

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state of humans in Eden was immature, like a child. Salvation enables humans to grow once again into their true potential by "deification". This is achieved by a struggle against the passions with the aid of grace.

This is made possible by the destruction of death in the resurrection of Christ and the ending of its corrupting influence in human life.

Humans may attain the full stature of Christ through repentance and faithful obedience to God.

Afterlife:

After death the soul is in Hades, but has no natural immortality. Eternal life is sustained solely by the grace and resurrection of Christ. The soul awaits the coming again of Christ and its resurrection to immortality in heaven

or hell. In hell the soul suffers the consequences of unrepented sin. God does not punish those in hell. Hell is how the unrepentant experience the love of God.

Clergy:

Orthodox clergy are usually bearded. This is a mark of vocational consecration. Priests and deacons may marry before ordination but not after. Bishops must be celibates or widowers.

Women may be deaconesses but at the moment the order is not active. ■

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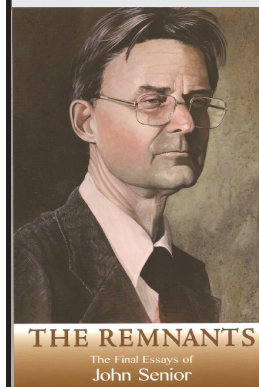
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“S” is for Sinners

Struggling for Sainthood

by Father Ladis J. Cizik

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

The *Nobis Quoque Peccatoribus* (“to us likewise sinners”) prayer of the Roman Canon refutes the Modernist teaching that everyone goes to Heaven; that we are all living saints on earth. Modernists do not have a sense of sin and redefine Church doctrine to make the worst of sinners feel proud and at peace with their shameful sinful lifestyles, and open to accepting false religions. To them, “S” is for “Saints” – no matter what you do or what religion you hold, ‘We are all going to Heaven!’ (Syllabus of Errors, Great Blessed Pope Pius IX, #15-18). This heretical thinking does not produce Saints: brave souls willing to die believing, defending, practicing and spreading the One, Holy, Catholic and Apostolic Faith.

Pope Saint Pius X warned of this Modernist assault on our Faith in *Pascendi Dominici Gregis* when he said: “...animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by enemies of the Church, and lost to all sense of modesty, put themselves forward as reformers of the Church; and forming even more boldly into line of attack, assail all that is most sacred in the work of Christ...” (*Pascendi* #2).

The Traditional Latin Mass is so hated by Modernists because it safeguards the immutable truths of our One, Holy, Catholic and Apostolic Faith, which they are constantly attacking and trying to change. The *Nobis Quoque Peccatoribus* makes clear the Catholic truth that “S” is for “sinners.” We are all sinners who must struggle against evil to be holy, repent of our sinfulness, and beg for God’s mercy if we dare hope to one day become Saints in Heaven. The greatest Saints in Heaven were those who were most aware of their sinfulness on Earth. The Priest raises his voice at the first three words and strikes his breast to acknowledge our sinfulness in great sorrow as he prays the *Nobis Quoque Peccatoribus*:

“To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.”

As members of the “Church Militant,” we on Earth must fight against the forces of evil, the enemies of our Faith, to have any hope of winning the struggle to save



(Nobis Quoque Peccatoribus)

souls, including our own. Paraphrasing Saint Paul: we must fight the good fight; we must finish our course; we must keep the Faith (2 Tim 4:6). The “Church Triumphant,” the Saints in Heaven who have prevailed in the spiritual combat while on Earth, help us to reach eternal glory by their prayerful intercession and holy example.

The *Nobis Quoque Peccatoribus* gives us fifteen especially venerable martyred Saints to assist us: eight male and seven female – all of whom were prepared to fight against sin and to suffer any adversity rather than deny the Faith. Among those were various ranks of believers: Prophet, Deacon, Apostle, Bishop, Pope, Priest, Exorcist, Married, Mother, Single, Virgin and Widow. All died prior to 305AD, an indication of the antiquity of this prayer from the Roman Canon. As the Roman rulers were the preeminent enemies of the Catholic Faith back in their day, so today is the Church especially attacked by Modernists under whom we now suffer; with new martyrs, of a different sort, fighting for their spiritual lives every day.

