

The Remnant

(Est. in 1967)

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



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From the Editor's Desk...

By Michael J. Matt

Special Promotional Issue to 25,000 Prospective New Subscribers

Dear Friend:

Please allow me to briefly introduce this apostolate to you.

The Remnant is the oldest traditional Catholic newspaper in the world. Established just after the close of the Second Vatican Council in 1967, we will be celebrating the 50th anniversary of The Remnant next year.

The Remnant was founded by Walter L. Matt, the longtime editor of The Wanderer—one of the oldest Catholic weekly newspapers in the world. Founded 150 years ago, The Wanderer's first editor was my great-grandfather, Hugo Klapproth. In 1930, the English-language Wanderer was established by my grandfather, who would eventually hand the reins to his son, my father, Walter L. Matt, during the turbulent years of Vatican II.

In 1967 my father left The Wanderer to found The Remnant—a newspaper that was established in specific and stated opposition to the Spirit of Vatican II and the new orientation of the Catholic Church. Two years before the New Mass was established, in fact, The Remnant was already engaged in a pitched battle to try to stop the

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I beseech you, O Lord Jesus Christ, that the Blessed Virgin Mary, whose most holy soul was pierced in the hour of your Passion by the sword of sorrow, may intercede for us with Your mercy now and at the hour of our death.

Amen

A New Assault On Contemplative Nuns

by Hilary White

The ancient Christian occupation of full-time contemplation of God, the voluntary withdrawal from the world and its temporal concerns, the self-immolation and immersion in the life of prayer, may soon be effectively suppressed by the current occupiers of the Holy See, the men determined in all spheres of Catholic life to force conformity with the Vatican II secularist trends. The [document issued recently](#) by the Congregation for Religious, rewrites much of the canonical norms for women's contemplative communities, and will centralize control over the monastic life.

An Italian priest has expressed the fears of many that the aim is to force the few maverick traditional or tradition-minded nuns to comply with the New Paradigm of Francischurch. Monasteries, that have traditionally been granted broad autonomy, will come under central.

Few in the Church, and almost no one outside it, even noticed the Apostolic Constitution, “[Vultum dei quaerere](#),” that tells all monastic houses of women they must join “federations” that will direct their formation and training. Failure to comply will likely result in your house being declared to be non-viable and closed.

Don Giorgio Ghio has offered the

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With Burning Concern: We Accuse Pope Francis

An Open Letter from The Remnant and Catholic Family News

Your Holiness:

The following narrative, written in our desperation as lowly members of the laity, is what we must call an accusation concerning your pontificate, which has been a calamity for the Church in proportion to which it delights the powers of this world. The culminating event that impelled us to take this step

was the revelation of your “confidential” letter to the bishops of Buenos Aires authorizing them, solely on the basis of your own views as expressed in *Amoris Laetitia*, to admit certain public adulterers in “second marriages” to the sacraments of Confession and Holy Communion without any firm purpose of amending their lives by ceasing their adulterous sexual relations.

You have thus defied the very words of Our Lord Himself condemning divorce and “remarriage” as adultery *per se* without exception, the admonition of Saint Paul on the divine penalty for unworthy reception of the Blessed

Sacrament, the teaching of your two immediate predecessors in line with the bimillennial moral doctrine and Eucharistic discipline of the Church rooted in divine revelation, the Code of Canon Law and all of Tradition.

You have already provoked a fracturing of the Church's universal discipline, with some bishops maintaining it despite *Amoris Laetitia* while others, including those in Buenos Aires, are announcing a change based solely on the authority of your scandalous “apostolic exhortation.” Nothing like this has ever happened in the history of the Church.

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Special Promotional Issue to 25,000 Prospective New Subscribers

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liturgical revolution. The restoration of Traditional liturgy, doctrine and practice has been the *raison d'être* of The Remnant ever since. And if you don't mind my saying so, The Remnant was traditionalist several decades before traditionalist was "cool."

Walter L. Matt went to his eternal reward in 2002, having officially handed the reins to his youngest son in 1996. To the best of my ability and with God as my witness, I've tried to continue the spirit and live up to my family's legacy in the Catholic press apostolate that goes back 150 years. I'm not interested in doing anything more than standing on the shoulders of my fathers and begging God to help me keep my balance.

The modest expansion of The Remnant that has taken place over the past 25 years has included Remnant Tours (which organizes the U.S. chapter on the great Notre-Dame Pilgrimage from Paris to Chartres each year), The Remnant Press (which publishes books on a semi-regular basis), Remnant TV (which produces several successful Internet TV programs), and RemnantNewspaper.com (one of the oldest and most visited traditional Catholic websites in the world). We're currently in the planning stages of Remnant Radio.

But the heart and soul of The Remnant is its print edition, along with its fiercely loyal subscriber base that is the envy of the newspaper world. With Washington and Brussels and the United Nations all working to severely monitor and control

the Internet (maybe even develop a "kill switch"), believe me—we have no intention of giving up on the old "has been" newsprint model. For however long it remains God's will to remain operational, The Remnant will keep and maintain its newsprint edition as well as its bi-weekly schedule.

Now, The Remnant is not for everyone. This newspaper has been serving at the heart and bosom of the traditional Catholic movement for half a century. It caters to the hardcore of this movement, and thus presumes of its readership a working knowledge of what's come before and what is meant by key and long-established traditionalist positions. The Remnant is not entry-level. But as the situation in the Church goes from bad to worse, it's also much easier for people to see that The Remnant is not a renegade, but rather aspires only to keep and maintain the old Faith exactly as it was handed down to us from our fathers.

Its editors and writers are convinced that the time for playing politics to the detriment of overtly Catholic action has long since come and gone. We have entered an apocalyptic period, and we firmly believe that the "fort has been betrayed", as St. John Fisher put it, and that the universal heresy of Modernism has infected and infested the Catholic Church at her highest levels.

After years of careful study, prayer and observation, we have arrived at the tragic but unavoidable conclusion that if the princes of the Church refuse to speak out in defense of Christ's Bride, then, as Cardinal John Henry Newman put it, it's up to the laity—always with humility, in prayer and not without a healthy trepidation.

It is our belief that what is happening to the Church today is the most significant "news story", if you will, in the history of the world. Christ is being betrayed by His own, and the human element of His Church is in full retreat. Given the dire ramifications of a world without Catholicism, we believe that the Catholic press has no greater obligation than to speak out in strong and immediate defense of Christ and holy Tradition—to shout that defense from the housetops, in fact.

If you are reading these words you are either a current subscriber to The Remnant and thus a key ally, or you are the recipient of a special promotional issue that is being sent out to 25,000 people around the world who we have reason to believe will support this apostolate and the larger Catholic counterrevolution that it serves.

In either case, we need your help. Mailing this issue to so many non-paying recipients is extremely expensive, of course, but we're hoping to use this issue as an effective recruiting tool.

Please help us, either through the purchase of a new subscription or through an actual donation.

As the situation in the Church and the world grows more desperate, the voice of The Remnant becomes more isolated

every day. So many news organizations have become either compromised by the efforts of the Christophobes, or they are afraid to speak out for fear of losing advertisers or influence in establishment circles. We understand this, and harbor no resentment against them. The Remnant has many, many Nicodemus friends and we thank God for them.

But God has given this apostolate the grace to be a truly independent voice which speaks on behalf of the most loyal subscriber base in the world.

We have intentionally stayed away from becoming dependent on advertisers.

We do not have the word "Catholic" in our name, which keeps the Modernists and "progressivists" powerless to sue us into compliance with their agenda.

We are independent and we are family owned—the combination of which means it will require an act of God to silence the voice of The Remnant.

We're not going to back down, nor are we going to enter the fever swamps where poor, benighted souls, scandalized by this same revolution, nevertheless think they can make popes and bishops of themselves, and thus come up with a manmade solution to a divine problem.

Our task as we see it is to remain steadfastly Catholic, to never leave the Church no matter how occupied it becomes; but to stay and fight for God and Tradition until He restores His Church, which He will do in His good time.

To the Modernists and Liberals who dominate our beloved Church just now, then, The Remnant says: "Get used to us, because we're not going anywhere. With God's help, we will oppose you from

within, all day every day, until you are no more."

So, thank you for reading this. Thank you for allowing me to introduce myself and this apostolate to you. I'm a happily married cradle Catholic, by the way, who grew up in a large traditional Catholic family of nine children and who is now homeschooling his own seven children.

I'm neither depressed nor tempted to give in to despair. Rather, I'm honored and humbled to have the chance to do my part to serve the grand Catholic army which, since Calvary, have put minds, hearts, swords and pens in the service of Christ the King. We know how this will end, and we know Who wins.

The Modernist occupation of our Church only confirms us in our faith and confidence that this mighty institution is of God, by God, and for God—and that as such all the powers of Hell can gather *en masse* in an attempt to destroy it until they're blue in the face...and they will lose. Their frantic effort only proves Christ's point.

In the meantime, we keep the old Faith and fight like hell against Hell itself, never losing hold of our two lifelines—the beads of Our Lady and the old Mass of sacred Tradition.

I pray God you support the effort and will decide to join the Catholic counterrevolution by sending your \$40 subscription order to the address below.

The Remnant

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God bless you and welcome aboard.

The Remnant

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A Catholic fortnightly that calls a spade a spade no matter who's using it to bury God!

The Remnant

The Remnant Speaks

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

Thanks for the Catholic Identity Conference

Editor, *The Remnant*: Thanks for a very enjoyable and informative conference, Remnant. All of us united in our traditional Catholic Faith with no subtitles was heartening - a Goldilocks gathering for me - not extreme, not lukewarm, but just right. It was soothing comfort food for my online (and live!) battle fatigue as well as my Vatican II heartburn. Hope to attend next year. Keep the Faith, keep the peace! Thanks again for all you do. May God bless you.

Susan Sherwin
Pittsburgh

The Deceased Love the Color Pink

Editor, *The Remnant*: I recall a recent very large funeral for a popular lady, attended by many Catholics and non-Catholics and members of the clergy. It was a two-day affair; the first day was the traditional Rosary followed by a family reception. The second day consisted of a Novus Ordo service where communion was offered to ALL attending. The celebrant wore rose vestments which are strictly reserved for Gaudete and Laetare Sundays in the liturgical calendar. Rose vestments were worn at this funeral because the deceased "loved the color pink."

This is just another example of Post Vatican II New Church abuse. Thank You,

R. J. Mattes, Jr.,
Norfolk, VA

Change Your Tone?

Editor, *The Remnant*: When people react to you for reporting unpleasant truth by claiming that it is you who are creating "anger and sadness," it is, in fact, they who fail to see that the real problem lies in how THEY choose to REACT to the truth.

Yes, the devil makes use of anger and sadness. He also loves to make people believe that the truth must be nuanced and softened. The devil is very happy if he can get us to see everything in "seventy shades of gray."

St. Paul faced this problem, and addressed it in Galatians 4:16: "Am I then become your enemy, because I tell you the truth?" Please keep proclaiming the truth. It will set us free. God, Himself has assured us of this fact.

Joseph Streda
Roseburg, Oregon

Lost in the Fifties, Too

Editor, *The Remnant*: It is interesting to see that some of the old material from The Wanderer (back in the Walter Matt days) is being reprinted, a fascinating glimpse of the different challenges of a different day, so much in common, so much that differs.

And one cannot deny that there were serious problems back in the relatively "golden ages" of the 1950's, heresies

boiling and bubbling just under the surface of the apparent ecclesial calm. While seminarians learned one thing from their professors teaching at the lecterns of their classes, many were learning something quite else all other times from the "underground" books being passed surreptitiously from fallen seminarian to fallen seminarian, books by such characters as Teilhard de Chardin, Hans Küng, Edward Schillebeeckx, Karl Rahner, Henri de Lubac, Maurice Blondel, Jacques Maritain, John Courtney Murray, and Gerald Ellard, many of which were rightly censured by the Holy Office, other than those sufficiently obscure as to fly completely beneath the radar.

But all of that was like a fierce temptation, successfully resisted, but only most barely. But it is here I think I must beg to differ slightly with what was published in the editorial, namely when Vatican II was dismissed as "much more the Modernist coming out party than anything else." There seem to be many, both on the conciliarist side who want to claim that Vatican II "didn't really change anything" as if all of Catholic history before Vatican II has no validity, and even on the traditional Catholic side who cannot bring themselves to see the full enormity of what Vatican II wrought. But the fact remains that Vatican II did far more, and worse, than merely spew out reams of heretical blather. It redefined, reconfigured, and refashioned the whole Vatican apparatus into what it is today, a killing machine designed for the destruction of souls. It rendered "official" all of those erroneous and heretical notions boiling and bubbling just under the surface. It set up a brand new society for which these erroneous and heretical ideas would be its official foundation and most basic belief structure. Finally, one could hardly consider them as having "finally felt confident enough to go public ... with their agenda" since their agenda was still quite buried deep, deep within the fine print of Vatican II as its now infamous "time bombs" that surfaced only years afterwards. Anyway, it's good to see the old articles again.

Griff Ruby

Open Letter to Pope Francis

Editor, *The Remnant*: Thank you for putting this letter out to the Pope. I go to Mass and just feel like nobody gets it.

It's so sad and I feel like I'm the crazy one. But you guys are able to articulate all of this nonsense so well, makes me realize I'm sane! Keep up the good and most important work.

God bless,
Dan Habshi

Kudos to the Bishop of Charlotte

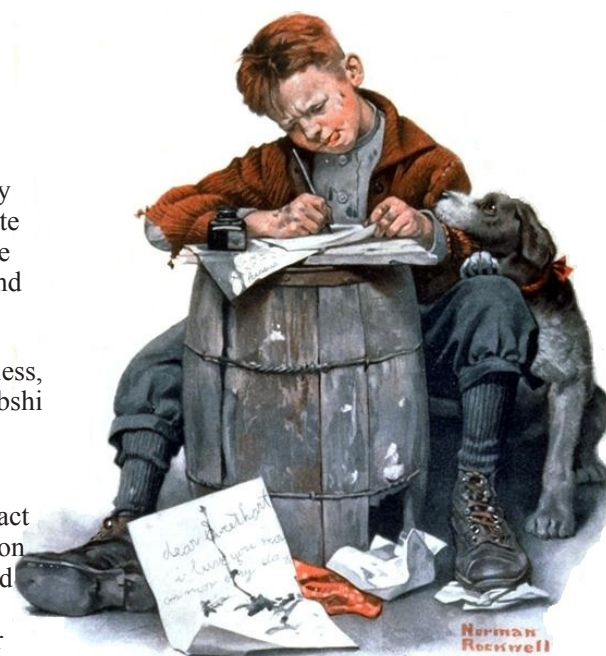
Editor, *The Remnant*: In light of the fact that the Pope recently gave communion to Lutherans in the Vatican as reported by Lifesite News recently, I believe we have something way more sinister going on and should prepare ourselves. Also recently I found out the Bishop of Charlotte has consecrated his diocese to the Immaculate Heart. This seems to be a good thing and I hope more will do this. I will suggest to my Bishop but he is retiring and is trying to get rid of TLM. I live in St. Petersburg, Florida, where the FSSP are not welcomed. But we have a Latin Mass Chapel that we share with the NO and a Vietnamese mission. Says a lot.

Happy apocalypse!
Leslie Carver

The Green Pope and Mr. Ferrara

Editor, *The Remnant*: I want to highly commend the most relevant commentaries of Chris Ferrara in your Newspaper in opposition to the ignorant bloggers who question his brilliant scholarship, his factual handling of papal truth and his so necessary injection of humor into his writing, so uplifting to his readers depressed by the rejection of Christian civilization! As a retired VA priest and Navy veteran, hardly a week passes without me receiving heartbreaking mail to provide financial aid to persecuted Middle Eastern Catholics, only 3% of whom are finding their way as refugees into either Europe or America!

Among the mindless distractions the Pope finds time to indulge in, is to invent a category of sin for Catholics who don't separate their rubbish into separate bundled items, like jam jars, cardboard boxes, etc. Has anything more asinine come from the mouth of a Pope in the History of the Church than a successor of the Papal Throne turning himself into a sin-inflicting garbage collector. Some weeks ago, he publicly asked himself the question, "Do I talk too much?" It is all



too obvious he is talking far too much to that ATHEISTIC, environmental, German nut he installed in a high position in the Vatican!

The liberal Cardinal Archbishop of Vienna has just admitted Christianity in Europe is in a state of collapse and is most vulnerable to a Muslim takeover. He said so at the Mass of the Holy Name of Mary last Sunday while the Pope cheerleads this Muslim invasion, indulging in 'selfies' with a group of Muslim youth and jumping up on Cervantes' satirical horse to gallop away and sword fight environmental Windmills with the threat of sin. It's like a terrifying nightmare only it's all too factual.

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Letters to the Editor Continued...

Isn't it time for very serious questions to be raised about the mental state of this Pope? Catholics "breed like rabbits," he told us! Radical Muslims are no different than 'conservative' Catholics, he also said. The Venerable Marmion of Irish birth would never have been allowed to leave the Archdiocese of Dublin as a priest to become a monk and Abbot in Belgium under this Papacy! Instead of a mere Papal delegate to attend, he, himself, will be 'cheerleading' Luther in Sweden next month, Luther who reduced the Church to mere fideism. "Sin bravely but believe all the more," a pure perversion of Romans verse 18, a heresy now translated from belief into the wrecking of Christian civilization with the radical individualism of today that justifies slaughter from birth to the grave in abortion to euphemistic 'mercy' killing! May the Lord continue to bless your continued salvaging of the 'Remnant' of Christian Civilization. Please let Chris Ferrara know how deeply appreciated is his brilliant writing, tempered good old American humor!

Fr. John Butler

Time to Give It Up, Grandma Clinton!

Editor, *The Remnant*: It's no secret anymore: Hillary Rodham Clinton (now under treatment for serious medical problems) has her reliable medical team constantly at her side. But most importantly, she has another close political and financial "doctor" of money manipulation (as certified by famed London School of Economics, 1947). Despite attempts to maintain strict secrecy, direct evidence has been sufficiently "hacked" by many official experts of such investigations---including FBI, CIA, NASA, IRS, Congressional committees, and of course unofficial Freedom of Information's Judicial Watch---all pointing to Clinton's close neighbor and chief benefactor, Hungarian-Jewish financial and political wizard, multi-billionaire, (29-\$-billion) George Soros aka/ Gyorgy Schwartz, born 1930, Budapest; arriving New York, 1956.

Soros is the wizard who now "shares" a global vision of dominance and "Open Society" (aka/Open Borders, and New Order's One-World) with Argentinian-Jesuit Pope Bergoglio in Rome---even including the "global-warming" hoax---blamed on "over-population"; too many babies, too few abortions?; the Pope making crude remarks seeming to compare large human families to rabbit-warrens. Both seem happy-clappy with the destructive European Union (EU), which is in the process of "transforming" Europe's Old Christendom into a semi-Islamic colony (through "Open Borders" and free-flow immigration). This program of destruction, purposely leading to a new construction of European-Union (EU), shares its ideals with Freemasonry---as seen in the 1819 "Instruction of the Alta Vendita" (concerning European Freemasonry, and its Bavarian Illuminati, as headed by anti-clerical Adam Weissaupt, Professor of Canon Law, University of Ingolstadt, Bavaria, 1775 (The

Illuminati condemned by Pope Pius VI, 1786). This Freemasonic agent, the Alta Vendita, has a mission of infiltration of Roman Catholicism, especially in seminaries. Today, 240 years later, we witness the Satanic success of this Masonic infiltration, in an atmosphere of Vatican-II pseudo-ecumenism, in disdain of traditional dogma of faith, and abandonment of Christ's command to proselytize and convert the world to the New Covenant. Sadly we have a pope (or anti-pope?), and a strange College of Cardinals, who abandon the missionary command of Jesus Christ. Perhaps it's time to consider reducing the College of Cardinals to its original "7-deacons of Rome"?

