

The Remnant

(Est. in 1967)

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



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Trash-Talking Trump and the Hypocrisy of the Anti-Christians

By Michael J. Matt

Well, isn't this something! While we all wait for Commissioner Gordon to call an emergency meeting of Gotham City Council, we sit in stunned disbelief over the cartoonish hypocrisy of the media. These wretched human beings spend 24/7 ramming their pro-sodomy, pro-abortion, pro-perversion agenda down the throats of the American people, and now here they are pretending to faint away in horror over Donald Trump's potty-mouthed locker-room banter eleven years ago.

Shame on Donald Trump, scold the media hypocrites... for talking about the vile things Bill Clinton actually *did*—things which Grandma Clinton covered up, smoothed over, lied about and denied. Sure, Trump's horrific banter would be a campaign killer in the America in which I grew up. But today? In 2016...after decades of perversion-peddling by the most powerful people in government, media and entertainment? The word “pervert” itself has lost its meaning under the watch of these perverts. These same charlatans screaming for Donald Trump's head today, spent the last year demanding that men be given the right to use girls' showers and restrooms all over America.

This moral indignation coming from the

~ See *Trash-Talking*/Page 2



The month of November is dedicated to the Holy Souls in Purgatory

The Church commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven. St. Paul warns us that we must not be ignorant concerning the dead, nor sorrowful, "even as others who have no hope ... For the Lord Himself shall come down from heaven ... and the dead who are in Christ shall rise." The Church has always taught us to pray for those who have gone into eternity. Even in the Old Testament prayers and alms were offered for the souls of the dead by those who thought "well and religiously concerning the resurrection." It was believed that "they who had fallen asleep with godliness had great grace laid up for them" and that "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." We know that a defiled soul cannot enter into heaven.

God, Lord of mercies, grant to the souls of Your servants and handmaids, the place of refreshment, the bliss of eternal rest and the splendor of Your light. AMEN

To Vote or Not to Vote—That Is the Question

By Vincent Chiarello

With the indulgence of the Bard -

To vote - or not to vote - that is the question;
Whether tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing, end them. (Emph. mine)

I asked Fr. Peter Milward, S.J., one of the world's leading Shakespearean scholars, his interpretation of the meaning of the original lines. His response: "to be" means "to suffer the slings and arrows of outrageous fortune," as the poor Catholic recusants were made to suffer increasingly during the reign of that wicked queen, while

"not to be" means "to take arms against a sea of troubles", as some desperate Catholic young men (such as Robert Catesby) were tempted to overthrow the evil regime and die in the attempt."

Fr. Milward also believes that Shakespeare, through "coded language" (See: Claire Asquith, *Shadowplay*, The Remnant, Feb. 2014), was informing English Catholics that they faced their likely extinction if action was not taken. That meaning is clearly embedded in the words of the late Cardinal George of Chicago when he expressed similar feelings before his death in April, 2015: "I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square. His

successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history." Where in that timeline would a Trump or a Clinton presidency fit?

What follows has not been either an easy or enjoyable article to write, for it is not my wish to enter the lists of politics in my articles for The Remnant. However, what has driven me to this point is the current election situation, one that I see as foreboding, in which I am far from alone, and that is fraught with danger not only to the nation, but also to the Church. It is my firm belief

~ See *To Vote or Not*/Page 5

Trash-Talking Trump and the Hypocrisy of the Anti-Christians

M. Matt/Continued from Page 1

morally bankrupt is just a wee bit over the top. And it's all about one thing, of course: Getting Grandma Clinton back in the White House. Dinesh D'Souza summed it up nicely on FNC yesterday: "We have seen a biased media in my entire adult lifetime, but never before have I seen the media so aggressively huffing and puffing to drag this crooked hag across the finish line."

Trump is no saint. (Was there ever any doubt of that?) He's a product of the age. Over at Remnant TV last week we took some heat for contending that Donald Trump lost the first debate to Hillary Clinton, and lost badly, not merely on points, but also on character. He can be manipulated, either by flattery or insult—a characteristic not typical of men and women with strong moral character. Trump seems to be trying to cover something up about himself—something that looks like a perpetually guilty conscience.

Across the aisle, on the other hand, his robotic opponent manifests the classic traits of the psychopath, starting with a soulless inability to feel any guilt at all, which I suppose is to be expected of a woman who has been campaigning for years for a mother's right to kill her babies. Clinton seems to have no conscience, but exhibits a remorseless megalomania reminiscent of that of Adolf Hitler and Joseph Stalin.

Trump is what he is. And he's been caught on tape saying that which should surprise only those who know nothing

about billionaire real-estate tycoons who moonlight in the casino racket. That said, I'll let God judge Donald Trump. I neither excuse nor am I surprised by his antics, which brings us back to the point we were trying to make on RTV: Many good people may vote for Donald Trump even though they know exactly what he is. Why? Because this election is bigger than Donald Trump, who needs a confessor right now, by the way, unlike his opponent who needs a jailor.

And if you want to blame anyone for the rise of Donald Trump to the top of the political dung heap, blame the insufferable RINOs—Paul Ryan, George H.W. Bush (who is voting for Hillary, by the way) Mitt Romney, John McCain and the rest of the faux conservatives in the GOP who've been lying to pro-life, pro-family, pro-God America for decades, and who have been so busy "reaching across the aisle" that they finally just fell over into the other side.

Blame Hillary Clinton and her colossal ambition which have caused millions to, as Maureen Mullarkey put it in her recent column, be ready to "vote for Homer Simpson before I would let this woman into the Oval Office. A vote for Clinton is a vote to roll belly up and let the bloody-handed avatar of a banana republic eat our entrails. To award the presidency to a squalid grifter—one with a treasonous slush fund called a foundation—would be a sin against the franchise."

Blame the media, whose hypocrisy is without precedent in modern times and whose promotion of the democratic ticket—no matter who is on it—has polarized this country.

And all of this is not to minimize Donald Trump behaving like an adolescent jackass whose mother needs to wash his mouth out with a bar soap.

Still, given all we know about Donald Trump, why is it that the world, the flesh and media are summoning all the powers of hell to crush this man? What are they so afraid of? It's obviously not the man himself, who managed to stumble to where he is now almost by default, so inept was the field against which he campaigned. He's not an intellectual giant, carefully plotting the overthrow of the liberal establishment. He's no saint, preparing to rule America with a Bible in his hand.

So, what then? Why do they hate him? There's only one possibility: It's because of what he now represents and the unpleasant reminders his campaign promises bring to the fore at a moment when total victory was at hand for the most vicious Christophobes in history. Donald Trump—the grossly inept politician—is saying all the wrong things (as far as they're concerned) in his bid to gain the trust of the disenfranchised millions of Americans who still believe in God and the rights of the unborn and family and children.

The Christophobes have controlled their opposition, even co-opted it (in the case



CNN is shocked, SHOCKED, to find out that Donald Trump said some bad things years ago.

of the GOP), and now THIS! Donald Trump blunders in, incredibly, and puts all the issues that matter most back on the table, bringing the disgruntled masses to their feet again, inspired and ready to fight. He's taken on the entire faux conservative establishment on the one hand, while blasting great big gaping holes in the hull of the far-Left destroyer on the other.

He's an incredibly flawed human being, yes, but Trump knows what's required to win. And in this case, winning means taking on the causes that matter to the people he's supposed to represent. His logic was sound: *I'm supposed to be a conservative. Conservatives believe this and that. Therefore, I must embrace this and that.*

And for Trump, "this and that" meant:

- 1- Making bold statements claiming to be pro-life
- 2- Appointing the most passionate pro-life, pro-God, pro-family VP America has seen in decades
- 3- Promising to appoint pro-life and strict constitutionalist judges to SCOTUS.
- 4- Promising to repeal the Johnson Amendment
- 5- Promising to protect religious freedom
- 6- Promising to put an end to the George Soros "world without borders" nightmare
- 7- Promising to repeal Obamacare—raw socialism at its worst
- 8- Promising to recall Common Core, while protecting home-schooling
- 9- Standing for law and order at a moment when chaos in the streets is being orchestrated intentionally in order to achieve power for a global elite
- 10- Vowing to defund Planned Parenthood and protect the Hyde Amendment
- 11- Standing strong for the right of Americans to defend themselves

And on and on it goes. They don't hate Trump. They hate you. They hate me. They hate God. They hate the unborn. They hate America. And in order to win the White House, Trump has declared himself champion of all that they hate. How much this all actually means to Trump is irrelevant to them. What they're terrified of is the reinvigorated people and ideas he now represents. And for that, the billionaire playboy has become Public Enemy Number One to the media, Hollywood, Washington and the rest of the satellites of Hell in this country.

Trump finds himself in the middle of a global revolution against God and family that he himself doesn't even begin to understand. The Catholic Church—the only moral voice the world ever had to obey—has silenced herself. Politicians are in on the fix. In his own bumbling way, Trump truly is an outsider—not in the sense CNN uses the word, but an actual outsider who isn't on the planning committee of the New World Order, and thus he must be destroyed.

I'm not defending Donald Trump or the beastly things he's said and done in his private or public life. We get the leaders we deserve, and at the end of the day our ultimate help is not in the name of Donald Trump or any other politician but rather in the Name of the Lord Who made heaven and earth. To the extent that we even have a dog in this fight we're considering short term survival and the protection of our children.

As Catholics we are not obliged to sit out the political process (no matter how inadequate it is) that directly impacts our families and our lives. Holy Mother Church tells us we must do whatever we can to mitigate the circumstances and to make the best of a terrible situation. It is our right before God and our fellowmen.

And this blitzkrieg against Trump that is being waged by the Clinton Machine and their willing accomplices in the mainstream media is so much smoke and mirrors, designed to confuse and distract the masses just long enough for the Godless globalist maniacs to take the next step—

and it's going to be a doozy! ■

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“Thanks be to God” for Luther’s “guiding theological and spiritual insights”

Editor, *The Remnant*: If anything, it’s shaping up to be even more scandalous than we expected, this Monday in Sweden. The text of the common prayer to be used by Pope Francis and the Lutherans has now been released.

Swedish Catholic professor [Clemens Cavallin](#) points out in an essay on the upcoming celebration with Pope Francis in Lund that the common prayer service to be used has a very positive view of Luther:

“The text,” he says, “paints a picture of Luther as a religious hero who found the way to a more true form of Catholicism.”

Among other things, the Holy Father will join our separated brethren in reciting the following prayer:

Thanks be to you, O God, for the many guiding theological and spiritual insights that we have all received through the Reformation. Thanks be to you for the good transformations and reforms that were set in motion by the Reformation or by struggling with its challenges. Thanks be to you for the proclamation of the gospel that occurred during the Reformation and that since then has strengthened countless people to live lives of faith in Jesus Christ. Amen.

Father Brian Harrison

Novus Trads?

