

The Remnant

(Est. in 1967)

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



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

October 15, AD 2016
Volume 49, Number 17

From the Editor's Desk...

By Michael J. Matt

A Letter from the 'Little People': Open Letter to the Pope Goes Viral

We're so grateful to our many friends and allies around world who have helped make this Open Letter to Pope Francis an immediate success. To date [With Burning Concern: We Accuse Pope Francis](#) has been translated into:

[Spanish](#)
[French](#)
[Hungarian](#)
[German](#)
[Portuguese](#)
[Romanian](#)
[Croatian](#)
[Polish](#)
[Lithuanian](#)
[Italian](#)
[Russian \(in progress\)](#)

It was also covered extensively on Gloria TV, high-profile journalists (such as Antonio Socci) published it on their social network pages, and it has been picked up by dozens of websites.

The most common complaint we've received (amidst a veritable ocean of expressions of support) is that it "won't accomplish anything". Aside from being a sadly defeatist attitude, this is demonstrably not true. The Open Letter is already a success, and here's why.

~ See Promotional Issue/Page 2



Peace Through the Rosary

By Pope Pius XI

Earnestly We desire, Venerable Brethren, that during the month of October in a special manner the Rosary be recited by all the faithful with increased devotion, whether in church or privately in the home. This, indeed, is the more necessary now when the enemies of the Divine Name, all those who spurn, deny, and scorn God's Eternal Majesty, plot against the Catholic faith, and the liberty due to the Church, and, finally, with insane efforts, rebel against divine and human rights, seeking to drive mankind to ruin and perdition. Through the powerful intercession of the Virgin Mother of God may they be at last defeated and led to repentance; may they return to the right path, entrusting themselves to the care and protection of Mary. May she who was once victorious over the sect of the Albigensians and drove them out from Christian lands, give ear to our prayers and turn away the new errors, especially that of Socialism, which in many of its motives and misdeeds recalls the earlier heresy to our memory.

As in the time of the crusades, throughout all Europe, men lifted up one voice and one prayer, so now, throughout the entire earth, in cities and towns, in villages and hamlets, may all once more unite their minds and strength to obtain from the Great Mother of God the discomfiture of these enemies of Christianity and civilization. So, at length, may the weary and distressed peoples enjoy true peace. If all will combine to do this with fullest faith and with burning devotion, we may well hope that as in days gone by, so in our own age the Blessed Virgin will intercede with her Divine Son that He may bid the waves of the storm to cease their raging and be at peace, and that a brilliant victory may crown this rivalry in prayer by all the faithful. (Encyclical of Pope Pius XI, Peace Through the Rosary, 1937) ■

Guatemalan Franciscans Make Courageous Move to Tradition

by Dr. Tim Brady

Quetzaltenango is the second largest city in the Republic of Guatemala. It lies in the volcanic, mountainous region of western Guatemala, in the shadow of the active volcano, Santa Maria. The region is arguably one of the more beautiful areas on earth. Located on the outskirts of Quetzaltenango is a marvelous little project named "El Hogar del Nino Minusvalido Hermano Pedro" (Brother Peter Home for Handicapped Children).

At this time there are over seventy residents at the Hogar. For the most

part, these residents are profoundly disabled children with a wide range of neurological diseases and conditions who have been given up by their families. They are legally under the guardianship of the Hogar and the intention is that they will spend their lives there. In many cases the degree of infirmity is so great that those lives are quite short. In other cases the residents have a varying degree of intellectual or physical ability and a very few of them are able to assume positions of some responsibility within the institution as they grow older.

The Hogar was inaugurated on January 3, 1989 by Father Jose Baldan, OFM. Seven months later, on the 16th of August, Father Baldan died tragically in an automobile accident and the project has since been under the very capable direction of Father Juan Luis Lizarro, OFM, who has devoted these last 26 years of his life to the construction and operation of the home. In all, Father Lizarro has spent 43 years in the Republic of Guatemala. These Franciscan priests hail from Italy and

~ See Franciscans/Page 5

From the Editor's Desk...

M. Matt/Continued from Page 1

On the Remnant website alone it has been read 50,000 times. And what does that mean? That means 50,000 people who were discouraged, heartsick, afraid found something in this Open Letter that strengthened their faith and even prompted them to share it with friends and family. We have the letters, email and over 500 comments to prove it.

This, my friends – the confirmation of the brethren during a time of great despair – is what The Remnant is all about. We're not here to overwhelm the powerful enemies of the Catholic Church with some imagined globalist lobbyist machine of our own. We're the remnant, remember? And as such we're proud to be counted among those who are left, who have kept the old Faith and who will (please God) outlive the revolution. Doing our part to help a few of our brothers and sisters persevere in the old Faith (and to be inspired and encouraged by them in return) is why we get out of bed in the morning.

We're trying to team up with the "little people," as my late father was so fond of pointing out after he'd left The Wanderer to found The Remnant 50 years ago. He often wrote of the "little people" and the "language of silence." Why? Because I think he knew it is only the spirit of the "little people"—those who stood in silent belief first in Bethlehem and then at the foot of the Cross—that will help us persevere to the bitter end.

Can we still count ourselves in their humble company, or have we become pathetically acceptable to high priests and Romans in high places? Have we begun to blend in with the crowd that persecuted those who mattered most to Jesus Christ?

As my father waged his lonely war for the restoration of the old Latin Mass in the dark days after the Second Vatican Council, he warned his readers of the dangers of becoming puffed up with pride in the name of service rendered to a worthy cause.

Almost fifty years later I sometimes fear that as there's no one left from the old days to provide those pertinent warnings, we risk falling out of the company of "little people"—the anonymous shepherds, for example, content to watch their sheep by night or go with angels to the nursery of a King, whatever God asked of them.

We venerate the memory of history's "little people" – the often nameless, faceless friends of Jesus Christ—recalling their example and committing to remain in the quiet company of those who "not only confound the wise and put to flight all wickedness when they have a mind to, but whose power is such that Our Lord Himself singles them out for special attention, declaring that even Heaven considered them to be a special adornment."

Can that be still said of us today? Will we remain faithful and true and devoted to them as to a noble principle and common cause – or will we, like modern-day pagans, succumb to the evil spirit of narrow egoism and loveless petty bickering which has become the hallmark of our times and which threatens to engulf and destroy what was once the Christian West?

Bluntly stated, will the spirit not of Christ but of Anti-Christ succeed in penetrating our ranks, too? Will there be 'traditionalists' who, not unlike the modernists, will be persuaded to believe and to act as though it mattered little whether we ourselves be reformed and renewed in Christ Jesus, but rather that it is the Church and society which must in the first place be overhauled and reconstituted in our image and likeness? Do we honor the memory of the "little people" when we stoop to remind the world that we were "right all along" and that everyone else was wrong? Do we retain the right to be counted among them when we become inordinately puffed up and proud?

We have no special mandate, no real or direct commission from Jesus Christ to reform or rebuild His divinely established and divinely upheld Church. Our job is simple-- to remain true to God, true to one another and to the promises of our baptism. To watch and wait. To keep the old Faith.

We cannot abandon Holy Mother Church, regardless of the vile men who now hold her captive. Where would we go? We cannot start our own church.

Nothing else short of the Bride of Jesus Christ will ever do for us. She is ours and we must stay at the foot of her Cross now, holding fast to her bloodied feet even as Magdalene held fast to His. There is no worldly glory in that, but for the "little people" there is no honor more sublime. And there is no excuse to give in to despair or arrogance, for they had no place either in Bethlehem's stable or on Calvary's summit. The "little people" knew this and we must never forget what it means even now as the whole world turns against the followers of Jesus Christ.

The Remnant and Catholic Family News have written a letter on behalf

of the "little people" to the Pope in Rome, reminding him of what the Church teaches, what our mothers and fathers, nuns and priests, taught us when we were children in Catholic school, and how opposed that is to what we're hearing now, even from his own lips. I pray God that we were right to take this bold step, and the letters and email from our fellow "little people" expressing support for this initiative seem to suggest that we were. If so, all glory and honor to Him! If not, may He forgive us. Either way and to paraphrase the great Archbishop Marcel Lefebvre, we are only attempting to hand on (and defend) what we have received as best we know how.

Obama Signs Internet Control Over to Globalists



The Obama administration is abdicating control of the Internet. On October 1, the Obama administration surrendered American oversight to a multinational organization, ICANN, which stands for Internet Corporation for Assigned Names and Numbers. ICANN will have sole power to grant web addresses — or deny them, essentially banning sites from the Internet. If a site doesn't have an address from ICANN, you won't be able to find it.

This is being widely reported as the beginning of the end of a free and open Internet.

How will it be implemented? *Who knows!*

When? *Who knows!*

Why? Pure Orwellianism!

Perhaps this will help Remnant website visitors understand why we have been adamant for 21 years that we will not give up on The Remnant's newsprint edition—the most expensive and time-consuming aspect of our apostolate. Obviously, it's only a matter of time before "hate sites" like ours will be shut down by the New World Disordered ones.

Back in January of 2013, for example, I [reiterated my concern](#) over the future of the Internet:

There is no question that newsprint is a dying model. There is no question that newsprint must survive. Contradiction? Not at all. Once the Internet becomes completely hostile to all things Catholic

the plug on the Catholic press will be pulled—literally overnight. Something must survive in order to keep the Catholic press alive after that happens. It will be physical magazines, books and newspapers, plain and simple. To survive, the Catholic press will have to go back to the future.

I guess we weren't so paranoid after all. And once Americans send the Demonic Duo (Bill and Hillary) back to the White House for another 8 years, just imagine the acceleration of Orwellian projects such as these that's in store for us.

The Remnant has been quietly building up its old and out-of-date newsprint edition for years, absolutely anticipating this totalitarian action on the part of the Christophobes in Washington and beyond. In fact, thanks be to God, The Remnant's print edition now supports itself with little to no outside advertising revenue. The Remnant goes to press every two weeks on the strength of paid subscription revenue and small donations from you. Not bad for an old dinosaur.

With God's help, The Remnant's not going anywhere, but will continue to oppose the evil agenda of these Christophobes for as long as God gives us air to breathe.

Please join us in making sure that the insufferable Obama and Grandma Clinton never succeed in completely silencing the Catholic press apostolate.

A donation of any size or a gift subscription to The Remnant makes all the difference in the world.

The Remnant Press
PO Box 1117
Forest Lake, MN 55025
Tele (651) 433-5425

www.RemnantNewspaper.com

The Remnant

Est. in 1967

A Catholic Fortnightly
Published 22 times per year

Editor/Publisher

Michael J. Matt

The Remnant (ISSN # 0274-9726. U.S.P.S.# 606840) is published semi-monthly (monthly in January and July) 22 times per year by The Remnant, Inc. Periodicals Postage paid at Forest Lake, MN and additional entry offices. POSTMASTER: Please send address changes to The Remnant at P.O. Box 1117, Forest Lake, MN 55025. (Telephone: 651-433-5425)

Subscription Pricing

Standard U.S.: **Print \$40**

Canada: **Print Edition \$45**

Foreign (Outside US & Canada): **\$60**

E-Subscription Anywhere: **\$25**

Single Copy Price: **\$1.50**

Subscribe by phone:

(651) 433-5425

VISA, MASTERCARD &
DISCOVER

The Remnant Press P.O. Box 1117,
Forest Lake, MN 55025

Editor@RemnantNewspaper.com

Visit us on the Internet:

www.RemnantNewspaper.com

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

The Remnant

P.O. Box 1117 Forest Lake, MN, 55025 (651) 433-5425

RemnantNewspaper.com

The Remnant Speaks

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

A New Death Brigade Coming (Recalling the Lessons of Franco)

Editor, *The Remnant*: If there is any prediction that can be made with virtual certainty it is that whenever one hears or reads the name “Franco” emanating from the mass media, it will be a scathing at worst, or negative at best comment about the Spanish ruler who was the only one to ever win a war over communism. From Hemingway to Orwell, General Francisco Franco and his nationalists are always portrayed as the bad guys, while the leftist “loyalist” or “republican” forces are viewed as the good guys in the Spanish Civil War.

Indeed, there are certain volumes, invariably coming from Catholic sources such as Warren Carrol’s “The Last Crusade” or F. D. Wilhelmsen’s commentary entitled “Adios Francisco Franco” in his book “Citizen of Rome” - where “El Caudillo” is admirably eulogized. I’ve often told my children that if the propaganda machine is mercilessly lambasting somebody or something, it’s a sure bet that there has to be something good about them or it, and Franco is no exception. He is always vilified as a “fascist dictator” or “right wing, iron fisted demagogue,” but never mind left wing dictators as Fidel Castro of whom all I can say is, “only the good die young.”

The popular politically correct side that we always hear about concerning the Spanish Civil War is one that reminds us of Hitler’s alliance with Franco, but never the fact that it was Franco himself who stood up to der Fuhrer himself and refused him permission for the Germans to gain passage through the strait of Gibraltar during World War II. Some of us are even programmed with a photographic memory by which the mere mention of Franco triggers the image of “Guernica,” the so called masterpiece of the communist party member, Pablo Picasso.

Were it not for my Catholic upbringing I might have not known until many years later about the other side of “La Cruzada” (“The Crusade” as the franquistas call it) – known as the Spanish Civil War. The Catholic Church in Spain was drenched in a blood bath which has been estimated to eclipse the number of martyrs in the French Revolution. As I gained knowledge of this horrific period, it dawned on me that it is no wonder that Franco’s memory is so detested by the mindless masses. Of course it is! He’s the one who put a stop to the bloody carnage of thousands of priests, nuns, lay people and even prelates who gave up their lives for Catholic Spain. Despite all the reading I had done on this much censored side of the conflict, it was not until recently as 2015 that I came across the name of Pascual Fresquet. Born in France, Fresquet moved to Catalonia, the region in Spain where the persecution of Catholics was the most intense. He was known to have bisexual issues, yet most ironically his mother was named “Purificacion.” Fresquet was the leader of anticlerical henchmen who drove about the province of Aragon in a bus with skulls and cross bones painted on it. Infamously known as the Death

Brigade, they conducted a reign of terror pillaging churches and executing Franco sympathizers to the tune of more than 300 dead.

The Catholic holocaust as well as Mexico’s Cristero rebellion of the 1920s, strike a definitive chord with me partly because of a crucifix I wear. It was one which a Carmelite priest named Lucas Tristany gave to my mother in Tucson, Arizona. She always told me that he said that it had many indulgences attached to it. She also knew two other Carmelites there at Santa Cruz Parish where she later married my father. They were Padre Eduardo and Brother Angel. They were called back to Spain and she never saw them again, because they were destined to join the glorious list of martyrs of Holy Mother Church. Hopefully she’s in heaven with them now. One of the last acts of Padre Lucas was to distribute what was left of the consecrated hosts in the Carmelite Monastery of Barcelona before being apprehended by the reds and shot in 1936. These three brave souls are amongst many other Spanish Catholic martyrs who were beatified in 2007.