Returning to the frightening specter of George Soros, and the October Presidential election, the Clinton Democratic-Socialistic political team views Soros as a "national treasure" (according to Deputy Secretary of State, Strobe Talbot). Whether this praise refers to personal value, or to money value, it is patently ridiculous---for a "national treasure" cannot, at the same time, be a "globalist treasure"---one cancels the other. Therefore, it is hardly surprising that Soros has boasted, "I had great access in the Clinton Administration; we practically work together as a team". Further, it is hardly surprising that Madame Clinton exclaims, "We need people like George Soros, who is fearless and willing to step up when it counts". You betcha, considering that over recent time Soros has contributed a reported \$8-million

to Hillary & Bill Clinton's several campaigns for two U.S. Senate races and two Presidential races. "To step up when it counts" would include Soros guaranteeing Clinton's \$-million dollar mortgage on the Chappaqua mansion (Westchester County, NY), very nearby Soros' own \$-million dollar mansion in exclusive Katonah village---these two high-walled secluded properties being 40-miles up Hudson River from Bill Clinton's Brooklyn hang-out, and the Soros Foundation headquarters at 600 3rd Av. Manhattan, NYC. Oh, did I mention, the Clinton secluded mansion property is surrounded by a 14-foot high fence w/cameras. The mansion's famous basement in the main-house is where the thousands of hidden official e-mails were stowed (before deletions). Not bad for a couple of "Arkansas folks" who went from broke to a reported \$-200 million "foundation". This famous (or infamous) but humble pair, never paid rent-or-board, always on the public payroll.

Robert K. Dahl
Maryland

An Open Letter to His Grace, Bishop Bernard Fellay (FSSPX)

Your Grace: I am writing you in reference to your remarks of August 24, 2016 in New Zealand on the current state of the Society's regularization talks with Rome. Thank you for them. Since talks began in 2009, I have been completely opposed to them. In fact, I have been perplexed as to why the Society would even consider regularization given the current apostasy in Rome. Rome's intentions are certainly to "trap" and neutralize the Society. However,

your explanation of Rome's proposed canonical structure for the Society has intrigued me, and is causing me to reconsider my complete opposition.

As I understand it, the proposed structure has three salient elements: 1) The Society is accepted as it is, with full freedom to criticize. 2) The Society is independent of the Bishops' jurisdictions. And most importantly, 3) the Apostolic Succession of Bishops will be maintained through a process similar to that used by the Eastern Uniates: The Society will propose three episcopal candidates from within the Society, from which Rome will choose one. Even with Vatican treachery afoot, I must say, with one caveat, "That's not bad!" So what is the caveat?

The caveat is the following scenario: Suppose that the Society's only Bishop dies in office. The Society proposes three candidates and Rome either refuses to ordain a bishop or simply takes no action at all. What then? How is the apostolic succession maintained? How is the Society ultimately maintained? How is tradition maintained? How do the Gates of Hell not prevail? It seems to me that the Society needs at least two, not one, bishop. As a former lawyer, I would urge you to consider and address this potentially disastrous problem. As a powerless layman, watching his Church disintegrate before his tear-filled eyes, I would request that you address the solution to this problem publicly so that I may know that the Gates of Hell will not prevail. Then, I may be able to drop my opposition. I remain, Sincerely your servant,

Vincent LaVigna, J.D., M.A.
Austin, TX

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Lost in The Fifties, Too

On Harry Truman and Bertrand Russell's Nonsense; Planned Parenthood; and Ridding the World of the 'Catholic Menace'

By Walter L. Matt

(Penned by the founder of *The Remnant* on May 24, 1951)

After wading through columns and columns of daily newspaper reports on crime and corruption, misfeasance and malfeasance in public and private life, it's refreshing to find a little item telling about a farmer in Dexter, Mich., who, because he's honest and doesn't believe you can get something for nothing, returns a check to the Government declaring he isn't entitled to it. The farmer, according to a New York Times report, Hilarion Bibicoff, returned a check which had been sent to him for attending some kind of Government-sponsored farm meetings on marketing and soil conservation. Mr. Bibicoff said he had learned nothing new at either meeting and therefore felt he hadn't earned the money. Such candor, it seems to me, is deserving of front-page headlines—especially nowadays when honesty and fair play seem so rare.

Here's an item that made front-page news this week: "Woman Believes in Work."

Well, I suppose it is a newsworthy event nowadays if someone, especially a woman who's had five children, still believes that work is a heaven-sent blessing rather than a curse. This particular woman, now ninety-six years old, says she's had a hard life. But, says she, even when she thinks back of all her years of hard work, she wouldn't trade places with the modern miss of today. "They'll never live as long as I have," she says. "They don't appreciate the blessings of work."

Perhaps this old woman is a better philosopher than most of us. For, why is it that despite all the modern gadgets and push-button devices, the world, generally speaking, is today so embittered, restless, unhappy, and ever on the warpath? Most of us have far more time—to watch television, to go to bridge parties, night-clubs, seashore and mountains—but, are we happier, or more peaceful, or more content? And if we are not happier or more peaceful or more content, could it not be because most of us have a more or less pagan concept of work, that is, we look upon work as an evil, albeit a necessary one? And yet, how foolish we are if we do so! For, even in "the Paradise of pleasure" of Adam and Eve, God put them there "to dress and to keep it" (Gen.2-15), and sent Adam out from "dressing and keeping" Paradise to "tilling the earth from which he was taken." Man was told to "increase and multiply and *subdue the earth*." He was divinely commissioned to labor and work for his own salvation and that of his neighbor and thus give honor and glory to God. Surely, therefore, work is part of man's nature and, far from degrading him, it raises him up, it dignifies him, it makes him, so to speak, a co-creator in the glorious work of God!

Indeed, that ninety-six-year-old woman



—Planned Parenthood Federation Panel, "Every Baby Wanted and Loved," displayed at the exhibit, 1941 (Library of Congress)

deserves a front-page headline! For as the casual reader can see, she's living up to the nature God put into the human being. She appreciates the blessings of work. She enjoys being a co-creator, not a parasite in human society.

Unfortunately, there aren't enough philosophers of this sort. Nor do the newspapers give them enough space. The newspapers prefer to headline the so-called "great" philosophers of our times, men like Bertrand Russell, for instance, who this week turned seventy-nine. And so they dish it out thick: "Bertrand Russell Urges Self-Love—Says if there's to be peace on earth, never mind thy neighbor or good will or charity, just love thyself!"

The newspapers describe Russell as "a nobleman, an English earl, a thinker." Well, he may be an English earl, I don't know, but as for the rest...

At any rate, Russell may be able to do what the newspapers say he's doing, "clear the minds of today's youngsters of out-of-date ideas inherited from the Old Testament and the Middle Ages." He may be able to destroy the "old-fashioned religion and morality" in a lot of people's minds. But how all this will bring peace on earth is a trifle beyond me. After all, this process of "clearing men's minds" of the Christian religion has been going on quite systematically for a long time—about four centuries, in fact. And today there's more hell on earth, more world wars, more fear, more neurosis, than ever before.

Could it be that selfishness, greed, the jungle code of every man for himself and the devil catch the hindmost, is at the bottom of it all? Many people seem to think so. Many disciples of those who two centuries ago preached the kind of nonsense Russell preaches today have begun to see that rugged individualism and self-centeredness are by no means the key to world peace. Many have awakened where Bertrand Russell still sleeps. They have stopped deceiving themselves and their fellowmen with their own foolish peace theories and have hearkened back to the unerring

exemplar of charity and truth who is God. And it is God who commands us: Though shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets" (Matt. 22-37, 38, 39, 40).

But let's not deceive ourselves that a general awakening has taken place. Cynicism, skepticism, flagrant immorality and godless teaching are still on the march. For example, isn't it a little startling to read a note such as this in the daily "Mail Bag":

"Sir: I wish to thank the St. Paul *Pioneer Press* and *Dispatch* for the very fine publicity given to the meetings of the Ramsey County League for Planned Parenthood (birth control) this year..."

Or this: "The other day it was noised around the Capitol that Mr. Truman wrote to Congressman McGuire jokingly offering him the 'rosary concession at the Vatican' when and if the United States sent a new ambassador to the Pope..." (*Dispatch*, May 19th.)

Or this: In Indiana some 1200 people, most of them school teachers and Protestant ministers, heard Dr. Paul Blanshard blast American Catholics for "taking dictation from the Pope" in regard to birth control and divorce laws. "There is nothing American about the Catholic Church," he said. It is a "foreign power," a "government within a government," "I don't know how you feel about it, but I think something should be done about it."

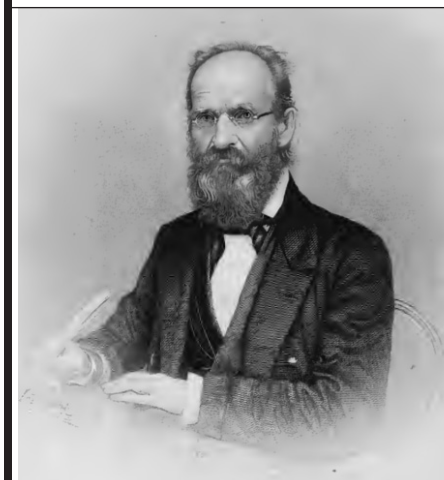
Well, there's another great "philosopher." Blanshard, too, is "clearing men's minds of the old-fashioned religion and morality." Just what he'll do about us Catholics, I don't know. But behind the Iron Curtain more than 10,000 priests and members of religious communities have already been murdered, imprisoned or deported, according to a pastoral letter issued by Cardinal Griffin of London last

Sunday. Maybe that's the way to handle the "Catholic menace" here, too. For after all, Blanshard's hands cut the same line as the Reds: "We're not mad at the Catholic people; we're only mad at their hierarchy and those who cooperate with that hierarchy."

Poor Dr. Blanshard! He wants to enlighten us, clear our minds of ancient superstition and fear. And look at him, shaking in his boots, quivering with frustration and rage and literally scared to death of the Bride of Christ before whom he retreats and, like an ignorant boy, pelts with his sticks and his stones.

Yes, there's a lot of "clearing of men's minds" going on, or rather, a lot of sweeping them clean of all thought. But thoughtless men cannot and will not endure for long. For man is a rational being, a being in whom is a Godlike intelligence, free will, and soul. This the bigots and atheists and even Communist tyrants still try in vain to destroy. Their fuming and panting and raging is therefore so ridiculous that Christ and His followers must be sorely tried not to laugh aloud at them. ■

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A New Assault On Contemplative Nuns

H. White/**Continued from Page 1**

obvious advice to nuns: continue. No matter what, ignore the new regime's attacks and continue to seek the face of God. They cannot stop you from praying. They can take away your monastery. They can force you to get rid of your habit. They can set modernist heretics over you and issue new "formation" rules. But because they don't believe, they cannot know that none of this will truly stop you fulfilling your vocation.

Calling the contemplative life the "diamond tip of the Church," Don Giorgio writes that "the stakes from the supernatural point of view," which is "the only appropriate one to give the true extent of ecclesiastical decisions" are the "very highest," ("altissimi" in the original).

Those who are familiar with post-conciliar texts, he says, can "sniff" in this document the "ideas, intentions and typical movements of the 'renewal' of religious life" that has caused almost everywhere the "outrageous decadence," in the convents and monasteries. This false renewal, he says has "had the effect of reducing [the religious life] to a kind of middle-class life that differs from the secular equivalent only to a comfortable exemption from the need to work and to take on real responsibilities."

From the outset the document proposes a set of vague goals – "testimony, sign, prophecy..." – rather than God Himself as the aim of contemplative religious life.

Starting, "From this distorted perspective," he continues, "are often vague or abstract norms established, aimed at solving problems mostly not real, but raised for reasons of ideological flavor, derived from unrealistic ideals and possibly suitable to be a cover for a surreptitious intention."

"It should also be noted that the quotes included in the text (Scripture, the Fathers, the Magisterium) are often forcibly bent to confirming the speech, typically modernist in tone: since the cloistered life is a challenge for our time, we must change it."

"It is hard to understand the logic of such a tacit assumption, unless you want to distort the vocation that from the beginning is the most effective antidote against corruption and the making tepid ["intiepidimento"] of the Christian people."

The suspicion is reinforced by the insistence of the decree on the need for lifelong learning, collaboration between monasteries, belonging to federations: it is difficult not to think of an attempt to interfere in the monastic life and a method of indoctrination, given the good results produced on the religious in general from the study of bad theology and the influence of local associations ... [Bold emphases added.]

He goes into details about the sections of the document, among which is its denial of the Church's longstanding belief that the contemplative life is a



The Blessed Martyrs of Compiègne Guillotined at the Place du Trône Renversé, Paris, 17 July, 1794, these Carmelites were among the first victims of the French Revolution's Reign of Terror. Before their execution they chanted the "Veni Creator", after which they all renewed aloud their baptismal and religious vows. The novice was executed first. 'She looked,' says an eyewitness, 'like a queen going to be crowned.'

more perfect Christian life: quoting, "The praying community, and especially of contemplative life... does not offer a more perfect realization of the Gospel," a notion he calls "obviously false."

The document calls for [§§ 7-8] "appropriate renewal to the changed conditions of the times, changing socio-cultural conditions..." Don Giorgio asks, "Evangelical perfection is not good at all times and places?"

On the document's extraordinary bombshell, that contemplative life must now require [§ 15] "nine to twelve years of training before profession," Don Giorgio asks, "It needs a PhD to become a cloistered nun?"

"It does not appear that St. Teresa of Avila had studied in Salamanca, while making use of learned spiritual directors," he adds.

At the end, Don Giorgio says the document is "totally lacking in the perspective of the rights of God and selfless service which is His due unconditionally."

Because its only "concrete provisions" are about formation, the nature of the monastery's cloister and their autonomy, "it does smell of a disguised attempt at manipulation, structuring and control."

More ominously, he adds that because female cloistered life "is in good health, generally," the new strictures are likely to be aimed only at monasteries of the burgeoning "traditional trend." It is therefore "difficult to remove the suspicion that they want them 'normalized,' that is, "flattened into the bleak landscape of today's consecrated life." This means to "bow to that Enlightenment vision that admits [religious life] only as a function of social and humanitarian purposes."

"As is notorious, however, institutions that do not conform to the regime's whims are condemned, one after another, to the commissioner steamroller." He calls for the nuns themselves to

"endure" because "this storm will pass and all the jailers, one after the other, will have to present [themselves] to the divine judgment."

"Those who, as in the days of the French Revolution, endure despite and against everything can grow in holiness and receive the reward of the faithful servants and friends of God."

Don Giorgio, a priest of the Archdiocese of Toulouse, originally incardinated in Rome, is a regular contributor to traditional Catholic blogs and online magazines in Italian. (By way of a caveat, I note that his letter to the nuns was published on a website that promotes the manifestly false Medjugorje "apparitions," but there is no reason to think Don Giorgio himself agrees.)

Believing Catholics were deeply alarmed at this very specifically targeted attack on the nuns. What little life remains in the Catholic institution is largely the result of the grace and mercy of God being sought and poured out through these prayer powerhouses. This has always been understood by Catholic believers to be the role of contemplative religious. And it is precisely this purely supernatural religious purpose that Rome aims to eliminate. It doesn't feed "The Poor," so, as all secularist ideologues have always held, it is worthless. And more than that; dangerous.

There is a reason secularist regimes always close down the houses of contemplative nuns. Very often in history since the French Revolution, they have been dealt with the most ruthlessly, often being publicly executed, because of the total opposition to the aims of the new order their lifestyle represents.

There has been much speculation on why the Francis Vatican particularly chose to target the contemplative nuns, excluding active orders and men's monasteries. Many have pointed to the intransigence of the Franciscan Sisters Immaculate as an irritation, an embarrassment and roadblock to the Francis agenda. But perhaps a simpler reason can be found

in the fact that the active sisters – what is left of them – are already nearly 100% with the NewChurchian programme.

They are also dying out. Statistically, almost the only orders that can be said to be surviving – with a handful which are actually thriving in terms of vocations – are contemplative monasteries that have retained their ancient traditions, their adherence to the Catholic religion.

Next month, the Benedictine abbots and heads of men's monasteries will be having their regular meeting in Rome. They are scheduled to have a chat with the pope. We will see what comes of that.

Meanwhile, Fr. Daniel Couture, the regional superior for Canada of the SSPX, has issued a letter encouraging Catholics to join them in their Rosary Crusade for the Social Kingship of Christ in the world.

He quotes Sister Lucia, speaking to Fr. Fuentes in 1957, saying, "The Holy Rosary and devotion to the Immaculate Heart of Mary are our two last recourses, and so this means there will be no others... With a certain trepidation God offers us the final means of salvation, His Most Holy Mother."

Fr. Couture adds that in the message of Fatima, "We find there a true antidote to the nefarious error of the separation of Church and State, also called secularization, that is, the separation between the spiritual and the temporal orders, which is precisely the evil of our days, and which is perfectly summarized in the title of Archbishop Lefebvre's book, They have uncrowned Him."

"The goal set by Bishop Bernard Fellay is a bouquet of 12 million rosaries and 50 million sacrifices for Our Lady of Fatima."

It seems that more and more we are reduced in these increasingly dark times to this "last recourse."

Go here <http://fsspx.uk/en/rosarycrusade> to join the Society's crusade. ■

Catholic Heroes...

Blessed Martyrs of Nowogródek

The Blessed Martyrs of Nowogródek, also known as the Eleven Nuns of Nowogródek, or Sister Stella and Companions, were a group of Roman Catholic nuns from the order of the Sisters of the Holy Family of Nazareth, who were killed by the Gestapo in August 1943 in present-day Belarus.

The Sisters of the Holy Family of Nazareth arrived in Nowogródek in 1929, at the behest of Bishop Zygmunt Lozinski. Nowogródek was a small town in the east of Poland (now known as Belarus).

The Sisters became an integral part of the life of the town. During the Nazi and Soviet occupation of Poland, they put forth great effort in preparing the parish church for religious services.

The prayers of the Church became, for the oppressed residents of the town, a rock amid the chaos and hopelessness of the occupation. The apostolate of the Sisters grew to include evangelization through education.

With the outbreak of World War II on September 1, 1939, came the occupation of those lands, first by the Soviets and then by the Germans.

During the Soviet occupation the nuns were forbidden to wear their habits or to run the school officially, so they took their classes to the homes of their students.

Every day they witnessed arrests of innocent locals taking place in the streets, and watched truckloads of prisoners roll by toward Kazakhstan and Siberia.

During the German occupation, however, the nuns were allowed to don their habits once again and return to their convent and schoolhouse. The faithful townspeople flooded the parish church in thanksgiving for what they believed to be signs of hope for a brighter future. But this was not to last.

The Gestapo arrived in the summer of 1942, and a new reign of terror was established. The first massacre occurred on July 3, in the woods on the outskirts of town, sixty people were gunned



At a secluded spot in the woods about three miles from the town, the eleven nuns were machine-gunned to death and buried in a common grave.

down. Among the fallen were Catholics, Jews, and two priests: Fr. Michal Dalecki and Fr. Jozef Kuczynski.

The sisters intensified their religious and apostolic zeal, busying themselves with the needs, spiritual and physical, of the citizens of Nowogródek. Tormented by the regime, the faithful sought comfort and peace in the chapel where Fr. Aleksander Zienkiewicz, the last surviving priest in the vicinity, celebrated Mass every morning and evening.

At night the Blessed Sacrament was exposed and the sisters lead the rosary.

The next wave of terror involved the arrests of 120 people – mostly Polish fathers. The men were sentenced to death without trial. Their devastated wives and daughters asked the Sisters to intercede with God for the prisoners' release. The holy nuns responded with an unexpected and gut wrenching proposal. After discussing the matter, the sisters unanimously expressed their desire to offer their lives in place of the prisoners'.

Sister Maria Stella, the community's

Mother Superior, shared the sisters' decision with Fr. Zienkiewicz, saying: "My God, if sacrifice of life is needed, accept it from us and spare those who have families. We are even praying for this intention."

Almost immediately, the prisoners' sentence was amended from execution to deportation. The men were sent to labor camps in Germany, and some of them were released.