Editor, *The Remnant*: First, I just want to say that my husband and I love *The Remnant*. We live in an isolated rural area in New Mexico, where we have no Traditional Catholics in our area. Often, we feel discouraged and alone because of this. But when we read *The Remnant*, and when we listen to the different video clips available at Remnant TV, we don’t feel so alone. You have no idea how comforting it is to see you and Chris F. on our computer monitors talking to us. Also, the sermons that you make available to the people at the Remnant’s online site also encourage us and inspire us to “keep on keeping on.”

I wanted to ask you if, in the future, you would be willing to write on the subject of Novus Ordo/Vatican II Catholics who consider themselves Traditional. I have been running into this a lot among Catholics, and truth be told, I don’t know how to respond. These are Catholics who attend the *Novus Ordo Missae*, and who believe wholeheartedly in the Vatican II documents, seeing no error in them whatsoever. However, when they speak of themselves, they identify themselves as Traditional Catholics. I challenged a woman on the Internet several days ago regarding this. I told her that Traditional Catholics reject the *Novus Ordo Mass*, as well as many of the errors that came out of Vatican II. Her argument was that this is false. She says that there is a difference between Traditionalist Catholics and Traditional Catholicism. She said that what I was describing was the position of Traditionalist Catholics, not Traditional Catholicism as a whole. Therefore, she is a Traditional Catholic. To me,

this doesn’t make sense. It would seem to be that Traditionalist Catholics and Traditional Catholicism are one and the same. As I said, I am seeing this more and more. Sometime ago, I came across a *Novus Ordo* deacon who identifies himself as a Traditional Catholic.

How do genuine Traditional Catholics deal with this? When you attempt to correct these people, they ask for official documentation to prove that a Traditional Catholic is one who rejects the *Novus Ordo Missae* and many of the errors of Vatican II.

I know that these people are wrong; I just don’t have the gift that you possess in proving it. I was hoping that maybe in the future you could write a blog or an article on this subject so that some of us who are being faced with this will know how to respond. God bless you,

Lorraine Espenhain

Welcome to the Titanic

Editor, *The Remnant*: As a relatively recent (2013) convert who was shocked at what I found once I entered the Church, I felt terribly alone and in total wonder...Is THIS the Catholic Church I studied about in RCIA?

It took me a while, but having found your site here, I must say I agree with most all of your editorial take, much to the ire of the “conservatives” I know, one of which told me “The Church was fine before you converted and is still fine”.

This same fellow is doing a bit of wondering now, too.

If I didn’t have Pope Leo XIII, Pope Pius X, Pope Benedict 15, Fatima and CCC 675, I might seriously be questioning the claims made by the Church, but the fact is we have been warned both in the Scriptures and in recent times that the Church would undergo such a strain as She now is experiencing.

It is at once both horrifying to see but also engendering of faith to see this struggle that we were warned about, most gratifying that our Lord Jesus did not just check out once “the Bible” was written, as my Protestant background implies, but He has been present in the Eucharist and in the heart and minds of many who have given us the truth when the increasing majority has favored the lies of the Enemy.

Thank you Remnant for fighting for the teaching of our Lord and Savior and His Church. May God renew the Church through the power of Our Lord with the aid of the prayers of Our Lady....SOON.

Rod Halvorsen

Resisting Francis Strengthens Faith

Editor, *The Remnant*: The REMNANT arrived yesterday and I read first From the Editor’s Desk. This is the October 15 issue, and your offering was about the Open Letter to the Pope going viral. Your words were precious to me in their humility, inspiration, hope and encouragement, and I thank you very much.

May God continue to bless you all and your work. Be assured of my prayers.

Anne Martina
Bar Harbor, Maine

Protestant: I want to convert...but to what?

Editor, *The Remnant*: I am writing in response to your offer for a PDF copy of the latest Remnant edition. I have immensely enjoyed reading your online website over the past number of months, after having discovered you on the Internet.

I am deeply appreciative of your efforts to defend our (traditional, orthodox) Christian faith against the absurdities of modernism (theological, political, and otherwise) - which indeed is, in the words of Pope Pius X, “the synthesis of all heresies” (Pascendi Dominici Gregis). I am not a Roman Catholic myself (but nor do I consider myself Protestant either). But I hold tenaciously to “the faith which was once delivered unto the saints”, and seek to live each day, being “not conformed to this world: but be ye transformed by the renewing of your mind”.

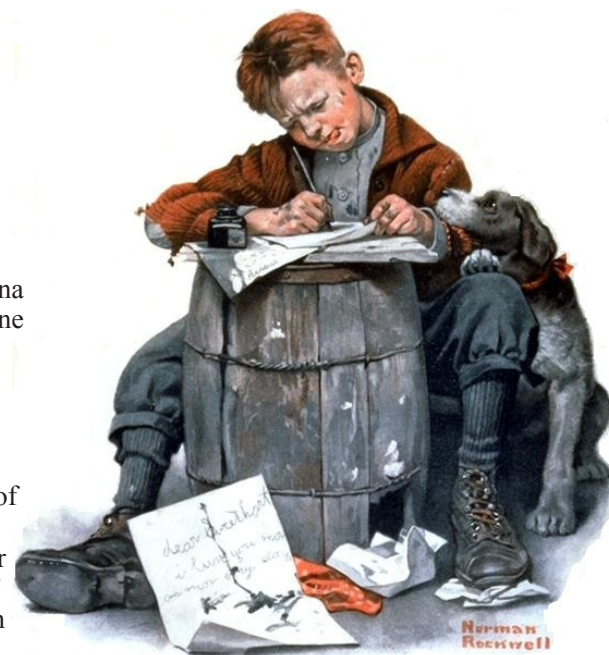
Indeed, I have occasionally visited our local Roman Catholic church here in Oamaru, New Zealand, but find it so abysmally modernist, and working against the faith delivered, that a sense of righteous indignation is the usual result. Our family used to subscribe to the local New Zealand Catholic newspaper - but again were so incensed by the utter rebellion to faithful Christianity therein expressed that we abandoned this publication. Howbeit, there were, occasionally, some good letters to the editor. I myself sent in a small number attempting to confront the blatant apostasy.

On a more global scale, when I look at Roman Catholicism in general, I see an institution hell bent on such apostasy. There are of course notable exceptions from this collapse - Cardinal Burke, perhaps, or Archbishop Schneider. But, in many very important ways it appears to be that authentic (read: traditional) Roman Catholicism is in fact a different religion to that expressed by contemporary Catholicism (read: progressivism). So I am very much thankful to the ministry of the Remnant in its clarion call to repent and return to faithful, orthodox, traditional, Christianity. It is desperately needed in our modern (and modernist) age.

Michael Matt and Chris Ferrara, in particular, have been regularly in my prayers of late. If my salutations could be passed on to them, I would be grateful. May God richly bless you, and lead you to even more zealous, faithful, service in the cause of his kingdom.

If you are able to e-mail me back a digital PDF copy of The Remnant paper, my wife and I would be most interested in seeing what it actually looks like “in print”. I thank you for this kind offer.

Yours in Christ,
Steve McNicholl
New Zealand



I’m Finnish Lutheran who’d like to convert...but Francis?

Editor, *The Remnant*: I would please like to have the E-edition of your double issue. I am a Finnish Lutheran pondering the conversion and I am not impressed about Pope Francis. I am currently reading ‘The Great Facade’.

Yours Truly,
Tero Tulkki

The Remnant E-Edition

Editor, *The Remnant*: I would like the e-edition version please. Thank you for all the work you do providing such a wonderful newspaper and website. It’s great to have a place to come that calls it as it is and can actually make the case to back up their position! You’ve really helped me grow in the faith and have given me a good understanding (I hope!) of our current crisis. Most importantly you remind us not to give up and that God will win this battle in His

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own good time. We just need to stand by Him and for Him, come what may. I feel blessed that I found the Remnant. Thank you again and God bless you all.

John and Susan Luckstedt
New Zealand

Editor's Note: Welcome. Please note that The Remnant's E-edition has received a very nice facelift. It may take an hour or so to familiarize yourself with the navigation and multiple useful features; but once you're in you will find it very easy to use. And don't forget that the audio edition comes with it, free of additional charge. The voice can be sped up or slowed down, as you like, and it is a simple thing to save every issue of The Remnant as a MP3 file, which can be played in your car, computer, tablet, etc. **MJM**

Sick and Tired of The Remnant

Editor, *The Remnant*: I never thought I would come to say something like this, but... I find myself skipping articles in the paper as I never did before. My wife skips even more than I do. It's not so much that topics lack variety. It's the point of view that is so common to them. The paper is getting tedious! Especially articles like C. Ferrara's as he takes on developments in Rome under Francis I. Chris has become so repetitive and predictable in his objections! A suggestion for you to consider on behalf of readers who may share my growing sentiment: include some significant writers who are in favor, or at least more open, to Francis' perception of things and programs. Presenting a pro and con view in the same issue on the same topic(s), for instance, would not only liven things up a bit but, perhaps, would even attract a greater readership and carry the Remnant beyond one that is pretty much limited to the choir. Thanks for all you do.

A long-time reader,
George A. Jocums, PhD (in German
Language and Literature, NOT in
Theology!)

Editor's Response: Thank you for your note. I would recommend that you consider cancelling your Remnant subscription. The Remnant is doing quite well just now, with more new subscribers than we've had in 20 years. And there is certainly no plan to lighten up on Francis-- the worst and most dangerous pope in history. Thanks for your longtime support, and no hard feelings. **MJM**

In Defense of JFK

Editor, *The Remnant*: We have corresponded in the past. A few of my articles over the last decade or so have been published in your newspaper. I have something to convey to you concerning the casualness with which many mention JFK's "infidelities" e.g. Marilyn Monroe et. al. I have a few facts that may change your mind. I too adopted these allegations, never blinking an eye when they were referred to as fact, I have since discovered that such "Facts" are more likely mere rumors, innuendo, and second hand stories.

First, the timing of these "revelations" creates suspicion about their actual truthfulness. I became aware of some facts concerning JFK's life after reading *PLAUSIBLE DENIAL* by Mark Lane. Lane is arguably the best authority on JFK's Assassination and the time leading up to it. Another book by Lane, *RUSH to JUDGEMENT*, displays his vast knowledge of the subject and his meticulous skill as a researcher. With this being said allow me to refer to page 329 of *PLAUSIBLE DENIAL*.

"...Kennedy's personal and sexual liaisons, we are told, had underworld overtones courtesy of Frank Sinatra and Sam Giancana. Sinatra, it will be recalled, was inelegantly, publicly, and permanently barred from the White House by Kennedy. The Trauma inflicted on the aging singer resulted in an aggravated abandonment of principle: Sinatra became a republican. He subsequently supported the Regan Bush ticket and found himself in the White House quite regularly for public functions and private lunches."

This alone led me to reconsider my "conclusions" on JFK's alleged infidelities. Some of Sinatra friends also supplied more grist for the rumor mill. As Catholics we should credit fellow Catholics with good intentions until there are actual facts to consider. The preceding pages to the one I cited in *PLAUSIBLE DENIAL* will give details on how these tales worked their way into the media and the minds of the public (YOU and ME).