It is becoming more evident that the persecution of the American Catholic Church is imminent. At some point or another, sooner or later we Catholics may very well have our faith tested. The men will be separated from the boys when priests are ordered to perform same-sex unions under the sacrilegious parody of Holy Matrimony. I am a coward at heart and can only pray that God grant me the faith and courage to die for the faith if it be His will. What more glorious way to leave this wretched world than with the words of *Viva Cristo Rey!* upon our lips. God bless,

Gonzalo Martinez Celaya

Remnant TV: Aborted Voters: Baby Lives Matter

Editor, *The Remnant*: This video <http://remnantnewspaper.com/web/index.php/articles/item/2796-aborted-voters-baby-lives-matter> is the best you have ever done and it is so important to get out I am forwarding the email to everyone I know! Thank you for the tears, God blessed you with holy parents and I am thankful to be able to benefit from this.

Forever friends in JMJ
Leslie Carver

On SSPX Regularization

Editor, *The Remnant*: I have several thoughts I wish to share with you, one is about the SSPX regularization process, and, second is an event to take place in Old City Jerusalem.

I am sensing the potential possibility that “Pope” Francis views the regularization of the SSPX with an eye & knowledge of future events he will be able to accomplish his will in the short-term.

About the possibility of SSPX accepting normalization from Rome: having been a former seminarian and having spoken with several traditional minded priests who are in charge of communities that are in an irregular status regarding Rome there is always the concern of when &

how to accept any promises from Rome. It seems to me many traditional minded priests in charge of communities sense they have a certain limited time in which they can remain irregular and at some point God may gently remove His hand of protection allowing that community to slowly dissolve and all due to not being formally united to the Chair of St. Peter. No one knows how long they have and must monitor their situation to determine if God’s Providence might be beginning to change away from their favor. Every leader must combine the above perspective with all things practical and prudent as is possible in determining their course of action.

About this event in Old City Jerusalem: Starting on Sept 4th this year a big ecumenical meeting will take place in Jerusalem between Roman Catholics, Jews & Muslims. This event will run through Sept 23rd and it seems to have all the trappings of a mega event that will alter the course of history. What is especially alarming is there is to be an 11 day act of consecration (what?) that ends on the 23rd that may well culminate in those three entities agreeing to become the one world religion. I have no idea of the probability of this happening but in my attempt to connect the dots the following speculation is that there will be events prior &/or during the ecumenical festival that will set the world-stage for the appearance of Maitreya & he will be able to use the circumstances surrounding this event that he will with the usage of false miracles attempt to give credibility to this one world religion and establish himself at the head of this organization.

Hence, is it possible that “Pope” Francis knowing future events will bring in SSPX under terms favorable to SSPX but with a strong sense that the tidal wave created by future events he will be able to use to his advantage to force his will upon the SSPX?! God bless the Remnant and your entire family!

John R. Fohne, CPA

Thomas Kuhn and the Revolution

Editor, *The Remnant*: In 1962, Chicago University Press published a book which was written by Thomas Kuhn. The book, entitled *The Structure of Scientific Revolutions*, dealt with advances in science, how they occur, and how they are structured. When I read it, I could not help but apply Kuhn’s principles to the battle which we traditionalists are currently waging against modernism. I wanted to share them with you in order to encourage you to keep up the fight.

According to Kuhn, advances in science do not occur in a straight-line manner. Instead, they take place in a series of intellectual revolutions separated by long periods of relative peace. During dramatic uprisings, one conceptual world view replaces another. One medical/scientific theory replaces another. These “intellectual revolts” are not random events. They are promoted by the discovery of emergent facts which the ruling dominant theory and its supporters fail to adequately explain. As new truths and significant facts begin to multiply, they begin to act as termites, eating away at the erroneous

medical/scientific theories that are ruling at that time. As the “termites of truth” begin to multiply, they become more and more difficult for the establishment and those who hold the establishment in high esteem to ignore. The ruling or dominant erroneous theory that is held by the medical establishment begins to weaken, eventually collapses, and the new theory is upheld.

This principle can and must be applied to the ongoing fight of traditional Catholics against the forces of modernism. Although the modernists continue to control the Vatican and the Catholic Church throughout the world, their support structure is becoming increasingly termite riddled by “termites of truth” which newspapers such as *The Remnant* and other traditional publications, churches, societies, and religious orders continue to produce. The weaknesses of the “Vatican II Church” are becoming more and more visible, and only those wholly lacking in reasoning powers are unable to discern this.

At God’s appointed time, the structure of what is now erroneously being passed off as the Roman Catholic Church will crumble as the termites of truth multiply and continue to eat away at its faulty foundation, causing it to eventually and mercifully collapse. In the meantime, keep cranking out the “termites!” Keep educating, expounding, informing, and exposing! Keep producing the truth, dear brother...

...one blessed termite at a time.

Lorraine Espenhain
Alamogordo, New Mexico

Inside this issue

October 15, 2016

Reprints of every article are available for \$3.00 for 2 copies. Please check the author’s name and send payment to:

The Remnant Reprint Service,
P.O. Box 1117, Forest Lake, MN 55025

- M. Matt** A Letter from Little Folks (P. 1)
- Dr. Brady** Franciscans Go Trad (P. 1)
- What Heretics Believe** Buddhism (P. 4)
- Letters to the Editor** (P. 3)
- C. Ferrara** Pope/Transgenders (P. 7)
- Lives of the Saints** (P. 8)
- M. Moore** Where Jesus Walked (P. 10)
- E. Wilhelmsen** Carmelite Spiritual (P. 11)
- J. Russell** Satanic Ecumenism (P. 12)
- T. Cullen** Unmaking Europe (P. 11)
- Book Review** Belloc, Service St. (P. 15)
- Fr. Celatus** The Last Word (P. 16)

Send Reprints To:

Name.....
Address.....
City/State.....

Buddha: The Chubby Guy, Right?



The central doctrines of Buddhism bear little resemblance to those of other world religions. Depending on the sect, Buddhist beliefs may include gods, ancestors, and the afterlife, but the most important Buddhist beliefs are about suffering and how to escape it.

To this end, Buddhists look to the “Four Noble Truths” which comprise the essence of Buddha’s teachings, though much is left unexplained. Simply put, these truths are: 1) suffering exists; 2) it has a cause; 3) it has an end; and 4) it has a cause to bring about its end.

The Buddha’s view of suffering is not so much negative as pragmatic; as are all sensations which one may experience on this earth; while pain should be avoided, pleasure is fleeting and lacks any real value. Pursuit of pleasure therefore can only exacerbate what is ultimately an unquenchable thirst. The same logic is applied to an understanding of happiness; in the end, only aging, sickness, and death are certain and unavoidable. To escape the suffering which these bring with them, one must achieve Nirvana, a state of mental freedom from being moved by anything save wisdom.

Who, or what, is Buddha?

“The Buddha” (which means “the awakened one”) refers to Buddhism’s founder, a man named Siddhartha Gautama. This man, a prince of Lumbini (now Nepal) who led a charmed life and grew up incredibly hedonistic, was one day scandalized by harsh, grim, reality, and rebelled by becoming the founder of a sect of wandering ascetics. This sect came to be known as Sangha, to distinguish it from other similar communities. He practiced such extreme asceticism that early representations of Siddhartha depict a skeletal man in rags. He eventually realized that asceticism was not the way to attain the results he wanted, so he gave up this way of life. After eating a meal and taking a bath – his first in years – Siddhartha sat down under a tree of the species called *ficus religiosa*, where he finally attained Nirvana (perfect enlightenment) and became known as the Buddha.

The teachings of Siddhartha Gautama are considered the core of Buddhism; after his death, the community of Sangha slowly evolved into a religious-like movement which was finally established as a state religion in India during the 3rd

century BC. Modern scholarship agrees that the Buddha passed away at some point between 410 and 370 BC. Both scholars and Buddhist tradition agree that the Buddha lived for 80 years.

Chubby “Laughing Buddha” isn’t the real Buddha

The commonly-seen statue of the jolly, cuddly guy with a bald head and bulging belly, whom most westerners call Buddha, is not the original Buddha, but the image of an eccentric Zen monk who lived in China 1000 years ago. His kindness and generosity were legendary. It was said that in the future he would become a buddha, so the frequent misunderstanding of his image can be forgiven. He is regarded as a protector of the poor and of children; a gift-giver, sort of like a bald Santa Claus without the annual, worldwide task involving chimneys.

Buddhas and Deities

One general doctrine agreed upon by Buddhists is: “We do not believe that this world is created and ruled by a God.” However, disbelief in a creator God does not mean that Buddhism is atheistic. Spirits and deities abound in the Buddhist’s notion of the universe. The universe, he says, is populated with celestial *buddhas*, *bodhisattvas* (a kind of Buddhist saint on the way to obtaining enlightenment), and demigods who assist and inspire the Buddhist practitioner. Among the most popular are Kuan Yin the Medicine Buddha, the Laughing Buddha and the Green and White Taras.

Purpose of Life

In Buddhism, the purpose of life is to end suffering by achieving Nirvana. The Buddha taught that humans suffer because we continually strive after things that do not give lasting happiness.

Karma

The Buddhist interpretation of karma does not refer to preordained fate, but rather to good or bad actions performed during a person’s lifetime. Good actions, which involve either the absence of bad actions, or actual positive acts, such as generosity, righteousness, and meditation, bring about happiness in the long run. Bad actions, such as lying, stealing or killing, bring about unhappiness in the long run.

Reincarnation and Afterlife

The Buddha said of death: “Life is a

journey. Death is a return to earth. The universe is like an inn. The passing years are like dust. Regard this phantom world as a star at dawn, a bubble in a stream, a flash of lightning in a summer cloud, a flickering lamp – a phantom – and a dream.” There are six separate planes into which any living being can be reborn after death – three fortunate realms, and three unfortunate realms. Those with positive karma are reborn into one of the fortunate realms: the realm of demigods, the realm of gods, and the realm of men. Those with bad karma become inhabitants of one of the three unfortunate realms – of animals, ghosts and hell – where they endure untold suffering. The realm of man offers one other aspect lacking in the other five planes, an opportunity to achieve Nirvana.

Nirvana

The most common of several names that the Buddha gave to the goal of his religion, some of the others being the Excellent (*Pantam*), Security (*Khemam*), Purity (*Suddhi*), the Island (*Dipam*) Freedom (*Mutti*) and the Culmination (*Paryanam*). The word Nirvana comes from the root meaning “to blow out” and refers to the extinguishing of the fires of greed, hatred and delusion. It is not, as is often assumed, the same thing as nihilism, which rejects all religious and moral principles; those who achieve Nirvana are far from believing that life is meaningless. Once their emotional and psychological defilements are destroyed by wisdom, the mind becomes free, radiant and joyful and at death one is no longer subject to rebirth. ■

Sources:
religionfacts.com/buddhism/beliefs
pbs.org/edens/thailand/buddhism.htm
oddlyhistorical.com/2014/02/25/fat-buddha-skinny-buddha/
buddhanet.net/e-learning/dharmadata/fdd43.htm
ancient.eu/Siddhartha_Gautama/

Audio CDs from Catholic Identity Conference

Viva Cristo Rey! The Rise of the Catholic Counterrevolution
A Magnificent Weekend to Bolster the Faith and arm with you the Catholic tools you need!



Nine audio CDs - Special price when purchased as set (includes attractive vinyl case)

- Dr John Rao: The Slow and Difficult Birth of the Catholic Counterrevolutionary Vision: 1789-1864 • \$8.00
- Raymond de Souza: Relativism: the Common Denominator of the Revolution • \$8.00
- John Vennari: Prophecies for our Time: Prophets Ignored • \$8.00
- Elizabeth Yore: The Pope's Boss -The Soros Syndicate at the Vatican • \$8.00
- Christopher Ferrara: Rolling Back the Zeitgeist: It Can Be Done. It Has Been Done! • \$8.00
- Father James Brucciani, SSPX: What 'Viva Cristo Rey' Really Means • \$8.00
- Father Gregory Pendergraft FSSP: The Virtue of Prudence or the Vice of Cowardice? • \$8.00
- Lawrence Meo: Restoring the Catholic Faith • \$8.00
- Town Hall Discussion - Roundtable with All Speakers Moderated by Michael J. Matt • \$8.00
- COMPLETE 2016 CIC SET - ALL 9 CDS in attractive vinyl case - special price • only \$65.95

Please add \$3.50 shipping

Order on line at www.oltyn.org/cic.htm

Or mail check or money order to:

Oltyn Library Services • 2316 Delaware Ave, PMB 325 • Buffalo NY 14216

question? contact oltyn7@gmail.com

Guatemalan Franciscans Make Courageous Move to Tradition

Dr. Brady/Continued from Page 1

it thus seems that most of the financial support for the Hogar as well as awareness of the wonderful work that is being done there is Italian.

The care of the young people at Hogar is excellent. There is speech therapy, physical therapy, occupational therapy, nursing care, academic and limited vocational training. A number of local doctors cooperate with the Hogar to provide medical care when that is needed. The majority of this care is provided by laypersons licensed in their professions. Alongside these laypersons work a number of Franciscan consecrated religious women, specifically trained in nursing or an allied field. The ratio of residents to employees is 1-to-1.

The religious community of women who are found at the Hogar belong to “Las Franciscanas de la Asunción” (The Franciscans of the Assumption), founded in San Marcos, Guatemala, in 1939. In 2006 legal title to the property upon which the Hogar rests was transferred from the Italian Franciscan Friars to this religious community of Guatemalan Franciscan Sisters.

This article is not so much about the Hogar, which deserves its own essay, but about these Franciscan religious sisters who, among other apostolates, serve the Hogar as formally-trained nurses and nursing assistants.

It so happens that the Society of St. Pius X has a Priory - “Our Lady of Fatima” - in Guatemala City, the capital of the country, about four hours east of Quetzaltenango. It also happens that this is the only SSPX priory in Central America. There is no other Traditional Catholic priestly fraternity operating in Central America and any diocesan offering of the Mass is nonexistent.

Around 2007-2008, with the promulgation of the Motu Proprio *Summorum Pontificum*, Father Lazarro once again became interested in the Mass of his youth and began to search for resources. He established contact with the priests of the Society in Guatemala City and soon made an Ignatian Retreat at the Priory. He had, for some time previous to the contact, been reading the publication *Si, Si, No, No* which had served as an introduction for him. Father Lazarro is of a conservative stripe by nature and whatever questions might have surrounded such things as canonical irregularities, were, at least in his estimation, greatly outweighed by the faithfulness of these priests to Catholic doctrine and liturgy.