Nothing was heard from the Gestapo in relation to the nuns, but the life of Fr. Zienkiewicz was threatened. The Sisters fervently renewed their offer to God, praying, "There is a greater need for a priest on this earth than for us. We pray that God will take us in his place, if sacrifice of life is needed."

Without warning or provocation, on July 31, 1943, the community of nuns was summoned by the local Gestapo commander to report to the police station.

Only one of the nuns, Sister Malgorzata Banas, remained back to take care of the church and their pastor. She was the best candidate for this among the community

as she wore civilian clothing due to her work at the hospital.

The nuns at first believed that their fate would lie in the labor camps, but a much grimmer sentence was in store for them.

Upon their arrival at the Gestapo's office they found that the verdict had already been decided. There were no accusations or investigations, but the extermination of priests and nuns in Nowogródek was the task of the local police force, which was subordinated to the Reich Central Security Office, its aim being the complete destruction of Christianity. The nuns spent the night in a prison cell, lying prostrate and praying to God and offering their lives for the sins of the world.

The next morning they were loaded into a van and driven beyond the town limits.

At a secluded spot in the woods about three miles from the town, the eleven women were machine gunned to death and buried in a common grave.

It was days before Sr. Banas and the townspeople knew that the nuns had been killed. Fr. Zienkiewicz and the rest of the faithful of Nowogródek, for whom the nuns had sacrificed their lives, outlasted the occupation.

Eventually, Sr. Banas located their grave, quietly tending to it and the parish church until her death in 1966.

The Church of the Transfiguration, known as Biała Fara (or White Church), now contains the remains of the eleven Sisters. These martyrs were beatified on March 5, 2000, by Pope John Paul II, and the Church commemorates the anniversary of their heroic death on August 1.

Greater love than this no man hath... ■

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Fr. Zienkiewicz & Sr. Stella with girls from her school



Sisters of the Holy Family of Nazareth, hunted down by the dreaded Gestapo

What Heretics Believe...

Hinduism: Karma, Reincarnation, and Cows

The twin beliefs of karma and reincarnation are among Hinduism's most well-known (almost to the point of clichéd) philosophies. The principles behind these beliefs provide a fascinating glimpse into the curious and intricate web of Hinduism.

Core Beliefs of Hindus:

Hindu Gods

Hindus believe in a one, all-pervasive Supreme Being who is both immanent and transcendent; both Creator and hidden Reality. Hindus acknowledge that, at the most fundamental level, God is the One without a second — the absolute, formless, and only Reality known as Brahman, the Supreme, Universal Soul. Brahman is the universe and everything in it. Brahman has no form and no limits; it is Reality and Truth.

Thus, Hinduism is a pantheistic religion. It equates God with the universe. Yet the Hindu religion is also polytheistic--populated with myriad gods and goddesses who personify aspects of the one supreme God, allowing individuals a seemingly infinite number of ways to worship based on family tradition, community and regional practices, and other considerations.

Here are just a few of the many Hindu gods and goddesses:

Brahma - the Creator

Vishnu - the Preserver

Shiva - the Destroyer

Ganapati - the Remover of Obstacles

Rama and Krishna - "savior gods" who descend to earth to restore moral order and peace

Saraswati - Goddess of Learning

Lakshmi - Goddess of Good Fortune

Durga Devi - Militant Restorer of Order

Indra - Lord of Thunder and Rain

Surya - Sun

Agni - Fire

Hanuman - the Monkey King

Do Hindus Worship Cows?

They respect and honor the cow, since it embodies the notion of a selfless, humble giver. "Why don't more people respect and protect this remarkable creature?" Mahatma Gandhi once said, "One can measure the greatness of a nation and its moral progress by the way it treats its animals. Cow protection to me is not mere protection of the cow. It means protection of all that lives and is helpless and weak in the world. The cow means the entire subhuman world."

Three Worlds and Cycles of Creation

Hindus believe there are three worlds of existence--physical, astral and causal (or mental)--and that the universe undergoes

endless cycles of creation, preservation and dissolution.

Temples and the Inner Worlds

Hindus believe that divine beings exist in unseen worlds and that temple worship, rituals, sacraments, as well as personal devotions, create a communion with these devas and gods.

Yoga Guided by a Satguru

Hindus believe that a spiritually awakened master, or Satguru, or Guru, is as essential to knowing the Transcendent Absolute as are personal discipline, good conduct, purification, pilgrimage, self-inquiry and meditation. Through the practice of yoga, guided by the Guru, the Hindu bursts into God's superconscious Mind; the experience of bliss, all-knowingness, perfect silence. His intellect is transmuted, and he soars into the Absolute Reality of God.

The goal of the individual soul is "moksha"

Moksha is liberation: the soul's release from the cycle of death and rebirth. It occurs when the soul unites with Brahman by realizing its true nature. Several paths can lead to this realization and unity: the path of duty, the path of knowledge, and the path of devotion (unconditional surrender to God).

The Laws of Karma and Dharma

Hindus believe in karma--the law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds--and in dharma, righteous living.

Reincarnation and Liberation

Hindus believe that the soul reincarnates, evolving through many births until all karmas have been resolved, and moksha -- spiritual knowledge and liberation from the cycle of rebirth -- is attained. Not a single soul will be eternally deprived of this destiny.

KARMA:

Karma literally means "deed or act," but more broadly describes the principle of cause and effect. Simply stated, karma is the law of action and reaction which governs consciousness. This law states that every mental, emotional and physical act, no matter how insignificant, is projected out into the "psychic mind substance" and eventually returns to the individual with equal impact.

Hindus believe that while God is the creator and sustainer of the cosmic law of karma, he does not dispense individual karma. One creates his own experiences, they say. It is an exercising of his soul's powers of creation. Karma, then, is one's best spiritual teacher. If one unconditionally loves and gives, he will be loved and taken care of. Those, however, who act maliciously toward him are the vehicle of his own karmic creation. The people who manifest one's karma are also living through past karma and simultaneously creating future karma. For example, if another's karmic

pattern did not include miserliness, he would not be involved in one's own karma of selfishness. Imagine, if there were true, how intricately interconnected all the cycles of karma are for Earth's life forms.

For the Hindu, the goal of the current life cycle of every person should include an attempt to resolve karma. For this purpose there exist teachers called Satgurus. The Satguru, or Guru, helps the devotee to hold his mind in focus, to become pointedly conscious of thought, word and deed. Without the guidance and grace of the Guru, the devotee's mind will be splintered between instinctive (passions and emotions) and intellectual forces, making it very difficult to resolve karma. Only when karma is wisely harnessed, says the Hindu, can the mind become still enough to experience its own superconscious depths.

The soul dwells as the inmost body of light and superconscious; the universal mind of a series of nested bodies, each more refined than the next: physical, astral, mental. After death the soul roams the astral realm; a sort of heightened, spiritual version of earth, mirroring its earthly inclinations, whether for right or wrong, until it is reincarnated in another biological body.

REINCARNATION:

Since some karmas can only be resolved in "earth consciousness", while the soul inhabits a physical body, the Hindu doctrine of Reincarnation facilitates the resolution process throughout many lifetimes. During their thousands of earthly lives, a remarkable variety of patterns are experienced. Humans exist as male and female. We come to earth as princesses and presidents, as paupers and pirates, as murderers and healers, as atheists and, ultimately, God-Realized sages. We take the bodies of every race and live many religions, faiths and philosophies as the soul gains more knowledge through experience.

For a Hindu, the Catholic notion of one lifetime in which to determine eternal reward or punishment is a terrifying concept. They take comfort in the idea that every death should point one toward a new level of perfection; like the caterpillar's metamorphosis into

the butterfly, death doesn't end one's existence, but frees one to pursue an even greater development.

The Hindu approaches death with a different set of concerns from the Catholic. The contents of one's mind at the point of death dictate where he will function in the astral plane, as well as the quality of his next birth.

A merely nominal Hindu on earth could be a selfish materialist in the astral world. The Hindu also knows that suicide accelerates the intensity of one's karma, bringing a series of immediate lesser births and requiring several lives for the soul to return to the exact evolutionary point that existed at the moment of suicide, at which time the still-existing karmic entanglements must again be faced and resolved.

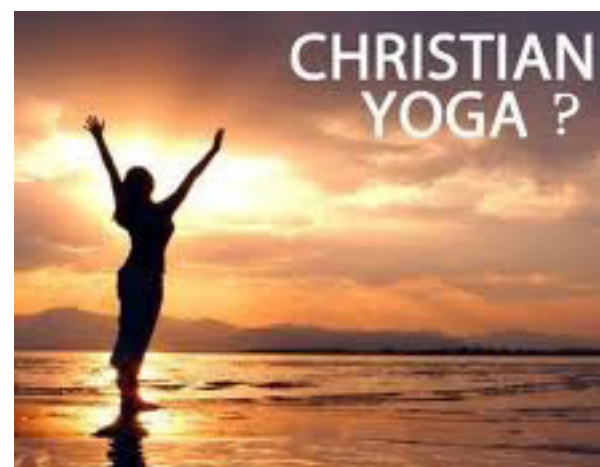
For the Hindu, life's purpose lies not in the attainment of material wealth, in satisfying sexual or gluttonous desires, nor even in intellectual pursuits. Man's goal is divine; to realize his identity in and with God. This is now called by many names: Enlightenment, Self-Realization, God-Realization and Nirvikalpa Samadhi. After many lifetimes of wisely controlling the creation of karma and resolving past karmas when they return, the soul is fully matured in the knowledge of divine laws and the highest use of them.

Through following dharma and controlling thought, word and deed, karma is harnessed and wisely created. The devout Hindu becomes the master, the knowing creator, not a helpless victim. Through being consistent in his religiousness, following the yamas and niyamas (Hindu restraints and observances), performing the pancha nitya karmas (five constant duties), seeing God everywhere and in everyone, the Hindu's past karma will soften. Then, after living thousands of lives toward his ultimate Realization, the Hindu experiences moksha, and his soul's fantastic journey is complete.

And they say *Christianity* is crazy! ■

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"At the beginning of each yoga class, in order to raise the room's energy as well as to relax, focus and uplift our mind, we recite some mantras. These mantras come from the ancient, sacred Sanskrit language of Sanskrit. Through their repetition we invoke the spiritual powers of the following deities: Ganesha, Subramanya, Saraswati, the Guru, and Durga Devi." (Online source)

Father Eugene Dougherty, RIP

By Michael J. Matt



Father Eugene Dougherty

Just before catching a plane for Pittsburgh in order to participate in this year's Catholic Identity Conference, I received word that our old and dear friend—as well as a pioneer of the Traditional Catholic movement—Father Eugene Dougherty had passed away.

Father wrote for The Remnant for many years, and though he has been in ill health and retirement for some time, he will be so very missed.

A priest of the old school, Father did so much in the Diocese of Pittsburgh and all around the country to 'preserve the old Traditions', which is the name of one of the famous hymns he'd written years ago.

I'm so happy to announce that God took care of his faithful son, right up until the very end. I received the following note from my friend and Remnant columnist, Father Ladis Cizik the morning of Father's death:

Father Eugene Dougherty died peacefully in his sleep at 12:39am this morning on the Feast of the Nativity of the Blessed Virgin Mary.

“Woman behold Your son.” “Son behold your Mother.”

Requiescat in pace.

I had given him the Traditional Latin Sacrament of Extreme Unction and the Apostolic Pardon. He was wearing his Brown Scapular.

Going into Chapel to offer a Traditional Latin Requiem Mass for him right now.

Please keep this Holy Priest of God in your prayers.

Father Cizik

God be praised. The man who did so much to preserve the Old Latin Mass and all the Traditions of Holy Mother Church—though persecuted and ostracized for his faithful witness—died firmly in the happy embrace of Christ and Holy Mother Church, having received the Sacraments of the dying on his deathbed and at the hand of a friend and a faithful traditionalist priest who was obviously sent by God to help dear Father Dougherty into the next life.

Well done, good and faithful servant.

The last time I saw Father was just before the [Catholic Identity Conference](#) a year or so ago (see photo to the right). We visited him, unannounced in his nursing home, and while we found

him in great spirits, he was obviously not in great health. It was the only time in 30 years I ever saw him not wearing black and his Roman collar, and of course he apologized profusely for it, though obviously he was so very sick that it was more than understandable.

In other words, he was a Catholic priest straight through, all day, every day -- until the very end; an *alter Christus* all the days of his life. We will miss him very much.

Father Dougherty's traditional Requiem Mass was held at the Church of St. Boniface in Pittsburgh, and, we are told, was presided over by a bishop with several other bishops in choir (Including Bishop David Zubik of Pittsburgh). We will have a full report on this rather amazing development in the next issue of The Remnant.



In the meantime, God bless Father Dougherty—an old warhorse and a dear friend.

Tu es sacerdos in aeternum secundum ordinem Melchisedech. Requiescat in pace.

Famous Dad Gives Boy Words to Live By

Editor's Note: Lord Chesterfield's letters to his son, written more than 200 years ago, remain unique as the expression of a father's love for a child. Less well known, but in many ways finer, are the letters Chesterfield wrote to his godson and heir, Philip Stanhope, when the boy was 10 years old. We came across this one in a newspaper clipping in the Remnant file. It dates back to 1958. It caught my eye for several reasons, not the least of which is that such a thing would appear above the fold in a daily newspaper in the first place. In our brave new world of pornography, selfies, feminism and 24/7 self-promoting blogs and Facebook pages, the advice administered in this letter might as well be written in Sanskrit. **MJM**

The desire of being pleased is universal; the desire of pleasing should be so, too. The benevolent and feeling heart performs this duty with pleasure. But the great, the rich, the powerful, too often bestow their favors upon their inferiors in the manner they bestow their scraps upon their dogs, so as neither to oblige man nor dogs.

- Nothing is more disagreeable or irksome than to hear a man either praising or condemning himself, for both proceed from the same motive, vanity. I would allow no man to speak of himself unless in a court of justice.
- Never run in debt, for it is neither honest nor prudent. On the contrary, live so far within your annual income as to leave yourself sufficient for acts of generosity and charity.
- Never be the first nor the last in the fashion. Wear as fine clothes as men of your rank commonly do, and rather better than worse.
- Let your address, when you first come into any company, be modest but without the least bashfulness or sheepishness—steady, without impudence, and unembarrassed, as if you were alone in your own room.



This is a difficult point to hit, and therefore deserves great attention.

- Women of fashion and character are necessary in the composition of good company. The attention which they require, and which is always paid them by well bred men, keeps up politeness and gives a habit of good breeding. Men, when they live together without the company of women, are apt to grow careless, negligent, and rough.
- In company, every woman is every man's superior and must be addressed with respect—nay, with flattery—and you need not fear making it too strong. Such flattery is not mean on your part, nor pernicious to them, for it can never give them a greater opinion of their beauty or their sense than they had before.
- Do not be in haste to marry but look about you first for the affair is important. There are but two objects in marriage, love or money. If you marry for love, you will certainly have some very happy days, and probably many very uneasy ones. If for money, you will have no happy days and probably no uneasy ones.
- In business be as able as you can but

do not be cunning; cunning is the dark sanctuary of incapacity. Every man can be cunning if he pleases, by stimulation, dissimulation, and, in short, by lying.

- Carefully avoid every singularity that may give a handle to ridicule, for ridicule, tho not founded upon truth, will stick for some time and, if thrown by a skillful hand, perhaps forever.
- Act contrary to many churchmen, practice virtue, but do not preach it whilst you are young.
- A young man, especially at his first entering into the world, is generally judged by the company he keeps—and it is a very fair way of judging. Tho you will not at first be able to make your way, perhaps, into the best company, it is always in your power to avoid the bad.
- There is another sort of company which I wish you to avoid in general, tho now and then (but seldom) there may be no harm in seeing it. I mean the company of wags, witlings, buffoons, mimics, and merry fellows, who are commonly the dullest fellows in the world with the strongest animal spirits. ■

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Pope Emeritus' abandonment of his flock because he could not bear the thought of another long trip. They hear these things even as they pack up their children in the van each Sunday and drive, sometimes for hours, just so their children can have what centuries of Catholics took for granted: the faith and liturgy, unadulterated. But they still do it. Alone and unloved in their own Church, they still do it.

They see the few prelates willing to say even the meekest words in favor of tradition, publicly rebuked and embarrassed by the current Pope. And worse, they see others whom they had thought to be strong go silent rather than face the same.

I have met some remarkable and capable people; hardworking, educated, and skillful people who could use those talents to have pools and BMWs, forgo fortune and respect in order to daily preach unpopular truths, even to the mockery of their co-religionists.

I have seen them all persevere even though it all seems hopeless, even in the knowledge that on its current trajectory, the gates of hell would prevail against the Church, if such a thing was possible. But even in the face of this onslaught, they believe wholeheartedly that Christ will fulfill His promise.

I sometimes think this may be the point of it all. That the faithful remnant must come to the conclusion that we will not be rescued from this crisis by ordinary means. That no "Benedict Solution", no biological solution is going to save us. That the bishops will never stand up en masse and say "Enough!!" That we will never be rescued from this crisis by our own strength and resolve. That God may only deign to rescue us when we finally acknowledge we cannot rescue ourselves.

And in the face of all of this, amidst all these trials, amidst all this loneliness, these most radical of traditionalists, these Catholics, preserve in faith and love.

These faithful Catholics, persevering through all these trials, are the most radical of traditionalists. I am honored to know them. ■

The Most Radical of Traditionalists

By Patrick Archbold

If you spend even a few moments online among Catholics, you will come across the pejorative "Rad Trad" or radical traditionalist.

This is an exclusive club I somehow got inducted into and yet I don't remember filling out the application. And man, the dues... the dues are steep.

As most of us know, "Rad Trad" is meant as an insult, a way of separating Catholics and, let's be honest, smearing a group of good Catholics who attempt to practice their faith in a way similar to how Catholics have always practiced it. They label them as judgmental, holier-than-thou, Pelagian, Promethean, haters of mercy and all the proof required is some comment by some guy in some comment box somewhere that was over-the-top and rude. So, you are just like that guy. Just 'cause.

But I have seen something else, something else entirely. In my relatively short time in the traditionalist camp, I have seen the face of the most truly radical traditionalism, and it is something to behold.

I have seen faithful Catholics persevering through this crisis without running away and screaming. In the midst of this maelstrom, they remain kind, loving, and patient. They pray their rosary every day for the Pope and for the hierarchy of the Church, even as they recognize the depth of the crisis caused by these men.

They see regular reports of prelates and Popes insulting their religiosity, insulting their family size, and sometimes insulting their very faith. But they turn the other cheek as Christ did.

These Catholics have resisted not only the uncatholic aggiornamento gutting the Church today, but they have also resisted

the faithless and easy ways to avoid it. They reject the easy neo-modernism even as they reject sedevacantism in all its forms. Even as they see the disastrous prudential decisions of the modern papacies culminating in the current pontificate, even as they see the ordinary magisterium being twisted to harm the faith by no less than the Pope himself, they do not reject the papacy and its rights.

Somehow, some way, they do not reject the ordinary magisterium, even if that means a daily struggle to understand what has become of it. They take no easy way out, each day praying for guidance

for how a faithful Catholic can have genuine *Obsequium Religiosum*, that duty of submission of will and intellect, in a Church gone mad. Each day discerning, meekly but with valor, that which can be followed and that which cannot.

And they do it every day. And they mostly do it alone. That may be the most amazing part of this genuinely radical Catholicism. They know they are alone and that nobody is coming to rescue them. But they still do it.

They had put great faith and hope in Pope Benedict, only to have their faith dashed. This was made worse by the

The Wisdom of the Ages

by Malachi Martin



Malachi Martin 1921-1999

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Lives of the Saints

St. Olaf

The national arms of Norway depict a lion with St. Olaf's battle-axe in its forepaws. Olaf is a national hero to his countrymen, as well as a saint of the Church.