Saint John the Baptist (died 30AD) is first on the list, and especially appropriate today as the teaching of Christ and His Church on marriage is currently under attack by Modernists. This last of the Old Testament Prophets was beheaded by the Roman appointed Tetrarch of Galilee and Perea, Herod

Antipas, for defending the sanctity of marriage; for courageously publicly opposing Herod’s adulterous attempted marriage to another man’s wife. John’s words of truth, for which he died, resonate today in the battle with Modernists over the Sacrament of Marriage: “It is not lawful for thee to have thy brother’s wife” (Mk 6:18). Feast days: Birth - June 24; Death - August 29.

Saint Stephen (died 34AD), a Deacon, was the first Martyr of the Church. Scripture says that the Jewish enemies of the Church disputing with him were not able to overcome the wisdom and the spirit that Stephen spoke with and they set up false witnesses against him (Acts 6: 10 - 14). Stephen was stoned to death by those who falsely claimed to be serving God, just as traditional Catholics are assailed in various ways by Modernists today. Feast: December 26.

Saint Matthias the Apostle (died 1st century) was selected to replace the traitor Judas among the first ‘college of bishops.’ May all of today’s ‘successors to Judas’, who betray Christ and His Church, be replaced with such worthy men as Matthias. He is said to have been martyred for upholding the Divinity of Christ, which the Modernists deny in so many different ways (see *Pascendi* #9 and *Lamentabili*, Pope Saint Pius X, #27). Feast: February 24.

Saint Barnabus the Apostle (died 1st century) is ranked by the Church as an Apostle, though not one of the twelve. Born with the name of Joseph, the Apostles gave him the name Barnabas (“Son of Exhortation/Consolation”) because of his courage and conviction to speak the fullness of the Faith. He and Saint Paul brought in many converts to the Faith from among the Gentiles. Both won the crown of martyrdom as champions of ‘proselytization.’ They brought many souls to the One True Church founded by Christ, a term which Modernists decry today as ‘Triumphalism’ (*Lamentabili* # 52). Feast: June 11.

Saint Ignatius of Antioch (died 107AD) was that courageous Bishop who, being led to his martyrdom in Rome, said: “I am the wheat of God and must be ground by the teeth of beasts, so as to become the pure bread of Christ. . . Better it is for me to die for Jesus Christ than to reign over all the bounds of the Earth.” On the other hand, Modernists value most the things of this world and center their ‘worship’ on man, rather than Almighty God; they favor the rights of the civil secular state over the Church (*Syllabus of Errors* #19-20). Feast: February 1.

Pope Saint Alexander I (died 115AD) was the fifth Pope after Saint Peter. He is said to have been subject to the rack, hooks, and flame and was finally beheaded outside of Rome, along with two of his priests: Saints Eventius and Theodulus. Death was preferred by these spiritual fathers to any possible denial of the One, Holy, Catholic and Apostolic Faith. Modernists prefer to deny the Faith rather than offend humanity (*Lamentabili* #58). Feast: May 3.

Saint Marcellinus (died 304AD) was a Priest who baptized the family of the jailer who was converted to Catholicism by his prisoner, Saint Peter the Exorcist. As a consequence of their holy ‘proselytization,’ Saints Marcellinus and Peter were frightfully tortured and led out of Rome into a forest where they were beheaded. In today’s climate of Modernism the holy idea of converting an entire family or even an individual to Catholicism would be termed “solemn nonsense.” Feast: June 2.

Saint Peter the Exorcist (died 304AD), while in prison for the Catholic Faith, delivered the daughter of his jailer from an evil spirit. The jailer, Artemius, and his family then converted to Catholicism and were baptized by the priest, Saint Marcellinus, mentioned above. In order to save souls, by bringing them to the One True Faith founded by Christ, Saints Marcellinus and Peter gave up their lives on Earth to win the Heavenly Crown of Glory. This is in contrast to the Modernists who lead us to believe that all existing religions are equally true (*Pascendi* #15). Feast: June 2.

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Francis is the Pope Until the Pope Says He's Not

by Hilary White

Our friend Ann Barnhardt has [sent up a flare this week](#), declaring, like [Italian journalist Antonio Socci](#), her belief that Jorge Mario Bergoglio is not Pope Francis, that his election was invalid and he is an antipope, mainly because Pope Benedict XVI is still lawfully the pope. She has presented as her evidence Bergoglio's "heresies, blasphemies and antichristological actions," as well as a canonical detail that, she correctly points out, no one is yet talking about. She has asked for responses.