I was privileged to be introduced to this very inspiring corner of the Traditional Catholic world in the spring of 2015. I had arranged a Holy Week retreat at the Priory in Guatemala City and arrived to find Franciscan sisters on the premises – something I had not seen at a Priory



before. To be specific, there were nine religious on the grounds, three professed and the others at various stages of discernment.

With the permission and intercession of the Prior, Father Lawrence Novak, I was granted an interview with Sor Emilia Mauricio, the Superior of this small group. I subsequently made the trip to Quetzaltenango, where I was very graciously received by Father Lazarro and spent five heavenly days at the Hogar. It is from these visits that the information here was pieced together, and if there are certain errors of fact, those errors are entirely my own.

It seems that Father Lazarro’s Ignatian Retreat was not a one-time thing. This retreat appears to have borne great fruit, and Father Lazarro, a zealous man by nature, returned to Quetzaltenango and his life’s work, and was soon offering a daily Latin Mass in the beautiful chapel of the Hogar. Over the previous years he had developed a following within the city of Quetzaltenango given his conservatism, and for most of those faithful who habitually attended his Masses at the Hogar it was an easy transition to the authentic liturgy of the Roman Catholic Church. Those residents of the Hogar who are physically able to be in attendance at Mass are also to be seen there on a daily basis, as are those employees who choose to do so. Three of the aforementioned Sisters made their first Ignatian retreat in November of 2010 and for the three of them there has been no turning back. Sor Emilia quietly and somewhat abashedly related some of their experiences in the types of retreats they had previously attended. There is no reason to repeat any of that here, for they are experiences that would surprise few readers. Suffice to say that these Sisters were edified by, and underwent a conversion as a result of, these Ignatian retreats.

As is consistently the case in these situations, love for authentic Catholicism flourished. A number of the religious sisters experienced a whole new and different understanding of and love for their vocations as a result. Soon they, too, were attending Ignatian retreats and Father Lazarro continued to make retreats as his busy schedule would permit. He also invited the Society

priests to visit the Hogar on numerous occasions and they would naturally offer their own Masses there, to the delight and edification of the faithful. At one point Father Lazarro ceased to offer the Novus Ordo Missae and exclusively offered the perennial Mass of the Roman Church.

And, as unfortunately is also consistently the case in these situations, not everyone regarded this turn of events as something positive, including a portion of the religious sisters assigned to the Hogar as well as the local Ordinary, who prevailed upon Father Lazarro to offer at the least one novus ordo liturgy weekly and forbade the priests of the Society from offering Mass in his archdiocese. This seems to have had less effect on the priests of the Society, the three of whom are stretched across six countries, than it has upon the local faithful who are not at all disposed to returning to the novus ordo.

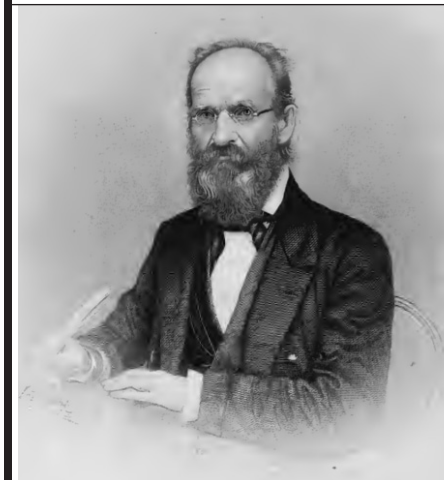
The most visible effect, however, has been and is upon those Franciscan sisters who have grown to love authentic Catholicism and have discovered a whole new dimension to their vocations and their Catholicism. Predictably, a rift developed at the Hogar between the sisters drawn to authentic Catholicism and those that had been steeped in the new religion and preferred it. And, as is also predictable, it became not a matter of respecting legitimate choice, but a matter of doing what was necessary to squelch this wildfire that threatened the “unity” of the community. The entire story contains numerous episodes and examples of organized overt persecution and nothing is to be gained by recounting any of that here, nor would such things come as any surprise to anyone who has tried over the years to cleave to a Catholicism dating back to a time prior to 1970. It is simply one more example of the ferocity of liberals who sense that their house of cards may be threatened.

In early 2012, Sor Emilia was removed from her position as Superior of the religious at the Hogar by her own superiors at the Mother House in San Marcos. Seeing the handwriting on the wall, this group of sisters made their first contact with Msgr. de Galaretta on 12 May of 2012 in order to begin to explore

their options as a community under the protection of the Society. Finally, on October 24 of 2012, those sisters drawn to the traditional practice of the faith, including Sor Emilia, were separated from each other and reassigned by the Mother House to other apostolates in the country as a means of quelling the Catholic “uprising”. On that same date they contacted the former Prior of the Society of St. Pius X in Guatemala City, Father Gardet, to apprise him of their situation.

Continued Next Page

Please Remember The Remnant in Your Will



A gift in your Will can be the most powerful and effective way to keep The Remnant in operation in an uncertain future and an increasingly hostile environment. Leaving a legacy to The Remnant Foundation, however large or small, will help us stay in the fight for truth and Tradition in the years ahead.

The future of Catholic restoration is uncertain, but you can help!

Donations to The Remnant Foundation are tax deductible since it is a 501(C) 3.

If you need further information about us or how to leave The Remnant Foundation in your Will, please don't hesitate to call us today: 651-433-3228

The Remnant Foundation
PO Box 1117,
Forest Lake, Minnesota 55025

Guatemalan Franciscans

Dr. Brady/**Continued from Page 5**

This detail is worth emphasizing. Having made a choice for Tradition, these particular nuns' service at the Hogar was over, and not by their own choice. This is not a case of Franciscan religious abandoning their community in order to initiate a new community in a "traditional" venue. It is a case of these religious being expelled from their lives' work and further separated from each other by being assigned to different and distant apostolates. Moreover, outside of the work at the Hogar, these religious' apostolates consist largely in parish work, and now that they had come to the realization that things like Hell and Purgatory exist, that Our Lord indeed founded the One True Church, that receiving Communion in the hand is a questionable if not blasphemous practice, and a whole list of other simple truths not commonly conveyed within the novus ordo structure, they could not conscientiously deny any of these truths - something that would inevitably lead to conflict in any novus ordo parish to which they might be assigned. These nuns made the choice for authentic Catholicism and, having done so, their path was made clear, if not easy.

This group of religious briefly reported to their new assignments, but by November had moved as a group onto the grounds of Our Lady of Fatima Priory in Guatemala City. On December 12 of that year they were clothed in the traditional Franciscan habit for women. The novices who had opted for Catholic Tradition left the Hogar in May of 2012 and by November had already reported to the priory in anticipation of the arrival of the professed religious. By January of the following year, new postulants were in place at the priory and their current number was complete.

Of those sisters who decided for Tradition, one of them, Sor Julieta, actually the Director of the Hogar with significant seniority over the aforementioned nuns remained at the Hogar. The reasons are complicated and among them is the desire to have a sister in the Hogar supportive of Father Lazarro. Father Lazarro, while saddened to see these nuns transferred here and yon, blessed their decision to strike out anew under the aegis of Tradition and continues to provide them with significant moral and spiritual support.

The name of this new congregation of traditional Franciscan Religious is "Franciscanas de los Corazones de Jesus y Maria" (Franciscans of the Hearts of Jesus and Mary.) Their priorities as they list them are:

1. Prayer
2. Works of charity, especially the care of invalid children
3. Visiting the sick
4. Domestic care of their convent
5. Care and preparation of the chapel and the altar
6. Help with catechesis
7. Support and encouragement of the secular Third Order of Franciscans.

They (professed religious, novices and postulants) currently occupy one of the dormitories previously used for Ignatian

retreats at the priory, in an area behind the priory itself. The structure appears to be about 600 square feet in size. They perform most of the domestic work for the priory as well as for their tiny provisional "convent." They have put themselves to the task of learning Latin and they are present for Divine Office, where the addition of female voices to the chant is truly beautiful. The priests provide them with daily catechesis and instruction and are active in their formation at their various levels of commitment. "Country girls" that they are, they garden, raise chickens, geese and ducks and are, in summation, a joy to behold.

I happened to be at the priory on a day when Father Lazarro, Sor Julieta and some of the children stopped in to visit the priests and sisters. Difficult though this situation has been for everyone, Father Lazarro and Sor Julieta are completely supportive of the decision these religious have made and wish nothing more than to see them established on a more solid and permanent footing. Their current situation, inspiring as it is, can only be regarded as temporary.

Anyone with experience working with disabled children knows the profound attachment one develops to those children. This would hold even more true in a situation where these children are unwanted or otherwise given up by their parents and are permanent residents of a facility dedicated to them. In speaking with these sisters it quickly becomes obvious just how very difficult it was for them to leave these children. When I left to visit the Hogar they were sure to provide me with a long list of children to convey their love to. When I left the Hogar to return to the priory I carried similar messages of love and support from the children to the sisters.

These sisters have paid a great price for the opportunity to live the Franciscan life in the manner which their forebears may well have taken for granted. The physical property of the Hogar is substantial and impressive and now belongs to the religious community they have chosen to leave in favor of

Tradition. One of their modernist sisters asked them how they could leave such fine surroundings and the material wealth the Hogar represents. It is obvious that these sisters have weighed the material against the spiritual and found the former wanting.

Good News

On September 10, 2016, two of the former Novices took their First Solemn Vows and are now clothed in the habit of the Professed. On that same date the two Postulants took their vows as Novices. And, notably on that date, Bishop deGalaretta made public the decree formally recognizing these nuns as an established community under the pastoral care and guidance of the Society of St. Pius X. The Bishop made clear that he is an auxiliary Bishop of the Roman Catholic Church and that in normal times this act would have been performed by their own Ordinary, whereas these not being normal times in the Church, charity compels the Priestly Society to undertake this responsibility.

The Future

Over and over again, in discussing various options, it became clear that for these religious the Sacraments are their top priority. Friends of the priory with property in rural areas of the country have offered them donations of land upon which to build a convent and facility for taking care of these sorts of children. To accept such an offer moves them such a distance from the Sacraments that it is an option that cannot be considered. Properties adequate for a convent and a facility in which they can once again exercise that which they professionally and spiritually desire to do - care for invalid children - in close proximity to the priory, are quite expensive; out of reach barring some sort of miracle. They remain unperturbed and seem quite content in their provisional convent behind the priory. They have what they most desire - the opportunity to live their vocations in the fullness of the Catholic Faith.

Given their current situation it is remarkable that they have had postulants desiring to try their vocation with this community. At any rate, absent a more adequate facility, it will become impossible rather quickly for them to

take on any more young ladies desirous of proving their vocations as well as caring for disabled children.

The goal, then, is to raise enough money with which to establish a proper convent for these nuns where, over time, they may develop the sort of facility necessary to care for abandoned, disabled children.

For those more interested, a number of videos produced by JMJ HF Productions have been uploaded to YouTube. These videos depict both the Hogar and the Traditional Franciscan nuns currently in Guatemala City. The videos may be accessed at the following links. Means for contributing to the future of this Traditional Catholic religious group are included along with the videos, and we will include them here as well.

These videos include a pair of videos related to the Hogar itself, to serve as an example of the work these nuns propose to continue:

Short Version <https://www.youtube.com/watch?v=TQg1HxtNb9M>

Long Version <https://www.youtube.com/watch?v=uHgbKUIP900>

These videos also include a pair of interviews of the nuns who have come over to Tradition:

Short Version <https://www.youtube.com/watch?v=uealRDCzHgI>

Long Version <https://www.youtube.com/watch?v=y7dxrV7j0kA>

Please keep this small community of beautiful religious in your prayers, and if you are so moved to provide material support to them, or to pay them a visit to see this example of God's grace in action, your support would be most welcome.

Contributions to these nuns can be made through the St. Vincent Ferrer Foundation of Texas. Upon making a donation for this purpose please specify that the donation is for these nuns.

The website is <http://svfonline.org/>
The St. Vincent Ferrer Society of Texas can be contacted by:

E-mail: stvincentferreroftexas@gmail.com

Telephone: (915) 500-3025

Mail: 5628 Rosa Ave.

El Paso, TX 79905 ■



Next Week at RemnantNewspaper.com . . .

FONT OF ERROR UPDATE #2

"Accompanying" and "Integrating" Transgenders

By Christopher A. Ferrara

Editor's Note: The Font of Error Update is a new series featured regularly on the Remnant website. In this case, however, The Remnant's print edition is "scooping" its own website, in that this particular installment is appearing in our print-edition first, and will likely be posted online next week. We hope this little preview will encourage print subscribers to visit RemnantNewspaper.com often and to support The Remnant's work on the Internet by encouraging family and friends to get to know The Remnant online. **MJM**

Never in the history of the Church has there been a Pope who habitually indulges in remarks off the top of his head on the weightiest matters of faith and morals, telling us what he thinks as opposed to merely affirming what the Church teaches infallibly. Consequently, never has there been a Pope who, as this series documents, is literally a font of error. Give Francis a microphone and an opportunity to speak off-the-cuff, especially in the exercise of his [justly parodied](#) "Airplane Magisterium," and he will almost invariably say something that undermines the *authentic* Magisterium.

During his pointless trip to the Democratic Republic of Georgia—where he was boycotted by the Orthodox hierarchy, who had instructed the Orthodox laity not attend to his papal Mass—Francis, [speaking off-the-cuff as usual](#), condemned "gender theory":

"[a] great enemy of marriage today is the theory of gender... Today, there is a global war trying to destroy marriage... they don't destroy it with weapons, but with ideas. It's certain ideological ways of thinking that are destroying it... we have to defend ourselves from ideological colonization..."

So far, so good. But after more than three years of bitter experience with this pontificate, those who are still paying any attention to Francis knew it was almost a certainty that his seeming affirmation of orthodoxy would be contradicted by another pronouncement sooner or later in keeping with the theme of his entire pontificate, which is also thematic to Modernism: affirm in principle what one denies in practice.

The moment came quickly, on the return flight to Rome from the equally pointless trip to Azerbaijan. During the mandatory in-flight press conference at which Francis must blather on about this and that, a clever reporter posed a question clearly framed to invite Francis to walk back his seeming condemnation of gender theory the day before:

Josh McElwee, National Catholic Reporter: Thank you, Holy Father. In that same speech yesterday in Georgia, you spoke, as in so many other countries about gender theory, saying that it is a great enemy and a

threat against marriage. *But, I would like to ask you, what would you say to someone who has struggled with their sexuality for years and feels that there is truly a problem of biology, that his aspect doesn't correspond to what he or she feels is their sexual identity. You, as a pastor and minister, how would you accompany these people?*

Of course, Francis snapped at the bait and promptly neutralized his own brief flirtation with sound teaching:

One thing is that a person has this tendency, this condition *and even changes their [sic] sex, but it's another thing to teach this in line in schools in order to change the mentality. This is what I call ideological colonization.*

So all Francis really meant to say is that school children should not be indoctrinated with "gender theory." But he was not saying—perish the thought!—that an adult who "changes their sex"—as if that were possible—should not be "accompanied" in the "sex-change" process. This "accompaniment" of "transgenders" would be in keeping with the new principles of moral theology Francis unveiled in *Amoris Laetitia*: "discernment" and "integration of weakness."