He lived at the beginning of the second millennium, an age which witnessed the decline of the ancient pagan world under the civilizing influence of the One True Faith. The first chapter of Olaf's life, however, is not one which typically marks sanctity. He was known first for his ferocity, which later translated into militant Christianity.

He came from a fearsome line of warriors, the type of men whose stories are irrevocably bound up with legend. There exists a story of two men hiding from St. Olaf's predecessor, Olaf Trygvesson, in a dung heap, because they would rather suffocate in pig manure than face their terrifying enemy.

St. Olaf was raised by the brutally compelling influence of such men as this. By the age of twelve he had already gone marauding along the coast of Sweden and nearly lost his life in the process. Two years later he murdered no less than the Archbishop of Canterbury, St. Alphege, whom he was holding for ransom, at a riotous, drunken banquet.

Perhaps the intercession of the murdered saint was instrumental in creating a future Catholic hero out of this violent and godless man-child. Although the details are unknown, it was not long after this event that Olaf was baptized and became a Christian.

He, like many early Viking converts, seems to have been attracted to the Gospel narrative of a King who allowed Himself to be treacherously murdered out of love for His followers. The divine heroism of such a Man did not escape Olaf's perception.

Not long after this incident, he entered into the service of King Ethelred of England, for whom he fought loyally against the Danish king, Canute, who proclaimed himself King of the English as well as of the Danes. Olaf, though skilled in battle, was unsuccessful in his campaign against Canute.

He returned to Norway in 1015, claiming that in a dream he had been told that he would be king of Norway forever. The Danes were occupying Norway at the time, but since Canute's attention was directed to more urgent areas, Olaf succeeded in driving out the invaders, was proclaimed King, and set up his capital in Trondheim.

He decreed that Christianity be the Faith of his kingdom, imported priests and bishops from England to catechize the masses, imposed stiff fines on those who were slow to confess Christ, and even executed some who persisted in pagan practices. All the while he busied himself with a military campaign to subjugate the lesser kings of Norway until he controlled more of the country than any previous king ever had.

As he moved about the countryside, he burned pagan temples and erected

churches in their stead. But force was not the only means employed by Olaf to promote acceptance of the Faith. One of the best-known stories about him concerns a huge wooden idol of Thor which he encountered at a place called Gulbrandsdad in central Norway.

The custom was to offer food and gold ornaments to this idol. Olaf arrived at daybreak, and claimed the rising of the sun that day to be the herald of his God. With all eyes trained on the sunrise, Olaf struck the idol a terrific blow with a club. The rotten wood splintered, the idol collapsed. According to historian Snorri Sturluson, one of Olaf's principal chroniclers, "out of it ran mice as big almost as rats, and reptiles, and adders."

The worshippers waited, horrified, for the retribution of their gods to thunder down upon Olaf's head, but none came. Shaken and scandalized, the onlookers agreed to be baptized on the spot.

St. Olaf ruled Norway for twelve years, advised the while by a holy bishop named Grimkell. Together, the men fashioned a code of law and ethics, features of which came to be adopted throughout Scandinavia.

Although the Faith had unifying and civilizing effects on the barbaric clans of Viking men in Norway, there were some who resisted it, especially among the nobles. Canute saw this civil strife as his opportunity to reclaim Norway as his conquest, and succeeded in subverting the mutinous nobles and driving Olaf from the country, into Russia.

Two years later, Olaf left his exile and attempted to reconquer Norway. He engaged Canute's armies at the Battle of the Stiklestad, and lost. Snorri Sturluson gives us Olaf's battle-cry on this occasion: "On, on, Christ's men, Cross men, King's men!"

On they came in fierce array,
And around the king arose the fray,
With shield on arm brave Olaf stood,
Dyeing his sword in their best blood.
For vengeance on his Trondheim foes,
On their best men he dealt blows;
He knew well death's iron play,
To his deep vengeance gave full sway.

Olaf died in that battle on July 29, 1030. It took place during a total eclipse of the sun. Olaf cried, "God help me!" as he fell, and his men quickly lost face and scattered.

A few loyal officers claimed the king's body and hid it in a sandbank for fear of desecration. Steadfast Bishop Grimkell waited a year before he felt it was safe enough to exhume the body, which legend says smelled fresh and sweet and to all appearances looked to be a man in slumber, and inter it in a tomb in the Cathedral of St. Clement.

St. Olaf went by many names and titles: pirate, mercenary, warrior, king, Olaf the Thick, and Olaf: Hammer of Heathens. After his death, armed pagan resistance to Christianity disappeared from the region. Perhaps his intercession is to thank for that.

He was the first effective king of all Norway and the country's patron saint, who achieved a 12-year respite from



St. Olaf, King of Norway:

He decreed that Christianity be the Faith of his kingdom, imported priests and bishops from England to catechize the masses

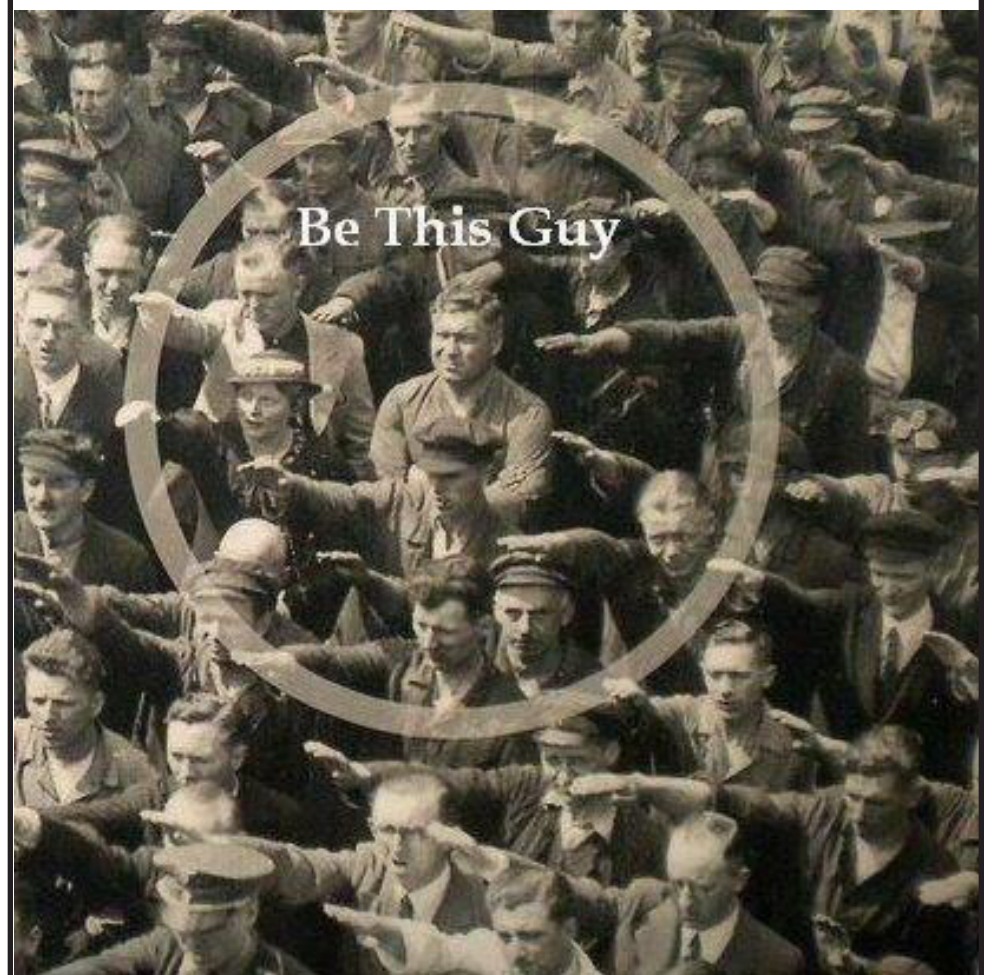
Danish domination and extensively increased the acceptance of Christianity. His religious code of 1024 is considered to represent Norway's first national legislation. For these and many other considerations, he was posthumously given the title *Rex Perpetuus Norvegiae*; in English: Norway's Eternal king. Pope

Alexander III canonized him in 1164; his feast day is July 29. ■

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When it comes to Catholic-bashing, Christophobic revisionist history...



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With Burning Concern: We Accuse Pope Francis

Continued from Page 1

Yet, almost without exception, the conservative members of the hierarchy observe a politic silence while the liberals exult publicly over their triumph thanks to you. Almost no one in the hierarchy stands in opposition to your reckless disregard of sound doctrine and practice, even though many murmur privately against your depredations. Thus, as it was during the Arian crisis, it falls to the laity to defend the Faith in the midst of a near-universal defection from duty on the part of the hierarchs.

Of course we are nothing in the scheme of things, and yet as baptized lay members of the Mystical Body we are endowed with the God-given right and the correlative duty, enshrined in Church law (cf. *CIC* can. 212), to communicate with you and with our fellow Catholics concerning the acute crisis your governance of the Church has provoked amidst an already chronic state of ecclesial crisis following the Second Vatican Council.

Private entreaties having proven utterly useless, as we note below, we have published this document to discharge our burden of conscience in the face of the grave harm you have inflicted, and threaten to inflict, upon souls and the ecclesial commonwealth, and to exhort our fellow Catholics to stand in principled opposition to your continuing abuse of the papal office, particularly where it concerns the Church's infallible teaching against adultery and profanation of the Holy Eucharist.

In making the decision to publish this document we were guided by the teaching of the Angelic Doctor on a matter of natural justice in the Church:

It must be observed, however, that if the faith were endangered, a subject ought to rebuke his prelate even publicly. Hence Paul, who was Peter's subject, rebuked him in public, on account of the imminent danger of scandal concerning faith, and, as the gloss of Augustine says on Galatians 2:11, "Peter gave an example to superiors, that if at any time they should happen to stray from the straight path, they should not disdain to be reproved by their subjects." [*Summa Theologiae*, II-II, Q. 33, Art 4]

We have been guided as well by the teaching of Saint Robert Bellarmine, Doctor of the Church, regarding licit resistance to a wayward Roman Pontiff:

Therefore, just as it would be lawful to resist a Pontiff invading a body, so it is lawful to resist him invading souls or disturbing a state, *and much more if he should endeavor to destroy the Church.* I say, it is lawful to resist him, *by not doing what he commands, and by blocking him, lest he should carry out his will...* [*De Controversiis* on the Roman Pontiff, Bk. 2, Ch. 29].

Catholics the world over, and not just "traditionalists," are convinced that the situation Bellarmine envisioned hypothetically is today a reality. That conviction is the motive for this document.



In preparation for this year's planned commemoration of the Protestant Revolt, Pope Francis prays with the Rev Jens-Martin Kruse in a Lutheran church

May God be the judge of the rectitude of our intentions.

Feast of Saint Januarius in the Month of Our Lady of Sorrows

September 19, 2016

Michael J. Matt
Editor, The Remnant

Christopher A. Ferrara
Lead Columnist, The Remnant

John Vennari
Editor, Catholic Family News

LIBER OF ACCUSATION

By the grace of God and the law of the Church, a complaint against Francis, Roman Pontiff, on account of danger to the Faith and grave harm to souls and the common good of the Holy Catholic Church.

What Sort of Humility Is This?

On the night of your election, speaking from the balcony of Saint Peter's Basilica, you declared: "the duty of the Conclave was to give a *bishop to Rome*." Even though the crowd before you consisted of people from around the world, members of the Church universal, you expressed thanks only "for the welcome that has come from the *diocesan community of Rome*." You also expressed the hope that "this journey of the Church that we begin today" would be "fruitful for *the evangelization of this beautiful city*." You asked the faithful present in the Saint Peter's Square to pray, not for the Pope, but "for *their Bishop*" and you said that the next day you would "go to pray the Madonna, that she may protect *Rome*."

Your strange remarks on that historic occasion began with the banal exclamation "Brothers and sisters, good evening" and ended with an equally banal intention: "Good night and sleep well!" Not once during the first address did you refer to yourself as Pope or make any reference to the supreme dignity of the office to which you had been elected: that of the Vicar of Christ, whose divine commission is to teach,

govern and sanctify the Church universal and lead her mission to make disciples of all nations.

Almost from the moment of your election there began a kind of endless public relations campaign whose theme is your singular humility among the Popes, a simple "Bishop of Rome" in contrast to the supposed monarchical pretensions of your predecessors and their elaborate vestments and red shoes, which you shunned. You gave [early indications](#) of a radical decentralization of papal authority in favor of a "synodal Church" taking its example from the Orthodox view of "the meaning of episcopal collegiality and their experience of synodality." The exultant mass media immediately hailed "the Francis revolution."

Yet this ostentatious display of humility has been accompanied by an abuse of the power of the papal office without precedent in the history of the Church. Over the past three-and-a-half years you have incessantly promoted your own opinions and desires without the least regard for the teaching of your predecessors, the bimillennial traditions of the Church, or the immense scandals you have caused. On innumerable occasions you have shocked and confused the faithful and delighted the Church's enemies with [heterodox and even nonsensical statements](#), while heaping [insult after insult](#) upon observant Catholics, whom you continually deride as latter-day Pharisees and "rigorists." Your personal comportment has often descended to [acts of crowd-pleasing buffoonery](#).

You have consistently ignored the salutary admonition of your immediate

predecessor, who resigned the papacy under mysterious circumstances eight years after having asked the bishops assembled before him at the beginning of his pontificate to "Pray for me, that [I may not flee for fear of the wolves](#)." To quote your predecessor in his [first homily as Pope](#):

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

A Selective Meddling in Politics, Always Politically Correct

Throughout your tenure as "Bishop of Rome" you have shown scant regard for the limitations of papal authority and competence. You have meddled in political affairs such as immigration policy, penal law, the environment, restoring diplomatic relations between the United States and Cuba (while ignoring the plight of Catholics under the Castro dictatorship) and even opposing [the Scottish independence movement](#). Yet you refuse to oppose secularist governments when they defy the divine and natural law by such measures as legalizing "homosexual unions," a matter of divine and natural law on which a Pope can and must intervene.

In fact, your many condemnations of social evils—all of them politically safe targets—are continually belied by your own actions, which compromise the Church's witness against the manifold errors of modernity:

Contrary to [the constant teaching of the Church based on Revelation](#), you [demand worldwide total abolition of the death penalty](#), no matter how grave the crime, *and even the abolition of life sentences*, yet you have never called for the abolition of legalized abortion, which the Church has constantly condemned as the mass murder of innocents.

You [declare](#) that the simple faithful are sinning gravely if they fail to recycle their household waste and turn off unnecessary lighting, even as you expend millions of dollars on vulgar mass events surrounding your person in various countries, to which you travel with large entourages in charter jets that emit vast quantities of carbon emissions into the atmosphere.

You demand open borders for Muslim "refugees" in Europe, who are predominantly military-age males, while you live behind the walls of a Vatican city-state that strictly excludes non-residents—*walls built by Leo IV to prevent a second Muslim sack of Rome*.

You speak incessantly of the poor and the "peripheries" of society but you ally yourself with the wealthy and corrupt German hierarchy and

Continued Next Page

Continued

pro-abortion, pro-contraception, pro-homosexual [celebrities](#) and [potentates of globalism](#).

You deride greedy corporate profit-seeking and “the economy that kills” while you honor with private audiences and receive lavish donations from the world’s [wealthiest technocrats and corporate heads](#), even allowing Porsche to [rent the Sistine Chapel](#) for a “magnificent concert... arranged exclusively for the participants,” who paid some \$6,000 each for a Roman tour—the first time a Pope has allowed this sacred space to be used for a corporate event.

You demand an end to “inequality” as you embrace [communist](#) and [socialist](#) dictators who live in luxury while the masses suffer under their yokes.

You condemn an American candidate for the presidency as “[not Christian](#)” because he seeks to prevent illegal immigration, but you say nothing against the atheist dictators you embrace, who have committed mass murder, persecute the Church and imprison Christians in police states.

In promoting your personal opinions on politics and public policy as if they were Catholic doctrine, you have not hesitated to abuse even the dignity of [a papal encyclical](#) by employing it to endorse debatable and even demonstrably fraudulent scientific claims regarding “climate change,” the “carbon cycle,” “carbon dioxide pollution” and “acidification of the oceans.” The same document also demands that the faithful respond to a supposed “ecological crisis” by supporting secular programs of environmentalism, such as the Sustainable Development Goals of the United Nations, [which you have praised even though they call for “universal access to sexual and reproductive health,” meaning contraception and abortion.](#)

A Rampant Indifferentism

While hardly a pioneer respecting the destructive post-conciliar novelties of “ecumenism” and “interreligious dialogue,” you have promoted to a degree not seen even during the worst years of the post-conciliar crisis a specific religious indifferentism that practically dispenses with the mission of the Church as the ark of salvation.

Respecting the Protestants, you [declare](#) that they are all members of the same “Church of Christ” as Catholics, regardless of what they believe, and that doctrinal differences between Catholics and Protestants are comparatively trivial matters to be worked out by agreement of theologians.

Given that opinion, you have actively discouraged Protestant conversions, including one “Bishop” Tony Palmer, who belonged to a breakaway Anglican sect that purports to ordain women. [As Palmer recounted](#), when he mentioned “coming home to the Catholic Church” you gave this appalling reply: “*No one is coming home.* You are journeying towards us and we are journeying towards you and we will meet in the middle.” The middle of what? Palmer died in a motorcycle accident shortly thereafter. At your insistence,

however, the man whose conversion you deliberately impeded [was buried as a Catholic bishop](#)—a mockery that was contrary to the infallible teaching of your predecessor that “ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void.” [Leo XIII, *Apostolicae curae* (1896), DZ 3315]

As to other religions in general, you have [adopted as a virtual program](#) the very error [condemned by Pope Pius XI](#) only 34 years before Vatican II: “that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient

acknowledgment of His rule.” You have been utterly heedless of Pius XI’s admonition “that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion.” In that regard, you have suggested that even atheists can be saved merely by doing good, thus eliciting [delighted praise from the media](#).

It seems that in your view Rahner’s heretical thesis of the “anonymous Christian,” embracing virtually all of humanity and implying universal salvation, has definitively replaced the teaching of Our Lord to the contrary: “He that believes and is baptized shall be saved; and he that disbelieves shall be condemned (Mk 16:16).” ■

PART II

An Absurd Whitewash of Islam



Pope Francis Prays with Grand Mufti Yaran

Assuming the role of a Koranic exegete in order to exculpate Mohammed’s cult from its unbroken historic connection to the conquest and brutal persecution of Christians, you declare: “Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalisations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence.” [*Evangelii gaudium*, 253]

You ignore the entire history of Islam’s war against Christianity, continuing to this day, as well as the present-day barbaric legal codes and persecution of Christians in the world’s Islamic republics, including Afghanistan, Iran, Malaysia, Maldives, Mauritania, Nigeria, Pakistan, Qatar, Saudi Arabia, Somalia, Sudan, United Arab Emirates and Yemen. These are regimes of oppression intrinsic to Sharia law, which Muslims believe Allah has ordained for the whole world, and which they attempt to establish wherever they become a significant percentage of the population. As you would have it, however, Muslim republics all lack an “authentic” understanding of the Koran!

You even attempt to minimize outright Islamic terrorism in the Middle East, Africa and the very heart of Europe by daring to posit a moral equivalence between Muslim fanatics waging *jihād*—as they have since Islam first emerged—and imaginary “fundamentalism” on the part of the observant Catholics you

never cease publicly condemning and insulting. During one of the rambling in-flight press conferences in which you have so often embarrassed the Church and undermined Catholic doctrine, you uttered [this infamous opinion](#), typical of your absurd insistence that the religion founded by God Incarnate and the perennially violent cult founded by the degenerate Mohammed are on equal moral footing:

I don't like to speak of Islamic violence, because every day, when I browse the newspapers, I see violence, here in Italy ... this one who has murdered his girlfriend, another who has murdered the mother-in-law ... and these are baptized Catholics! There are violent Catholics! If I speak of Islamic violence, I must speak of Catholic violence ... I believe that in pretty much every religion there is always a small group of fundamentalists. Fundamentalists. We have them. When fundamentalism comes to kill, it can kill with the language—the Apostle James says this, not me—and even with a knife, no? I do not believe it is right to identify Islam with violence.