Now, no one will accuse me of being a Francis apologist, but I cannot really completely agree with Ann's conclusion. It is not that I am sure that her thesis is in error, or even that I believe with certainty that Jorge Bergoglio was legitimately elected while Benedict XVI still lived and still bore that name. I think my objections aren't really objections in a proper sense. I don't have at this stage in the horror show any real objection to someone thinking that perhaps Bergoglio is an antipope. It seems like a pretty sane conclusion on the face of it. And when is an honest evaluation of observable

facts not legitimate? So what are my reservations? They are two-fold. First, although her points are useful, factual and important, (and, quite importantly, presented without the strident demands for agreement that usually characterize this kind of claim) I still believe that we lay people are not in a position to make the call.

I am remembering that I'm the one who frequently makes the assertion that what I have dubbed "Novusordoism" is an entirely different religion from Catholicism. I know that she is a thoughtful person whose first interest is the Great Commission; the salvation of souls. I also know that she is not a sedevacantist in any sense, but my response to her is going to be similar to my response to them: You can believe it. I think we have come to such a pass, the situation is so mind-bogglingly insane and evil, that it is natural to consider it. And it is perfectly sensible to put forward evidence and arguments to support your belief. But this is the Catholic Church. When a situation of such gravity arises, we on the ground, in the midst of the chaos, are not given the

perspective or the objectivity required to make a call definitively. And as Ann herself admits, we don't have the authority.

In essence, my position is the same as it has been all along: Francis is the pope until a future pope says he's not. It's a difficult thing to accept – particularly for modern people who like to solve problems on their own, but that is the reality of the Church. This mess – and I know that there has never in our entire multi-millennial history been a worse one – is not going to be sorted out by us. Our task, however frustrating, is to live as Catholics in these times, with *this* catastrophe, with *this* painful ambiguity. This is the Cross of this moment.

Just to be clear, Ann has specifically repudiated any claim to be speaking authoritatively, quite in contrast to the sedes. I've spoken with her and she has confirmed that it is not her intention to do as the sedes do. But plenty of people do. I have sedes – perhaps the most obnoxious jerks ever to stain the interwebs – more or less continually getting into my Twitface realms and

flatly demanding that I agree with them and accusing me of being "not Catholic" if I don't. Hubris much?

Sedevacantism is an easy, lazy path out of our current pains and is essentially the equivalent of the papal positivists defending to the death the pope's right to be a heretic if he wants – it's a self-generated delusional fantasyland to go hide in. If the pope isn't really the pope and everything that has happened since 1958 doesn't count, then none of this is their problem. It's as if they've taken up opium smoking to treat a headache. We all suffer this pain but, honestly, believe me, it becomes easier to bear with the spiritual equivalent of green vegetables and exercise in the fresh air. For them I offer only one piece of advice: cancel your internet account and get a garden. Perhaps an allotment. Grow some vegetables. The internet is not a good place for you.

As I say, Ann has not done this (and I know she has quite advanced social skills), and I know that her call for qualified people to correct her if

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"S" is for Sinners Struggling for Sainthood

Fr. Cizik/Continued from Page 11

Saint Felicitas (died 203AD) was a Married slave who was thrown into a filthy, dark and smoky prison for having converted to the Catholic Faith in the Roman province of Carthage, North Africa. While incarcerated, she gave birth to a daughter while surrounded by the insults of her impious jailers. Whereas her newborn daughter was promptly adopted by non-imprisoned Catholics and survived, Felicitas shared this prison and her fate as a Martyr with Saint Perpetua. Feast: March 6.

Saint Perpetua (died 203AD) was a Married woman and mother of noble birth, who was imprisoned by Roman authorities for converting to the Catholic Faith along with Saint Felicitas. Perpetua was permitted to nurse her little son in prison, as her father implored her to apostatize. Holding firm to the Catholic Faith, Perpetua, along with Felicitas, were savagely scourged before being thrown before a wild heifer in the amphitheatre. After surviving these cruelties willingly for the glory of God and the salvation of souls, they were beheaded. Feast: March 6.

Saint Agatha (died 253AD) was a Virgin, having chosen Jesus as her Spouse from her childhood. Known for her beauty, wealth, nobility and virtue, she was accused of being a Christian after rejecting a Roman Prefect's advances and thrown into a Sicilian prison in a bid to have her deny her Faith. In her unholy captivity, she endured the rack, iron hooks, fire, and having her breasts cut off. She was healed during a vision of Saint Peter the Apostle, who miraculously appeared to her in prison. She was then rolled on sharp potsherds mixed with burning coals. As a result of her satanic trials, she died in prison in Catania, Sicily. Feast: February 5.