Sincerely,
William Price

Will Cardinal Burke Consecrate Russia?

Editor, *The Remnant*: I have a suggestion for your consideration. I have (privately) by email, asked Cardinal Burke to consecrate the USA to Our Lady of Fatima now, before the election. We as Americans need to send a Heavenly Plea to God, to help us through this crisis of monumental proportion. I explained to his Excellency, that Portugal did so in the 1930s as a nation and it saved them from communism and WWII. I also told him that even though he does this act alone with no support it will be effective.

Our Lady will accept this difficult act from a prince of the Church under such difficult and unprecedented circumstances as long as he is petitioned by someone. In this case, possibly *The Remnant*, myself, and whoever can

be aware of it and consent. The time is short and much is at stake. This is the crossroads of our life. In closing, I hope that your staff could contact Cardinal Burke and beg him to do this Fatima Consecration for our Nation ASAP. This may be our last chance to save our country. I echo Michael Matt's sentiments exactly!!!! Thank you in advance!

Joe Klinker

Pope Francis Is Only Being Honest About Vatican II

Editor, *The Remnant*: Thanks for the pithy commentary on Pope Francis's latest outrage, "It's not right to convince someone of your faith. Proselytism is the strongest venom against the path of ecumenism."

Note well that he is admitting something here that we Trads have been saying for decades, and that V2 apologists have been denying.

In a back-handed way he is finally, and bluntly, stating the obvious: that ecumenism is incompatible with the Church's Divinely-appointed Mission Statement, "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Tragically, the Vicar of Christ has placed himself in the scandalous position of seemingly abandoning his Mission Statement in favor of the Protestant novelty known as ecumenism. Were he to take the Mission Statement seriously, he would have said, "Proselytism is the strongest anti-venom against the poison of ecumenism."

This is one of the most important post-V2 Papal admissions, almost on a level with Benedict XVI admitting the traditional Mass was never, and can never be, abrogated, and the admission of John Paul II (in "Ecclesia Dei Adflicta") that Vatican II did indeed teach new doctrines. Thank you for your good work and God bless you.

David Melechinsky
(subscriber and long-time reader of *The Remnant*)
St. Mary's, Kansas

Was Reagan All That Great?

Editor, *The Remnant*: My two objections to the "vote for Republicans for president because we need pro-life supreme court justices" argument are Sandra Day O'Connor and David Souter. Ronald Reagan was supposed to be the great pro-life president but he was more willing to break the law and lie about it for the sake of rebels in Nicaragua than he was willing to do something concrete to END abortion rather than merely limit it. Likewise, Bush 1 and Bush 2 were weak in this area. 20 years of Republican presidents and the most dangerous place for a baby is still in her mother's womb. The most important goal of the pro-life movement now is to stop funding Planned Parenthood. Anyone who is not willing to do that should not be elected.

I knew a woman in Pennsylvania who I pray is in Heaven now who never voted. She believed that women should not be involved in politics because it was "dirty" and dangerous to a woman's maternal nature and therefore to her

immortal soul. Only men should engage in this dangerous activity. When you see what happens to women in politics, it supports her argument. Commentators will even say about Hillary and other women that they have to convince the nation that they can act like a man in order to be elected. This woman, wife, mother of three and great worker for God's Kingdom only had a high school education but I believe she had more wisdom than a Ph.D. in history, political science or the law. I believe her position is a legitimate one for a Catholic to hold as long as she is doing other things, including praying for politicians, to improve the world. She also understood the Mass and Catholic liturgy better than most highly educated liturgists.

In Christ,
Fr. Matthew Chadwick, OFM Conv.
Parish Priest, St. Anthony of Padua
Parish, Rye, East Sussex, England

For Francis 'Climate Change' Trumps Our Lady

Editor, *The Remnant*: I don't know if Pope Francis is Catholic, but since he agreed to sit in the Chair of Peter, he is the only man on earth who can change the direction of the world by "Consecrating Russia to Her Immaculate Heart" along with all his Bishops. As the Vicar-of-Christ, no one else on earth has the power he does to end the terrible conflict and suffering mankind is experiencing.

In America, a Communist-sympathizer and worshipper of a man who dedicated a book to Lucifer, may be elected President of the U.S.A. As America goes, so will the rest of the world. Our Blessed Mother promised that terrible events would take place if this Consecration wasn't done. Since she made her request decades ago, we've seen wars, frightful terrorism, famines, horrible diseases, droughts, massive wildfires, powerful earthquakes and catastrophic storms of all kinds. How much more will mankind have to suffer before the Pope does as Our Lady requested?

Thousands of Catholics pray the Rosary daily for the Consecration. Heaven hears our pleas, but maybe our wicked world deserves the promised Chastisement, and that's how Heaven will answer us. But, the Pope shouldn't chance this and continue to condemn mankind to unimaginable suffering by going against the mandate of the Mother of God. Only the Pope and his Bishops together - on one single day - can change what's becoming clearer-and-clearer everyday: The world is collapsing under Satan's reign. It seems God has retreated, withdrawn His support and is letting mankind feel His anger.

The billions-of-people on earth are powerless. The outcome of some of these events is in the hands of our rulers; except there is one man, and one man only who rises above all heads-of-state and that is the Vicar of Christ. When will you, Pope Francis, put aside your concerns for Climate Change, Social Justice and other earthly issues that will be so easily solved once the "Consecration of Russia to Her Immaculate Heart" is performed? We wait in silence while Heaven watches.

Margie Tiritilli
Montebello, CA ■

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To Vote or Not to Vote—That Is the Question

Chiarello/Continued from Page

that the election of Hillary Clinton will, among other baleful effects, spell the end of the religious liberty clause of the First Amendment as we know it. What prompts this article is based not only on current events, but also my assessment of the Clintons, a memory of incidents that began more than two decades ago.

In 1993, as a State Department Foreign Service Officer on assignment in Washington, I was tasked in assisting in the President Clinton, V.P. Gore, trip to Detroit. The first day of their arrival, a press conference, which I was actively involved in organizing, took place. Even then, the Clintons were known to be habitually late in showing up, apparently indifferent to the time restraints of the people waiting on them. While all of us cooled our heels, I began a conversation with a Secret Service agent assigned to presidential security. In the course of the conversation, two items are indelibly etched in my mind.

When I asked about the Clintons, the Secret Service agent, after confirming that Mrs. Clinton, “threw more than lamps at her husband,” added, “She has the mouth that would make a sailor blush.” But more damaging - damning, in my mind - were his words about comparing the character of the Clintons to President and Barbara Bush. When the Bushes were set to leave near, or at the time of a new shift coming on duty, they would wait and allow the shift on duty to return home, for when the president travels (“the Eagle is moving”), all agents’ schedules are off.

That was not true of the Clintons, for they seemed indifferent to the fact that other people wished to return to their families. All that mattered was their convenience; everybody else be damned! More than a generation later, I still believe the words of the agent are true, especially regarding Mrs. Clinton.

Joseph Sobran wrote what I consider a perfect description of this couple a generation ago, and whose truth holds even today: “They are like members of a trapeze act who hate each other’s guts, but can’t let go: if one falls, the act is finished.”

Far too many Catholics in this country seem either indifferent to, or uninterested in, the fate of their religious liberty. Barack Obama won, according to polls, a majority of the Catholic vote both in 2008 and 2012, and has proceeded to eviscerate the religious liberty clause through his judicial appointments.

Hillary Clinton, I am convinced, is poised to do even more of the same. In an age of an increasingly liberalized Catholic Church, although this voting pattern is incomprehensible, it is also mind-boggling. What is not understandable is why any Catholic who is not a CINO - Catholic in Name Only - could vote for a woman whose abortion platform is the most extreme ever proposed by any candidate. Perhaps candidate Clinton wishes to emulate the efforts of the current legislative chamber in France, where pending legislation would introduce criminal penalties of two years’ imprisonment and fines of



about \$33,000 for anyone who, “... disseminated ‘inaccurate’ information with the intent of persuading women not to abort their children.” I seem to recall that France was once called, “the eldest daughter of the Church.” Not anymore.

Donald Trump has released a letter committing his administration to nominate **only** (emphasis mine) pro-life justices to the Supreme Court, sign the Pain Capable Unborn Child Protection Act, defund Planned Parenthood as long as it performs abortion, and continuing the enforcement of the Hyde Amendment denying federal funds for most abortions. Mrs. Clinton’s seeks to repeal the Hyde Amendment, the first time a political party’s platform does so, and to make abortion on demand the law in the country.

Yet, far more incomprehensible in this contest is the role that some in the Catholic hierarchy are playing in helping, perhaps indirectly, to minimize Hillary Clinton’s radical stand on abortion, foremost among them, Archbishop (now Cardinal) Blase Cupich of Chicago.

In a recent column, he wrote of a moral equivalency between abortion and other societal ills. Cardinal (then Archbishop) Cupich stated that in assessing the situation: “We should be no less appalled by the indifference toward the thousands of people who die daily for lack of decent medical care; who are denied rights by a broken immigration system and by racism; who suffer in hunger, joblessness and want; who pay the price of violence in gun-saturated neighborhoods; or who are executed by the state in the name of justice.”

Apparently, the words of Pope Benedict XVI, who made the important distinction that “**not all moral issues have the same moral weight as abortion and euthanasia,**” (emphasis mine) never reached the now cardinal’s desk.

If that isn’t bad enough, Pope Francis appointed both Cardinal Cupich and Cardinal Weurl of Washington to the committee that will have a major voice in deciding which American prelates will be selected as future bishops. It is as if the diabolical dream of Saul Alinsky and his acolytes to infiltrate the Catholic Church was now a fait accompli. But Cardinal Cupich is not alone.

Along with his recent elevation was that of Archbishop James Tobin of Indianapolis. The good Padre never saw a cause promoted by the Left that did not attract his attention. The Remnant

recently gave a verbatim account of the talk of Elizabeth Yore, who, as an attorney and children’s advocate, found in her research that the Vatican has been the beneficiary of tens of millions of dollars in “resettlement” programs, primarily those dealing with “refugees” from Iraq and Syria. What is hidden in these figures is the hand of the diabolical George Soros, who, through his representative, is now given a seat at Vatican soirees. Cardinal Tobin has for years sought to “import” these refugees into his state; Indiana Governor Mike Pence thinks that discretion is the wiser part of valor in this case. As governor, Pence, who also happens to be the GOP’s Vice-Presidential candidate, is convinced that the safety of the residents of his state must be secured before these “refugees,” none of whom has been properly vetted, be allowed to settle at governmental expense, in his state.

To Cardinal Tobin, however, Governor Pence’s reluctance is “un-Christian,” for what is wrong with bringing in people from these areas, especially when the terrorists proudly admit that members of their organizations are part of those “refugees?” Perhaps Cardinal Tobin has never heard of Lepanto or Vienna, or, more recently, 9/11, Fort Hood, San Bernadino and Jacksonville; Gov. Pence has.