It defies belief that a Roman Pontiff would declare that random crimes of violence committed by Catholics, *and their mere words*, are morally equivalent to radical Islam’s worldwide campaign of terrorist acts, mass murder, torture, enslavement and rape in the name of Allah. It seems you

are quicker to defend Mohammed’s ridiculous and deadly cult against just opposition than you are the one true Church against her innumerable false accusers. Far from your mind is the Church’s perennial view of Islam expressed by Pope Pius XI in his [Act of Consecration](#) of the Human Race to the Sacred Heart: “Be Thou King of all those who are still involved in *the darkness of idolatry or of Islamism*, and refuse not to draw them into the light and kingdom of God.”

A Reformist “Dream,” Backed by an Iron Fist

All in all, you appear to be afflicted by a reformist mania that knows no bounds beyond your “dream” of the way the Church should be. As you declared in your unprecedented personal papal manifesto, *Evangelii gaudium* (nn. 27, 49):

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

More than by fear of going astray, my hope is that we will be moved by the fear of *remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges*, within habits which make us feel safe, while *at our door people are starving* and Jesus does not tire of saying to us: “Give them something to eat” (Mk 6:37).

Incredibly enough, you profess that the immemorial “structures” and “rules” of the Holy Catholic Church were cruelly inflicting spiritual starvation and death before your arrival from Buenos Aires, and that now you wish to change literally everything in the Church in order to make her merciful. How are the faithful to see this as anything but the sign of a frightening megalomania? You even declare that evangelization, as you understand it, must not be limited by fear over the Church’s “self-preservation”—as if the two things were somehow opposed!

Your gauzy dream of reforming everything is accompanied by an iron fist that smashes any attempt to restore the vineyard already devastated by a half-century of reckless “reforms.” For as you revealed in your manifesto (*Evangelii gaudium*, 94), you are filled with contempt for tradition-minded Catholics, whom you rashly accuse of “self-absorbed Promethean neopelagianism” and of “feel[ing] superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style from the past.”

You even ridicule a “supposed soundness of doctrine or discipline” because, according to you, it “leads instead to a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others...” But it is you who are constantly classifying and analyzing others with [an endless stream of pejoratives, caricatures, insults and condemnations](#) of observant Catholics you deem insufficiently responsive to the “[God of surprises](#)” you introduced during the Synod.

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Hence [your brutal destruction](#) of the thriving Franciscan Friars of the Immaculate on account of a “definitely traditionalist drift.” This was followed by [your decree](#) that henceforth any attempt to erect a new diocesan institute for consecrated life (for example, to accommodate displaced members of the Friars) will be null and void absent prior “consultation” with the Holy See (i.e., de facto permission that can and will be withheld indefinitely). You thus dramatically diminish the perennial autonomy of bishops in their own dioceses even as you preach a new age of “collegiality” and “synodality.”

[Targeting cloistered convents](#), you have further [decreed](#) measures to compel the surrender of their local autonomy to federations governed by ecclesial bureaucrats, the routine breaking of the cloister for external “formation,” the mandated intrusion of laity into the cloister for Eucharistic adoration, the outrageous disqualification of conventual voting majorities if they are “elderly,” and a universal requirement of *nine years* of “formation” before final vows, which is certain to stifle new vocations and ensure the extinction of many of the remaining cloisters.

God help us!

A Relentless Drive to Accommodate Sexual Immorality in the Church

But nothing exceeds the arrogance and audacity with which you have relentlessly pursued the imposition upon the Church universal of the same evil practice [you authorized as Archbishop of Buenos Aires](#): the sacrilegious administration of the Blessed Sacrament to people living in adulterous “second marriages” or cohabiting without even the benefit of a civil ceremony.

[From almost the moment of your election](#) you have [promoted the “Kasper proposal”](#)—[rejected repeatedly by the Vatican under John Paul II](#). Cardinal Walter Kasper, an arch-liberal even among the liberal German hierarchy, had long argued for the admission of divorced and “remarried” persons to Holy Communion in “certain cases” according to a bogus “penitential path” that would admit them to the Sacrament while they continue their adulterous sexual relations. Kasper belonged to the “St. Gallen group” that [lobbied for your election](#), and thereafter you royally rewarded his persistence in error, with the press happily dubbing him “[the Pope’s theologian](#).”

You began preparing the way for your destructive innovation by a resort to what can only be called demagogic sloganeering. As your manifesto (*Evangelii gaudium*, 47) declared in November of 2013: “The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak. These convictions have pastoral consequences that we are called to consider with prudence and boldness. Frequently, we act as arbiters of grace rather than its facilitators.”

This blatant appeal to emotion caricatures the worthy reception of the Blessed Sacrament in a state of grace as “a prize for the perfect” while seditiously insinuating that the Church has for too long deprived “the weak” of Eucharistic “nourishment.” Hence your equally demagogic accusation that the Church’s sacred ministers have acted cruelly as “arbiters of grace rather than its facilitators” by denying Holy Communion to “the weak” as opposed to “the perfect,” and that you must remedy this injustice with “boldness.”

But, of course, the Holy Eucharist is not “nourishment” or “medicine” for the obviation of mortal sin. Quite to the contrary, its knowing reception in that state is a profanation *deadly to the soul* and thus cause for damnation: “Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord (1 Cor. 11:27-29).”

As any properly catechized child knows, Confession is the medicine by which mortal sin is remedied, whereas the Eucharist (aided by regular recourse to Confession) is spiritual nourishment for maintaining and increasing the state of grace following absolution so that one does not fall into mortal sin again but rather grows in communion with God. But it appears that the very concept of mortal sin is absent from the corpus of your formal documents, addresses, remarks and pronouncements.

Leaving no doubt of your plan, only a few months later, at the “extraordinary consistory on the family,” you arranged events so that none other than Cardinal Kasper was the only formal speaker. During [his two-hour address](#) on February 20, 2014—which you wished to be kept secret but was [leaked to the Italian press](#) as a “secret” and “exclusive” document—Kasper presented his insane proposal to admit certain public adulterers to Holy Communion while alluding directly to your slogan: “the sacraments are not a prize for those who behave well or for an elite, excluding those who are most in need [EG 47].” You have not since wavered in your determination to institutionalize in the Church the grave abuse of the Eucharist you permitted in Buenos Aires.

In this regard it seems you have little regard for sacramental marriage as an objective fact as opposed to what people subjectively feel about the status of immoral relationships the Church can never recognize as matrimony. In [remarks](#) which alone will discredit your [bizarre](#) pontificate until the end of time, you declared that “the great majority of our sacramental marriages are null” whereas certain people cohabiting without marriage can have “a true marriage” because of their “fidelity.” Are these remarks perhaps a reflection of your [divorced and “remarried” sister and](#)

[cohabiting nephew](#)?

This opinion, which a renowned canonist rightly called “[preposterous](#),” provoked worldwide protest on the part of the faithful. In an effort to minimize the scandal, the Vatican’s “official transcript” altered your words from “great majority of our sacramental marriages” to “a part of our sacramental marriages” but left intact your disgraceful approbation of immoral cohabitation as “true marriage.”

Nor do you seem concerned about the sacrilege involved in public adulterers and cohabiters receiving the Body, Blood, Soul and Divinity of Christ in the Holy Eucharist. As you told the woman in Argentina to whom you gave “permission” on the telephone to receive Communion while living in adultery with a divorced man: “[A little bread and wine does no harm](#).” You have never denied the woman’s account, and it would only be consistent with [your refusal to kneel at the Consecration or before the exposed Blessed Sacrament](#) even though you have no difficulty [kneeling to kiss the feet of Muslims](#) during your grotesque parody of the traditional Holy Thursday *mandatum*, which you have abandoned. It would also comport with [your remarks to a Lutheran woman](#), in the Lutheran church you attended on a Sunday, that the dogma of transubstantiation is a mere “interpretation,” that “life is bigger than explanations and interpretations, and that she should “talk to the Lord” about whether to receive Communion in a Catholic Church—which she later did following your evident encouragement.

In line with your scant regard for sacramental marriage is your precipitous and secretive “reform” of the annulment process, which you foisted upon the Church without consulting any of the competent Vatican dicasteries. Your Motu Proprio [Mitis Iudex Dominus Iesus](#) erects the framework for a veritable worldwide annulment mill with a “fast-track” procedure and nebulous new grounds for expedited annulment proceedings. As the head of your clandestinely contrived reform [later explained](#), your express intention is to promote among the bishops “a ‘conversion’, a change of mentality which convinces and sustains them in following the invitation of Christ, present in their brother, the Bishop of Rome, to pass from the restricted number of a few thousand annulments to that immeasurable [number] of unfortunates who might have a declaration of nullity...”

Thus does “the Bishop of Rome” demand from his fellow bishops a vast increase in the number of annulments! A distinguished Catholic journalist [later reported](#) on the emergence of a seven-page dossier in which curial officials “juridically ‘picked apart’ the Pope’s motu proprio... accuse the Holy Father of giving up an important dogma, and assert that he has introduced *de facto* ‘Catholic divorce.’” These officials deplored what this journalist describes as “an ecclesialized ‘Führerprinzip,’ ruling from the top down, by decree and without any consultation or any

checks.” The same officials fear that “the motu proprio will lead to a flood of annulments and that from now on, couples would be able to simply exit their Catholic marriage without a problem.” They are “‘beside themselves’ and feel obligated to ‘speak up’...”

But you are nothing if not consistent in pursuing your aims. Early in your pontificate, [during one of the in-flight press conferences](#) at which you have first revealed your plans, you stated: “The Orthodox follow the theology of economy, as they call it, and they give a second chance of marriage [sic], they allow it. I believe that this problem must be studied.” For you, the lack of any “second chance of marriage” in the Catholic Church is a *problem* to be studied. You have clearly spent the past three-and-a-half years contriving to impose on the Church something approximating the Orthodox practice.

A distinguished canonist who is a consultant to the Apostolic Signatura [has warned](#) that as result of your reckless disregard of the reality of sacramental marriage:

a crisis (in the Greek sense of that word) over marriage is unfolding in the Church, and it is a crisis that will, I suggest, come to a head over matrimonial discipline and law... I think the marriage crisis that *he* [Francis] is *occasioning* is going to come down to whether Church teaching on marriage, which everyone professes to honor, will be concretely and effectively protected in Church law, or, whether the canonical categories treating marriage doctrine become so distorted (or simply disregarded) as essentially to *abandon marriage and married life to the realm of personal opinion and individual conscience*.

Amoris Laetitia: The Real Motive for the Sham Synod

That crisis reached its peak following the conclusion of your disastrous “Synod on the Family.” Although you manipulated this event from beginning to end to obtain the result you desired—Holy Communion for public adulterers in “certain cases”—it fell short of your expectations because of opposition from the conservative Synod Fathers you [demagogically denounced](#) as having “closed hearts which frequently hide even behind the Church’s teachings or good intentions, in order to sit in the chair of Moses and judge, sometimes with superiority and superficiality, difficult cases and wounded families.”

In a brutal abuse of rhetoric, you likened your orthodox episcopal opponents to the Pharisees, who practiced divorce and “remarriage” according to the Mosaic dispensation. These were the very bishops who defended the teaching of Christ *against* the Pharisees—and your own designs! Indeed, you seem intent on reviving a Pharisaical acceptance of divorce by way of a “[neo-Mosaic practice](#).” A renowned Catholic journalist known for his moderate approach to analysis of Church affairs [protested your reprehensible](#)

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behavior: “For a pope to criticize those who remain faithful to that tradition, and characterize them as somehow unmerciful and as aligning themselves with hard-hearted Pharisees against the merciful Jesus is bizarre.”

In the end, the “synodal journey” you extolled was revealed as nothing but a sham concealing the foregone conclusion of your appalling “Apostolic Exhortation,” *Amoris Laetitia*. Therein your ghostwriters, principally in Chapter Eight, employ artful ambiguity to open wide the door to Holy Communion for public adulterers by reducing the natural law forbidding adultery to a “general rule” to which there can be exceptions for people who “have great difficulty in understanding ‘its inherent values’” or are living “in a concrete situation which does not allow him or her to act differently... (¶¶ 2, 301, 304)” *Amoris* is a transparent attempt to smuggle a mitigated form of situation ethics into matters of sexual morality, as if the error could be thus confined.

Your evident obsession with legitimating Holy Communion for public adulterers has led you to defy the constant moral teaching and intrinsically related sacramental discipline of the Church, affirmed by both of your [immediate predecessors](#). That discipline is based on the teaching of Our Lord Himself on the indissolubility of marriage as well as the teaching of Saint Paul on the divine punishment due to the unworthy reception of Holy Communion. To quote John Paul II in this regard:

However, the Church reaffirms her practice, which is based upon Sacred Scripture, of not admitting to Eucharistic Communion divorced persons who have remarried. *They are unable to be admitted thereto from the fact that their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist.* Besides this, there is another special pastoral reason: if these people were admitted to the Eucharist, *the faithful would be led into error and confusion regarding the Church’s teaching about the indissolubility of marriage.*

Reconciliation in the sacrament of Penance which would open the way to the Eucharist, can *only* be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, are sincerely ready to *undertake a way of life that is no longer in contradiction to the indissolubility of marriage.* This means, in practice, that when, for serious reasons, such as for example the children’s upbringing, a man and a woman cannot satisfy the obligation to separate, they “take on themselves the duty to live in complete continence, that is, by *abstinence from the acts proper to married couples.*” [*Familiaris consortio*, n. 84]

You have ignored the worldwide pleas of [priests, theologians and moral philosophers](#), [Catholic associations](#) and [journalists](#), and even a few [courageous prelates](#) among an otherwise silent hierarchy, to retract or “clarify” the tendentious ambiguities and outright errors of *Amoris*, particularly in Chapter Eight.

A Grave Moral Error Now Explicitly Approved

And now, moving beyond a devious use of ambiguity, you have authorized explicitly behind the scenes what you have condoned ambiguously in public. The scheme was brought to light with the leaking of your “confidential” [letter to the bishops of the pastoral region of Buenos Aires](#)—where, as Archbishop, you had already authorized mass sacrilege in the *villas* (slums).

In this letter you praise [the bishops’ document](#) on “Basic Criteria for the Application of Chapter Eight of *Amoris Laetitia*”—as if there were some duty to “apply” the document so as to produce a change in the Church’s bimillennial sacramental discipline. You write: “The document is very good and completely explains the meaning of chapter VIII of *Amoris Laetitia*. *There are no other interpretations.*” Is it a coincidence that this document comes from the very archdiocese where, as Archbishop, you had long since authorized the admission of public adulterers and cohabiters to Holy Communion?

What was only clearly implied before is now made explicit, and those who insisted *Amoris* changes nothing have been made to look like fools. The document you now praise as the *only* correct interpretation of *Amoris* radically undermines the doctrine and practice of the Church your predecessors defended. In the first place, it reduces to an “option” the moral imperative that divorced and “remarried” couples “live in complete continence, that is, by abstinence from the acts proper to married couples.” According to the bishops of Buenos Aires—with your approval—it is merely “possible to propose that they make the effort of living in continence. *Amoris Laetitia* does not ignore the difficulties of this option.”

As the Congregation for the Doctrine of the Faith [declared](#) definitively only 18 years ago during the reign of the very Pope you canonized: “if the prior marriage of two divorced and remarried members of the faithful was valid, *under no circumstances* can their new union be considered lawful and therefore *reception of the sacraments is intrinsically impossible.* The conscience of the individual *is bound to this norm without exception.*” This is the constant teaching of the Catholic Church for two millennia.

Moreover, no parish priest or even a bishop has the power to honor in the so-called “internal forum” the claim of one living in adultery that his “conscience” tells him that his sacramental marriage was really invalid because, as the CDF further admonished, “marriage has a fundamental public ecclesial character and the axiom applies that *nemo iudex in propria causa* (no one is judge in his own case), marital cases *must be resolved in the external forum.* If divorced and remarried members of the faithful believe that their prior marriage was invalid, *they are thereby obligated to appeal to the competent marriage tribunal* so that the question will be examined objectively and under all available juridical possibilities.”

Having reduced an exceptionless moral norm rooted in divine revelation to an option, the bishops of Buenos Aires,

citing *Amoris* as their only authority in 2,000 years of Church teaching, next declare: “In other, more complex circumstances, and when it is not possible to obtain a declaration of nullity, the aforementioned option may not, in fact, be *feasible.*” A universal moral norm is thus relegated to the category of a mere guideline to be disregarded if a local priest deems it “unfeasible” in certain undefined “complex circumstances.” What exactly are these “complex circumstances” and what does “complexity” have to do with exceptionless moral norms founded on revelation?

Finally, the bishops reach the disastrous conclusion you have contrived to impose upon the Church from the beginning of the “synodal journey”:

Nonetheless, *it is equally possible to*

undertake a journey of discernment. If one arrives at the recognition that, in a particular case, there are limitations that diminish responsibility and culpability (cf. 301-302), particularly when a person judges that he would fall into a subsequent fault by damaging the children of the new union, *Amoris Laetitia* opens up *the possibility of access to the sacraments of Reconciliation and the Eucharist* (cf. notes 336 and 351). These in turn dispose the person to continue maturing and growing with the aid of grace.

With your praise and approbation, the bishops of Buenos Aires declare for the first time in Church history that an ill-defined class of people living in adultery may be absolved and receive Holy Communion *while remaining in that state.* The consequences are catastrophic.

PART III

A “Pastoral Practice” at War with Doctrine



Pope Francis holds a private meeting with a longtime friend from Argentina and his boyfriend inside the Vatican Embassy on September 23, 2015. The two laymen have been in a same-sex relationship for 19 years.

You have approved as the only correct interpretation of *Amoris* a moral calculus that would in practice undermine the whole moral order, not just the norms of sexual morality you obviously seek to subvert. For the application of virtually any moral norm can be deemed “unfeasible” by a talismanic invocation of “complex circumstances” to be “discerned” by a priest or bishop in “pastoral practice” while the norm is piously defended as unchanged and unchangeable as a “general rule.”

The nebulous criterion of “limitations that diminish responsibility and culpability” could be applied to all manner of habitual mortal sin, including cohabitation—which you have already likened to “true marriage”—“homosexual unions”—[whose legalization you have refused to oppose](#)—and contraception, which, incredibly, [you have declared is morally permissible](#) in order to prevent the transmission of disease, which [the Vatican later confirmed](#) is in fact your view.

Thus the Church would “in certain cases” contradict in practice what she teaches in principle regarding morality, meaning that the moral principle is practically overthrown. In the midst of the synodal sham, but without mentioning you, [Cardinal Robert Sarah](#) rightly condemned such a specious

disjunction between moral precepts and their “pastoral application”: “The idea that would consist in placing the Magisterium in a nice box by detaching it from pastoral practice—which could evolve according to the *circumstances*, fads, and passions—is *a form of heresy, a dangerous schizophrenic pathology.*”

Yet, as you would have it, based on “discernment” by local priests or ordinaries, certain people living in an objective condition of adultery can be deemed subjectively inculpable and admitted to Holy Communion without any commitment to an amendment of life *even though they know the Church teaches that their relationship is adulterous.* In a [recent interview](#) the renowned Austrian philosopher Josef Seifert, a friend of Pope John Paul II and one of the many critics of *Amoris* whose private entreaties for correction or retraction of the document you have ignored, has publicly noted the moral and pastoral absurdity of what you now explicitly approve:

How should that be applied? Should the priest say to one adulterer: “You are a good adulterer. You are in the state of grace. You are a very pious person, so you get my absolution without changing your life and you can go to Holy Communion.” And in comes another, and he [the priest]

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says: “Oh, you are a *real* adulterer. You must first confess. You must revoke your life. You must change your life and then you can go to Communion.” I mean, how should that work?... How can a priest be a judge of the soul [and] say that one is a real sinner and the other is only an innocent, good man? I mean that seems completely impossible. Only a priest who would have a kind of Padre Pio vision of souls could possibly say that, and he [Padre Pio] wouldn’t say that....