Warming to the task of rectifying his unfortunate outburst of orthodoxy, Francis continued his blathering by recalling [the transgender couple he had invited to the Vatican for a personal audience and a photo op](#) so that all the world could see how accepting he was of a woman who had surgically mutilated herself in order to pretend to be a man and then "married" a woman willing to pretend she had married a man:

Last year I received a letter from a Spaniard who told me *his* story as a child, *a young man, he was a girl*, a girl who suffered so much because *he felt he felt like a boy*, but was physically a girl. *He* told his mother and the mom... (the girl) was around 22 years old said that she would like to do the surgical intervention and all of those things. And the mother said not to do it while she was still alive. She was elderly and she died soon after.

She had the surgery and an employee of a ministry in the city of Spain went to the bishop, *who accompanied (this person) a lot*. Good bishop. I [Francis? the bishop?] spent time accompanying *this man*. Then (the man) *got married*, he changed his civil identity, *got married [sic]* and wrote me a letter saying that for *him* it would be a consolation to come with *his wife*, *he who was she, but him!* I received them: *they were happy...*



Brace for Impact!

These remarks are replete with indications of a practical abandonment of the Church's teaching on sexual morality and the unalterable divine ordination of male and female sexes. Notice, first of all, Francis's praise of the "good bishop" who "accompanied this person a lot." Evidently, the bishop "accompanied" the woman as she (a) purported to "change" her sex by surgical mutilation, (b) declared herself a man before the civil authorities, (c) purported to "marry" another woman as if she were a man, and (d) habitually engaged in utterly perverse sexual relations outside of marriage. And all the while the "good bishop" apparently never warned the poor woman not to do these things because they are gravely sinful and self-destructive ("trannies" have an attempted suicide rate of more than 40%). There is not even the suggestion that the woman was urged to seek psychiatric help.

Notice also that Francis implicitly accepts the very claims of the "gender theory" he professed to reject only a day before, obligingly accepting as a given that a woman is now a man, entitled to change his "civil identity" from female to male and capable of contracting "marriage" with another woman. His "condemnation" of "gender theory" amounts to nothing in practice.

So, now we know what "accompany" means: practical acceptance of sexual sin and sexual perversity in the life of the Church. Of course we knew that all along. Lest we forget, it was Francis who approved publication of [the sham "interim report"](#) of the Phony Synod before the Synod Fathers had even seen it, wherein we read of the "gifts and talents" of homosexuals *qua* homosexuals, the need for "accepting and valuing their sexual orientation" and the "precious support in the life of the partners" provided by "homosexual unions" based on habitual sodomy.

In his characteristically muddled and elliptical fashion—which always, however, meanders its way to a subversive conclusion—Francis then expounded on his equally novel notion of an imaginary disjunction between morality and "life." He alluded to *Amoris Laetitia*, which dares to assert that God Himself will accept "what for now is the most generous response which can be given to God... amid the concrete complexity of one's limits, while yet not fully the objective ideal (AL 303)." Quoth Francis:

Life is life and things must be taken as they come. Sin is sin. And tendencies or hormonal imbalances have many problems and we must be careful not to say that everything is the same. Let's go party. No, that no, but in every case I accept it, I accompany it, I study it, I discern it and I integrate it. This is what Jesus would do today!

Please don't say: 'the Pope sanctifies transgenders.' Please, eh! Because I see the covers of the papers. Is there any doubt as to what I said? I want to be clear! It's [a] moral problem. It's a human problem and it must be resolved [sic] always can be with the mercy of God, with the truth like we spoke about in the case of marriage *by reading all of Amoris Laetitia*, but always with an open heart.

For Francis, there is morality on the one hand and "life" on the other. And given that "life is life," whereas morality is not life but rather only an "objective ideal," one must take life as it comes without expecting strict conformity to the "ideal." Yes, of course sin is sin. But thanks to *Amoris Laetitia*—which we must read attentively from beginning to end so that we understand the new moral theology and related "pastoral practice" the God of Surprises has just

Continued Next Page

"Accompanying" and "Integrating" Transgenders

C. Ferrara/**Continued from Page 7** revealed through Francis—sin is now to be “accompanied” and “integrated.” This will be done according to the new modality of “discernment” of the many objective mortal sinners who are not really mortal sinners because of “the concrete complexity of one’s limits.”

One might ask: What does “concrete complexity” mean, given that everyone’s life is both concrete and complex, humans not being amoebas? If you have to ask, Francis cannot tell you. Suffice it to note that, as Francis says, there are “tendencies or hormonal imbalances” and “many problems,” so that “we must be careful not to say that everything is the same.” Translation: what is sinful behavior for one person might not be sinful behavior for another, despite “the objective ideal.” Because life is just so complex. And life is life, is it not?

Therefore, according to the latest bulletin from the Airplane Magisterium, in order to follow *Amoris Laetitia* one must *accept, accompany, discern* and *integrate* not only the divorced and “remarried” but also people who do violence to themselves surgically and chemically and then pretend to marry people of the same sex, habitually engaging in perverse and intrinsically evil sexual relations. But Francis is not *sanctifying* “transgenders,” he hastens to assure us. No, never that! Rather, he is merely accepting them as such, even calling them men when they are women and vice versa.

Yes, there is a “moral problem” here, but it is also “a human problem.” And how can we allow an “objective ideal”—way up there in the sky, along with the Platonic forms—to eclipse *the subjective complexity of humanity* down here on earth? No, we must be merciful to people precisely *in* their humanity! So Francis, setting a merciful example, calls the “transgender” woman “him” and her perverse relationship with another woman a “marriage” between “him” and her that makes them happy. He even invites the “transgender couple” to a private papal audience and [poses for photos with them](#) to show the world just how insignificant their “moral problem” is in comparison with the concrete complexity of their very complex humanity.

The same is true for homosexual “couples,” like the pair Francis [greeted, hugged and kissed on their cheeks](#) before the cameras during his trip to the United States. This was a meeting he personally arranged with one of the “partners” (a student of his from Argentina) by cell phone and email, knowing full well that the world would see that neither does Francis insist that sodomites conform their complex humanity to the Procrustean bed of an “objective ideal.” Sodomy may be sodomy, but life is life, humanity is humanity and things are things. And we must always take things as they come, must we not? What could be clearer?

Above all, one must never tell such

people that what they are doing is intrinsically evil and that their perverse relationships must end for the salvation of their souls. No! We must “accompany” them without such harsh judgments, as if they were doing nothing too terribly wrong or urgently in need of correction, and certainly nothing worthy of damnation. We know this is so because of the new “discernment” that is Francis’s great gift to the Church—but which, curiously enough, applies only to sins of the flesh as opposed to other sins Francis deems inexcusable, such as the “sin against ecumenism” by “proselytizing” the Orthodox, [which he denounced in Georgia](#).

In sum, when it comes to sex, Francis has replaced our Our Lord’s injunction “Be ye perfect, therefore, as also your heavenly Father is perfect” with “Do the

best you can, and don’t sweat it if you fall short of the objective ideal, for Jesus will accompany you.” As he declared in one of his [rambling homilies](#) on the subject, it is nothing short of heresy to think otherwise:

It is not Catholic (to say) “either this or nothing”: This is not Catholic, *this is heretical*. Jesus always knows how to accompany us, *he gives us the ideal, he accompanies us towards the ideal*. He frees us from the chains of the laws’ rigidity and tells us: ‘*But do that up to the point that you are capable.*’ And he understands us very well. He is our Lord and this is what he teaches us.

As noted above, Francis reaffirmed the new teaching of Jesus on the flight back to Rome: “This is what Jesus would do today.” That’s *today*, as opposed to 2,000 years ago when Jesus, with all His talk

of adultery and hellfire, and Saint Paul, with all his thundering against “[men with men, working that which is filthy](#),” or, for that matter, all the Apostles, did not fully appreciate the “concrete complexity of one’s limits.” Nor can anyone can doubt that the Jesus of Today would do just as Francis does and that it is heretical to deny this, for Francis has spoken from the Airplane of Peter. *Aeronavis locutus est. Causa finita est.*

If only this pontificate were a joke. Or rather, if only this joke of a pontificate could simply be laughed off and ignored. But the devil’s jokes are deadly serious, and the walking, talking collection of Modernist clichés that is Bergoglianism may be the Big Bertha in the Adversary’s long war against the Church. No, this joke is not funny. And yet we do laugh, that we might not cry. ■

Lives of the Saints

A fascinating story of how France became Catholic!

St. Remigius is one of those saints who is not very well known by Catholics today, but whom God used to completely alter the course of human history. He is perhaps best known for having baptized King Clovis of the Franks. This in turn led to the entire Frankish Nation becoming Catholic. They were the first barbaric tribe to do so. Every other barbaric tribe that had “converted” had accepted the Arian faith; thus, embraced a heresy that sought to destroy the True Faith. On account of Remigius’ efforts, France has come to be known as “the eldest daughter of the Church” and has been privileged by God with many special graces and saints. For example, it was Charles Martel, the Frank, who decisively defeated the Moslem invaders at the Battle of Tours (732). His grandson Charlemagne, the first of the great Holy Roman Emperors (800), who did much to help support the Church, the Pope, and establish and uphold the Catholic Church’s authority all over Europe. French saints are numerous and in some way they are all indebted to St. Remigius. Even in our own day, France is the nation where the Traditional Catholic movement is the strongest.

Emilius and Cilinia were both descended from noble families of Gaul who had embraced the Christian Faith. They lived at the castle of Laon and had three sons that we know of: (1) Principius, who became Bishop of Soissons, (2) A second son who fathered St. Lupus, and (3) a third son whose birth was prophesied by a holy hermit named Montanus - St. Remigius. On account of this miraculous prediction, Emilius and Cilinia took great care to raise their son with all the best possible formation.

Even as a youth, Remigius excelled in his studies and was remarkable for his eloquence, piety, and purity of morals. Within his father’s castle, Remigius



St. Remigius - Apostle to the French Nation (439 to 533 AD)

made a type of “monastic cell” in which he was able to withdraw from the world for prayer and penance. (This cell still stood in the 9th century and was an object of many pilgrimages.) When he was 22 the Bishop of Rheims passed away. Despite extreme reluctance, Remigius was compelled to accept this vacant See. He governed, instructed and sanctified the Church in Gaul as Bishop of Rheims for over 70 years and became the most important churchman of his age.

Prayer, meditation on the Holy Scriptures, the instruction of the people, and the conversion of pagans, heretics, and sinners consumed this holy pastor. His ardent charity and love of purity could move the most hardened sinners to tears of repentance. His sermons were famed throughout the land for their wisdom, especially in penetrating divine mysteries, and in their ability to “reach the common man” and convict him of a great zeal for the love of God. He was well known for many miracles and this only added to the credibility of his words and compelled

many to convert to the one True Faith. On account of these many virtues and graces, his people came to consider him a second St. Paul and God used him as the apostle of a great nation.

During his life, the Roman Empire was crumbling. Wave after wave of barbaric invasions all along the Empire’s border eroded the Empire, and soon various barbaric tribes had even reached and sacked Rome. Before long, the entire Empire in the West crumbled and various barbaric nations took possession of the land. For example, the Visigoths conquered the Iberian Peninsula, the Vandals North Africa, the Ostrogoths Italy, the Alemanni lands north of the Alps, the Celts and Saxons the British isles, and the Franks were victorious in Gaul. These conquests were aided by the fact that the ranks of the Roman Army had been filled with paid barbarians. They had learned Roman warfare and administration. At they ousted their

Continued Next Page

St. Remigius - Apostle to the French Nation

Continued from Page 8

Roman overlords, barbaric officers from the Roman Army took over local administrative posts. These barbarian administrators now received the local dues and taxes and established themselves as local lords, barons, dukes and counts. They were able to greatly reduce taxes for they were only concerned with governing their local areas and not maintaining a world wide empire or standing army (which if not engaged in protecting the borders was embroiled in Roman civil wars). Thus, the new barbarian lords received much local popular support and the system we know as feudalism was first born. Local lords supported each other and the strongest ones rose in an ordered hierarchy until the most powerful lord was referred to as a "king." He was not a king as we consider the term today, because in truth he was much like a local lord over a local tribe. He simply controlled more area and was stronger from a military perspective. Thus he served as a focal point for various lords to unite and have greater strength in numbers. The king was particularly distinguished by the fact that he did not have to pay any tribute to another lord over him, but he often had to go to war with his own lords in order to ensure the proper tribute was being paid.

The most adept of these many lords springing all over the crumbling empire was the great Clovis. At the young age of 15 he was able to lead the Franks in numerous victories and over time began consolidating the loyalty of numerous smaller lords. Thus Gaul was replaced on the European map by "France." He was yet a pagan but showed great respect for the Church, her property, her churchmen, her liturgy and her sacred vessels. In fact, he once slew one of his own soldiers who refused to return a chalice he had stolen from a church. In 493 Clovis married St. Clotilde, who endeavored to bring him to the Christian faith. He held out against all her arguments and feared how his pagan subjects would react if he converted.

In the 15th year of his reign, the Suevi and Alemanni tribes in Germany gathered a huge army under various kings and marched across the Rhine. They wanted the spoils of Roman Gaul for themselves and sought to destroy the Franks. Clovis marched out to meet them and the most terrible and bloody war of the 5th century was fought at Tolbiac. Clovis placed his cousin, Siegbert, at the head of the infantry and he led the cavalry. The battle was so fierce and the enemy so strong that Siegbert was completely overwhelmed and Clovis knew his cavalry would have to win the day. Covered in blood and dust, Clovis fought valiantly and exhorted his men to rally but they were overwhelmed and began to flee. As Clovis saw his army routed he knew this spelled the end of his empire. He recalled the words of his queen as he had taken leave of her: "My lord, you are going to conquest; but in order to be victorious invoke the God of the Christians: He is the sole Lord

of the universe and is styled the God of armies. If you address yourself to him with confidence, nothing can resist you. Though your enemies were a hundred against one, you would triumph over them." Clovis lifted his tear-filled eyes to heaven and prayed to God: "*O Christ, whom Clotildis invokes as the Son of the living God, I implore Thy succor. I have called upon my gods, and find they have no power, I therefore invoke Thee - I believe in Thee. Deliver me from my enemies, and I will be baptized in Thy Name.*" Miraculously his scattered cavalry began to rally around his person. The battle was renewed with fresh vigor. The enemy king was slain in battle and the rest of the enemy army begged for quarter. Clovis spared their lives on the condition they pay a yearly tribute and never invade again.