Saint Lucy (died 304AD) was a Virgin who made a vow of perpetual chastity to the Lord at an early age. Brought before a judge, having been accused of being a follower of Christ, she refused to save her life by offering sacrifice to the false gods of the Romans. Enraged, the judge tried to send her to a brothel, but no earthly power was able to move her, not even a team of oxen. A fire was built around her, but she was unharmed. Her eyes were gouged out, and still she did not waver in her Faith. Finally a sword was plunged into her neck, but she did not die until she had consoled the Catholics around her, and not before receiving Viaticum from the hands of a Priest. When her body was prepared for burial, it was discovered that her eyes had been restored more beautiful than before. Considering that Modernists routinely disbelieve in miracles, they would severely edit out or belittle the supernatural elements of this heroic account (Syllabus of Errors #7). Feast: December 13.

Saint Agnes (died 304AD) was a Virgin who was martyred at the tender age of thirteen. Saint Jerome noted: "Truly responding to her name (*agnus* = lamb), she passed her childhood in spotless purity and lamblike innocence." Accused of being a follower of Christ and refusing to sacrifice to the Roman gods, it is said that she was sentenced to be dragged naked through the streets to a brothel, but her hair miraculously covered her body. All of the evil men who tried to violate her were immediately struck blind. Led out to the stake to be burned alive, she was unharmed. Finally, she was beheaded. Before her tomb in Rome at the Church of St. Agnes Outside the Walls, two white lambs are annually blessed on the anniversary of her death (January 21) during the singing of the *Agnus Dei*.

The wool from these lambs is used to make palliums for Archbishops. Feast: January 21.

Saint Cecilia (died 2nd- 3rd century) was a Virgin who consecrated herself to perpetual chastity at an early age. Commanded by her parents to marry a Roman pagan who was wealthy, Cecilia's Guardian Angel assured her that God would preserve her virginity even after the ceremony. Accordingly, her "husband," along with his brother, converted to Catholicism after the wedding – and were soon beheaded. Saint Cecilia was subsequently ordered by the Roman prefect of the city to be suffocated in the *Caldarium* (bathroom) of her palace. Surviving this attempt on her life, an executioner was sent who struck at her neck three times, without severing it. She lived on for three days giving counsel to those who visited her. Her incorrupt body, still in the position in which she died on the floor, was originally interred in the Catacombs of St. Callistus and then transferred to the Church of St. Cecilia in Trastevere. She is known as the patron of musicians, for as they performed at her wedding, Cecilia "sang to the Lord in her heart." Feast: November 22.

Saint Anastasia (died 304AD) was a noble Roman Widow, whose pagan husband died during a violent storm. Then, free to practice Christian charity, she traveled to Sirmio, within the Roman Empire, where she helped Catholic prisoners endure their suffering. She was arrested, refused to renounce her Faith and was placed on a damaged ship with a number of pagan criminals under the death penalty to sink and die at sea. The distressed ship, however, miraculously made its way to the Roman controlled island of Palmaria on December 25, 304. There, she and all

the prisoners, who had by then converted to Catholicism, were killed. With arms and legs outstretched, Anastasia was "crucified" by being staked to the ground with four poles, was burned, and finally beheaded. She was so influential in Rome that the Pope, at one time, used to offer the second Mass of Christmas day in her church: the Basilica of Saint Anastasia on the Palatine Hill. In keeping with this venerable papal devotion, the Traditional Latin Christmas Mass at dawn still commemorates Saint Anastasia. Feast: December 25.

Everyone who dies does not automatically become Saints in Heaven, contrary to Modernist false teaching. In his classic work, [The Holy Sacrifice of the Mass](#), Father Nicholas Gehr concludes: "If we wish for the glory of the Saints, we must share their labors and sufferings. Through many tribulations only can we enter with all the Saints into the joy of the Lord, for if with them we suffer and die for Christ, with them also shall we be glorified."

For us sinners struggling for Sainthood, we should attend and promote the Traditional Latin Mass and keep the Faith, as did our martyred spiritual heroes. Contrary to the continual heresies uttered by the Modernists, know that the religion of the Catholic Church, the Faith that our Martyrs in the *Nobis Quoque Peccatoribus* died for, is the only true religion (Syllabus of Errors #21). Never become discouraged and always remember my Three R's of Modernism: Recognize it; Refute it; and Return to Tradition.