With your praise and approval, the bishops of Buenos Aires even suggest that children will be harmed if their divorced and “remarried” parents are not permitted to continue engaging in sexual relations outside of marriage while they profane the Blessed Sacrament. [One casuistical defender](#) of your departure from sound teaching surmises that this means adultery is only a venial sin if one partner in adultery is under “duress” to continue engaging in adulterous sexual relations because the other partner threatens to leave the children unless he is given sexual satisfaction. According to that moral logic, any mortal sin, including abortion, would be rendered venial merely by one party’s threat to end an adulterous relationship if the sin is not committed.

Even worse, if that were possible, the bishops of Buenos Aires, relying solely on your novelties, dare to suggest that people who continue habitually to engage in adulterous sexual relations will *grow in grace* while sacrilegiously receiving Holy Communion.

You have thus contrived no mere “change of discipline” but rather a radical change of underlying moral doctrine that would effectively institutionalize a form of situation ethics in the Church, reducing universally binding, objective moral precepts to mere general rules from which there would be innumerable subjective “exceptions” based on “complex circumstances” and “limitations” that would supposedly reduce habitual mortal sins to venial sins or even mere faults posing no impediment to Holy Communion.

But God Incarnate admitted of no such “exceptions” when He decreed by His divine authority: “Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery (Lk 16:18).” *Every one.*

Moreover, as the Congregation for the Doctrine of the Faith under John Paul II [declared](#) in rejecting the “Kasper proposal” that has clearly been your proposal all along: “This norm [excluding public adulterers from the sacraments] is not at all a punishment or a discrimination against the divorced and remarried, but rather expresses an *objective situation that of itself renders impossible* the reception of Holy Communion.”

That is, the Church can never permit those living in adultery to be treated

as if their immoral unions were valid marriages, even if the partners in adultery implausibly claim subjective inculpability while knowingly living in violation of the Church’s infallible teaching. For the resulting scandal would erode and ultimately ruin the faith of the people in both the indissolubility of marriage and the Real Presence of Christ in the Eucharist. With your full approval, however, the bishops of Buenos Aires have rejected John Paul II’s admonition in *Familiaris consortio* that “if these people were admitted to the Eucharist, the faithful would be led into error and confusion regarding the Church’s teaching about the indissolubility of marriage.”

At this very moment in Church history, therefore, *you* are leading the faithful “into error and confusion regarding the Church’s teaching about the indissolubility of marriage.” Indeed, so determined are you to impose your errant will upon the Church that in *Amoris* (n. 303) you dared to suggest that *God Himself* condones the continued sexual relations of the divorced and “remarried” if they can do no better in their “complex” circumstances:

Yet conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and honesty what *for now is the most generous response which can be given to God*, and come to see with a certain moral security that *it is what God himself is asking* amid the concrete complexity of one’s limits, while yet not fully the objective ideal.

In explicitly approving Holy Communion for select public adulterers in your letter to Buenos Aires you also undermine the ability of more conservative bishops to maintain the Church’s traditional teaching. How can bishops in [America](#), [Canada](#) and [Poland](#), for example, continue to insist on the Church’s bimillennial discipline, intrinsically connected to revealed truth, when you have dispensed with it in Buenos Aires on the authority of your “apostolic exhortation”? On what ground will they stand against a swarm of objections now that you have removed the ground of Tradition from beneath their feet?

In sum, after years of artful ambiguity regarding the standing of public adulterers with respect to Confession and Holy Communion, you now just as artfully declare the purported overthrow of the Church’s doctrine and practice by employing a “confidential” letter you must have known would be leaked, sent in response to a document from Buenos Aires you may well have solicited as part of the process you have been guiding since the sham “Synod on the Family” was announced.

As the Catholic intellectual and author Antonio Socci [has written](#): “It is the first time in the history of the Church that a Pope has placed his signature on an overturning of the moral law.” No previous Pope has ever perpetrated such an outrage.

“Exceptions” to the Moral Law Cannot be Confined

Curiously enough, however, your novel moral calculus does not seem to apply to the other sins you constantly condemn while carefully observing the bounds of political correctness. Nowhere, for example, do you indicate that “complex circumstances” or “limitations that diminish responsibility and culpability” would excuse the [Mafiosi](#) you have rhetorically “excommunicated” *en masse* and warned of Hell, the rich you condemn as “[bloodsuckers](#)” or even the observant Catholics you [ludicrously accuse](#) of “the sin of divination” and “the sin of idolatry” because they will not accept “the surprises of God”—meaning your novelties.

Your entire pontificate seems to have centered on declaring an amnesty for sins of the flesh only, the very sins that, [as Our Lady of Fatima warned](#), send more souls to hell than any other. But what makes you think the moral genie you have let out of the bottle, which you call the “God of surprises,” can be confined only to those moral precepts you deem overly rigid in application? To create exceptions to one exceptionless moral precept is effectively to undo them all. Your novelty attacks the foundations of the Faith and threatens to topple the Church’s entire moral edifice “like a house of cards”—the very outcome [you accused observant Catholics of promoting](#) on account of their supposed “rigorism” and attachment to “[small-minded rules](#).”

But you are heedless of such obvious consequences. When asked about your approach to opposition from “ultra-conservatives,” meaning orthodox bishops and cardinals, [you replied](#) with the insouciant arrogance that is a hallmark of your governance of the Church: “They do their job and I do mine. *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.*”

In an astonishing display of haughty contempt for the Church of which you were elected head, [you have dared to say](#): “the Church herself sometimes follows a hard line, she falls into the temptation of following a hard line, into the temptation of stressing only the moral rules, many people are excluded.”

Never before has a Pope declared that he will personally remedy the Church’s lack of openness and understanding and her “temptation” to take a “hard line” on morality so as to “exclude” people. Such alarmingly hubristic pronouncements give rise to the distinct impression that your unexpected election represents an almost apocalyptic development.

Ignoring All Entreaties, You Forge Ahead with Your “Revolution”

As you have gone about your work of destruction, you have ignored every private entreaty addressed to you, including innumerable requests that you affirm that *Amoris Laetitia* does not depart from prior teaching, as well as a document prepared by a group

of Catholic scholars who identified heretical and erroneous propositions in *Amoris* and pleaded with you to condemn and withdraw them. It is evident you have no intention of accepting fraternal correction from anyone, not even the [cardinals](#) who have [requested](#) that you “clarify” the conformity of your teaching with the infallible Magisterium.

On the contrary, the more alarmed the faithful become, the more boldly you act. Continuing your programmatic loosening in practice of the Church’s moral teaching concerning sexuality, you have authorized the Pontifical Council for the Family to publish the first classroom “sex education” program ever promulgated by the Holy See. One of the associations of lay faithful that has risen to defend the Faith in the face of the hierarchy’s general silence before your onslaught of dissolvent novelties has published a [summary](#) of this horrific curriculum, which [blatantly violates the Church’s constant teaching](#) against any form of explicit classroom “sex-education”:

- Handing the sexual formation of children over to educators while leaving parents out of the equation.
- Failing to name and condemn sexual behaviors, such as fornication, prostitution, adultery, contracepted-sex, homosexual activity, and masturbation, as objectively sinful actions that destroy charity in the heart and turn one away from God.
- Failing to warn youths about the possibility of eternal separation from God (damnation) for committing grave sexual sins. Hell is not mentioned once.
- Failing to distinguish between mortal and venial sin.
- Failing to speak about the 6th and 9th commandments, or any other commandment.
- Failing to teach about the sacrament of confession as a way of restoring relationship with God after committing grave sin.
- Not mentioning a healthy sense of shame when it comes to the body and sexuality.
- Teaching boys and girls together in the same class.
- Having boys and girls share together in class [their understanding of phrases](#) such as: “What does the word sex suggest to you?”
- [Asking a mixed class to](#) “point out where sexuality is located in boys and girls.”
- [Speaking about](#) the “process of arousal.”
- Using sexually explicit and suggestive images in activity workbooks ([here](#), [here](#), and [here](#)).
- [Recommending various sexually](#)

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explicit movies as springboards for discussion....

- Failing to speak about abortion as gravely wrong, but only that it causes “strong psychological damage.”
- Confusing youths by [using phrases](#) such as “sexual relationship” to indicate not the sexual act, but a relationship focused on the whole person.
- [Speaking](#) of “heterosexuality” as something to be “discover[ed].”
- Using [a “gay” celebrity] as an example of a gifted and famous person.
- Endorsing the “dating” paradigm as a step towards marriage.
- Not stressing celibacy as the supreme form of self-giving that constitutes the very meaning of human sexuality.
- Failing to mention Christ’s teaching on marriage.

The same association observes that the curriculum “violates norms previously [promulgated by the very same pontifical council](#).” Another lay association [protests](#) that it “makes frequent use of sexually explicit and morally objectionable images, fails to clearly identify and explain Catholic doctrine from elemental sources including the Ten Commandments and the *Catechism of the Catholic Church*, and compromises the innocence and integrity of young people under the rightful care of their parents.” Lay leaders in the Catholic family movement [have rightly denounced it](#) as “thoroughly immoral,” “entirely inappropriate,” and “quite tragic.” As one of them [declared](#): “Parents must not be under any illusion: *the pontificate of Pope Francis marks the surrender of the Vatican authorities to the worldwide sexual revolution and directly threatens their own children.*”

But this radical departure from prior teaching and practice is only in keeping with the novelties of *Amoris*, which proclaims “the need for sex education” in “educational institutions” while completely ignoring the Church’s [traditional teaching](#) that *parents*, not teachers in classrooms, have the primary responsibility to provide any necessary instruction to their children in this most sensitive area, taking care not to “descend to details” but rather to “employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice.”

Your “revolution” is hardly confined to matters sexual, however. You have also recently [convened a commission, including six women](#), to “study” the matter of women “deacons,” which was already studied by [a Vatican commission in 2002](#). That commission [concluded that the diaconate belongs to the ordained clerical state](#) along with the priesthood and the episcopacy and that so-called “deaconesses” in the early Church were not ordained ministers but only ecclesial helpers with no more authority than nuns, who performed limited services for women, but certainly not baptisms or marriages. The “deaconettes” you seem to contemplate would thus be nothing more than women masquerading in clerical garb, as women cannot possibly

receive any degree of the Sacrament of Holy Orders.

As you continue to undermine respect for the utter seriousness and supernatural character of sacramental marriage it seems you are preparing to undermine further an already drastically diminished respect for the male priesthood. What is next? Perhaps a “relaxation” of the apostolic tradition of clerical celibacy, which you have already declared is [“on my agenda.”](#)

And now, as your “revolution” continues to accelerate, you prepare to depart for Sweden in October, where you will participate in a joint “prayer service [with a married Lutheran “bishop,”](#)” head of the pro-abortion, pro-“gay marriage” Lutheran World Federation, to [“commemorate”](#) the so-called Reformation launched by Martin Luther.

It is inconceivable that a Roman Pontiff would dignify the memory of this maniac, the most destructive heretic in the history of the Church, who shattered the unity of Christendom and opened the way to endless violence and bloodshed and the collapse of morals throughout Europe. As Luther infamously declared: “If I succeed in doing away with the Mass, then I shall believe I have completely conquered the Pope. If the sacrilegious and cursed custom of the Mass is overthrown, then the whole will fall.” It is supremely ironic that the arch-heretic you intend to honor with your presence uttered those words in a letter to Henry VIII, who led all of England into schism because the Pope would not accommodate his desire for divorce and “remarriage,” including access to the sacraments.

We Must Oppose You

At this point in your tumultuous tenure as “Bishop of Rome” it is beyond reasonable dispute that your presence on the Chair of Peter represents a clear and present danger to the Church. In view of that danger, we must ask:

Are you not in the least troubled by the scandal and confusion your words and deeds have caused concerning the salvific mission of the Church and her teaching on faith and morals, particularly in the area of marriage, family and sexuality?

Does it never occur to you that the world’s endless applause for “the Francis revolution” is precisely the ill omen of which Our Lord gave warning?: “Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets (Lk 6:26).”

Have you no sense of alarm about the divisions you have provoked within the Church, with some bishops departing from the teaching of your predecessors on the divorced and “remarried,” solely on your purported authority, while others attempt to maintain the bimillennial doctrine and practice you have labored without ceasing to overthrow?

Do you think nothing of the numberless sacrilegious communions that will result from your authorization of Holy Communion for objective public adulterers and others in “irregular situations,” which you had already permitted *en masse* as Archbishop of Buenos Aires?

Do you even recognize that reception of Holy Communion by people living in

adultery is a profanation, a direct offense against “the Body of the Lord (1 Cor. 11:29)” worthy of damnation as well as a public scandal that threatens the faith of others, as both Benedict XVI and John Paul II insisted in line with all their predecessors?

Do you really think you have the power to decree “merciful” exceptions in “certain cases” to divinely revealed moral precepts in order to suit your personal notion of “inclusion,” your evidently benign view of divorce and cohabitation and your false notion of what you call “pastoral charity” in your letter to the bishops of Buenos Aires? As if it were uncharitable to require adulterers and fornicators to cease their immoral sexual relations before partaking of the Blessed Sacrament!

Have you no respect for the contrary teaching of all the Popes who preceded you?

Finally, have you no fear of the Lord and His judgment, which you constantly minimize or deny in your sermons and spontaneous remarks, [even declaring](#)—exactly contrary to the Creed—that “the Good Shepherd... seeks not to judge but to love”?

We must agree with the assessment of [the aforementioned Catholic journalist](#) concerning your insane pursuit of Holy Communion for people in immoral sexual relationships: “This whole affair is bizarre. No other word will do.” Beyond this, however, your entire bizarre pontificate has given rise to a situation the Church has never seen before: an occupant of the Chair of Peter whose remarks, pronouncements and decisions are blows to the Church’s integrity against which the faithful must constantly guard themselves. As the same writer concludes: “I say this in sorrow, but I’m afraid that the rest of this papacy is now going to be rent by bands of dissenters, charges of papal heresy, threats of – and perhaps outright –schism. Lord, have mercy.”

Yet almost the entire hierarchy either suffers in silence or exultantly celebrates this debacle. But so it was during the great Arian crisis of the 4th century, when, as Cardinal Newman famously observed:

[T]he body of the episcopate was unfaithful to its commission, while the body of the laity was faithful to its baptism; [and] at one time the Pope, at other times the patriarchal, metropolitan, and other great sees, at other times general councils, said what they should not have said, or did what obscured and compromised revealed truth; while, on the other hand, it was the Christian people who, under Providence, were the ecclesiastical strength of Athanasius, Hilary, Eusebius of Vercellae, and other great solitary confessors, who would have failed without them.

If we are to be faithful to our baptism and our Confirmation oath, we members of the laity, unworthy sinners though we are, cannot remain silent or passive in the face of your depredations. We are compelled by the dictates of conscience to accuse you publicly before our fellow Catholics as demanded by revealed truth, the divine and natural law, and the

ecclesial common good. To recall the teaching of Saint Thomas cited above, there is no exception for the Pope to the principle of natural justice that subjects may rebuke their superior, even publicly, when there is “imminent danger of scandal concerning faith.” Quite the contrary, reason itself demonstrates that, more than any other prelate, the Pope must be corrected, even by his subjects, should he “stray from the straight path.”

We know that the Church is no mere human institution and that its indefectibility is assured by the promises of Christ. Popes come and go, and the Church will survive even this pontificate. But we also know that God deigns to work through human instruments and that, over and above the essentials of prayer and penance, He expects from the members of the Church Militant, both clergy and laity, a militant defense of faith and morals against threats from any source—be it even a Pope, [as Church history has demonstrated more than once](#).

For the love of God and the Blessed Virgin, Mother of the Church, whom you profess to revere, we call upon you to recant your errors and undo the immense harm you have caused to the Church, to souls, and to the cause of the Gospel lest you follow [the example of Pope Honorius](#), an aider and abettor of heresy anathematized by an ecumenical council and his own successor, and thus bring down upon yourself “the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”

But if you will not relent in the pursuit of your vainglorious “vision” of a more “merciful” and evangelical Church than the one founded by Christ, whose doctrine and discipline you seek to bend to your will, let the cardinals who regret the mistake of electing you honor their blood oaths and at least issue a public demand that you change course or relinquish the office they so improvidently entrusted to you.

Meanwhile, we are duty bound to oppose your errors according to our own station in the Church and to exhort our fellow Catholics to join in that opposition, using every legitimate means at our disposal to mitigate the harm you seem determined to inflict upon the Mystical Body of Christ. All other recourses having failed, no other way is open to us.

May God have mercy on us, His Holy Church, and on you as its earthly head.

Mary, Help of Christians, Pray for Us!



Fighting the Papal Fetish to Win Back the Papacy

By John Rao, Ph.D

Indulgence in a fetish is a dangerous habit, blocking, as it does, access to the full reality of the given aspect of life that it masquerades, but escape from its influence is immensely difficult. The fetish in question here is “the papal fetish”; the obsessive insistence upon the orthodoxy and goodness of all statements and actions coming from a reigning Pontiff, regardless of every indication that the opposite may actually be true. And, as with fetishes in general, this papal fetish blocks access to the full appreciation of the glorious purpose that the Papacy really has, preferring a mess of willful pottage to the banquet of truth it is meant to offer to the faithful.

I began to realize the hold of this powerful fetish as soon as I became involved with the Roman Forum, which was just when the *Novus Ordo* descended upon us. It was at that time that Dietrich von Hildebrand began to argue that the Traditional Mass could not be abrogated, and that although its temporary replacement had to be recognized as legitimately promulgated by papal authority, we had to fight for the correction of its horrible deficiencies, and seek, as our final goal, the full restoration of the Mass of the Ages. “Accept the reality of the legitimate authority, but fight to have its horrible actions revoked,” became his battle cry. And for this, papal fetishists treated him as promoting schism and even heresy, insisting, as I heard one distinguished conservative say, that “if the pope ordered me to hear Mass standing on my head I would gladly do so”.

Thankfully, Pope Benedict XVI confirmed the truth that we could never be obliged to stick our feet up in the air during the Sacred Liturgy, and that we had every right to listen to the prayers at the foot of the altar right side up instead.

Those who adopted the von Hildebrand battle cry, and who therefore recognized that legitimate authority could make terrible decisions that loyal Catholics had to fight to correct, took heart in the fact that almost the entirety of Church History shared their view. For Catholics, historically, have mostly been untouched by the papal fetish, and to a large degree because the Papacy itself for long stretches of time did not do much to encourage it. St. Peter, as the Romans say, has all too often preferred to “sleep” rather than to stir up popular enthusiasm for his prerogatives in a way that might actually force him to have to do something active on behalf of the universal Church. Weak and lazy popes have often been our curse.

Yes, the Supreme Pontiff can sometimes be shown to have taken action and demanded obedience on his own steam, as when Pope Leo the Great wrote his *Tome* for the Council of Chalcedon, and Pope Gregory the Great sought vigorously to deal with the collapse of effective imperial government in the West. But much of the time outside militants had to stir the Papacy to exercise its rightful authority, as—ironically, given the position of the



Eastern Orthodox today—in the Early Middle Ages, by Greeks of the caliber of St. Maximus the Confessor at the time of the Monothelite Controversy and Pope St. Martin I.

Interestingly enough with respect to the current argument, the greatest assertion of papal supremacy in pre-modern times, that which was associated with the reform movement of the High Middle Ages, was ushered in, in the tenth and eleventh centuries, by nothing less than the booting of bad but actually legitimate popes from off of their thrones through the intervention of the German imperial authority coming into Italy from across the Alps. This was undertaken with the enthusiastic approval of militant reformers such as St. Peter Damien, and with judgments uttered by reformed popes regarding their wicked predecessors that would perhaps make even the hardest opponents of the current pontificate blush.