Clovis then thought of nothing else but his promise to God. As he journeyed home he took with him St. Vedast, a holy retired priest, so that he could be instructed in the faith. Back home, Clotilde heard the news and sent for Remigius. When Clovis saw his queen he exclaimed: "*Clovis has conquered the Alemanni, and you have conquered over Clovis. The business you have so much at heart is done; my baptism can no longer be delayed.*" She responded in Mary-like fashion: "*To the God of hosts is the glory of both these triumphs due.*" Remigius then prepared him for baptism using intense fasting, penance and prayer. Clovis expressed his great concern regarding all the pagan lords that followed under him. Remigius in turn assured him that all would be well, guided by God, and Remigius began to instruct all the Frankish lords, inspiring them by his example and convincing them with miracles as necessary. When Clovis publicly announced to them his plans to become Catholic, they cried out in one voice: "My Lord, we abandon our mortal gods, and we are ready to follow the immortal God whom Remigius teaches."

Many bishops gathered at Rheims as St. Remigius and St. Vedast continued his instruction. Clovis lay aside his royal robes and donned sack cloth and ashes. He spent many nights in vigil praying. The Queen made all the preparations and decorated the city, the streets and cathedral with beautiful adornments that greatly impressed her populace. Then came the procession of catechumens singing the Great Litany. St. Remigius led the king and then reminded all that they must have a change of heart, renounce idols and passion, and put on the spirit of sincere Christian piety and humility. The King was baptized to great rejoicing. He then conferred upon Remigius many lands, who in turn distributed them to other noblemen so they would know he had not sought the king's conversion for personal interests. Many churches were built and given to Remigius, who established new bishoprics and began evangelizing all the Frankish lands.

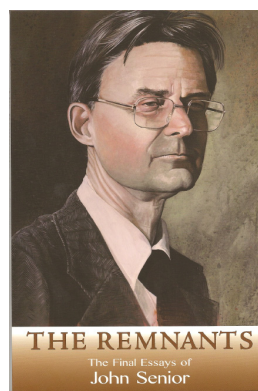
In 506 Clovis marched against Alaric and conquered the Visigoths centered at Toulouse. Under Remigius' prudent care, he exercised great mercy towards the vanquished and thus led many to the Catholic Faith. Remigius entered those lands and by many miracles won countless conversions. He continued to "tutor" Clovis by means of letters, many of which are still preserved to this day and are a veritable treasure of wisdom for how a truly Catholic king should rule.

Remigius next journeyed into the domain of the Burgundians, who were fierce advocates of Arianism. He held a council with their Bishop Stephen of Lyons and various other bishops. It concluded as all present agreed and exclaimed: "Who but Remigius hath everywhere destroyed the altars of the idols by a multitude of signs and miracles." Together all these bishops held council with Gondebald, the Arian king of the Burgundians, and entreated him to abandon Arianism. He refused. They all prostrated themselves before him and wept bitterly. The king was moved and promised to reconsider and give then an answer soon. These bishops spent the whole night in prayer and then Gondebald called them to a council.

His Arian bishops disputed with the Catholics, led by St. Avitus, and were bested, but still Gondebald resisted - he feared the reaction of his populace and never had the courage to accept a public Catholic baptism. However, Remigius was allowed to preach in these lands and he began to make many converts among the Arian Burgundians. King Clovis died in 511 and St. Remigius survived him by many years. In his old age he converted an Arian bishop who came to dispute with him. Though Remigius died before Burgundy completely abandoned Arianism, the victory for Christ had been assured.

Beginning in Rheims and the heart of the Frankish Empire, the face of Europe was becoming Catholic and Christendom was born. Remigius died at age 94, after an episcopacy of 72 years (the longest on record). He was buried in St. Christopher's church at Rheims. In 852 his body was found incorrupt and On Oct 1, 1049 Pope Leo IX translated his body to the Benedictine Abbey which bears his name in Rheims. In 1646 the archbishop and many honorable witnesses still found his body incorrupt. ■

(Source: D. Rodriguez, <http://svfonline.org>)



THE REMNANTS:

The Final Essays of John Senior

by **John Senior**

Foreword by Andrew Senior

"John Senior's massive contribution as a Catholic educator will never be fully realized on this side of heaven's gate, but this little book is a small effort to honor the legacy of this extraordinary man and to introduce him to a new generation of Catholics who never knew him in life but who are in such need of his wisdom in this our new age of darkness, against which he warned so often and with such eloquence. May we never forget." -

Michael J. Matt-

Available for Immediate Delivery and for just \$20 (p&h included!):

The Remnant Press

PO Box 1117, Forest Lake, Minnesota 55025

Telephone: 651-433-5425, Email: Admin@RemnantNewspaper.com

The Land Where Jesus Walked: A New Remnant Series

By Maxine Moore

CAPERNAUM

On the northern shore of the Sea of Galilee were three towns once familiar to and beloved by Jesus. After leaving “the hidden life” at Nazareth, He was a frequent guest at Philip’s in Bethsaida and visited Korazin (respectively on the west and east banks of the Upper Jordan). But Jesus chose to make His home with fishermen Simon-Peter, Andrew, and James on the beautiful bay of Capernaum. This whole region was actually named “House of Fishing,” as if to advertise the blessing of its spring-fed warm waters and abundant yields of seafood.

No surprise that the Romans occupying Palestine, and their puppet King Herod, also cashed in on the bonanza. Duly then, the port of Capernaum became the site of a major Customs Station controlled by profiteering Roman legionaries in collusion with well-bribed locals, i.e. their tax agents, like “native son” Matthew! No less involved in these business interests were King Herod’s own royal proxies and high ranking Jewish officials who lived and worked here conspicuously:



and worshipped in a glorious synagogue, compliments of their Roman overlords who fostered and rewarded “loyalty” by such constructions. How surreal and marvelous for us to be able to walk through the still-impressive excavations of the 4th century synagogue built right over the one where Jesus Himself taught “I am the Bread of Life” (John,6)!

Jesus chose cosmopolitan Capernaum as the center of His public life and many of His miracles. The “mighty deeds” most recorded are:

Jesus walks on water (Mark, 6)



Jesus cures a Bethsaida blind man (Mark,8),



Jesus heals Peter’s mother-in-law (Mark,1), restores to life the son of a nobleman (John,4) and daughter of Jairus (Mark,5).



Jesus healed the slave of a Roman centurion (Matthew,8), freed a demoniac from Satan’s power, and cured a paralytic dramatically lowered through the roof.

Still, He must have been gravely displeased, knowing the imminent disloyalty and cowardice of these Galileans. Ruins of Roman temples and pagan idols unearthed in the Bethsaida region----renamed Bethsaida-Julia by Emperor Tiberius in honor of the “semi-divine” wife of the “divine” Augustus---would indicate that many locals fell in with cults out of opportunism as well as the weakness of fear. Quite possibly, after the shocking public execution of Jesus and the scattering of His disciples, they found a more expedient and lucrative “salvation” in worshipping what their Roman overseers wanted worshipped. Whatever the case, Jesus gave them stern warning of bitter judgment days ahead. The curses came true, as history tells us and as we visit these sad places today:

Matthew,11: “Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the Day of Judgment than for you.”



Korazin



Bethsaida-Julia

Luke,10: And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the Day of Judgment than for you.”

Even before the shock waves of an Islamic conquest in 638, the Persian invasion in 614 gave the Jews (as well as the conquerors) the opportunity to act on their resentment of the Byzantine Christians and sack this region. Whatever remained was wrecked by

Continued Next Page



Capernaum

Continued...

violent earthquakes in the 8th century. So when the European Crusaders arrived, they reported Biblical Capernaum and its sister towns not only abandoned but virtually vanished!

Only in the 19th century did foreign patrons, pilgrims, and archeologists start searching for them again. American explorer Edward Robinson was the first to rediscover the actual ruins of the city of Capernaum. These black basalt blocks (upon which rested the white marble 4th century structure) were considered to be the foundations of the synagogue where Jesus preached:



Later, the Franciscans as “Custodians of the Holy Land” purchased and protected the ruins from further vandalism. They restored a small harbor, built a church, a hostel, and planted palms and eucalyptus. Today, Capernaum’s western side (including the synagogue) remains the property of the Franciscans, while the eastern half is owned by Greek Orthodox monks.

Foundations show that several families lived together in the patriarchal style, communally using the same courtyards and doorless internal passages. The houses had no facilities or drainage. Still preserved among Capernaum’s ruins are Roman and Byzantine mosaics, clay pots, brick ovens, amphorae, fish hooks, weights for fish nets, a stash of Roman coins, a 1st century fishing vessel, and huge basalt mills for grain and pressing olives.

A major discovery among the excavations was an 8-sided house, believed to be the home of Simon-Peter. Around an open courtyard were modest rooms with low windows. The walls had been made of coarse basalt blocks and reinforced with stone and mud; the floor was cobbled. There was no second floor, but stone stairs led to the roof...that would have been constructed of light wood beams and thatch mixed with mud. Today a “modern” Franciscan church stands over the octagonal Byzantine church built over the purported site of Peter’s house...the ruins of which you can view enclosed under glass.

5th century Byzantine engineers placed the central octagon directly on top of what sacred tradition held to be the walls of St. Peter’s house, aiming to preserve its exact location. Mosaics in the octagon show boats and schools of fish (“You shall be fishers of men”).

We drove away from Capernaum as if hypnotized with wonder and its eerie timelessness... or was it hyperthermia? It definitely was not hard to imagine Peter and his prosperous, boisterous fellow fishermen shoving off from there into the choppy, windy waters of

the Galilee---but as for a sense of the particular blessedness of the place, I’d have to say, “No!” Perhaps many others still scrambling aimlessly in the dust around the rock pits, Corinthian stumps, and parched cactus would agree. Perhaps that may well be the lesson left behind for us all.

Most residents here had been, let’s face it, greedy hypocrites. They preferred money to miracles; preferred the fruits of imperial lip service to the fruits of self-sacrifice and penance; preferred epicurean delicacies to “the Bread of Life.” Betraying Jesus they ultimately betrayed and cursed themselves. Indeed ironic, this once so prosperous region is studded today with ghost towns...and mine fields!

Series to Continue Next Week



Meditation on the Carmelite Lay Vocation

Editor’s Note: We are pleased to introduce our readers to Dr. Elizabeth Wilhelmsen, who has graciously agreed to submit an occasional column to these pages. Welcome aboard, Dr. Wilhelmsen. **MJM**

The most exhilarating thing, at present, is that the undersigned expects to be professed as a Third Order Carmelite within a day or so. Which development, it does appear, will grant her the right to burial in the famous brown habit.

Now, glancing back at the beginning, I was born in Santa Clara, California, in 1950. In time, our parents moved our full family to the medieval, walled city of Avila, Spain. It was here the, admittedly, the love of Carmel was born in this heart.

But, simultaneously, I am daughter to Frederick Wilhelmsen, a somewhat well-known intellectual, whose influence was significant. In time, I was to earn a B.A. from the University of Dallas [1971], with concentrations in the fields of Philosophy and Iberian Studies. Latter, I obtained Ph.D. and M.A, degrees in Modern Languages from Saint Louis University [1980 and 1974 respectively].

My father’s influence can be summarized in that he instilled in me an understanding of things imbued with a strong Aristotelian-Thomistic thread, a hermeneutic tool which que, in the domain of *Being*, translated itself into a forceful «Realist» metaphysics; which was complemented, in the domain of *Knowledge*, by a parallel Realist epistemology, influenced as well Joseph Owens. In my youthful reassessments of matters, my reflections impelled me to reject everything and anything derived from Sigmund Freud, including the notion of the ‘Subconscious.’

In 1988, the undersigned was hired by the Department of Modern Languages of the University of Nebraska, where she concentrated on Renaissance and Baroque Peninsular Spanish Literature [«Golden Age»], developing an emphasis on lyric poetry, the narrative and intellectual history. Due to having resided in Spain for many years, she has native fluency in Castilian Spanish.

For twenty years, your esteemed friend, whose curricular forte has been Renaissance and Baroque poetry, the



St. John of the Cross

narrative, and intellectual history, taught a full repertoire of 400 / 800 / 900 level courses on Iberian classical authors, such as Garcilaso de la Vega, Miguel de Cervantes and Francisco de Quevedo.

As far as research, in chronological order, the first endeavor to be produced was *Knowledge and Symbolization in St. John of the Cross*. Frankfurt: Verlag Peter Lang, 1993. Digital Commons@ University of Nebraska Lincoln

The preceding work, on the Mystical Doctor, was definitely to echo the ‘Realist’ *Weltanschauung* referenced above. Thus, the present exploration of certain cognitive or noetic dimensions of mysticism underscores that, the experience of the mystic, though imbued with Deutero-Dionysian paradoxes, is, ultimately, coherently intelligible. In the symbolic portrayal of this master, the elements of clarity and luminosity dominate over those of darkness and mystery.

Also to be brought to the reader’s attention is *San Juan de la Cruz y su identidad histórica: los ‘telos’ del león yepesino*. Madrid: Fundación Universitaria Española, 2012.

The above work consists in an existential meditation about John of the Cross’ cultural roots and ancestral background. Said Iberian post-Renaissance figure was born in Fontiveros [Avila] in 1540 and died in Ubeda [Jaén] in 1591. This study integrates the fruits of the author’s personal research and new developments touching upon Juan de Yepes’ genealogy

according to rigorous standards of scholarship. The genealogy proper is configured in a series of eight detailed graphic trees.

Further, certain chapters delve into how, from a stylistic standpoint, this poet and innovative artist is an important transitional figure between the Renaissance and the Baroque.

Another production to take pride in is *Cantores del Corpus Christi: antología de poesía lírica toledana*. New York: Peter Lang, 1996. Digital Commons@ University of Nebraska Lincoln

Enhanced with detailed biographical sketches, this collection of Toledo inspired poetry draws together lyrics dating from the Middle Ages to the conclusion of the twentieth century that are rooted in unique local rituals and traditions.

By the way, your colleague has a total of sixteen items —monographs and articles—available at Digital Commons@ University of Nebraska Lincoln

During summers, she has had the honor of imparting a course on the Saint John of the Cross, at the Universidad Católica de Avila, Spain.

Throughout it all, what rings continually in my ears is Stanza 36 of Saint John of the Cross’ «Spiritual Canticle»:

Let us rejoice, Beloved,
and let us go to see ourselves
in thy Beauty, to the mountains or the hill
where the pure water flows;
let us enter farther into the thicket.

It behooves one to point out that the above verses, which carry tremendous symbolic depth, evoke, according to their prose commentary, no less than the vision or contemplation, by the human subject as such, of the fullness of Creation, with its immense wealth and variety beings, including souls and angels, through God in the Beatific Vision.