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

Continued....

necessary is not merely a rhetorical conceit. But I fear that her piece may encourage those who are not capable of making sufficient distinctions between what they believe and what they have the authority to assert.

The authority to assert definitively that the last pope was not the pope, that Pope Benedict's resignation was invalid, that the 2013 Conclave was illicit and that Jorge Mario Bergoglio is, for certain, an antipope, is solely and exclusively the purview of a real pope. Only the pope can declare such a thing definitively for the whole Church to believe. Only. Ever.

The second is a bit more nuanced. I asked Ann, "What difference does it make? We can do little about it either way." Whether a future pope or ecumenical council declares that Bergoglio was unlawfully elected, or that Benedict unlawfully resigned, leaves us in exactly the same position here and now. We are given exactly the same charge right now, whatever a future pope declares.

Ann herself brings up the question of attending Masses at which his name is invoked as pope. She says she consulted a reliable priest on the subject and was given a satisfactory answer and continues to attend Masses where his pontificate is at least provisionally accepted. And I think this is the only way forward without descending into the sedevacantist rabbit hole.

And there is nowhere to go to hide. Let's just clear that one up. We are at the end of that trail. Butch and Sundance knew they could not get past the Bolivian army. They knew there wasn't anywhere to run. The Spartans stood at Thermopylae not because they chose that little narrow pass, but because that was where the battle had to be fought. The ideology that Bergoglio and his followers are imposing is totalitarian. It cannot, by its nature, allow any opposition to survive anywhere. When it has taken out the big targets, it will come for you wherever you hide.

The devil had to wait for the Church to have spread around the globe, before he could use its institutional organization to corrupt it completely. Those few tiny pockets that are left are besieged. And the wreckers aren't Mohammadans or Calvinists this time. The appalling martyrdom of the Franciscan Friars of the Immaculate shows no one is safe. Even those bishops who attempted to shelter them have been attacked. The papacy is being wielded as a weapon against the faithful, against the Faith, and it is a powerful one. Perhaps the most powerful on earth. There is only one power greater.

I had a message from a priest in the US who brought his concerns to his bishop, a man he describes as "privately orthodox," and was told with a shrug, "Well, popes come and go." The "good" men, perhaps because acceptance of the Novusordoist regime has impaired their intellects, are doing nothing, hoping that the wolf will leave them alone until it dies on its own. What they cannot see, or are too horrified to accept, is that Francis is nothing more than the final result of a long-term plan to utterly destroy the Church as we have known it and replace it forever with something entirely different. To accomplish this plan, the enemies of Christ had to take

the papacy, the last citadel. They have it now, and there is little natural hope that they will lose it.

These bishops have accepted the New Paradigm, making excuses and justifications for it, as long as there was room within it to make mental reservations, to continue to consider themselves "orthodox," even if only "privately". They are desperate to maintain the old Mexican standoff of the John Paul II era. These are not the men to come out shooting in a last desperate bid. They are the ones who will keep their eyes firmly clamped shut until the wolf is closing its jaws upon them. (And he is. cf. Bishops Finn ___ et al.) To paraphrase Churchill, they are feeding the sheep to the crocodile in the hopes it will eat them last.

The freakish phenomenon of Pope Francis is not just some odd anomaly that will go quietly away when he dies. We don't have the option of just hunkering down and waiting. The comfortable John Paul II compromise is gone forever.

But the old standoff within the New Paradigm was nothing more than the slow death of a million paper cuts anyway. "Conservative" Novusordoism was little more than a form of passive euthanasia passed off as palliative care – a death by large doses of morphine. The "conservative" no-man's land they tried to occupy is closed. It no longer exists, and the wolves are demanding full acquiescence. Time's up. No more morphine for you. Choose now whether to be eaten with your flock or join the wolves; to be crucified or become a crucifier.

Now I think Ann has brought up some important issues. The little two-word insertion in Canon Law about "substantial error," is something that ought to be given serious consideration by canonists.

Canon 188

A resignation made out of grave fear that is inflicted unjustly or out of malice, substantial error, or simony is invalid by the law itself.

If it can be demonstrated that Ratzinger really did have the notion that he could, through the power of his own magnificent brain, "evolve" the papacy into a diarchy with a contemplative and an active branch, then we have some serious evidence to consider. Does the power of the keys grant the power to change the papacy itself into something unrecognisable? The difficulty is we would be making the call based on what someone said once in a speech about what he believes Ratzinger meant... you see the problem. It's hearsay and not sufficient evidence for a future ecumenical council or pope. It's a pretty big hint, of course, but that's all it is for now.