Christendom was grateful for the intervention of such outside secular help once again in the fifteenth century when the Papacy was hopelessly caught in a three way fight for the title of Supreme Pontiff. It was then that the Emperor Sigismund, in violation of all existing canonical rules, pressed the claimants to the See of Peter, including the legitimate Roman one, to abdicate to make the way for a new and universally recognized successor.

As mention of St. Peter Damien should already demonstrate, it is the greatest friends of the full and legitimate role of the Papacy who have come to the fore to criticize the actions of specific popes or general papal condoning of dangers long lurking about them in Rome. Hence, St. Bernard’s famous *de consideratione*, written for his pupil, Pope Eugenius III, warned of the way in which the seeming strengthening of the Papacy in his day was actually providing a dreadful opening to secular legal, bureaucratic, and financial interests interested more in Constantine than in Christ. Hence, St. Louis IX’s public rejection of papal political shenanigans designed to create the “perfect” conditions for limiting imperial power in Sicily. And, hence also, the lamentations of St. Bridget of Sweden and St. Catherine of Siena regarding the abuses of the almost

universally excoriated papal court at Avignon, the dereliction of duty on the part of pontiffs who should have been striving to return to Rome, and the half-tyrannical and half-mad actions of Pope Urban VI at the beginning of the Great Western Schism.

Most impressive of all is what one might label the two-part “*liber accusationis*” of Gian Pietro Carafa, the future Pope Paul IV. Part one of this thorough “hanging out of dirty linen” consisted of numerous letters to the people around Clement VII concerning abuses in the Church that the pope was sometimes ignoring and sometimes abetting, to the detriment of every loyal Catholic. Part two was the document, *Consilium de Emendanda ecclesia*, produced for Pope Paul III by Carafa and other members of a commission of cardinals assigned the task of explaining the causes of the Reformation and what could be done to fight it. The *Consilium* blamed the disaster upon abuses condoned by the Holy See for centuries emerging from an exaggeration of papal prerogatives and power—an exaggeration, I might add, that made some canonists even claim that the Pope could abolish Scripture “if he willed”.

Admittedly, this two part “*liber*” was not meant for public divulgement, but it makes the point my article is underlining crystal clear: Carafa, himself a very vigorous pope in later years, did not suffer from the papal fetish. And for that matter, neither did the Jesuits, despite their vow of “total obedience”. Their orchestrated campaigns against the actions of popes who disapproved of them in the sixteenth century is as extremely well documented as it is almost entirely unknown to Catholics!

Our contemporary fetish—as is much better known than the anti-papal ranting of the Jesuits—is the product of the Ultramontanist Movement of the nineteenth century, which saw the need for a more organized response to the secular revolutionary world by means of reinvigorating the Church’s central authority. This movement was part of a broader contemporary Catholic revival seeking to understand the full meaning of the Incarnation as well as the Mystical Body and Social Kingship of Christ. A schema on the Church as a whole,

prepared for the First Vatican Council in 1870 by a member of the broader reform movement, attempted to do what Trent had been prevented from doing by secular and ecclesiastical politics: clarify the exact role of the Papacy, the Episcopacy, the Clergy, and the Laity. Due to opposition from Liberal Catholics, Ultramontanist pressure, and the cutting short of the Council by the Franco-Prussian War, the schema on the Church was never promulgated, and Papal Infallibility alone was proclaimed.

While actually very limited in its claims, and underlined as being so limited by Cardinal Deschamps, one of its chief defenders, the proclamation of Papal Infallibility nevertheless did discuss the Papacy “out of context”, which was not the plan of the schema proponents. This fact alone worked psychologically and symbolically to give the power of the Pope over the universal Church more emphasis than was perhaps intended, though admittedly to the delight of exaggerated Ultramontanists. Papal importance was then reinforced by a line of some of the most distinguished popes in Church History, whose labors on behalf of the Mystical Body made it seem to the believing public that they and they alone could handle every matter involving faith, morals, and Catholic Action, and handle them properly. They were, to a large degree, impressive and heroic popes. And through their impressive pontificates and heroism the Papacy became ever more untouchable.

But even at this time of seemingly impeccable papal teaching and action, there were problems with their pontificates that deeply concerned those who were dedicated to the cause of Christ the King. These involved a combination of solid anti-Modernist and anti-revolutionary guidance with an all too obvious tendency, reflected in the hunt for Concordats and unofficial agreements with government after government, to “sell out” the Catholic position on the Social Kingship of Christ for the sake of “religious liberty”, guaranteeing the security of the cult and the position of the clergy alone.

The “intransigent” pre-Vatican Two Papacy generally “talked the talk”, but did not always “walk the walk”—as its record with respect to cooperation with Liberals in Italy before the First World War and the *Cristeros* in Mexico in the 1920’s and 1930’s all too well demonstrates. And its negligence in controlling a rebellious clergy eager to destroy all work for a Social Kingship of Christ under Pope Pius XII is devastatingly clear from the literally heart-rending diaries and letters of Father Joseph Fenton in the 1950’s. One might wish that such criticism had been better known publically at the time, were it not for the fact that the “papal fetish”—to which Fenton himself clearly did not succumb—would have been met with the same reaction faced by von Hildebrand fifteen years later.

It is precisely that rebellious clergy that has taken possession of the Papacy and the Church in general in our time. They

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are now the legitimate authorities, and they are teaching and acting in ways that we, like our fellow Catholics in the past, though in a world that the current authorities constantly (but hypocritically) proclaim to require a greater openness than ever before, have an obligation, publically, to insist be revoked and corrected in line with the entire Tradition of the Church. For the Church and the “will” of the current Pontiff are simply not one and the same thing.

Now it is the higher clergy that has the greatest obligation to speak out in these matters. Some prelates do so. Some have understandable restraints on their action. Alas, all too many are hopelessly crippled by the papal fetish.

Nevertheless, the Catholic movement of the nineteenth century, as well as Second Vatican Council, pointed out that the laity has its responsibility as well. Emperors once exercised that responsibility for us, and we would do well still to ask the intercession of the Emperor St. Henry II and Blessed Karl of Austria to inspire us to understand what the laity should do in this current disaster in their absence. While waiting for their assistance, the rest of us, each through our different vocation, must seek to fight in whatever diverse ways that what we can.

Our fight is for the *fullness* of the message of the Incarnation, for the *fullness* of the Social Kingship of Christ, and, as such, a battle *for* the *fullness* of the Papacy, whose true character and mission, one that puts its role above both weakness and willfulness, cannot be understood until the papal fetish obscuring them loses its hold over us. But in order to fight that fight properly we, ourselves, really have to know much better than ever before what these doctrines and institutions truly are and what the real problems that they have faced in the past and face today honestly are.

I wish that I could say that I am as certain that we are “awakened” to what we positively need to know for the future of the Social Kingship of Christ as I am that we are correct in fighting that papal fetish that seeks to block desperately needed criticism of the current pontificate. Quite frankly, I think that there is still too much anti-intellectualism, too much John Locke, too much Adam Smith, too much American parochialism, too much obsession with enemies now dead and buried, and too much hope for salvation from some new Constantine focused on matters of secondary importance to recognize what the papal fetish is really blocking knowledge of in 2016. And that is the fact that the willful Nominalism of the later Middle Ages, destructive of all categories of knowledge, the willful Lutheranism of the sixteenth century, destructive of all legitimate social authority, and the willful, freedom-obsessed, Anglo-American and Continental Liberalism of the eighteenth and nineteenth century, destructive of all restraints on individual madness, with all of the contradictory, capitalist, statist, and libertine consequences that emerge therefrom, have now wormed their way into the teachings and actions of the legitimate successor of St. Peter.

St. Peter Damien and St. Maximus the Confessor, pray for us!

This Week at RemnantNewspaper.com

A Meme from the Mean

By Michael J. Matt

A man willing to speak the truth in an alethophobic world is a man ready to hear a lot of this: *You're so mean! And you know what? If you want to get your message out you'd better fix your tone!*”

Truth these days has an automatic tonal problem however it's presented, whereas every manner of deceit is music to the modern ear. I don't know how it happened but we've become so fragile, so feckless.

Remember when Clint Eastwood was a hero of the silver screen? Today they'd lock him up for scaring all the men out of the theatre. Not a nice tone at all. We've gone all Justin Bieber these days.

A bit further back, the great Hilaire Belloc had a tone problem, too. Remember this one:

Gentlemen, I am a Catholic. As far as possible, I go to Mass every day. This [taking a rosary from his pocket] is a rosary. As far as possible, I kneel down and tell these beads every day. If you reject me on account of my religion, I shall thank God that He has spared me the indignity of being your representative.” – Hilaire Belloc, 1906 speech in Salford

Goodness me, what a rad-trad meanie. Terrible tone, right there!

These days there are two social non-negotiables: 1) Don't smoke and 2) Don't be a meanie. You can abort your baby. You can marry your wife's brother. You can curse up a storm in a Wal-Mart. But don't speak the truth in public, because that's just mean!

This has been going on for a while, of course. The secularists and God-haters called the Meanie Police on Cardinal Ratzinger before he'd left the loggia. Remember? God's Rottweiler was mean, because he wasn't

ready to shut up and bow down to the Lords of Political Correctness.

Over at the Clinton News Network they're doing something similar to Donald Trump—every night, in fact. That's about all they have, I guess—“He's so mean. And he really doesn't sound like a wuss...I mean presidential.”

And of course they never tire of crucifying believing Christians as worse than meanies: “Don't stick your hateful religion in my face! Heaven doesn't even exist. So go to Hell.”

Where am I going with all this? Well, we've been getting some unsolicited “tone coaching” over here at The Remnant this week from a few friends who don't appreciate the fact that, out of sheer desperation, some old Trad warhorses--John Vennari, Chris Ferrara and Michael Matt--took [their case](#) against Pope Francis directly to his face.

“Good statement,” they patronized, “but — wait for it! — bad tone. I mean, you guys sound really mean.”

Gee-whiz, that's too bad!

I think they mean well (pun intended), but what I can't figure out is what they imagine might happen if I were to suddenly develop a super dulcet tone and morph into Mahatma Gandhi. Would Francis and his legions of fans suddenly say: “Oh, I'm sorry. You're right! We are out of control, aren't we!”

I think I'm as nice as the next guy, but I've yet to discover a nice way of telling someone they're going to hell, for example. It's not a nice place to go, and it's not a nice thing to say. But if it's true, it must be charitably said...even if the Meanie Police take umbrage.

I'm beginning to think that maybe “you need to change your tone” is a

euphemism for “I don't have an answer to the case you just made. I'd make it myself, in fact, but then people wouldn't like me anymore. . . and I like being liked.”

If a person is going to object to something these days he's got to make absolutely certain his objection doesn't offend anyone. Otherwise he'll get a Tone Citation from the Meanie Police and won't be invited to cocktail parties anymore. He's permitted to register his complaint—in a nice way—but then he needs to get lost. Anything more than that and he loses credibility with the pretty people in the big time.

Right? Right!

Anyway, for me this is hopeless. In all things, Caritas, of course, but I'm just not very good at making myself seem reasonable to the unreasonable or sane to the insane or nice to the vicious. And I'm way too old to worry about making myself sound pretty to the ugly. Christ tells us to love our enemies, and I do try. But He didn't say I have to be nice to people who are wrecking everything for which we've all sworn to die rather than deny. This is war, and I guess the question is: Are we soldiers of Jesus Christ, or merely His faint-hearted politicians?

So what to do. Since most of our friendly-fire critics hail from the blogosphere, I thought I'd respond in a super-duper nice way by using one of their favorite things--a meme.

For the first time in my life, then, I actually created one... found it rather therapeutic, in fact. Making this meme made me feel downright grateful to the critics who inspired it. So here goes.

God bless all of our friendly critics [and that was written in a sincerely nice tone].



On Jupitrons and Demonic Obsession

By Timothy J Cullen

“And he asked him: What is thy name?
And he sayeth to him: My name is
Legion, for we are many” (Mark 5:9)

A recent long illness and unusually cold weather combined to keep me in bed for long periods during which I read many things on the internet. Something that caught my attention was a nearly constant stream of news stories dealing with demonic possession and exorcism, a subject I rarely saw mentioned over the years. It was if there were some sort of epidemic beginning or at least coming to the attention of news media.

The Church teaches that demons are real beings, a teaching I confess to having found difficult to accept from an early age, believing as once I did that “the sleep of reason produces monsters” in the words of 19th century Spanish artist Francisco de Goya.

It had seemed to me even as a child that demons were the product of fevered imaginations and horror movies, superstition and myth and to believe in their existence was unreasonable. I prided myself on being fearless, being the one kid in the crowd who didn’t get frightened and close his eyes during horror movies, didn’t get nightmares from them and so on. Granted, this was long ago and even horror movies were relatively innocent compared with what is shown today. And then I saw *Not of This Earth*, a low-budget black-and-white movie that came out in 1957. I didn’t find it scary; I found it “disturbing” and it was the one horror movie that gave rise to a truly frightening nightmare and a subsequent disquiet that lasted a week or more. I remember it well all these years later and watched the movie again a few days ago; it’s still disturbing. Nevertheless, I had to laugh when the vampiric shower cap creature flew in the window and fastened on to the doctor’s head, although it was that scene that had given rise to the nightmare.

The nightmare was in color, as all my dreams have always been. My memory of it begins with a night sky as seen from my bedroom window, but with a bare-branched and large tree moving in an ominous fashion just beyond the glass. The area near the window was subtly lit by an unhealthy greenish-blue glow emanating from... something. And the emanation grew brighter!

It grew worse from there. Without knowing quite how, I knew that there were unseen entities out beyond the window that could see me and that they were going to take me away to do things to me. And I knew from where they’d come. They were *Jupitrons*!

Children are impressionable, I realized many years later, and movies made strong impressions. Recalling the details of my nightmare, I realized that the dream was a mélange of elements from horror and science fiction movies I’d seen as a pre-teen in the 1950s: *This Island Earth*, *Invaders From Mars* (this



Saint Francis Borgia, S.J a Spanish Jesuit priest in the 16th century shown performing an exorcism in a painting by Francisco José de Goya y Lucientes

one featuring a pre-teen boy who sees from his bedroom window a flying saucer landing in a nearby field, then parents get taken over, etc., and then he encounters “myoo-tants”) and so on.

Even at age ten, I knew there were no “Jupitrons”, but that “knowledge” didn’t stop me from making sure the drapes were drawn in my bedroom even on hot summer nights, because I also “knew” that if the Jupitrons couldn’t see me, I was safe. Irrational ideas or not, they were real to me for a period.

Fourteen years later, reading William Peter Blatty’s 1971 novel *The Exorcist*, I found myself pondering whether demons actually existed or were the Church’s equivalent of Jupitrons. Then it occurred to me that the reissue of the heavily annotated *The Tibetan Book of the Dead* edited by W.Y. Evans-Wentz and highly praised by the late LSD “guru” Timothy Leary, was also filled with references to demons who were at least as Jupitronian as the Catholic demons, save that their appearances were limited to a posited after-death state of consciousness. Then again, however, Tibetan Buddhist teachings emphasize that the demons (like everything else) have no objective identity but are in fact projections of one’s own mind. This point of view had great appeal for me fifty years ago, but it is a point of view antithetical to Catholicism and must be rejected by the Faithful.

Assuming, then, that demons are not “Jupitrons” but are in fact genuine objective entities of a supernatural nature, one is inclined to inquire how it is they choose their victims, those whom they possess. Those who accept the demon are not victims of “possession” but rather “integration”, according to exorcist Fr. Gary Thomas.¹ Fr. Thomas also states there is another category of demonic activity called “oppression”, a physical attack such as those that afflicted saints, stating: “an *oppression* would really refer to a kind

¹ <http://www.catholic.com/magazine/articles/interview-with-an-exorcist>

of depression, where the person is filled with anxiety and very often there’s a sense of despair or despondency. The other word is *obsession*, where the person is overcome with or obsessed with the idea of Satan being in their life. But in both those cases a person can function to where you wouldn’t necessarily be able to detect anything demonic going on unless they disclose certain things to you... The idea that a demon is *in* somebody is a misnomer. Sometimes they can be attached to someone and work through someone and be around them in a sense but not actually in them.”²

According to the late exorcist (former chief exorcist of Rome) Fr. Gabriele Amorth, anyone not in a state of grace and/or frequently partaking of the Sacrament is at risk of being chosen. And, as is easily imagined, dabbling with the occult greatly increases the possibility. This writer would add that thinking in excess or obsessively about the theme of demons and demonic possession is equivalent to an open invitation to same, equivalent, shall we say, to my fantasy about windows and the Jupitrons: if they can see in, they can get in.

As it happens, there was a recently reported case of demonic possession in the small South American hamlet (pop. 900) in which I live. It allegedly resulted from the reading of a book about the occult, and anecdotal reporting of the event is replete with dogs howling in the night and other spooky signs to go along with the standard symptoms. According to active church members, the young woman was taken to the parish church and underwent an exorcism (unauthorized by the bishop) and soon returned to normal. All very exciting and a titillating break from the rather uneventful doings locally, but in spite of the “eyewitness accounts,” I had to bite my tongue to keep from asking “Sure it wasn’t an attack by Jupitrons?”

² *Ibid.* (emphasis in original).

Literature, television programming, the film industry... Demonic possession is all the current rage. In fact, the movie made from the above-referred novel *The Exorcist* has itself been redone for a contemporary audience and will be released in September; one wonders if it will be along the lines of the achingly “politically correct” *Ghostbusters* presently playing to not-exactly-packed houses. I’ll not likely know, given that I don’t plan to watch either.

There appear to be far too many people—nominal Catholics and otherwise—who are taking what could be considered a morbid interest in the demonic, thus diluting the credibility of genuine cases of demonic possession as opposed to imaginary episodes of “Jupitron” manifestations. The pre-V-II Church was very careful about differentiating between the recognized demonic and cases of mental illness, finding the latter far more common.

Blogger and *Remnant* contributor Ann Barnhardt has floated a concept that is something of an interface between the demonic and the pathological: she calls it “diabolical narcissism”.³ According to Miss Barnhardt, among those afflicted with this disorder are all Muslims, Pope Francis, Hilary Clinton and a sex pervert whom Miss Barnhardt has identified as attempting to persuade her to participate in pornographic videos. She also states: “Diabolical Narcissists, especially cerebral DNs, can prowl throughout the world almost undetected. These people are, on the surface, not drooling, raging demoniacs. They hide in plain sight among us.”⁴

Although Miss Barnhardt provides the internet address for the pornographer’s website along with extensive description of its contents, she does advise readers as follow: “Caution: Think long and hard before visiting the website mentioned below. Remember, your ENTIRE browsing and searching history is permanently logged, and can be used against you. Look, it is horrific. It’s really, really bad. You don’t need to look at it, nor should you. And things once seen can never be unseen, and the demons use images and memories against us whenever they can.”⁵

The last sentence is worth re-reading, because what is seen—particularly when seen with intent—is certainly a point of intersection between the demonic and the pathological. By inference, the best way to keep the demons at bay is to exercise prudence with respect to what one permits to enter one’s consciousness by way of the senses. Prayer, prudence, discretion and resistance to temptation are better talismans against the demonic than garlic necklaces.

As for protection against Jupitrons, common sense serves nicely and keeping the drapes drawn can’t hurt. ■

³ <http://www.barnhardt.biz/diabolical-narcissism/>

⁴ <http://www.barnhardt.biz/2016/07/page/2/>
⁵ *Ibid.*

The Evening of Life Series...

Old Age –The Ascending

By Monsignor Baunard

My conception of old age is this: It is not a decline, it is progress; it is not a descent, it is an ascent. It is, therefore, of the benefit, the grandeur, the lofty revelations, the intimate joys, the solemn duties, and the supreme hope of this ascending life that I wish to speak in this article.

My brother, you are now about seventy years old, perhaps a little more, perhaps a little less. At all events, the evening of your life has come. You feel its shadow darkening your eyes; its chill penetrates your frame. Seating yourself wearily beside the dusty road, you say to yourself, as you contemplate the setting sun: "I, too, am going down!"