Governor Mike Pence was born and raised in an Irish-American Catholic family. He was an altar boy, but somewhere along the line, he left the Catholic Church; today, he considers himself an “Evangelical Catholic.” He is a strict moral Christian, who sees the evil of an “abortion on demand” license under a Clinton presidency; yet, Archbishop Tobin and many of the other bishops in the US Conference of Catholic Bishops see Sen. Tim Kaine, the Democratic Party nominee as Vice-President, as preferable.

Kaine has not, “Catholic” though he claims to be, refuted the recent revelation of the Clinton campaign strategists: “There needs to be a Catholic Spring, in which Catholics themselves demand the end of a middle ages dictatorship and the beginning of a little democracy and respect for gender equality in the Catholic Church.”

Further, this is the same Sen. Kaine who, “although personally opposing abortion” has never - ever - voted to limit or restrict its scope, joining the ranks of such other Catholic stalwarts as Nancy Pelosi, Joe Biden and John Kerry.

Given the reality of the situation, how,

then, is an informed and conscientious Catholic to vote, or abstain, in this election?

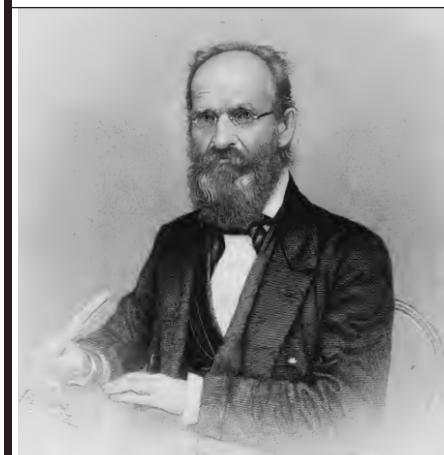
In a recent posting on the SSPX website, the subject of voting was raised, especially in light of the obligations and duties that the Catholic voter has, including in the United States. One guide would be Pope Pius XII’s 1946 address to an Italian political action group, in which the pontiff stated, “The people are called on to take an always larger part in the public life of a nation, and this participation brings with it grave responsibilities...” Then, as was his wont in these matters, Papa Pacelli hit the nail on the head: Catholics have a duty “to defend the Church by the correct exercise of their right to vote...**and to prevent a greater evil.**” (Emphasis mine)

Given the alternatives in this election, how should an observant Catholic make his decision?

Would abstaining from voting under the present circumstances, where there is no acceptable candidate, and the deception and the manipulation of the public by the media is unprecedented and decidedly in favor of Mrs. Clinton, be a wise choice? Under these conditions, is there no obligation to vote, and the words

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To Vote or Not to Vote—That Is the Question

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of Pope Pius XII, even “...to prevent a greater evil” no longer apply? And here we come down to the rub: should we not vote when there clearly is a lesser evil, even if there is a Catholic reason to do so (avoid abortion on demand), and one has the good intention of providing for the good of society as best he can? I believe the answer should be obvious. Allow me to pursue this line of thought a bit further.

On March 23, 2016, the U.S. Supreme Court heard oral arguments dealing with the Sisters of the Poor, who asserted they were, because of protected religious liberty reasons enshrined in the 1st Amendment of the US Constitution, unable to participate in the Obamacare medical coverage that included contraceptive and/or abortifacients, although they risked huge fines for non-compliance. (See my “Pyrrhic Victory,” *The Remnant*, May 29, 2016)

Two years earlier, the Court had ruled that the aforementioned 1st Amendment protection applied to a group of Protestant Evangelicals who, using the same legal basis claim as the Little Sisters, would not participate in medical insurance plans that allowed abortifacients. By a 5-4 vote, the “Hobby Lobby” case (See: *The Remnant*, March, 2014) was decided in their favor. In the Little Sisters Case, the vote was a tie: 4-4, which meant that the decision of the lower circuit court, which ruled against the Sisters, would now hold.

What was the difference? It can be summarized in two words: Antonin Scalia. His unfortunate death means that the votes of four Supreme Court Justices, all of whom are currently sitting on the Court, now can alter and/or destroy 1st Amendment religious liberty guarantees. In their majority opinion in the “Hobby Lobby” case, the Court’s majority stated: “...under the First Amendment, neutral, generally applicable laws may be applied to religious practices...” It is that principle that will be short-lived in a Clinton administration.

A Clinton appointee and fifth vote on the Court will, in the Clinton platform’s own words, prevent any effort by the people to restrict the abortion license, or to limit the intrusion of the federal government into criminalizing the effort to oppose homosexual marriage and transgendered “rights.” The Supreme Court is now, oddly enough, a Catholic’s “court of last resort,” for the lower Appellate or “Circuit” Courts are now filled with President Obama’s appointees, with additionally like-minded Clinton appointed judges waiting in the wings. That disastrous scenario apparently has reached even some of the members of the U.S. Conference of Catholic Bishops.

In late September, 2016, Archbishop Joseph Nauman of Kansas City, Kansas, noted, “...in choosing presidents, we choose judges, too.” He added, “In my opinion, one of the most significant responsibilities of the president is the appointment not only of Supreme Court justices, but all federal judges. Since more and more public policy issues are being decided by the courts, not the Congress or the state legislatures, the selection of judges has become

extremely important.” Candidate Trump, despite his flaws, has, as mentioned earlier, listed his choices for the U.S. Supreme Court, all of whom are pro-life; Mrs. Clinton has refused to do so.

Again, I return to the pivotal question of whether an observant Catholic should vote in this election? The USCCB has published a guide for Catholic voters, “Forming Consciences for Faithful Citizens” which states, “The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may decide to vote for the candidate seemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods.”

Given the comparison of the two candidates regarding Catholic teaching, I cannot understand the current position of the USCCB.

Also, in March, 2016, two noted Catholic scholars, Prof. Robert George and George Weigel, composed a “Letter to Catholics,” which was signed by more than 30 other leading Catholic laymen, stating that Donald Trump was “unfit” to be president, a word that has been used by Trump’s opponents

on several occasions. I cannot speak for Prof. George, but I do know that George Weigel has written that he will not vote for Trump in November; apparently, Weigel is willing to risk a Clinton presidency, and all that would entail, rather than vote for Trump. The argument used here is that to take this course of action allows the political independence of both the Church and the voter from our current disastrous political state.

I am reminded of the line from Edmund Burke: “All that is necessary for the triumph of evil is for good men (and women) to do nothing.”

From a totally secular view, the necessity of a Clinton defeat was brilliantly drawn in a comparison to the doomed Flight 93, which was hijacked by terrorists and crashed in Pennsylvania killing all aboard. The article, which went viral on the Internet, began: “2016 is the Flight 93 election: charge the cockpit or you die. You may die anyway. You—or the leader of your party—may make it into the cockpit and not know how to fly or land the plane. There are no guarantees. Except one: if you don’t try, death is certain. To compound the metaphor: A Hillary Clinton presidency

is Russian Roulette with a semi-auto. With Trump, at least you can spin the cylinder and take your chances.”

That analogy was repeated, but in religious vein, on the 15th anniversary of the national catastrophe known as 9/11, to the attendees at the Catholic Identity Conference, who heard Fr. Ladis Cizik offer a homily in St. Peter’s Church in Steubenville, Ohio, that, when it ended, caused members of the congregation to stand and applaud, something I’ve never seen before.

Fr. Cizik’s talk was recorded and should be read (*The Remnant*, September 10, 2016). Given the significance of the day, his opening words, aimed at the Church’s leadership, were no surprise to many in the audience: “We have been hijacked!”

I believe, unhesitatingly, that if Mrs. Clinton is elected, we can add another part of Fr. Cizik’s comment: “The nation has been hijacked, too.” The Good Padre ended his homily calling for action, an action, I believe, that enjoins us to vote for the candidate who is “the lesser of the two evils,” and against the one who will increasingly make Cardinal George’s prophetic warning a reality. ■

Lives of the Saints...



Saint Melania the Younger

Melania was born into privilege and died an ascetic. She was the granddaughter of Melania the Elder, who was an influential figure in the Christian ascetic movement (the Desert Fathers) that sprang up in the generation after the Emperor Constantine made Christianity a legal religion of the Roman Empire. The Younger Melania was born in Rome to devout Catholic parents, people of wealth and property who hoped that their daughter would marry and in turn have children to inherit their legacy.

Melania wanted to take a vow of chastity very early in her youth, but at fourteen years of age her stubborn parents arranged a marriage for her to a holy young man named Apinianus. Melania confided her vow to him, asking to be allowed to live chastely or else not to enter into the marriage at all, but Apinianus answered, “I cannot agree to this yet. When we have two children to inherit your family’s property, then we shall both renounce the world.” The girl

humbly submitted to him and they were married.

Melania entered obediently into the fullness of marriage, but secretly wore a hairshirt and spent many nights in prayer. Soon she gave birth to a daughter, whom the young parents dedicated to God. Their second child, a boy, arrived prematurely due to severe complications which endangered the health of the mother, as well. He survived outside the womb only long enough to be baptized. Melania began a gradual road to recovery, but the next time death visited their home he took the life of their daughter, instead.

Seeing the suffering of his wife, Apinianus asked the Lord to preserve St. Melania’s life, and he vowed to spend the rest of their life together in chastity, according to her wishes, and God’s. His prayer was answered and his wife regained her health. At once Melania put aside her beautiful clothing and ornaments and she and her husband threw their hearts willingly into the

service of Christ. Melania’s parents vehemently resisted their daughter and son-in-law’s sacrifice for a time, but before their deaths had reconciled themselves to God’s will for this extraordinary young couple.

The young saints – he only twenty-four and she barely twenty – left the city of Rome and began a new life. They visited the sick, took in wanderers, and aided the indigent. After selling their estates in Italy and Spain, they generously helped monasteries, hospitals, widows and orphans in Mesopotamia, Syria, Egypt, Phoenicia, and Palestine.

Their good works ultimately pointed them in a path which lead away from their native land, and they set sail for Africa. While at sea a strong storm arose. The waves carried the ship to an island on which barbarians had landed. The pirates demanded ransom from the inhabitants, or else they would destroy the livelihood of the natives. Melania supplied the necessary ransom, and

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thus saved the islanders from destruction. Resuming their voyage, the saintly couple landed in Africa and began their apostolate anew. Melania humbled her flesh by strict fasting and constantly wore a hairshirt. She also fortified her soul and the souls of others by reading the Gospels, making copies of them and distributing them to those who lacked them.

After seven years in Carthage, Melania and Apinianus made a pilgrimage to Jerusalem, where they distributed their remaining gold to the destitute. After a short visit to Egypt, where they visited and were inspired by many of the desert Fathers, St. Melania, with her husband's blessing, secluded herself in a cell on the Mount of Olives. Only occasionally did she see St. Apinianus.