We can certainly learn useful things from Gänswain's speech, however, particularly from the casual insouciance with which he presented it. It was as though it were nothing particularly remarkable, let alone a declaration of nearly blasphemous hubris. What was most shocking to me was the cheery hand-wave, as though it were merely a sensible conclusion by the "brilliant" theological mind of his friend... All part of the glorious newness of Newchurch, a

hilarious development-of-doctrine party favour granted us by the Holy Ghost of Wacky Fun Surprises.

Is this really how modern "conservative" churchmen think? We know it's how men like Bergoglio think, but is this really how Ratzinger thinks? Have things really gone *this far*? If it is and it has, perhaps if nothing else it would be a good reason to start wondering if Ratzinger/Benedict ever had been the staunch defender of doctrine he was so often made out to be. Perhaps we were at fault for buying into the absurd "Rottweiler" rhetoric of the New York Times. Were we this desperate for a defender of the Faith that we were so eager to overlook his many theological oddities?

And this leads me to the next thought. Perhaps one of the most important things the Francis pontificate and the concurrent state of utter chaos is teaching us is just how bad the rot is – and has been for years – in the rest of the hierarchy, in the priesthood, in the Vatican, the religious orders and, perhaps hardest to bear, among the laity. If this is not the "great apostasy," the almost universal loss of faith, spoken of by Our Lord in the Gospel and by the various visionaries more recently, if that is going to be worse than this, I shudder to imagine the future.

We all know about and deplore the likes of the San Gallen Mafia – the notorious heretics, brazen blasphemers, homophile abuse enablers and sexual, moral and intellectual perverts who spent decades degrading the Faith and ultimately put this man on the throne of Peter. We are inured to the Mahoneys and Gumbletons and Bernardins, none of whom has ever troubled to hide his unbelief or his revolting proclivities. We know these men who have spent decades campaigning for precisely the kind of catastrophes that this pope, their puppet, is now imposing. From the seething minds and grinning countenances of such monsters as Godfried Cardinal Danneels one expects only ruination and despair.

No, the thing that most fills me with horror is not even this ridiculous, demented blasphemer blurting out his incomprehensible contradictions. He is their man, after all. It is the fact that he is doing it to the roaring approval of the faithful. That he is drooling out his daily heresies in front of a rapt and solemn audience of priests, bishops, religious and laity who do not *at least* get up and walk out. Who do not ever stand up and say, "No, holy father, that is not right; that is *not* Catholic teaching; that is *not* of God; it is of the devil." His weekly audiences are still full of people who smile and laugh at his jokes and cheer when he waves.

When he suggested that Our Lady, the Theotokos, the New Eve, had – I can barely stand to type this – accused God of lying, where were the little old ladies who pray their daily Rosary stopping their ears and shouting at him to recant his blasphemies? Where were the chivalrous priests outraged enough to counter this horrifying accusation against Mary Most Holy? Where, in short, is the outrage?

The Francis pontificate has demonstrated the appalling loss of faith throughout the Church from the humblest bead-

squeezer and weekly pew-sitter all the way to the most sacred office of Peter. How can anyone continue to deny that the neomodernist revolution, started in secret in the 19th century, growing underground until the early 60s and unleashed upon the Church in the Post-Conciliar age, has completed its work?

If the election of Bergoglio was in reality some kind of horrifying trial balloon, some kind of test by these creatures to see how far things had progressed, I would say it is an unallayed smash success. They have clearly learned not only that they can elect a bizarre intellectual midget, a thug and a boor, a bully and a fool, but that no one will object in substance to any of it. His ideological fellow travelers will cheer, and the "privately orthodox" will keep their heads down until they are replaced with more fellow travelers. And at the next Conclave, when they impose a Tagle – every bit the neomodernist Churchwrecker, but with smooth social skills and 20 years younger – they can be confident that they will own whatever is left of the Church indefinitely.

As painful as it might be, the only legitimate conclusion for now is to acknowledge the seriousness of what is happening, to admit that things are in an apocalyptic state and to carry on presenting the Faith in opposition to what Francis and his friends are doing. We're just soldiers and our task is not the same as that of the generals. It is to maintain the Faith ourselves, including living a full sacramental life, to intensify our dedication to prayer and penances and to have sure supernatural hope that, whatever is happening, God – who *has not* abandoned us – wants to sort it out for the best, and will do so. Green vegetables and exercise in the fresh air. (And I would suggest for many of us, cutting out of our diets the "sugar" of frequent, prolonged internet use.)