Needless to say, faced with such unfathomable depth, there is no other choice but to fall back into silence.

Elizabeth Wilhelmsen
Emeritus, University of Nebraska-
Lincoln ‘Elizabeth of the Blessed
Sacrament’ as a T. O. Carm. ■

Ecumenism as Satanism

By Jesse Russell, Ph.D.

A Grammar of Satanism Take 3 (Continued from the Aug. 31 issue of The Remnant)

And the Lord spoke all these words: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. (Exodus 20:1-3)

Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrites, in whose land you dwell: but as for me and my house we will serve the Lord. (Joshua 24:14-15)

On September 20 of this year Pope Francis travelled to home of the Knight of Our Lord and spouse of Lady Poverty, St. Francis of Assisi, to celebrate thirty years since the Assisi prayer meetings of John Paul II. The majority of neoconservative and leftwing Catholic publications have formed a sentimental, gummy bear chorus of praise in response to the event. The soft-spoken septic organ of heresy *America* magazine emphasized the timely importance of the event in an article published on August 18th:

This year's ecumenical and interreligious event comes at a time of even greater violence than in 1986, since, in the words of Pope Francis, we are witnessing 'a third world war' that is 'being fought in pieces,' together with the spread of blind violence and hatred—and a refugee crisis of a dimension not seen since World War II.

With a nod to the faux refugee crisis otherwise known as the slow, engineered genocide of Middle Eastern Christians, the author, Gerard O'Connell, ironically highlights the failure of the earlier 1986 Assisi prayer meeting, which was so "successful" that things are actually worse in 2016—ISIS is far more brutal than the IRA that was bombing Brits in the 1980s, and we are now closer to nuclear war with Russia than we ever were during the era of Mikhail Gorbachev.

America further makes some very revealing statements about the real effect of John Paul's 1986 prayer for peace. Emphasizing the fact that John Paul is "now a saint", Mr. O'Connell praises the late Holy Father for "the courageous decision to invite the leaders of the different world religions to come together in Assisi to fast and pray for peace at a time of increasing conflict and tension in the world." O'Connell further takes a swipe at traditional Catholics and conservative Protestants who "criticized" John Paul II for "this initiative", and then gloats that "history shows that it had a major impact on consciences and demonstrated clearly to the world that every religion in the depths of its



The 19th century occultist Madame Blavatsky's theosophical society--the original ecumenists

own tradition is committed to peace not violence and that all religions can cooperate together to building a more peaceful world."

The funhouse logic of *America* should not be shocking to the readers of *The Remnant*. The enormous increase in Islamic terrorism and persecution of Christians since the 1980s somehow shows that history has vindicated the essential peacefulness of all the world's religions. Despite the silliness of the self-serving logic of the Catholic left, on the surface, ecumenism and a multitude of religions praying together for peace does seem like a very *nice* thing. However, a closer examination of interreligious dialogue and ecumenism reveals that they are nothing more than other ways to say Satanism.

Ecumenism and interreligious dialogue are two of the defining marks of the post-conciliar Church and form one of the primary stumbling blocks between traditionalists and *novus ordo* Catholics. Outside of the Assisi gatherings, interfaith meetings have been a hallmark of Post Vatican II pontificates, drawing praise from liberals and neocons and scorn from both faithful Catholics and conservative Protestants.

Like so much other mischief of the Vatican II era, John XXIII and Paul VI laid out the blueprint for later activity that John Paul II, Pope Francis and, unfortunately, even Benedict XVI would fulfill in word and deed. Paul VI founded the Secretariat for Non Christians in 1964 (later to be renamed the much sweeter-sounding "Pontifical Council for Interreligious Dialogue" by John Paul II in 1988). The current goals of the Pontifical Council for Interreligious Dialogue (or PCID) include the promotion of the "formation of persons dedicated to dialogue."

The PCID describes dialogue as "a two-way communication", which

"implies speaking and listening, giving and receiving, for mutual growth and enrichment. It includes witness to one's own faith as well as an openness to that of the other." The stated goal then of the PCID is to change Catholics from evangelists into those who listen and learn from and thus are changed by not only Protestant sects, but false religions. However, in order to shore up the moral and financial support from American neo-Catholics, the profile of the PCID reassures us that dialogue "is not a betrayal of mission of the Church, nor is it a new method of conversion to Christianity." This classic Orwellian, Vatican II-level, double think is at the basis of all activities of the post-Conciliar Church, and the horror show of affirming false religions and implicitly undermining the Catholic faith (even while claiming not to) has been lived out on the world stage by a host of contemporary popes.

Interreligious dialogue in the flesh was kicked off in force by the historical pope of Vatican II's neo-conservatism: John Paul II. In his visit to a Roman synagogue in April of 1986, the same year of the Assisi meetings, John Paul II referred to contemporary European Jews (who practice a religion that would be unrecognizable to Moses) as being the "elder brothers in the faith."

In 2000 John Paul II further offered a prayer in the wall of a former Roman fort, (named after Julius Caesar's general and one of Cleopatra's boyfriends, Mark Antony), which Israelis claim is actually a remaining wall of the Temple. This prayer deliberately omitted the phrase "through Christ our Lord" and groveled in apology to the Jews for Christians crimes against them.

Addressing a group of Jews from Germany, John Paul argued that the Jews still had a racial and ritualistic bond with God the Father—while at the same time rejecting God the Son and God the Holy Spirit—referring to them as "the people of God and of the Old Covenant, which has never been revoked by God." The message is clear: Pope John Paul II believed that Eastern European Jews still worshipped God in a manner that was pleasing to Him and, seemingly, did not need to convert to the one, true Catholic faith.

Additionally, John Paul was not averse to praising Muslims who also reject the Holy Trinity and practice a religion contrary to divine mandate. In his 2001 visit to a Mosque—again, the first time in the history of the world that a pope did so—John Paul II stated, "It is my ardent hope that Muslim and Christian religious leaders and teachers will present our two great religious communities as communities in respectful dialogue, never more as communities in conflict." While John Paul II's prayer for peace seems like good idea, Our Lord himself had said "Do not think that I came to send peace upon earth: I came not to send peace, but the sword that he had come to bring the sword."

Profession of the Christian faith and its propagation will ultimately lead to

conflict in communities, and the primary sources of conflict between Islam and Christianity has not necessarily been cultural or political, but religious. John Paul II's hope that Christians and Muslims respectfully speak to one another in order to achieve a secular peace is ultimately foolish, for there can be no true and lasting peace without the peace of Christ.

In another misguided attempt to bring peace and love through religious dialogue, John Paul II addressed a group of Hindus in November of 1999 stating that the "Catholic Church wants to enter ever more deeply into dialogue with the religions of the world. She sees dialogue as an act of love which has its roots in God himself. 'God is love', proclaims the New Testament, 'and whoever remains in love remains in God and God in him... Let us love, then, because he has loved us first... no one who fails to love the brother whom he sees can love God whom he has not seen' (First Letter of St. John, 4:16, 19-20)." The message is that some sort of good will or sentimentalism is the basis of religious dialogue. This view, however, is contrary to the teaching of the Roman Catholic Church, which holds that true charity can only come from true faith.

Even Pope Benedict XVI outdid John Paul II by becoming, in 2006, the first pope to pray with Muslims, joining in worship with Mustafa Cagrici, the head of religious affairs for Istanbul in the Blue Mosque. As Benedict himself said, this prayer, like John Paul II's interfaith activities, also was a prayer for peace: "With the help of God, we must find the way of peace together, for the good of humanity." This has been the common thread of Catholic ecumenism and religious dialogue since Vatican II: a true love for the brotherhood of man will inspire Catholics and non-Catholics to set aside their doctrinal differences to work for peace. There is never the message that non-Catholics must convert and that true peace will be accomplished when all nations are underneath Our Lord's gentle yoke. The mandate for ecumenism and interfaith dialogue, like the mandate for humanism and progressive *aggiornamento* was mandated by the Second Vatican Council.

As usual, Vatican II's ambiguity has set the fuse to the theological and pastoral bombs that later would be set off by our contemporary ecclesial revolutionaries. In one of the most damaging documents of the council, *Nostra Aetate*, we find the mandate for the new ecumenism and interfaith dialogue. The document speaks of the Church's "task of promoting unity and love among men, indeed among nations", which clearly is not the Church's primary task unless what the document really means is that the Church's goal is to unite all men in one faith, one baptism, and in the true love of Christian charity. *Nostra Aetate* further states, "The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian

Continued Next Page

Continued...

faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.”

It is difficult to understand what this section means—if anything, but the goal of religious dialogue seems to be creating a free, tolerant, peaceful new world order in which all religious coexist in peace and harmony. This is clearly the goal of the Church of Vatican II, but, not so surprisingly, this is also the goal of the occult tradition.

Like the rotten stream of modernism oozing from the Second Vatican Council, contemporary occult thought also strongly emphasizes ecumenism and religious dialogue in order to bring about a new period of peace and love. The goals of 19th century occultist Madame Blavatsky’s theosophical society included the formation of “a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color” as well as the encouragement of “the comparative study of religion, philosophy, and science.” Blavatsky’s spiritual daughter, Alice Bailey, continued this idea of a one world religion and one world community with the formation of Lucis Trust, which currently acts as the spiritual arm of the United Nations. Bailey argued for the promotion of “other faiths to be at par with Christianity” and desired to “break this thing about Christianity as being the only way to heaven, by that Christianity will be pulled down and other faiths promoted.”

Benjamin Creme, probably the most influential contemporary occultist, writes of a new emergent “Christ” of religious dialogue and ecumenism: “Many now expect the return of their awaited Teacher, whether they call him the Christ, the Messiah, the fifth Buddha, Krishna, or the Imam Mahdi.” Creme thus posits the return of a Christ who will fit the needs of individual religions without changing them. These occultists ultimately argue that world peace can only be inaugurated by a union of world religions that will be accomplished by mutual dialogue and collaborative worship. The scariest thing about this movement and its parallels with the contemporary Catholic ecumenical and interfaith dialogue movement is that it has already been condemned by the Church almost a century ago.

Pope Pius XI’s *Mortalium Animos* regularly and rightly makes the rounds of the traditional Catholic press; however, there are a few key passages that are important to our discussion, and which will condemn the ecumenical and interfaith services that have proliferated since the Second Vatican Council.

In his encyclical, Pope Pius describes those in the interwar years of the early twentieth century who believed that peace and reconciliation among the nations of the world would arise from interreligious dialogue, believing, “the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life.”

Pope Pius continues, describing with disgust how these gatherings include “both infidels of every kind, and Christians, even those who have

unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission.” Here, we have a clear condemnation of the various accords, agreements, and activities between Catholics and Protestants, Catholics and Jews, and Catholics and Muslims in which common beliefs are emphasized and doctrinal differences are set aside for the sake of “world peace.”

Pius XI, in a seemingly preemptive retort to neo-Catholics who argue that the goal of interreligious dialogue is the eventual unification of non-Christians into the Church, condemns those who “consider that this unity may indeed be desired to a common end, but that meanwhile it can only be regarded as mere ideal.”

In response to the gooey sentimentality of those who think that ecumenism and religious dialogue spring from true charity, His Holiness further reminds us that St. John, “the Apostle of love, who seems to reveal in this Gospel the secrets of the Sacred Heart of Jesus, and who never ceased to impress on the memories of his followers the new commandment ‘Love one another,’ altogether forbade any intercourse with those who professed a mutilated or corrupt version of Christ’s teaching: ‘If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you.’” The Holy Father explains that true charity “is based on a complete and sincere faith” and “unity can only arise from one teaching authority, one law of belief and one faith of Christians.” Thus, all the lovey-dovey language from the ecumenical and religious dialogue movement is revealed for the sham that it is, for there cannot be true charity without true faith.

Pius XI additionally provides a tragic, prophetic portrait of the effect of religious dialogue and ecumenism, which parallels the stated aims of Alice Bailey and other occultists. Rather than leading to world peace, these movements lead to the distortion and rejection of “true religion”, and little by little, ecumenists “turn aside to antirealism and atheism...” The efforts of these “pan-Christians” will lead, ultimately to the destruction of “the foundations of the Catholic faith.” What is more, those in the ecumenical movement easily give into the belief in relativism and historicism (truth changes or evolves), holding “that dogmatic truth is not *absolute* but *relative*, that is, it agrees with varying necessities of time and place and with varying tendencies of the mind, since it is not contained in immutable revelation, but is capable of being accommodated to human life.” Forty years before the Second Vatican Council, His Holiness predicated the divide between doctrine and “praxis” now known as the Kasper proposal.

The Holy Father concludes that these gatherings “can nowise be approved by Catholics” because they are “founded as they are on 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 obedient acknowledgement of His rule.”

Responding to the desire of the ecumenical movement to have “the Pontiff Himself to preside over their motley, so to say, assemblies”, Pope Pius rules out any involvement of the Pope in ecumenical or interreligious prayer: “the

Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ.”

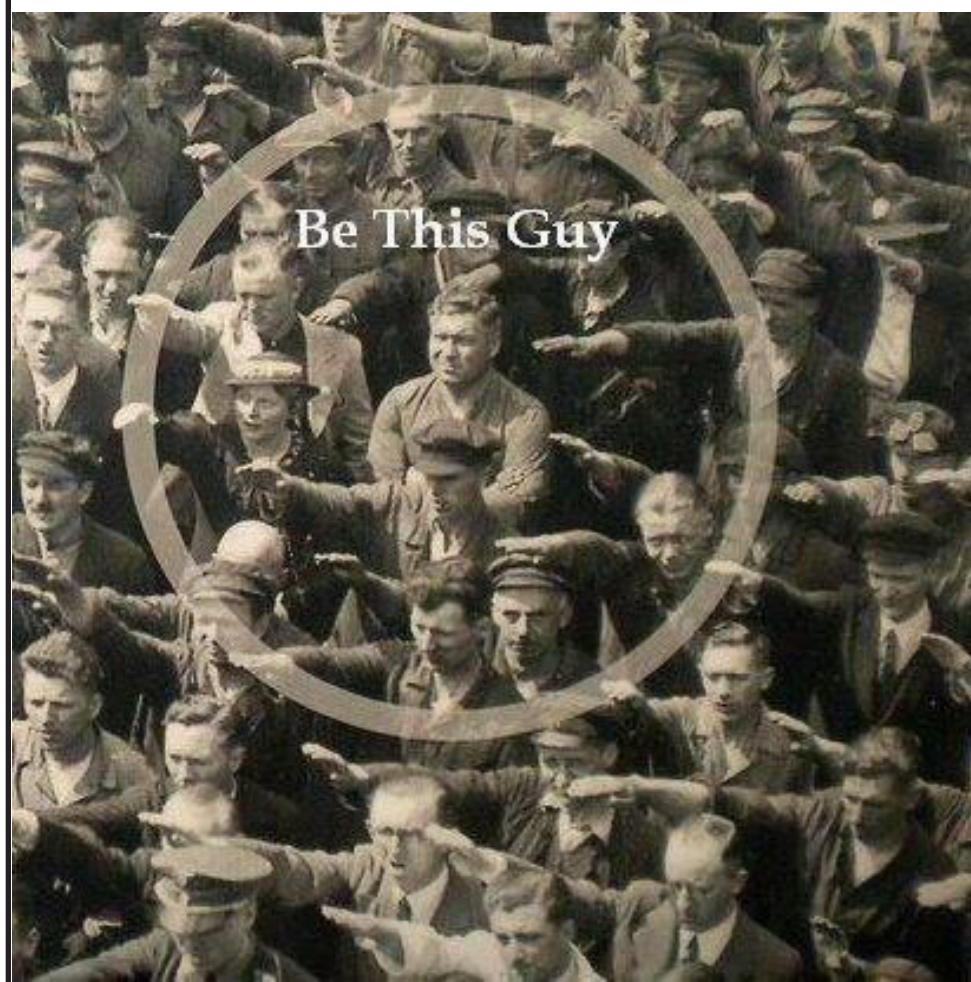
His Holiness further thunders, “...this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics”—ecumenical prayer and interreligious prayer have *never* been encouraged by the Holy See because they are *not* Catholic practices. Pius explains why: “the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it...” It has always been the Catholic practice to accomplish Christian unity by converting non Catholics not by praying with them. Interreligious dialogue and ecumenism are essentially diabolical and not Catholic—even devil-worshippers know that.