Her widespread reputation for holiness and exemplary austerity attracted many souls to her dwelling place. She was eventually persuaded to found a monastery, where eventually ninety virgins lived in obedience to her, but she would not consent to be abbess; she continued to live and pray as before in a solitary cell. St. Melania urged the sisters to be vigilant and to pray, to disdain their own opinions and cultivate first of all the love for God and for one's neighbor, to keep the Faith, and to guard their purity of soul and of body.

In particular, she exhorted them to be obedient to the will of God. Calling to mind the words of the Apostle Paul, she counseled them to keep the fasts "not with wailing, nor from compulsion, but in virtuous disposition and love for God". By her efforts, an oratory and altar were built in the monastery, where they enshrined the relics of saints: the Prophet Zachariah, the holy Protomartyr Stephen, and the Forty Martyrs of Sebaste. About this time she heard that St. Apinianus had died, peacefully and well. His wife buried his relics in a secluded spot and spent another four years in fasting and unceasing prayer by his graveside.

Having completed her time in that place, the saint left Jerusalem for Constantinople, hoping to save the soul of her pagan uncle, Volusianus, who had traveled there from Rome. Upon her arrival, the saint found her uncle had fallen ill and she hastened to his bedside. Her demeanor and inspired discourses had a profound influence on the sick man. He renounced pagan impiety and died a Catholic.

During this time many inhabitants of the capital were deceived by the heretical teaching of Nestorius, a man whom Melania had met in her travels. Melania openly denounced his heresy and persuaded many in the city to see the error of his judgment.

Finally returning to her own monastery and her familiar little cell, the saint sensed the approach of death, and warned the priest and the sisters. They listened to her final instructions with deep sorrow and tears. Having asked their prayers and exhorted them to persevere in purity and obedience, St. Melania peacefully departed this earth. It was said to be December 31, 439. ■

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Debating the Relevant Issues...

Padre Bergoglio and the Lexical Gap

By Kelly Michaels

Lexical gaps happen. Occasionally *le mot juste* just hasn't been coined yet, even though the concept is staring us right in the face. A "lexical gap" is a lack of settled phraseology for something that clearly needs to be confronted all the same.

For example, what did we call the notion that there are three persons in one God before the neologism *the Trinity* came about? Nothing. We didn't call it anything, even though the Scriptures attest to this concept definitively. A suitable word was eventually supplied, however, out of sheer theological and philosophical necessity.

Those embroiled in the Arian controversy, similarly, were faced with an unprecedented task of describing on several levels the union between God and Man in the person of Jesus Christ. This took some serious tailoring of terms like *homoousias*, *homoiousias*, and *Theotokos*. The resolution of the heresy, in other words, demanded a filling of the cavernous lexical gap left by the singular event of the Incarnation.

And in our own day, pop culture has had to find a way of christening the technological fruit of Al Gore's genius. The World Wide Web didn't even have a name a few decades ago, because it didn't yet exist. Since its invention, we have spoken about it as "the Internet" and even given it the affectionate diminutive, "the Net." Lexical gaps, be they sacred or secular, have a way of closing up.

Grappling with ours, I submit, is the first order of business for those of us being thrashed unto devastation by the unabating doctrinal, philosophical, ecclesial, and cultural maelstrom at the serene center of which smiles – with yellowed carthorse teeth freely flashed and dark eyes only Bartholomew Quint might find a way to describe – the figure identifying himself as "Jorge Bergoglio" on his passport and as "Pope Francis I" on the world stage and on the splashy, four-color covers of left-leaning magazines.

Many are asking, post-*Amoris*: can this personage—simultaneously insipid and insidious—actually be the Supreme Pontiff? If so, why doesn't he act, speak, and teach like one? Is there an authentic successor of Peter at the moment at all, or are there somehow two, one contemplative and one active (job descriptions unknown to, and indeed unimagined by, all generations of believers prior to ourselves)? Does this curious co-papacy mean that either one or the other—the Argentinean or the former Cardinal Ratzinger—is an anti-pope? Has the man currently (and often crookedly) donning the white zucchetto deposed himself by teaching heresy; or has he, conversely, cleansed his personal convictions of all imputed taint by the mere fact of having ascended, *de facto*, to the Petrine office? Is Jorge Mario Bergoglio a diabolical liar, or is Jesus Christ? The problem may be multifaceted, but it all comes down to that.

Some say one thing; some say another.



I say we can't agree on an answer or even engage in the beginnings of a debate because we are dealing with something that has no name as of yet. The likes of Pope Francis I, as many people of different pontifical convictions nevertheless agree, has *never* been seen before on the face of God's green earth.

Although I describe this constellation of soul-rending complexities as a "lexical gap," I do not mean to diminish its importance, any more than pointing to the vital coining of the term *Theotokos* diminishes the Arian crisis. A lexical gap isn't necessarily a matter of mere words. The Bergoglio question is the "Quo Vadis?" of our times, and no one—from the loftiest Cardinal to the least, the most sinful and insignificant of all disciples (namely, me)—can waive the white feather on any grounds whatsoever. And let's face it—white feathers *are* being disguised as discipleship, on practically every front.

"Loyalty" is the rub for members of the hierarchy, whose duty it is—so it is said—to preserve unity by supporting the Holy Father in all things. They should consider what Hans Scholl of the White Rose had to say about being required, as a member of the Hitler Youth, to be "true" to the Fuehrer. Civilization itself—by which is currently meant the waning remains of Christendom as Charlemagne once established it—rejected the plea of the Nuremberg defendants that obeying orders justifies all. Indeed, even in the Church, obedience justifies all save *disobedience to the Almighty Himself*.

"Survival" is the sticking point for the clergy, who draw every breath with the threat of exile to the outer reaches of the diocesan galaxy hanging over their heads like Damocles' sword, and for the religious communities being crushed nigh unto nonexistence by the jackboot of "mercy," so-called. Of course they don't want to give up their parishes, their apostolates, their property, and their human connections—perhaps, their priestly faculties, their cloistered prayer, and their very lives. They shouldn't have to. But if it comes right down to it, they must.

And "submission" is the lure, evidently, for us lowly laypeople. Who needs dhimmitude, when our own fellow Catholics admonish us to keep our eyes

cast down and our rustic ruminations to ourselves? We, like the representatives of the peoples of Middle Earth stationed at the foot of Orthanc's stairs, are made to feel like "ill-mannered children or stupid servants overhearing the elusive discourse of their elders, and wondering how it would affect their lot." But when we begin to fall under that spell, it is well to realize that the voice by which we are being seduced is that of the fallen Wizard. It is Saruman who says, for Sauron's own purposes, that cosmic matters are best left to qualified persons like, say, *him*. Gandalf, Aragorn, and the good guys, conversely, know that all of us, "qualified" or not, are called to do what we can and must. Curling up in a cocoon of devotionality isn't the saintly option; it's only the cowardly one. Yes, we can each and all pick up a pen in order to participate in the glorious mission of the one, holy, catholic and apostolic Church, but not one of us will be excused for doing so in order to avoid or limit that participation.

It is true, not all are cardinals or bishops; not all are ordained; not all are canonists; not all are blogworthy or well read. Nor do we need to be. Every one of us, without exception, must love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength, and love our neighbor as ourselves—and that means withstanding and indeed overturning the Bergoglian onslaught with all we've got, no matter what. Victory in Christ is the only option that remains.

What good is it to wait until the present Holy Father has passed away, as some are said to be doing? What if the Greatest Generation had just sat around hoping for Hitler to expire at last? [What good is it to send heartfelt appeals to Pope Francis to rectify the chaos that he has deliberately inflicted on the Church and on the world? Some people, similarly, tried appealing to the Gestapo to halt the ghettoization of the Jews.] No, this Ring is in our Shire, and it is on our watch that Bergoglio will have to be dealt with. To address the lexical gap that is holding us up, let's start off by naming the things that we can.

We know what an *annulment* is. It may be said that too many of them are given

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Debating the Relevant Issues...

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out, especially in America; it may be said that the grounds on which they are granted are too broad; but even these objections concede that such a thing as annulment theoretically exists. What is meant by this word is not the dissolution of a valid marriage bond, which no power on earth (including the Pope's) can accomplish; rather, it entails the recognition of the reality that, in some cases, that bond may never have come into existence in the first place. In other words, if two people go through a marriage ceremony with all the *i*'s dotted and the *t*'s crossed, but consent is truly impaired, nothing that happens afterwards—except a valid celebration of the Sacrament of Matrimony—will make either of those people, to the other, a *spouse*. They can live together, have children together, share a table and a bed and a checkbook and a last name and friends and credit card debt and a house and a picket fence and a dog and a car and anniversaries and vacations, for decades and decades, even until death, but none of that changes *anything*. A *de facto* spouse, in such a case, is not a real one, regardless of what goes on at the merely empirical level, or for how long. Either the bond existed from the very beginning, or it doesn't exist at all; a couple can't create it by living together, nor eradicate it by separating.

This acknowledgment, by way of analogy, puts the lie to the *de facto* argument in favor of Bergoglio as legitimate Pope. The mere reality that he wears the only white cassock evidently available in all of Rome, issues *motu proprio* after *motu proprio* like Barack Obama scribbling his signature on stacks of Executive Orders, and travels the world degrading the Faith he purports to be the head of, matters not a whit if Jorge Bergoglio was not validly elected as Successor of Peter in the first place. Now, the *possibility* that he is not a genuine Pope is far from proof. Still, the Argument from Factuality—“he's the Pope because he's acting like it, so suck it up already”—sports all the structural resilience of a house of cards in a hurricane.

We know what a *Jesuit* is. And we know that there haven't been any Jesuit popes before Francis the First for the simple reason that there aren't supposed to be any. Has anyone launched a serious inquiry into why Jorge Bergoglio has gone against the charism of his own Order by stepping out onto the balcony to wish us a *buona sera* to begin with? And should we be surprised to find that one apparently forsworn in his own mission would come out in support of those who abandon their spouses and homes, or who attack the essence of the religious communities to which they belong?

Once again, it is possible for such an opposition to be reconciled. Bergoglio, *qua* Jesuit, might have considered it compatible with the Ignatian identity to demonstrate an obedience so radical as to accept, for the greater good, an office which shouldn't be his and which he manifestly hasn't sought. Such a reconciliation, I repeat, could theoretically be the case. The problem about Bergoglio is that it just doesn't seem to be so.

We know what an *election* is. Here in the good old U S of A, we also know that the outcome of one can depend on the slenderest hanging of chads. Yes, the Holy Spirit guides the Church, but infallibility only applies to matters of faith and morals. The casting of ballots, to be legitimate, must conform to the rules which govern it. We now know—because of conspirators shameless enough not only to confess but even to celebrate the fact—that not only was Jorge Bergoglio's election subject to illegitimate partisanship and lobbying at the time; it was also the result of a concerted and utterly uncanonical effort that predated the white smoke of March 2013 by more than a decade. How can anyone say that the votes tallied in the wake of the Ratzingerian resignation—*itself* as riddled with self-contradiction as the testimony of any Clinton—could, in the sight of Almighty God, actually count? Even in the sight of man, such manipulation would be considered invalidating in and of itself.