Yes, brother, we are going down; you speak the truth. But, when you say this, of what are you thinking? Of the body, are you not? Of the old invalid, worn out by sixty years of work in the service of that immortal sovereign—your soul. But it is with this august sovereign herself, not with her subaltern, the body, that you have to do. Ask her—your soul—above her lofty desires, her noble aspirations, her views and dreams of what is beyond the grave. Then listen silently to what the spreading of her ample wings, preparatory to her flight on the supreme voyage, says to your mid. "I feel myself borne upward," said the aged Dufaure, as he breathed his last sigh to God.

Alfred de Vigny, in half a dozen lines of note in his "Journal d'un Poète," sketches the following scene in Iceland: "In the polar nights, which are six months long, a traveler is climbing a mountain. From its summit the sun, which has long been invisible, appears to him in the distant east. Already the peaks are illumined, although the darkness of the night still shrouds the valley at his feet. Such a traveler, is the poet," says De Vigny.

Such a traveler, we say, is also the old man. It is by the breadth and the depth of the perspectives which disclose themselves in the light thus awakened, and by the glittering summits soon to be crowned with a radiant sun that will never more sink below the horizon, that the traveler through life is able to measure the altitude to which the years have brought him. He has ascended, he is still ascending. There is in this comparison more than mere imagery and poetry. It is something which has been seen and experienced by thousands. In proportion as I advance in age, I feel in my mind and heart the impression of an upward progress toward scenes and toward horizons ever grander, more vast; while, reciprocally, everything that is below me grows smaller and more insignificant.

Recently I passed a few days in my native town. How grand those places which I knew in childhood once seemed to me! My father's fields, where, as a little boy, I disappeared from sight in the deep furrows of tall grain; the great woods, whose exit opened into a distant point of light; an ancient church, whose arches seemed to meet in the sky; and

an old feudal dungeon, whose lofty towers I measured with my gaze from the threshold of my father's little home. All this was then infinitely great! Can it be possible that today that is, to my mature eyes, only one of the varieties of the infinitely little? It is the effect of perspective; for the things of today reveal themselves to me from the high of that lofty terrace called old age, to which my eighty years, like so many rungs of a ladder, have brought me.

The truth is, life is an ascent; and time may be compared prosaically to an elevator. Old age is the last landing place but one; after it, I shall be left upon the threshold of my Father's house. Imperceptibly I have been ascending, and I am still ascending. Even the events of last year (great events at the time) have already become small, and what a tiny place they occupy among the countless years and deeds! And the personages of the past! They remind me of the heroes of Gulliver's Travels; giants yesterday, they seem to me today nothing but pigmies; village chanticleers, which as a child I naively took for eagles, because they flapped their wings, erected their combs, and crowed! And the impressions of those days; the joys and sorrows, griefs and enthusiasm, for example, of my college life! How all those dark or roseate clouds, which passed above my timid or exultant heart, have been dissolved, scattered by the breath of years! How grateful I am to age for having brought me thus insensibly to the region of pure realities, where, at last, things are judged for what they are, and men for their real worth! For it is a fact, my brother, that everything on this earth is only relative; the Absolute exists in God alone. And if the elevation of my present point of view has already corrected the errors and exaggerations of my earthy vision, what will it be when I shall have reached the super-elevation of the heavenly vision? What shall we think of man and his deeds, when, having ascended to God and having been absorbed in Him, we shall behold Him and all things in the light of glory? *In lumine tuo videbimus lumen!*

In the *Chaumière Indienne* of Bernardin de Saint-Pierre, the pariah thus consoles himself for his miserable existence: "My unhappy life resembles the black mountain at the extremity of the torrid kingdom of Lahore. While you are ascending it, you see before you only sterile rocks; but when you reach the summit, you perceive the boundless sky above you and at your feet the entire kingdom of Cashmere."

Thus did the saints console themselves for this world and for this life. "How small the earth appears to one who sees heaven!" exclaims the poet. Thus also does the soul excuse the incapacities of the body. "If I get out of breath," said Henri Lasserre at seventy years of age, "it is because I am ascending." And Father Lacordaire, three years before his death, exclaimed: "I feel myself growing old. The body is changing, wrinkles are deepening, the hair is whitening, and the senses grow feebler. But the soul floats above the incipient ruins, as the light of



day illumines and transforms to gold the columns of a fallen temple."

"Alas! Postumus, Postumus. The fleeting years glide swiftly by. No piety prevents the coming of either wrinkles, approaching age, or invincible death." These lines of Horace present a different conception of old age. It is that of the swift passing of time. Art has often portrayed Father Time with wings. He is not supposed to walk, but to fly. Yet it is especially in the last lap that his course is not only accelerated, but becomes precipitate. The wheel of the chariot now turns so rapidly that the eye despairs of counting its revolutions and still more of reckoning the number of its spokes.

Tell me truly, brother: Have the years still really twelve months, the months thirty days, and the days twenty-four hours? For evening treads upon the heels of morning, the sunset follows close upon the dawn; and between the two, the moments which remain melt the fire of our latest suns, like a snowball in the hand of a child. Where now is the time when to me, a happy, artless boy a year seemed like a century? Life then flowed on as slowly as the newborn rivulet trickles from its source. But the cares, the undertakings, the eagerly formed plans, and all the impetuous streams of life which come to swell its current, have made of it a rapid, leaping torrent. And now, how fast it hurries on, my brother, how fast it hurries on! "Alas, Postumus, Postumus!"

"You see, my son," the good old priest who was my childhood teacher said to me one day, "it is the law of spiritual gravitation which is working on our

souls, like that of physical attraction on our bodies. The intensity of its speed is in direct proportion to the proximity of the body that attracts. The center of attraction for our souls is God. We who are old now hasten to Him, not only because we are asked by Him to come, but because he is so near!"

Let me mention another phenomenon, which is no less perceptible in those who have reached our age. It is the reversion of memory to the most distant shores past which our stream of life has flown. We, who are old, well know this magical revival of our youth and childhood, when memory beguiles us with the fancy that those youthful scenes can live again. Yet at the same time, singularly enough, our memory no longer registers recent events. Nothing new cuts its image deeply on this old and worn-out photographic plate, which resists every impression of today's solar rays, whether they are those of places, dates, names, writings, or objects which I look for and even touch, yet can no longer find! But, while I impatiently strike my poor old forehead, vainly seeking everything recent that has slipped away, a "distant" ray of light whose sudden arrival lingers in my mind and illumines it, without my having summoned it, appears. It has leaped forth, like a flash of lightning, from the black, subconscious depths of an abyss, in which I had thought it forever lost; and it unearths to my astonished gaze a fossil world I had not sought. Do I call it a "fossil" world? No, it is a living world. It is my youth, my early childhood, that is thus restored to me, vivid, smiling, charming.

To be continued next week...

A Remnant Book Review...

The Path to Rome, by Hilaire Belloc

Reviewed for The Remnant
by Vincent Chiarello

Originally published by George Allen, London, 1902
Reviewed copy: Henry Regnery Company, 1954

On the first day of the second year of the twentieth century, Hilaire Belloc wrote a friend: "I am going to walk on a kind of pilgrimage from Toul (where he had been stationed as a soldier in the French army) to Rome next Easter, and on my way I shall write down whatever occurs to me to write – what proportion will deal with landscape, what with architecture, what with people and what with general subjects, I can't yet tell – it will be as the spirit moves me." So began the opening phase of a literary effort, part travelogue, which would bring Belloc fame and a particular niche in Catholic literature. The completed work, entitled *The Path to Rome*, remains one of Belloc's most quoted and memorable works, and was published the following year, 1902, in London.

At a time when books were costly, Belloc's journey to the Eternal City would sell one hundred thousand copies, a feat rarely matched by even acclaimed authors of that day. It is still sold to this day. In his later life, while rejecting the idea of writing his autobiography – "No gentleman writes about his private life" – he would claim, "The Path to Rome was the only book I ever wrote for love." But there is another side to Belloc's journey, one far more personal and, given his temperament, far more compelling, than the rationale for his visit outlined in the letter to his friend.

On a return visit to France, he entered the village of La Celle St. Cloud, about 12 miles from Paris, where he had been born three decades earlier. Entering the village church, he began saying his prayers when he noticed behind the high altar a statue of Our Lady, "... so extraordinary and so different from all I had ever seen before, so much the spirit of my valley, that I was quite taken out of myself and vowed a vow there to go to Rome on Pilgrimage and see all Europe which the Christian Faith had saved..." It was at that moment that the writing of *The Path to Rome* was conceived.

For those unfamiliar with Belloc's peripatetic penchant for walking long distances, such as that from Toul, France, to Rome, a journey that would take 22 days, and cover more than 500 miles, it should be noted that he had a history of taking long walks, beginning as an undergraduate at Balliol College, when he walked from central Oxford to Marble Arch, London, a distance of nearly 60 miles in 11 hours, a record at the time. In his later years, he wandered over much of "the South Country of Sussex," England, as well as the length of the island of Sicily.

It must be asked, then, what makes this book so special that it has been considered a Catholic classic for more than a century. In part, the opening pages (my copy is the 1954 Regnery Company edition, which includes some of the drawings Belloc made on his journey)



provide an insight into what will follow, for it is written in an unusual form. The earliest pages are labeled, "Praise of This Book," which, to the reader, does not seem quite right, for something seems to be confusing, and it is: the "Praise" of his book was written by the author himself. Belloc explains: "And why (you will say) is all this put by itself in what Anglo-Saxons call a Foreward (sic), but gentlemen a Preface? Why, it is because I have noticed that no book can appear without something tied on before it; and as it is folly to neglect the fashion, be certain that I read some eight or nine thousand of them to be sure of how they were written and to be safe from generalizing on too frail a basis." Or: In his imaginary dialogue between the Devil and St. Charles Borromeo, "Belloc the observer" notes: "At this the Devil gave a great howl, and disappeared in a clap of thunder, and was never seen again till his recent appearance at Brighton." (a British resort) Much of this light-heartedness will run like a thread through the book, but there is also seriousness when necessary.

When Belloc undertook this pilgrimage, he was 31, and the sole support of his three children (there would be five overall). To complicate matters, Belloc's financial state was quite precarious at the time, and his mother, for that reason, disapproved of the proposed sojourn. With financial assistance from his sister, in June 1901, he went to France in the spirit, according to one of his biographers, "...that was destined to make his pilgrimage immortal, and began *The Path to Rome*."

In the book's opening pages, Belloc, already suffering from aching knees and winding his way through the Moselle valley in France toward Switzerland, seeks to amuse his reading audience by using a non-conventional tactic in describing a situation: a question by a "Reader," and a response by the "Author." For example, in approaching the tiny French town of Giromagny, he comes across a Mass with three priests at the altar, plus others at side chapels. Belloc comments, "...I am sure I need not have gone without my breakfast in my hurry to get one (priest). His Lector ("Reader" in Latin) explains: "It was

the season of the year and they were swarming." The Auctor ("Author" in Latin) responds: "So be it. Then if you will hear nothing of what interests me, I see no reason for setting down with minute care what interests you." Let it be remembered that this unconventional literary tactic was foreshadowed in the opening, Praise for This Book. In each case, it is Belloc who is the only writer here.

Despite his penurious state, Belloc seems to have had an inexhaustible amount of money when it was needed, especially to appease his appetite; his interest in, and consumption of, food and drink. He never misses the opportunity to taste the wine of the region. Out of that interest comes this:

*But Catholic men that live upon wine,
Are deep in the water, and frank, and fine;
Wherever I travel I find it so,
Benedicamus Domino*

Out of weariness from crossing the Alps into Italy, he enters a church ("to think better") and after some prayers, buys a railroad ticket for the 25-mile trip to Milan, but in so doing, recognizes that he'd broken his vow "not to ride any wheeled thing," in his trip to Rome. Milan fascinated him, and he included among the city's attractions, "... many newspapers to help the Milanese to be better men and to cultivate charity and humility..." But the rest of the Path to Rome was not to be as easy however, passing through mountainous gorges and over swirling rivers. Moving south on the Lombard plain, Belloc had a sense of returning to "the land of my blood," and heard once again, "...the speech of civilized men, and saw the strong Latin eyes and straight forms of the Race after all those days of fog and frost and German speech and the north, my eyes filled with tears and I was glad as a man come home again, and I could have kissed the ground."

Despite the heat, something Belloc invariably sought to avoid, bad roads, and eating and sleeping in places he never thought likely, he finally reaches the goal of his journey: the entrance to the Eternal City by the Via Cassia. "I went for several hundred yards, having

the old wall of Rome before me all the time...and with the hesitation that befits all great actions I entered, putting the right foot first lest I should bring further misfortune upon that capital of all our fortunes. And so the journey ended."

The reviews that followed the publication of *The Path to Rome*, including that of his friend, Chesterton, as well as of *The New York Times*, were overwhelmingly positive.

However, no reviewer was able to capture the importance of the book better than Belloc's biographer, Robert Speaight: "More than any other book he ever wrote, *The Path to Rome* made Belloc's name; more than any other, it has been lovingly thumbed and pondered. It was a new kind of book, just as Belloc was a new kind of man... Above all, it brought back the sense of Europe, physical and spiritual, into English letters. Vividly and personally experienced, the centuries returned."

In 1904, two years after the publication, Belloc wrote in his personal copy of the book, these words: "I wrote this book for the glory of God."

In 1908, in that same copy, he added this:

*Alas! I never shall so write again.
Envoi
Prince, bow yourself to God and bow to Time,
Which is God's servant for the use of men,
To bend them to his purpose sublime.
Alas! I never shall so write again.*

Surely, Belloc had severely miscalculated his productivity, for in all, he would go on to publish more than 120 books and pamphlets in his complete collection. Still, *The Path to Rome* would be his "primus inter pares," his first among equals in the enduring warmth he held for it throughout his life.

This book is easily obtainable via the Internet. As mentioned, my copy is more than 60 years old, and includes Belloc's illustrations, while newer versions may not. Wherever you find it, *The Path to Rome* provides a glimpse of a world long since disappeared; still, it is worth the search. You will not be disappointed. ■

The Last Word...

Donald Trump vs. Grandma Clinton: What Would Francis Do?

By Father Celatus

Traditional Catholics are far from fans of Pope John XXIII, who convened the most horrendous and destructive ecumenical council of the Roman Catholic Church in her entire history. And while we would be reticent to quote that Pope on serious theological matters, he was known for a certain wry sense of humor that lives on in quotes. For instance, when asked how many people work in the Vatican, the Pope shrugged his shoulders and replied, "About half." It is also said that when one of his nemeses in the Vatican died the Pope observed, "Death solves many problems." Whether or not *Good Pope John* actually said this is uncertain but it is better known that Stalin said, "Death solves all problems." Yikes!

It is true that death solves at least some problems. Looking at biblical history it is indisputable that the death of the army of Pharaoh in the Red Sea saved the fleeing Israelites, the death of the Philistine giant Goliath saved David and his fellow warriors, and the death of Herod the Great allowed the Holy Family to return from their flight into Egypt—all problems solved by divinely directed deaths. Providence works!

Only days ago some were wondering if death had once again solved another problem, when it was reported by some sources—incorrectly—that one of the two most electable candidates for the office of president of the United States had died. It was a credible report, following upon video footage of the

candidate manifesting alarming behavior that was suggestive of some sort of serious medical condition.

The chatter by pundits on talk radio and comments on conservative-minded blog sites was that while no one willed evil upon this candidate, her death would certainly solve the problem of having such a wicked woman as president of the most powerful nation on the face of the Earth. Some even wondered if her manifest sickness and untimely death might be by divine providence. If so, she would not be the first.

The Book of Acts gives an account of the death of Herod Agrippa, who had executed the Apostles James:

And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them. And the people made acclamation, saying: It is the voice of a god, and not of a man. And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost. (12:21-23)

An even more graphic biblical death is that of the wicked woman Jezabel, a chronic liar and murderess:

And Jehu came into Jezrahel. But Jezabel hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window at Jehu coming in at the gate, and said: Can there be peace for Zambri, that hath killed his master? And Jehu lifted up his face to the

window, and said: Who is this? And two or three eunuchs bowed down to him. And he said to them: Throw her down headlong: and they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her. And when he was come in, to eat, and to drink, he said: Go, and see after that cursed woman, and bury her: because she is a king's daughter. And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands. And coming back they told him. And Jehu said: It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel, And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they who pass by shall say: Is this that same Jezabel? (4 Kings 9:30-37)

The ancient Kingdom of Israel had its Queen Jezabel who nearly brought them into ruin; modern America may soon have its own Queen Jezabel who, if elected, will surely lead its citizens and country into ruin. That is unless there remain enough citizens who are not morally corrupt or culpably ignorant who will vote for an electable alternative. Let it be known that *The Last Word* will be voting for Donald Trump.

Yes, contrary to what a majority of the CIBO (Catholic in Baptism only) Catholics will without doubt do this November, casting their votes for the *Mother of Lies*, *The Last Word* will be voting for *The Donald*.

I urge traditional Catholics to consider doing the same. Perhaps you are convinced that this nation is rightly doomed by divine decree for her many sins, and that may be the case. But we all have a God given instinct for survival and so long as I have breath in me I will do what I can to keep my head above water in a sinking ship. Incredibly, even as the USS America goes down, Jorge is scuttling the barque of Peter.

In deciding for Trump I am not endorsing him without reservations and qualifications. But we know that the only other electable candidate for the presidency is utterly reprehensible and morally unacceptable. Contrary to the claim by some so-called conservatives that both candidates of the two major parties are equally unacceptable, an examination of their stated position on abortion alone puts that claim to lie.

Apart from their position on issues, however, there is another compelling reason to choose *The Donald* over *Queen Jezabel*: it is the opposite of what the radical progressives and heretical modernists will do. You have heard of the quaint question: "What would Jesus do?" (WWJD). I ask myself a different question before deciding and acting: "What would Francis do?" (WWFD). And then I do the opposite.

I have no doubt that were Jorge a citizen of the United States that man in white behind the curtain would be casting his vote for the *Mother of Lies*. As a counter to that, *The Last Word* will vote for *The Donald*.

- Calling All Christian Men - Can Catholics in good conscience vote for either Donald Trump or Hillary Clinton?

Two conservative Catholic heavyweights go head-to-head!

Former presidential candidate, ambassador, renowned speaker and television personality,

- Dr. Alan Keyes



Vs.



American Catholic Lawyers lead counsel, columnist for *The Remnant*, radio and TV commentator,

- Christopher A. Ferrara

One will say we're more or less obligated to vote for Trump. The other says we must never pull the lever for such a charlatan.

Where will these two Catholic heavyweights come down on the most important election in 30 years?

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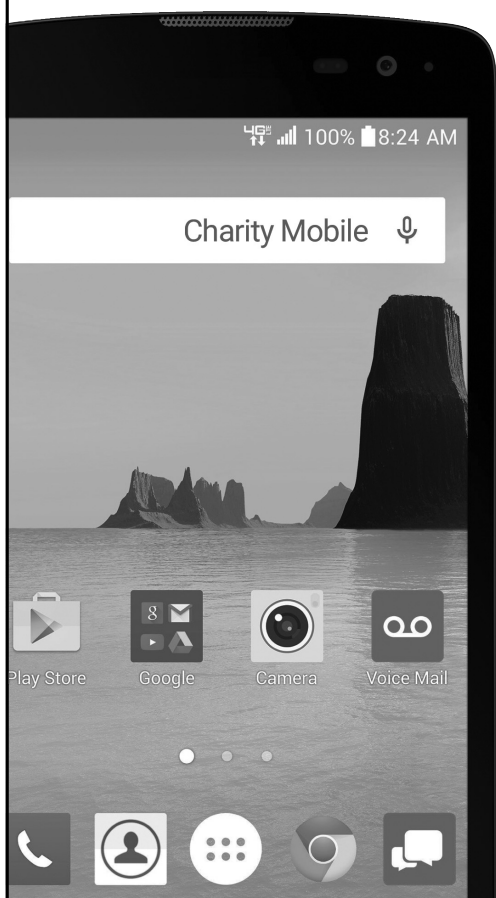


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