It's an unsatisfying answer, I know. The Cross is unsatisfying. It does not allow us to be the ninja action heroes we know we really are deep down inside, to punch our enemies into orbit, put everything back the way it ought to be and restore sanity in the world by our own mighty superpowers. It is, more or less, equivalent to asking soldiers – regular guys – to go to war, not knowing if they will live to see the end. But a war that needs to be fought simply needs to be fought and the soldiers are called merely to do their bit where they are sent. We go in with our eyes open and we fight in whatever theatre we are assigned – whether it's our parish, our family, our seminary, our work or any other field. (Green vegetables... exercise... soldiers need to be fit.) Whether we live to see victory is not in our hands, and declaring Bergoglio to be an antipope won't change any of that.

The theoretical future pope who declares that the entirety of the last 50 years of chaos and catastrophe don't count – like an ecclesiastical JJ Abrams rebooting the Catholic franchise – will have to acknowledge the white (and the red) martyrdom of these times. The chaos and instability, the lack of trust, the lost vocations, the collapse of every institution, the infiltration by wolves and their demonic, anti-rational, anti-Real ideology at every level and in every corner of the globe. To do less would be an injustice to those who stuck it out to the end. ■

Tradition Rising: Another Sign of Hope

After the noise of construction, there is finally the quiet of a completed building at 337 Trippany Road. On Saturday, June 11, The Holy Name of Jesus Academy celebrated the blessing of its new chapel. Over 350 visitors attended the blessing, Mass, and the presentation that followed the ceremony.

The Holy Name of Jesus Academy is located in Massena, NY. It was founded in 2007 and will celebrate its ten-year anniversary in the upcoming year.

Construction of the new chapel, which began in 2013, has employed several local contractors over the last three years. The Academy students were excited to see the brick work completed in 2015; the quick progress with the drywall, painting and tiling throughout the winter and spring months of 2016 increased the anticipation of use of the chapel for graduation on the last day of school.

A solemn high Mass was offered after the blessing. Joy and thanksgiving were vocalized in the Gregorian chant and four-voice sacred polyphony that challenged the acoustics of the new edifice. After the ceremony, a brunch was offered to the families, friends and benefactors in attendance. The festivities were completed by a school presentation including junior and senior choirs, piano performances, and recitations by various high school students.

The new chapel is a beautiful addition to the Massena community. Its noble structure sends a message of hope to those traveling through the area. ■



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The Regime of Novelty in the Catholic Church from Vatican II to the Francis Revolution

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

Foreword by John Rao

IN THIS SECOND EDITION OF *THE GREAT FAÇADE*, CO-AUTHOR Christopher A. Ferrara brings the original work up to date with six new chapters addressing what Bishop Athanasius Schneider has called “the fourth great crisis” in the history of the Catholic Church. The additional chapters chronicle the attempts at ecclesial restoration by Benedict XVI and the “Francis revolution” following Benedict’s mysterious resignation — including Francis’s tumultuous Synod on the Family and his radical reform of the process for determining matrimonial nullity, leading to what some call “Catholic divorce” and a threat of schism on the magnitude of the Lutheran revolt of the 16TH century. This new look at the 50 years following the Second Vatican Council is sure to provoke discussion and debate among Catholics concerned about the state of their Church.

“There is no doubt in my mind that *The Great Façade* has been prophetic in the broader scriptural sense of the term.... Those new to the crisis in the Church as well as old soldiers seeking to recharge intellectual batteries can make use of the book’s succinct outline of the modernist positions in matters of faith and morality that so swiftly rode to dominance on the back of the Second Vatican Council.”

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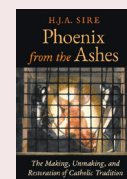


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Does Pope Francis Believe in Hell?

By Father Celatus

Two of the greatest confessors of all time are Saint John Vianney and Saint Padre Pio. True confessional stories abound regarding both priests, as told by their penitents. One such story is told by a man who went to confession to Father Padre Pio, more out of curiosity than contrition. He intentionally withheld from the holy priest his most serious sins, whereupon Father Pio recounted for the impenitent man his hidden mortal sins. He then warned him that he would go to hell if he did not repent, to which the man replied, "I don't believe in hell," to which the Saint replied, "You will when you get there!" The man repented.