We know what a *Pope Emeritus* is. It is a creature unknown to Scripture and history, which John Paul II suffered without limit to testify to the non-existence of. Enough said.

We know what *heresy* is, and we know that real popes don't teach it. We know what *mortal sin* is, and that *adultery*, consciously committed, counts as such. Everyone seems to be bogged down at the moment wondering about exactly which cases of it Footnote 351, and now the infamous letter to the Argentinian bishops, give a green Eucharistic light to, which leaves me wondering whether we actually know what a *negative precept of the moral law* is. Where a negative precept of the moral law is concerned, the opposite of *never* isn't *always*. It's *ever*.

And we know what an *anti-pope* is. An anti-pope is a person claiming to be the Successor of Peter, when he actually is not. Anti-popes have cropped up in the history of the Church and, as many people have been pointing out lately, if you happen to end up backing the wrong horse in such a situation, you can still become a saint. This line of thinking is leading to a sort of Bergoglian indifferentism as in, “Catherine of Siena and Robert Bellarmine—or some such folks—disagreed about which pope was which, so we needn't be too concerned about the whole Ratzinger/Francis kerfuffle at all. Just stick with your beads, sweetheart, and start smelling like the sheep.”

It all smells much more like sulphur, to me.

The truth of the matter, as a moment's reflection will reveal, is that the situation we are facing at this moment in history bears absolutely no resemblance to the quandary of anti-popism at all. There are not two or more men contending, simultaneously, to be the legitimate bearers of the Church's highest office. The whole problem is that, in point of fact, there isn't even one.

Now, if that statement smacks (to you) of *sedevacantism*, you are making the mistake of holding that *reality* depends upon *contention*. The quandary of anti-popism itself demonstrates that it doesn't.

The fact that no one is presently claiming to be the legitimate pope, and no one is vocally contesting these complementary non-claims of copapacy, has absolutely no bearing on the question of who is, or is not, the Successor of Peter. Just as a person may wholeheartedly wish, and even believe, that they are in a valid marriage and yet not be the other person's spouse, or wholeheartedly wish, and even believe, that they are not someone else's spouse when in God's sight they are, the question of who is or is not the Supreme Pontiff has nothing to do with claims, actions, or perceptions. It has to do with what is. If Ratzinger didn't resign effectively and Bergoglio wasn't elected justly, Ratzinger is still the Pope, hide away though he may. But the problem about Bergoglio goes even beyond all that.

The reason we are facing a lexical gap in this regard isn't that Bergoglio wants to be the Pope but isn't; rather, it is because he *doesn't* want to be the Pope but “is.” We have had people trying to step into the shoes of the Fisherman like Cinderella's older sisters trying on the glass slipper before, but never have we witnessed someone grasping the Keys of the Kingdom precisely in order to club Christ's spotless Bride over the head with them. Herein lies the heart of our issue; the lexical gap that we must, somehow, resolve. How is one to refer to a person—the only one in twenty centuries, in fact—who is using the papacy not just ignobly, for personal gain and pleasure, but solely in order to commit the spiritual atrocities which only one in possession of such power could possibly commit? The real reason Bergoglio can't be considered a legitimate Pope is that, in accepting the position, he never actually *intended what the Church intends in the first place*.

What does this phraseology mean—to *intend what the Church intends*? If I run across a wounded person on the point of death, and that person desires to be baptized, I (although not ordained) or even a non-Christian, can baptize them, as long as *what is intended is what the Church intends*. A gaggle of teenagers in a public pool, horsing around in an unacceptably irreverent manner, can't end up accidentally baptizing one another no matter what they do or say, because they don't *intend what the Church intends*.

The Sankt Gallen group is like the gaggle of teenagers, only, of course, much worse. Plotting to capture the papacy itself by installing a person who would impose their own manifestly heterodox convictions on the universal Church can't be considered in keeping with good faith, by any stretch of the imagination. This is why more and more people are pointing out that Bergoglio's personality profile matches very closely that of a narcissistic abuser. He is a papal simulator the same way that some people are simulated spouses.

And why the response of so many at all levels of Church leadership is as pathetic as that of any garden variety enabler.

Wake up, people! Yes, the Almighty is allowing this—but He is allowing it to give us a chance to lift high the Cross, not to collapse beneath of the weight of a false one! The Sacred Scripture tells us that “if it is God's will that you suffer, it is better to do so for good deeds than for evil ones” (1 Pet. 3:17). Let us stand ready to suffer for raising our voices against the outrages of Bergoglianism, not for cowering like church mice—albeit devout ones—in the hopes that it will go away and leave us alone. For one thing, it isn't going to go away. And for another, God help us if it does, and we haven't answered the voice of Our Lord, calling us to come to Him across *these* waves, through *these* winds, with the absolute trust and confidence which He now and always deserves.

So, back to our immediate problem in Rome. What *are* we to call the “People's Pope” who can't keep his zucchetto on straight, nor bend the knee before Our Eucharistic Lord, nor refrain from fraternizing with the Church's most virulent modern-day enemies while denouncing in the most immoderate terms the ones who truly love her? Let's stop insulting heretics, and immoral, luxuriating prelates, and even anti-popes, then, by wrongfully counting Jorge Bergoglio among them. With what term could we possibly fill the ominous black hole of a lexical gap with which this pontificate has presented us? ■

Only the title *Destroyer* springs readily to mind. ■



The Evening of Life Series...

Old Age –The Ascending Life

By Monsignor Baunard

(Continued from 9/15/16 Remnant)

Let me mention another phenomenon, which is no less perceptible in those who have reached our age. It is the reversion of memory to the most distant shores past which our stream of life has flown. We, who are old, well know this magical revival of our youth and childhood, when memory beguiles us with the fancy that those youthful scenes can live again.

O sweet mirage, which, by repeopling them, can make so beautiful and consoling the arid deserts of the last stage of our journey! And you, unhelped for visitors from the past, who come to ease the sorrows of farewell to earth, what do you wish from me? "Dear phantoms," asks Maxime du Camp in his *Crépuscule*, "whence come you? What do you bring me? What do you desire to say to me? For these beloved spirits address and answer me. In spite of the tone of sadness with which their voices appear veiled, how harmoniously

they speak to my heart! They have the sweetness of the melodies that lulled my infancy to sleep, and that one hears with tear-dimmed eyes." They come from the depths of the valley, and usually ascend from it in the hush of evening. The old man on the icy summit bends forward and listens to them eagerly. How penetrating is their tone!

What is this sentiment, my brother, and why do we feel it? I have reflected on it, and this is my conclusion: It is part of the consummation of life. The two ends of the chain are being reunited; the two poles of existence meet by means of some magnetic current which makes itself felt in the soul. Not, however, without a quivering and trembling of the nerves. The circle is about to be completed, the globe has been circumnavigated, and life has rounded itself into an entirety.

And to what end? Why am I given this mental recapitulation of the whole course of my existence? Is it a preparation for the speedy rendering

of my account? I prefer to say, O my Creator and Father, what Thou revealest thus before my eyes is a long résumé of all Thy benefits, gifts, and graces to me in the past. It is to remind me of the general offering of thanksgiving, due to Thee from me, and which Thou hast a right to look for from my love. Accept, then, my supreme, spontaneous rendering of gratitude. It is the evening sacrifice spoken of in the Ancient Law, of which the old man in his suffering body is the victim, and at the same time, I his sanctified and consecrated soul, the priest!

How far we are here from the pagan concept of old age! The ancient world considered the passing of the old man, as of one descending a hill, staff in hand, his white head shaking in the evening wind. Seeing him journeying thus, bent over toward the ground, antiquity saluted him compassionately and respectfully. He was returning to the earth, and that salutation was an essential farewell.

The Christian world, on the contrary,



views the passing of such a man, as of one ascending tranquilly toward a mountain summit, which, though invisible, is near. It is the last stage of his long journey; and his bared head is raised to seek and salute the wished-for crest. He reaches it. The clouds roll far beneath his feet; a light, descending from on high, illumines his forehead; the heavens open. From the celestial

Continued Next Page

A Remnant Book Review... sort of

John Senior and the Restoration of Realism

by Father Francis Bethel, OSB

by Andrew Senior

Naturally enough, I have been asked about the recently published biography of my father. Instead of delving into the details, I would rather make a general characterization.

In *Crossing the Equator*, Mark Twain made some humorous comments about the state of modern scholarship and history:

What may be left of General Grant's great name forty centuries hence? This - in the encyclopedia for AD 5868, possibly:

Uriah S. (or possibly Z.) Graunt - popular poet of ancient times in the Aztec Provinces of the United States of British America. Some authors say flourished about AD 742, but the learned Ah-ah Foo-foo states that he was a contemporary of Scharkspyre, the English poet, and flourished about AD 1328, some three centuries after the Trojan War, instead of before it. He wrote: "Rock me to sleep, Mother."

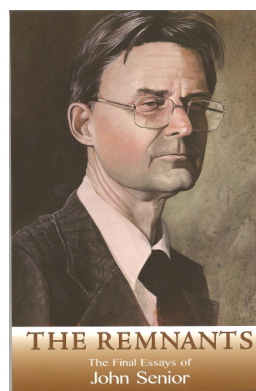
In this biography of my father you will get something like this, though not as good. If it contains any truths, they are all out of proportion. It has many misrepresentations and some outright fabrications.

My father was a very private man and he expressly told me on many occasions that he did not want anyone to write his biography. My "review" of this book is that I hope nobody reads

it. Those who truly want to honor his legacy should donate to The Remnant or order a copy of "The Remnants, by John Senior" (see ad elsewhere on this page).

As those who knew him knew, my father loved wit and humor. Thus, in the spirit of the Mark Twain piece, I offer this in honor of my father's memory. *Qui aures habet audiendi audiat.*

John Sinner (also possibly Senior) - cowboy and poet, flourished sometime in the 20th century in the USSA during the Third World War. He first appeared in New York as a young communist in the 1940s, then in the 1950s during the beatnik era he was an occultist and Hindu. In the 1960s he became a right-wing Catholic and had a cattle ranch in North Dakota. In the 1970s he was one of three leaders of a religious cult at the University of Oklahoma which forced many students into the Catholic Church. In the 1980s he joined a schismatic sect led by a notorious French Nazi archbishop. He was also known to be an Anti-Semite and a Semi-Amish Luddite. He was never married and had no children. Some writings once attributed to him have now been determined to be the work of Cardinal Belloc and Hilaire Newman, extremist friends of his who also rejected the Third Vatican Council and Pope Daniel I of Tel Aviv. ■



THE REMNANTS:

The Final Essays of John Senior

by John Senior

Foreword by Andrew Senior

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Old Age –The Ascending Life

Continued from Page 9

side, love voices call him toward them: “Come to us”; while, on the earthly side, other loved voices whisper to him: “Farewell, till we meet again.” No, our type of an old man is not a mortal who is finishing his course—he is an immortal who is beginning it.