To demonstrate that the goals of the New Age movement and the occult are identical to the dominant ecumenical strain in the contemporary Church is not to suggest that Paul VI, John Paul II, or Benedict XVI were secret members of a Satanic cult or that they are guilty of formal heresy. With Fr. Gregory Hesse of happy memory, I assume that John Paul II believed what he was doing was, in fact, orthodox, traditional Catholicism just as Pope Benedict’s more liberal statements and acts were done with the view that they were Catholic. However,

under the reign of Pope Francis with his own pronouncements on gay and masonic “lobbies” as well as the Jason Bourne-level conspiracy surrounding Pope Benedict XVI’s abdication, it is now apparent that something very weird has been going in Rome for a very long time. If the Divine Majesty forbids the worship of foreign gods, and if New Agers and Satanists are arguing for ecumenism and religious dialogue as a means for the creation of a new world religion and new world political order, Catholics should take the wise advice of the mother of seven sons in the Second Book of Maccabees, renounce pagan rituals, and refuse sympathy for the devil:

Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God: And she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man’s heart to a woman’s thought, She said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws. ■

When it comes to ecumaniacs such as Walter Cardinal Kasper



Help us tell the world the truth!

www.RemnantNewspaper.com

The Unmaking of Europe

By Timothy J Cullen

“It is, therefore, the duty of those elements in Western Society that still possess a principle of spiritual unity to rally the divided forces of our civilization”
(Christopher Dawson)

Educated Catholics are as a rule familiar with the work of the late Christopher Dawson (1889-1970), one of the greatest twentieth century historians and almost certainly the greatest Catholic historian writing in English during that time. Those who have not yet had the opportunity to acquaint themselves with Dawson’s impressive corpus of works would do well to seek them out.

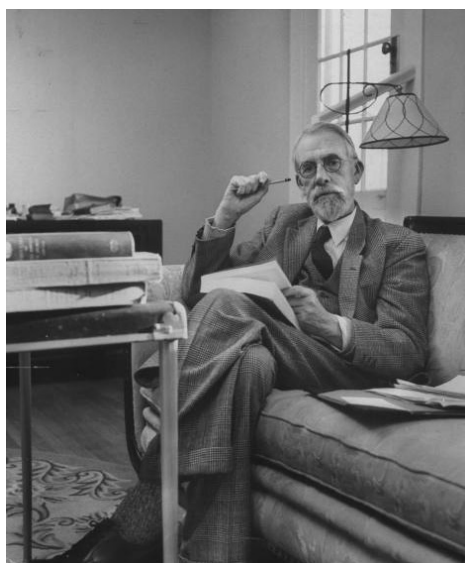
One of his better-known books is *The Making of Europe: An Introduction to the History of European Unity*, first published in 1932 and reissued in 2003 by Catholic University Press. Its thesis is straightforward: Roman Catholicism created medieval culture which in its turn created Western European civilization. In the words of Hilaire Belloc, “Europe will return to the Faith or she will perish. The Faith is Europe. And Europe is the Faith.”¹ The Faith made Europe and its betrayal and decline will complete the unmaking of Europe.

This writer lived for fifteen years in Spain during the years from 1973 to 2004. Spain was still essentially a Catholic country when he arrived during the final years of the Franco government, but when he left for the final time 31 years later, the country had become quite secular and had a socialist government. In any case, however, even in 1973 the Novus Order masses were mostly attended by elderly women dressed in black, the young males were anxiously awaiting summer and bikini-clad Swedish lasses and the allure of secular northern Europe and the USA was palpable in bars across the country. By the twenty-first century Spain’s “Catholicism” had been reduced to folklore.

The so-called “European Union” is not the transnational unity once provided by the Church; it is a secular materialist construct that favors not the native populations of the nations that comprise the artificial bureaucratic construct but rather corporate entities of a globalist bent along with persons of non-European origin hell-bent on destroying national identities and Christian Europe as it once existed. The re-making of Europe must begin with the unmaking of the artificial and unelected construct known as the “European Union”.

European culture created European civilization, and that culture arose and coalesced around a “cult”: Catholicism. When the unifying tie of that cult was broken, the unity of Europe was broken and made irreparable. The unmaking of Europe has greatly accelerated since the original rift in the Church and has now

¹ Belloc, Hilaire, *Europe and the Faith*, Introduction, TAN Books, reprint edition, 1992.



Christopher Dawson

become not only a religious issue but a racial one in which the nominal Roman Catholic Church aids and abets those who wish to destroy European racial and cultural identity, this incomprehensible behavior unmaking Europe while destroying the Church if not the Faith, the latter being beyond the capacities of the secularists.

The Roman Catholic Church as headed by its present pontiff has for all practical purposes allied itself with the globalist enemies of the European peoples and of the Faith both in Europe and around the globe. The Americas have largely European-derived populations, forms of Christianity and customs, although cultural Marxists have worked hard to subvert them, the attack carried out chiefly by migrants of non-European ancestry who integrated into Europe but never truly assimilated into its varied national cultures or its civilizational religious culture. Well entrenched in these societies, they have recruited and bribed toadies, useful idiots and deracinated Christians of the sort that made Vatican II possible. Now that this latter category runs the thoroughly subverted Roman Catholic Church, the hollowed out husk of the Church and Western civilization is opening to the influx of declared, less subtle enemies whose presence will complete the unmaking of Europe on its home continent and in its former colonies begun by earlier infiltrators.

The 26 July 2016 murder of a Catholic priest by two Muslim while he celebrated mass met with a milquetoast response by the “politically correct” pabulum-serving Pope Francis, proving to Islamic invaders and their secularist sponsors that the Roman Catholic Church will do nothing to defend Western civilization, its culture and customs and its long Catholic tradition. This pope is creating the conditions for a schism between the Church and the civilization to which she gave birth and in the process between the institutional Roman Catholic Church and the faithful Catholics who do not wish to place themselves more firmly under the thumb of the secularists and their growing Muslim army of occupation that makes no bones about its intentions. “Let’s all make nice” will not serve as an effective deterrent.

For those who speculate about the “end times” and that Francis may be the last pope, it would appear that he has the latter proposition in mind as he busily turns the Church into an NGO destined for a merger into an amorphous “one-world religion” in which the Catholic Kyrie, the Muslim call to prayer and the Buddhist Prajñāparamita mantra are superseded by all the peoples of the world bleating “Kum-By-Ya” before the dais of denominational leaders of the Universal Religious Federation from which all blessings flow.

Halloween (31 Oct) of 2017 marks the 500th anniversary of Martin Luther’s open rebellion against the Roman Catholic Church with the nailing of his 95 theses to the door of All Saints Church in Wittenberg in what is now Germany, thus beginning what is known as the Protestant Reformation, a process to this day difficult to measure in terms of the destruction it wrought upon Christendom and Western civilization. Pope Francis will be celebrating the event next year in a joint ceremony between the Catholic Church and the World Lutheran Federation (WLF) honoring the event. Perhaps the time has come for an authentic Catholic priest to nail a document to the doors of St. Peter’s proclaiming a new reformation to return the Church to Christ and the Faith and thus create a “schism” that counteracts the Modernist schism that the NO Church for all practical purposes brought about by breaking with nearly two thousand years of tradition and now selling out the civilization the true Church built from a barbarism into which it threatens to descend once again.

People of European origin who are also Christians—Roman Catholics and Protestant as well—may in the not too distant future find themselves facing a variant of the dilemma of Buridan’s ass in the sense of having to choose between defense of their own ethnicity and civilization or genuflection to the secular and Muslim overlords to whom the hierarchy of the Roman Catholic Church bows down. Being a “good Catholic” will then require civilizational and societal suicide, so perhaps the pews will empty faster than the seats in a crowded theater when someone shouts “Fire,” or “Allahu akbar!” Or perhaps the meek will simply surrender and pretend their humanist Church is actually “Catholic” because the overlords permit them to call it that, or because those who still believe in Christ as God celebrate Mass in secret while openly obeying their new masters. Or, for this writer the best option, before it becomes logistically too late, those who would defend Western civilization will do all in their power to do so regardless of what is preached in Rome to the contrary.

This writer is not among the optimists who believe that what appear to be determined efforts by Pope Francis to “pacify” the SSPX and prevent what is a de facto “schism” from becoming de jure as is more or less the case with Msgr. Williamson’s SSPX splinter

“Resistance” group, the St. Marcel Initiative, and thus begin a return to authentic Catholicism on the part of the institutional Church. As an elderly man, I have fallen prey to cynicism and what comes to mind is a vulgar comment by the late U.S. President Lyndon B. Johnson when asked why he failed to fire feared F.B.I. director J. Edgar Hoover. Johnson was claimed to have said “It’s probably better to have him inside the tent pissing out, than outside the tent pissing in.”² It is all too easy to imagine the powers that be at the Vatican wanting to keep the SSPX if not entirely inside the tent, at least tightly chained to a tent pole rather than view it as a sanctuary for the disaffected; would that I am proven wrong and the optimists correct.

This writer believes that only a full scale civilizational purge of the “politically correct” policies that have impoverished Western nations in spiritual and societal terms can offer any hope of a corresponding cleansing of the corruption in the Church and a religious renaissance in Western civilization once the smoke of Satan has cleared. The staggering amount of taxpayer-extracted governmental funds along with tax-evader foundational contributions provided to “non-profit” organizations that on their own dimes would not exist has made possible the brainwashing of the spiritually adrift residents of the West. Where is the outcry from the pulpits against the attacks on Catholic belief? Well, there are no longer pulpits in the meeting halls that have taken the places of what used to be churches, and “Catholic belief” is now subject to change to stay in touch with the times, so...

The recently martyred and savagely murdered Fr. Jacques Hamel, his throat cut at the altar by shrieking Saracens welcomed into Europe will likely be joined by many other martyrs whose deaths will be brought about by the misguided and civilizationally suicidal policy of admitting hostile migrants into their national societies. One wonders what it will take, how many martyrs before the worm turns and the martyrs will be drawn from those defenders who have finally seen that they must go on to the offensive to drive out those who would “integrate” by conquest, be it by terror or by brainwashing.

Those immigrants and their non-European ethnic descendants who are critical and unaccepting of European ethnics, of their Catholic heritage, their culture, customs and traditions should emigrate to their own ethnic, religious and cultural homelands, making possible a more effective coexistence and inter-regional cooperation among those who defend their cultural identity. Multiculturalism has proven to be an unrealistic and dangerous societal construct, just as ecumenism will prove to be religiously and culturally unworkable and destructive and will result in the unmaking of Europe and any other continent that attempts to embrace it. ■

The Servile State, by Hilaire Belloc

Reviewed for The Remnant
by Vincent Chiarello

(Originally published by T.N. Foulis Publishers:
London & Edinburgh, 1912. Reviewed Copy: Liberty
Publishers, 1977)

In 1912, a decade after Hilaire Belloc's *The Path to Rome* was published, he completed another book, the subject of which may have surprised some of his readers. Although not for the first time, Belloc's new work did not deal with children's stories or poetry, or even the then state of the Catholic Church, but with what was traditionally known as "political economy." In so doing, *The Servile State* was Belloc's most developed and nuanced attempt to deal with, according to its definition, "the study of production and trade and their links with custom, government and law, as well as the economic theory and methods influencing the development of different social and economic systems." This was a daunting task, since various individuals and groups have different interests in how a country's economy is to be handled, a situation as pervasive today as it was in Belloc's time.

This book would plant the seed of Belloc's lifelong interest in what would later be called, "distributionism," or "the distributive state," and whose origins, Belloc insisted, could be found in early Catholic social doctrine. It should be remembered that within Church teaching, two of the four sins, "which cry to Heaven for Vengeance," are, "oppression of the poor" and "defrauding the laborer of his wages." It is likely that both of these sins were foremost in Belloc's mind when he wrote *The Servile State*.

It must also be remembered that in 1912 there had not yet been the Bolshevik Revolution, or the rise of the fascist states, so Belloc's frame of reference centered on what he saw as the baleful impact of collectivization whose paradigm was that which had come about as a result of the Industrial Revolution and the Protestant Reformation. Belloc claimed that the first step in that process had been the confiscation of the monasteries in England under Henry VIII, which was put "...into the hands of an already wealthy section of the community, who, after the change was complete, became the succeeding hundred years of governing power in England." That indictment of early capitalism led some of Belloc's critics to claim that he had, in fact, rendered a more modern version of the Communist Manifesto, which could not have been further from the truth or Belloc's intention.

To set the record straight, Belloc defined capitalism thus: "A society in which private property in land and capital, that is, the ownership and therefore the control of the means of production, is confined to some number of free citizens not large enough to determine the social mass of the state, while the rest have not such property and are therefore proletarian..." Given Belloc's contrast between powerful capitalists and



Hilaire Belloc

powerless proletariat, the charge that this was a newer version of Marx was understandable, but misleading. Although Belloc sought an alternative view of how any society could best serve its people, the word he uses - socialist - was easily misunderstood: Belloc was describing a theoretical, not practical, way of running an economy. Let it also be remembered that the excesses of communism, a form of socialism, were not to be witnessed for another generation, and would later play out in the forced collectivization and subsequent "great famine" of the "kulaks," or middle-class farmers, in the Ukraine. Further, Belloc had always been a critic of socialism, especially in England, and had, in 1908, written *An Examination of Socialism*, and the following year published, *The Church and Socialism*, in both of which he had articulated the Catholic Church's opposition to socialism as practiced, taught by Pope Leo XIII in his encyclical, *Rerum novarum* (1891).