Unfortunately, many Catholics—and non-believers—do not believe in hell, including Francis of Rome. Not that Francis has made a declarative statement "I don't believe in hell" as did the impenitent penitent. No, that sort of clarity in a denial of an article of the Faith is rarely the modus operandi of Modernists. But based upon a number of his statements, there remains little doubt that Francis does not believe in hell.

What statements can we offer as evidence of this disbelief in hell on the part of Francis of Rome? Well, let's play the Devil's Advocate—an ecclesial role conveniently eliminated by the Modernists—and see if we can convict Francis of *First Degree Material Heresy* in the denial of hell based upon his own words. You, Remnant Readers, will serve as the jurors in this trial by the Catholic faithful of Francis for heresy.

Devil's Advocate: Honorable Jurors, we present as our first evidence this interview of Francis in 2015:

Eugenio Scalfari: "What happens to that lost soul? Will it be punished?" Francis: "There is no punishment but the annihilation of that soul. All the others will participate in the beatitude of living in the presence of the Father. The souls that are annihilated will not take part in that banquet; with the death of the body their journey is finished."

Devil's Advocate: Against this heresy of annihilation we cite a binding decree of the Council of Florence:

The souls of those who depart in mortal sin, or only in original sin, go down immediately into hell, to be visited, however, with unequal punishments (Denzinger, n. 693)

Devil's Advocate: We offer as evidence of heretical tendencies a text from his encyclical *Amoris Laetitia*:

There are two ways of thinking which recur throughout the Church's history: casting off and reinstating.



The Church's way...has always been the way of Jesus, the way of mercy and reinstatement... The way of the Church is not to condemn anyone forever... For true charity is always un-merited, unconditional and gratuitous. (Para. 296)

Devil's Advocate: Against the claim that the Church does not condemn anyone forever we present clear biblical evidence of the eternal condemnation and exclusion of the damned from the Church Triumphant:

And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left... Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. (Matthew 25)

Devil's Advocate: Additionally, against the false papal claim that true charity is "always un-merited, unconditional and gratuitous" we cite two biblical texts that place conditions upon divine charity:

He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him. (John 3)

And he said to them: "Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned." (Mark 16)

Devil's Advocate: Finally, Honorable Jurors, we offer as evidence the transcript of a papal speech to the 6th World Congress against the Death Penalty:

Nowadays the death penalty is unacceptable; however grave the crime of the convicted person. It is an offence to the inviolability of life and to the dignity of the human person; it likewise contradicts God's plan for individuals and society, and his merciful justice. Nor is it consonant with any just purpose of punishment. It does not render justice to victims, but instead fosters vengeance. The commandment "Thou shalt not kill" has absolute value and applies both to the innocent and to the guilty... It must not be forgotten that the inviolable and God-given right to life also belongs to the criminal.

Devil's Advocate: As any educated Catholic should know, the fifth commandment of God forbids acts of murder, which are acts against the innocent, but it does not forbid the execution of convicted criminals. God Himself and his appointed representatives ordered the execution of many persons guilty of crimes:

Then standing in the gate of the camp, Moses said: If any man be on the Lord's side let him join with me. And all the sons of Levi gathered themselves together unto him: And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour. The sons of Levi did according to the words of Moses, and there were slain that day about three and twenty

thousand men. (Exodus 32)

Devil's Advocate: Later in this same papal speech against capital punishment we hear this assertion:

Rendering justice does not mean seeking punishment for its own sake, but ensuring that the basic purpose of all punishment is the rehabilitation of the offender. The question must be dealt with within the larger framework of a system of penal justice open to the possibility of the guilty party's reinsertion in society. There is no fitting punishment without hope! Punishment for its own sake, without room for hope, is a form of torture, not of punishment.

Devil's Advocate: Against the claim that there is no fitting punishment without hope or for its own sake:

And whosoever shall scandalize one of these little ones that believe in me; it were better for him that a millstone were hanged around his neck, and he were cast into the sea. And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire: Where their worm dieth not, and the fire is not extinguished. (Mark 9)

Remnant Readers, you have heard the testimony of defendant Francis: lost souls are annihilated, there is no eternal condemnation, and punishment for justice is torture. On this article of Faith, Francis says "Hell no!" What say you in this case of the Catholic Faith versus Francis of Rome on the charge of material heresy? And if Francis does not believe in hell, what other articles of the Faith does he likewise reject? ■

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