But not only our recollections group themselves together in old age; our thoughts do the same. Memory has reawakened the former; intelligence unifies the latter. It is at eventide that the reaper gathers the ears of corn to bind them into sheaves. “When I was a child,” wrote St. Paul, “I thought as a child, I spoke as a child.” How small and infantile were my own childish perceptions! I had then merely isolated, incomplete, and fragmentary ideas—points, not lines; grains, not ears of corn! As a child I could only spell out laboriously the books of men and the Book of God. Now I can read them; the letters form words, the words make phrases, the phrases fill pages. Forms of knowledge and ideas approach one another and group themselves together, making unity in the midst of universality.

Who has opened to me this field of broad and fruitful generalizations? Ask the tourist of the Alps or Pyrenees how it happens that, as he nears the summit, the mighty mountain mass, instead of presenting, as it did a while ago from the depths of the valley, only chaotic disorder, now displays to his admiring gaze the majestic harmony of a stately edifice? It is because it towers on high, just as the old man’s spirit soars above the plains of existence. Edgar Quinet, at the end of his life, experienced the truth of this. “I had looked forward to old age,” he says, “as to an icy, narrow peak, concealed in mists. On the contrary, I now perceive, encircling me, a vast horizon which had never before been visible to my gaze. I understand myself and everything more clearly.”

Life ascends, life concentrates itself, life becomes broader and more luminous; but that is not all. Life purifies itself. Upon the heights the air is pure. The tranquil chastity of age, freed from the tyranny of the senses, loves only with the soul, and in fact loves only souls. “Sooner or later,” wrote Vauvenargues, “we enjoy only souls.” Beneath the bodily exterior, it is souls that we seek in books, in art, and in life itself. It is the highest form of enjoyment. But what an elevated heart one must have to appreciate it! Joubert understood this. He, the Platonist—Platone platonior, as he called himself—having reached the age of seventy, wrote, on the third of May, 1821: “Old age makes happy only the old priest and those who resemble him.” To which Sainte-Beuve adds: “Yet Monsieur Joubert rose to those loftier heights, as he advanced in life and entered that state of happiness. Old age appeared to him as something purified from the body and near to God; and he heard distinctly that voice of wisdom, which is of neither sex; the voice of Fénelon and that of Plato, which he knew so well. Wisdom is repose in light and virtue.”

Finally, old age is the age of peace! This altitude is above the region of storms. In the mind there are fewer violent



opinions, less professional obstinacy, fewer aggressive disputes. In the heart, also, is an indulgent goodness, born from a long experience of men and life; born also from the feeling of one’s own intrinsic poverty and frailty.

In the character, also, there is now more tolerance. Père Lacordaire wrote, shortly before his death: “We are growing old, my friend, but without losing anything of real youth, which is that of truth and love. I confess to you I have never felt inwardly more serene than now. When one is young, one has a multitude of ideas which are not yet clearly defined. One looks, one hesitates. Moreover, the character is not yet formed. It is either too inflexible or too yielding. But at our age the soul of a man is fully molded. He has now only to live as he really is, tranquilly yet resolutely, awaiting the hour of rest.”

I will, therefore, exclaim with Father Gratry: “O my God, give to me the supreme serenity of a soul which has survived its passions, but not its strength; and which, in the final period of calm, conceives the origin and apprehends the principle of eternal life!”

“It is the *autumn*,” writes the same author in his admirable book on the *Knowledge of the Soul*—the autumn of life, whose mists and waning beauty he at first compares to a “chant of death.” But when the author reaches the last page, he perceives that all the time he has been singing not of death, but of life, and he writes: “I cannot help seeing that the more I wish to describe the beginning of my decline, the more I find

that, after all, it is progress that I am recording. This autumn is not the season of the fall of leaves, it is only that of the fall of lowers, necessary for the coming of fruits.”

Old age, like autumn, has its own poetry; the tender, melancholy poetry of the season most beloved by painters and poets, when nature decks herself in her richest hues, the leaves are turned to gold, evenings are tinged with purple, migratory birds depart for sunnier lands, and seeds bury themselves in the ground to become impregnated with life. This is the poetry of outward things; but there is an inward poetry which is better still. It is composed of those songs which the soul of the old man repeats to itself; songs which are made up of souvenirs and hopes, of sadness and of smiles. It is the poetry of solitude and of eloquent silences; the poetry of the highest love, the poetry of purity, of penitence, of tender farewells, and of promised reunions that shall never end.

It is this supreme poetry—the most beautiful of all—that has been called the swan’s song. It is that of Scipio’s heavenly “Dream.” It is that which inspired those venerable bards, whom antiquity represents to us as chanting, to an accompaniment of harps of gold, the praises of the heroes and the gods. Better than that, I find this poetry accompanied by the harps of the Hebrew prophets. It is the canticle of Hezekiah: “By the rivers of Babylon . . .” and the Psalmist’s “How amiable are Thy tabernacles, O Lord of hosts!” Does not Saint Augustine also tell us that the last stage

of the Christians journey will end in the chant of *Alleluia*?

A modern poet, Sully Prudhomme, confides to us in verse the fact that he hopes at last to seat himself in contemplation on those peaceful heights. He says:

Set the years come! I long for that wise age,

When through the veins the blood more calmly flows,

When earthly passions no more fret the sage,

And one bears cheerfully the ills one knows;

Oh, may I sit, at last, upon life’s crest,

And contemplate the past, exempt from pain,

As from some lofty peak, with soul at rest,

One views the routes and rivers of the plain.

But to contemplate one’s life is to look backward and downward. Should we not rather direct our gaze forward and upward? “Lift up your eyes to heaven,” says our Savior, Who awaits us there. He, Himself, comes to meet us, as our days draw nearer their end; and the ending which I hope for, at the close of my days, and of yours, my brother, is like that mysterious, sacred one, when Jesus, having risen from the tomb, rejoins the two disciples on the road to Emmaus. The divine Conqueror of death does not overwhelm them by His majesty, or dazzle them by His glory; he merely revives their hope which had been well-nigh lost, and rekindles their love by the secret ardor of His presence.

“Lord, abide with us,” said the two pilgrims, “for the day is far spent”; and this we, too, shall say to the divine Companion of the evening of our life. Like those two pilgrims to Emmaus, we also shall entreat Him not to go on, but to enter our abode, to seat Himself near us, and to break bread with us. He Himself is the Viaticum; we are the travelers. We shall recognize Him in His supreme act of love under the symbols in which He veils Himself. And even if, in that hour dark with earth-born shadows, He shall still conceal Himself from our clear vision, we shall find Him, on the morrow, face to face in all His peace and glory.

Abide with us and never, Lord, depart!

Celestial phantom, aid our failing heart!

The mighty mountains shroud the vales below,

The century closes, with a world in woe;

We fear the deadly cold, the waning light,

*We love Thee, Lord; abide with us tonight.**

*From the French of Jean Aicardi.

Series to Continue...

Joining Battle

By Timothy J Cullen

The events of 11 Sept. 2001 were the catalyst for a reaction that—by happenstance or by design—has changed the socio-political structure of the world, very much to the detriment of what once was known as Christendom. Fifteen years later, the so-called “war on terror” continues unabated, but the West with all its vast power appears to be losing, given that the historical Islamic foe was able to accomplish the invasion of Christendom not by military invasion but rather by invitation!

The blueprints for the past fifteen years were drawn up well before the twin towers and building 7 had their strange—or at least questionable—structural failures. Far from a plan to protect the territorial integrity of the US and Europe from foreign attack, the long-term plan is to corrode it from within so that it finally crumbles and falls much like building seven, perhaps helped along by “spontaneous” episodes of civil unrest or worse. Islam has invaded the West in the guise of an army of displaced persons, displaced by the very forces supposed to protect the West.

The fabled Silent Majority—among whom complacent Catholics constitute a goodly number—became near-aphonic quite some time ago, but it seems to be recovering its voice, albeit more on the internet than in the funny-money-backed media outlets that continue to bark out their masters’ voice. Unless and until the money and media issues are favorably resolved in the interests of the citizenry of nations in danger of extinction, secondary issues will amount to nothing more than sound and fury signifying nothing.

This is as true for Traditional Catholics as it is for *all* nominal Christians. Traditional Catholics would be wise to be highly conversant with these issues and ensure that school-age children become so with all due speed. Our culture and civilization is at stake; laziness (sloth) and “easy-going weakness” is no longer an option.

The “controversial” scholar Kevin MacDonald wrote in a 2009 essay following the lifting by the Vatican of a supposed “excommunication” of four of its bishops: “Fundamentally, the Catholic traditionalists seem to desire a return to an older form of Catholicism capable of defending the West as a cultural entity and perhaps implicitly as an ethnic entity”, adding “The Catholic Church has played the role of ethnic and cultural defense in the past. It is certainly not surprising that Jewish organizations are alarmed by any suggestion that it might be returning to its historic self-conception. Indeed, the Southern Poverty Law Center, a quasi-Jewish organization that is the epicenter of leftist intolerance of any remnant of the traditional culture of the West, has also targeted traditional Catholics using

its familiar methods of disinformation and intimidation.”¹

The “historic self-conception” of the Church as the bulwark of the culture and civilization of the West has been relegated to the dustbin of history by the hierarchy of the Church and the denatured Christians who have followed its lead. Traditional Catholics have stayed true to the historical and religious self-conception of the Church, struggling valiantly for the past half-century to preserve the historic and authentic Liturgy of Catholicism in an uphill battle that culminated in the at-least-partial victory of the 2007 *motu proprio* of Benedict XVI, *Summorum Pontificum*, but under the present papacy, it is highly unlikely that further gains will be made. As for the ongoing war against Catholic culture and civilization, to say it is not going well is an understatement.

Traditional Catholicism is not compatible with the pathological pursuit of power and wealth that characterizes the secular materialist plutocrats and therefore unable to bring to bear the societal weaponry available to its enemies. Traditional Catholics have no political “weight”, no significant presence in the media, no “think tanks” (or the money to fund them) preparing policy papers to which politicians and the non-Catholic public will pay any attention, no significant educational presence, no political action groups... In short, we are seriously lacking in influence though we almost certainly number over a million worldwide.² Nevertheless, we are non-entities as far as the wider world is concerned; for those that even know of our existence, we are the “smells and bells” crowd, a fringe group living in the past with a fading future Pope Francis would undoubtedly wish to see foreshortened in the “big picture” of religion.