As to the question of "liberty," a theme that he repeatedly addresses in *The Servile State*, he writes that if restricting liberty for the greater good was necessary, then it should be considered. Belloc: "If liberty of purchase and of sale, of mortgage and of inheritance was restricted, it was restricted with the social object of preventing the growth of an economic oligarchy which could exploit the rest of the community. The restraints upon liberty were restraints designed for the preservation of liberty." What is clear is that Belloc in this and his later works emphasized that the fairest and most satisfactory form of economic practice was to be found in Catholic teaching, not secular theories.

However, Belloc made a crucially important point about the harm of collectivism when he claimed that capitalism and socialism, both forms of "collectivism," were leading man to the servile state, where the few command the labor of the many, although the many have security and status, but without freedom. There may be political freedom, but that makes it worse because a man who, though politically free, does not possess a "useful amount of the means of production," is a member of the proletariat. The consequences of collectivization were disastrous: "If the means of production are transferred to

the state peaceably by purchase, as the socialists would do, you come anyhow to the servile state, and if you liquidate the owners and forcibly confiscate, as the collectivists do by violence, you come to it at once in the totalitarian form."

Was there an alternative? As stated earlier, Belloc said there was, and the answer could be found examining the Catholic Church's economic program toward the end of the Middle Ages, which he called, "the excellent consummation of human society." At that time, he claimed, property was widely distributed, and all industry was organized in the form of guilds, a system partly cooperative, but in the main composed of private, self-governing owners of capital. Competition was so limited as to "prevent the growth of one at the expense of another." This is what has come down to us as "distributionism," and these ideals held sway with Belloc all of his life. Indeed, so passionate was he in his belief that Belloc sought to convince G. K. Chesterton of its value, and did so, for Chesterton, too, came to promote the virtues and value of the "distributive state" until his death in 1936.

Would it be accurate to claim that Belloc was one man, like the Prophet Jeremiah, "wailing in the wilderness," but in this case about the errors of capitalism? Were there not other movements, either spiritually or politically motivated, that sought to accomplish what Belloc claimed needed to be fixed? To answer that question, one need only to have looked across the Atlantic Ocean to events happening in the United States before and at the time Belloc was publishing his venture on an assessment of the political economy in Britain.

The first decade of the 20th century in the U.S. saw the consolidation and growth of political, social, and even religious, opposition to what had been described as the Gospel of Wealth, whose overriding theme was to acquire and accumulate wealth, and in so doing, power. In 1879, nine years after Belloc's birth, Henry George had written in the U.S. of the growing disparity, "between the House of Have and the House of Want." Crucial to the development of the spiritual component of criticism of unfettered wealth was the figure of President Theodore Roosevelt who,

in a speech in 1907, spoke of "the malefactors of great wealth." Five years later, in the same year that *The Servile State* was published, Roosevelt, the presidential candidate of the "Bull Moose" Party, in his acceptance speech in Chicago made the connection to the religious aspect to the struggle. He ended his talk with these words: "We fight in honorable fashion for the good of mankind; fearless of the future; unheeding of our individual fates; with unflinching hearts and undimmed eyes; we stand at Armageddon, and we battle for the Lord." Belloc could not have written anything better.

In the U.S., perhaps the most important place where the subsequent influence of Belloc's ideas was visible was in Dorothy Day's Catholic Worker Movement. In fact, when Belloc last visited the U.S. in 1945 (eight years before his death), he visited Day at her soup kitchen in New York City. Of the visit, Day, a convert, would later write: "And Catholics throughout the country are again accepting 'the lesser of two evils' and trying to apply Christian principles to it. ('it' being New Deal legislation.) They fail to see the body of Catholic social teaching of such men as Fr. Vincent McNabb, G. K. Chesterton, Belloc, Eric Gill and other 'distributists,' as they came to call themselves, and lose all sight of the little way, which the great modern Saint Therese has pointed out. They go with the crowd and try to sanctify the pagan teaching of modern economists."

Day then suggested that, because in 1945 *The Servile State* had not yet been published in the U.S.: "Why does not Mr. Bruce, the Catholic publisher of Milwaukee, who achieves so outstanding a success in the circulation of his publications, bring out 'The Servile State' for the benefit of that great body of Catholics interested in post-war economics?"

What lessons or significance can be drawn from Belloc's effort, now more than a century old? In the U.S., President Woodrow Wilson, the victor in the 1912 election, began his administration with an attempt to rein in the "malefactors of great wealth," but equally important was his philosophical perspective, which included a principal condition of a "distributive state." Enshrined in what was labeled the "New Freedom," government under Wilson would now be an agent to "atomize" society into smaller units, including smaller farms and smaller industries, and attempt to restore a Jeffersonian, not Hamiltonian, mantle on American society. It would seek a broader economic distribution of wealth, an objective sought by Roosevelt and Belloc. However, events in Europe, and then their repercussions in the U.S., namely World War I, were to put on a permanent hold the aims and objectives that Belloc, Roosevelt, and Wilson had enunciated.

Joseph Pearce, whose biography of Belloc was reviewed in these pages

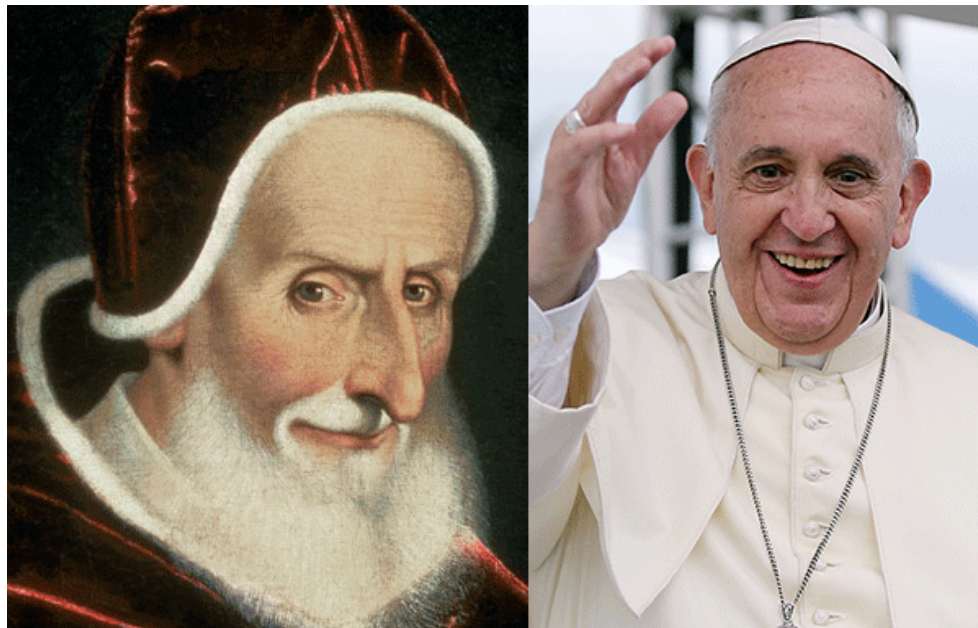
Continued Next Page

*The Last Word...***Lepanto Revisited: A Tale of Two Pontiffs**

By Father Celatus

In the same week that the Catholic Church celebrates a great military victory centuries past as the Feast of the Holy Rosary, formerly known as the Feast of our Lady of Victory, sexual perverts and their supporters were celebrating a victory of their own: The U.S. military will now open its shrinking ranks to *transgendered* troops. What a stunning contrast between a holy war of the past and a most unholy war of the present.

The year was 1571 when the Christian Holy League, representing the power of God and true religion, was about to engage in an epic naval battle with the Islamic Ottoman Turks, representing the power of Satan and a false religion. Pope Saint Pius V, a Dominican prelate before his elevation to the papacy, implored the intercession of the Blessed Mother through the rosary. He ordered all monasteries and convents in Rome to increase their prayers for the impending battle and organized rosary processions in which he, as sick as he was, participated. As the Christian fleet sailed toward the



clash of religion and culture which would determine the future of the West, Mass was celebrated and the rosary recited daily on each vessel.

Abbot Prosper Gueranger wrote of the great battle and feast in his magnum opus, *The Liturgical Year*:

Suleiman II, the greatest of the Sultans,

taking advantage of the confusion caused in the West by Luther, had filled the 16th century with terror by his exploits. He left to his son, Selim II, the prospect of being able at length to carry out the ambition of his race: to subjugate Rome and Vienna, the Pope and the Emperor, to the power of the crescent. The Turkish fleet had already mastered the greater part of the Mediterranean and was threatening Italy, when, on 7th October 1571, it came into action, in the Gulf of Lepanto, against the pontifical galleys supported by the fleets of Spain and Venice. It was Sunday; throughout the world the confraternities of the holy rosary were engaged in their work of intercession. Supernaturally enlightened, St Pius V watched from the Vatican the battle undertaken by the leader he had chosen, Don John of Austria, against the 300 vessels of Islam. The illustrious Pontiff, whose life's work was now completed, did not survive to celebrate the anniversary of the triumph; but he perpetuated the memory of it by an annual commemoration of Our Lady of Victory. His successor, Gregory XIII, altered the title to our Lady of the Rosary, and appointed the first Sunday of October for the new feast [now celebrated on 7th October], authorizing its celebration in those churches which possessed an altar under that invocation. A century and a half later, this limited concession was made universal.

The contrast between 16th century naval vessels manned by Christian sailors praying rosaries and modern naval vessels manned (in part) by homosexuals and transgenders doing Lord knows what, is representative of how far we have sunk into the sea of confusion. But confusion does not extend to sexual identity alone. Western society has lost its cultural identity and the post Vatican II Church has lost its religious identity.

As a result of this cultural and religious confusion on the part of both Church and State, the winds of war have now changed against us. Unlike the 1571 battle of Lepanto, in which the Blessed Mother intervened with a heaven-sent wind in favor of the Holy League, we can no longer expect her maternal solicitude on our behalf. For both the secular powers

of Europe and the religious power of the Church are in mutiny.

So instead of the 1571 victory for Christianity at Lepanto we now have a victory for Islam at Lampedusa. That tiny tropical paradise off the coast of Sicily once had a stable population of 5,000 mostly Christian souls but it has been overwhelmed by tens of thousands of Moslem immigrants and paradise is now lost. And as goes Lampedusa, so will go Italy and France and Germany and all Europe and the United States.

Long gone are the days that popes and princes would go to war against the enemy Islam. Unlike the Holy League which sank the ships of Islamic invaders with the full material and spiritual support of the Pope, we now have a pope and premiers and presidents who welcome the invasion of Islam by land and by sea.

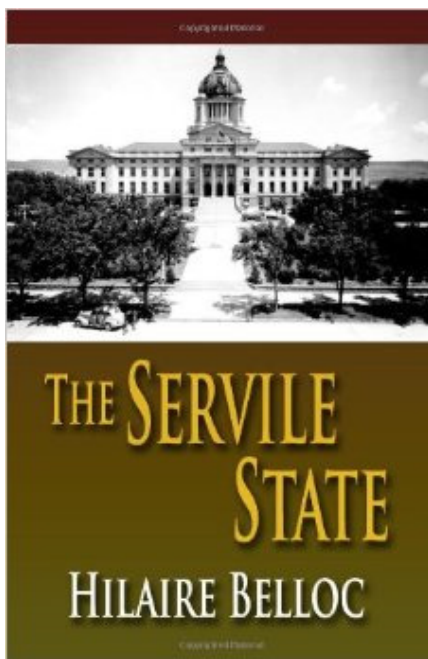
It seems diabolical, right? It IS diabolical! It is the diabolical consequence of secular powers which have abandoned Christian culture and ecclesiastical powers which have abandoned Christ and the Church. The conquest of the West by Islam was foreseen and forewarned by some, including the great historian Hilaire Belloc, who viewed Islam as the most formidable and persistent enemy of western civilization:

"It has always seemed to me possible, and even probable that there would be a resurrection of Islam and that our sons or our grandsons would see the renewal of that tremendous struggle between the Christian culture and what has been for more than a thousand years its greatest opponent."

Contrast this statement about Islam by a devout Catholic with a statement by modernist Francis of Rome:

"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 ... and no, not all Muslims are violent, not all Catholics are violent. It is like a fruit salad; there's everything. There are violent persons of this religion ... this is true: 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. This is not right or true. I had a long conversation with a Grand Imam, and I know how they think ... They seek peace, encounter..."

Faithful Catholics, abandon the V2 ship! The bark of Peter is manned by a mutinous captain and crew.

Remnant Book Review Continued...

used, published under the logo of the Liberty Fund, includes an excellent Introduction by the late sociologist, Robert Nisbet, who was especially concerned with tracing the history and impact of the idea of progress, and whose conclusions mirror many of those of Belloc, including the probable inevitability of "the servile state." Nisbet writes: "...but I am not without hope that *The Servile State*, if it is read as widely and deeply as it should be read, may yet prove to be a more than classic; may prove to be a force in the transformation of society." Belloc could not have written it better.

I would hope that in my recent articles, the nearly forgotten name of Joseph Hilaire Pierre Rene' Belloc has been brought back into focus and given a place where it belongs among the Catholic writers and thinkers of the 20th century. Belloc sought to breathe life into the Church he so dearly loved, often by means that may offend modern sensibilities, but his heart and soul were dedicated to fostering that objective in whatever way he thought appropriate. Perhaps Belloc's mindset in this matter was best described by a recent comment which is easily applied to Belloc: "You see, some mean Catholics aren't in fact mean at all. They are exuberant. They are bold. And, often, they are right. Their style may be prickly. Their packaging may be coarse. But sometimes, sometimes, we need to be shaken a bit to capture our attention, to dislodge our smug biases, to rouse from our self-satisfied slumber. We need to be made just a bit uncomfortable so that we question our own anemic assumptions and begin the process of true and honest self-reform." Belloc also could not have written that better. ■

recently ("Old Thunder," *The Remnant*, August 31, 2016), considers *The Servile State*, "pessimistic as it is prophetic." Pearce concluded of Belloc's belief, "... that the two forms or proletarianism, economic and political, would not fight to the death, with one or the other ultimately emerging triumphant, but would meld into a single politico-economic proletarianism, in which Big Business and Big Brother reach a mutually agreeable *modus operandi*. This understanding between Big Business and Big Government at the expense of the perennially powerless majority would herald what Belloc calls the servile state and which we might prefer to call the welfare state." Belloc could not have written it better.

Since it may be confusing at times because of the terms Belloc used in 1912, a lector may have to re-read certain portions of *The Servile State* to grasp the author's intent. The edition I