Gone are the days when there was an authentically Catholic priest in nearly every city, town and village throughout Western Christendom. Gone are our friends in the Vatican and the chanceries. Gone from the earth are they “to a better land I know”³. Will we wait like “Old Black Joe” to “go to the shore where my soul has longed to go” or will we instead join in battle with fellow citizens of other faiths or even none at all who are struggling to structure their secular societies in a way that will permit some hope of a social order in which with the grace of God some semblance of the Social Kingdom of Christ may be restored until such time as a full restoration becomes possible?

The present-day societies of the West can all be categorized as pluralist

1 <http://www.theoccidentalobserver.net/articles/MacDonald-SSPX.html>
2 https://en.wikipedia.org/wiki/Traditionalist_Catholic#Number_of_traditionalist_Catholics
3 https://en.wikipedia.org/wiki/Old_Black_Joe

societies, described in detail in the late (1914-1994) Jean Ousset’s indispensable work *Action*⁴, a collection of 1966-67 articles first published in book form (English translation) by *Approaches*, the Catholic journal published by the late Hamish Fraser (1913-1986), a communist convert to Catholicism and staunch defender of Catholic Social Teaching who well understood what being a “professional revolutionary”⁵ was all about, as did Mr. Ousset, a Catholic activist par excellence.

Ousset rightly placed great emphasis on a thorough understanding of authentic Catholic doctrine by those who take an activist role in working toward a restoration of the Social Kingdom of Christ. The *Remnant* has since its inception played a leading role in acting as a “watchdog” in terms of identifying and refuting doctrinal “innovations” by the Modernists who have taken control of the Church. *Remnant* readers would also do well to own and read two books: *An Essay on the Development of Christian Doctrine* by Blessed John Henry Newman (admittedly not an “easy” read); *The Question Box*, an easily readable summary of Catholic apologetics by Fr. Bertrand L. Conway, first published in 1903 and revised in a 1960 third edition and reprinted in 2012. Mastery of authentic Catholic doctrine, however, “needs to be oriented not towards pure scholarship as such... but towards an ability to assimilate and use our knowledge practically and effectively”⁶.

Should the SSPX—the largest Traditional Catholic organization—agree to “regularize” its status within the Catholic Church by accepting personal prelature status, it will be the second Catholic organization to do so, the first being the far-better-known by the general public Opus Dei, an organization with nearly one hundred thousand lay members worldwide⁷. Opinions about Opus Dei vary widely, but few would deny that it has no small number of members in positions of influence in the pluralistic societies in which it is found: “A study of the year 2005, showed that members have cooperated with other people in setting up a total of 608 social initiatives: schools and university residences (68%), technical or agricultural training centers (26%), universities, business schools and hospitals (6%). The University of Navarra in Pamplona, Spain is a corporate work of Opus Dei which has been rated as one of the top private universities in the country, while its business school, IESE, was adjudged one of the best in the world by the Financial Times and the Economist

4 Ousset, Jean, *Action* (edited and annotated), IHS Press, Norfolk, VA, 2002.

5 <http://apropos.org.uk/hamish.htm>

6 Ousset, *op. cit.*, pp. 224-5.

7 https://en.wikipedia.org/wiki/Opus_Dei



“In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men... All the strength of Satan’s reign is due to the easy-going weakness of Catholics.”

- Pope St. Pius X, December 13, 1908 at the Beatification of Joan of Arc

Intelligence Unit”⁸. It is also worthy of note that the “total assets of non-profits connected to Opus Dei are worth at least \$2.8 billion”⁹, according to a cited 2006 newspaper article.

The SSPX, a priestly fraternity, does not disclose its financial status, and its social initiatives are very limited, given that its primary mission is the preservation and celebration of the Tridentine Mass along with the formation of seminarians preparing to carry on the Society’s mission. The laity attached to the SSPX (far more numerous than that of Opus Dei), however, could take a page from Ousset’s book, so to speak, and organize their own extra-religious social initiatives or to determine to what degree they can form a cooperative bloc within secular organizations that support efforts compatible with Catholic Social Teaching in most if not all aspects.

This writer believes that there exists a reasonable possibility that Ousset’s pluralist type of society will give way to a somewhat watered-down version of a far worse type: “A society totally hostile to [authentic and traditional] Catholicism and the natural and Christian order”¹⁰. While such a society may not reach the point at which “priest holes”¹¹ are required, it can be assumed that in such a society there is a strong probability that the natural and Christian order will be further subverted and possibly openly outlawed, a process already underway in most pluralist societies, a process that may extend to the criminalization of open dissent from

8 *Ibid.*

9 *Ibid.*

10 Ousset, *op. cit.*, p. 210.

11 https://en.wikipedia.org/wiki/Priest_hole

Continued Next Page

The Land Where Jesus Walked: The Series

By Maxine Moore, Ph.D.

HAIFA:

THE JOURNEY BEGINS

The port of Haifa in northern Israel seemed more like a set from *Star Wars* than a gateway to the Holy Land. Giant cranes and derricks like Spielberg's "At-Ats" lined the coastline, along with formidable nuclear reactors and a countless assemblage of cars and docked trucks.

Not far offshore, nuclear subs zigzagged ominously in relentless reconnaissance. Port authority barricades featured daunting young men and stern-faced women in green and brown combat gear, equally impressive with their studded boots, grenade belts, pistols, and semi-automatic paraphernalia. The early morning heat index was overpowering, something like 39 Celsius (close to 100 Fahrenheit)!

Overlooking Haifa, very long and large, was Mount Carmel, Biblical home to the "Essenes," one of three principal groups of Jewish religious thought (see chart below). From a distance, we saw the location of ruins of an Essene monastery, sacred spring, and Elisha's cell. From this mountain, holy prophet Elijah denounced local believers in the Phoenician bull-god Baal, worshipped by Assyrians and Babylonians as Lord Marduk. The root of the word "Carmel" is "Kerem-El," i.e. God's vineyard.



The Port of Haifa



Mt. Carmel, Mediterranean Coast of Israel

The prophet Elijah's fire-lighting challenge — one of the Old Testament's most spectacular contests between Yahweh and a pagan deity — took place on the south-eastern summit of Mt. Carmel. Stretching from the Mediterranean Sea, with the city of Haifa sloped against it, Mount Carmel is actually a coastal range rather than a mountain.

Indeed, archeologists discovered many wine and olive oil presses in that area dating from the 6th century BC when the Jews had returned to their homeland after some 70 years of captivity in Babylon. Wines named "Carmel" apparently became famous during the following centuries. Fast forward to the 19th century when Baron Edmond (Benjamin) de Rothschild bought a huge tract of land on Carmel's southern flank: in 1882 he sent France's finest agronomists as surveyors, then Bordeaux winemakers to make the first vintages. He built the wineries of Rishon Le Zion and Zichron, Carmel's premier label named "Rothschild." When the shekel currency was reintroduced in Israel for the first time since Biblical Times in the early 1980's, "founding father" Baron de Rothschild's image was printed on the 500-shekel note.

Our guide whisked us off, showing whatever needed to be shown or saying whatever needed to be said at several checkpoints. A human encyclopedia of historical-Biblical narratives and war stories, he entertained us while wending our way around cumbrous, illustrious, venerable Mt. Carmel and heading east to Nazareth along wooded highways and agricultural, pastoral byways. ■

See **NAZARETH** next issue.

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Joining Battle

C. Cullen/**Continues from Page 11**

its edicts, such as is the case with "hate speech".

Non-engagement in battle with the secular materialists who have seized the reins of the West will not bring about the reign of Christ the King. Prayer is a necessary and effective means of pleading for divine intervention, but it cannot stand alone as a means of defending the Faith and the civilization and culture that were built on the foundation of the Faith. There is a Spanish saying that expresses this well: "*A Diós rogando y con el mazo dando*" ("Praying to God and hammering away"; my translation). A modern variant in English is the well-known phrase "Praise the Lord and pass the ammunition"¹². The message is clear and Pius XII stated it clearly:

Could it be that *in certain circumstances* He would not give men any mandate, would not impose any duty, and would not even communicate the right to impede or to repress what is erroneous and false? A look at things as they are gives an affirmative answer. Reality shows that error and sin are in the world in great measure. God reprobrates them, but He permits them to exist. Hence

the affirmation: religious and moral error must always be impeded, when it is possible, because toleration of them is in itself immoral, is not valid *absolutely and unconditionally*.

Moreover, God has not given even to human authority such an absolute and universal command in matters of faith and morality. Such a command is unknown to the common convictions of mankind, to Christian conscience, to the sources of Revelation and to the practice of the Church... The duty of repressing moral and religious error cannot therefore be an ultimate norm of action. It must be subordinate to *higher and more general norms*, which *in some circumstances* permit, and even perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good.¹³

If we are to do battle and win, the greater good requires that we join it by joining with allies who at least share our love for the culture and civilization that arose from our Faith and hope that in time they will come to share the Faith as well if we work patiently to convince and convert them to authentic Catholicism by first joining with them in a secular movement to defend our shared culture and civilization. ■



WikiLeaks Bombshell!

Behind the Bronze Doors: Soros Radicals collude with Vatican Hierarchy

By Elizabeth Yore

"All effective actions require the passport of morality." ~ **Saul Alinsky**, *Rules for Radicals*

Drip, drip, drip. The Tiber is overflowing with leaks from WikiLeaks documents which reveal the notorious relationship between George Soros operatives and high level Vatican prelates. They expose that the enemy scaled the Vatican wall and is now ensconced behind the Bronze Doors of St. Peter's.

In August 2016, the first batch of shocking emails were disclosed in the DCLeaks dump which uncovered George Soros' Open Society documents confirming the close collaboration between Soros operatives and the Vatican, highlighted in a Soros Open Society U.S. Board Meeting Report in May 2015. The notes discussed the expenditure of \$650,000 to PICO to organize activities to engage Pope Francis on economic [and racial issues](#):

Continued Next Page

¹² Attributed to Rev. Howell M. Forgy at Pearl Harbor, 7 Dec. 1941 (https://en.wikipedia.org/wiki/Praise_the_Lord_and_Pass_the_Ammunition)

¹³ *Ci Riesce*, allocution 6 Dec. 1963, V, emphasis in original (<http://www.ewtn.com/library/PAPALDOC/P12CIRI.HTM>)

Continued from Page 12

Pope Francis Visit - \$650,000 (USP):

Pope Francis' first visit to the United States in September will include a historic address to Congress, a speech at the United Nations, and a visit to Philadelphia for the "World Meeting of Families." In order to seize this moment, we (Open Society) will support PICO's organizing activities to engage the Pope on economic and racial justice issues, including using the influence of Cardinal Rodriguez, the Pope's senior advisor, and sending a delegation to visit the Vatican in the spring or summer to allow him to hear directly from low-income Catholics in America.

The purpose of the Soros/Vatican collaboration was to coordinate the Pope's U.S. address with the Clinton campaign. Soros sought to align Clinton campaign talking points with the Pope speeches during his U.S. trip. The goal of the PICO grant seeks to reinforce mutual concerns between the Pope and Clinton's campaign agenda and bootstrap the popular Pope to reinforce the campaign themes of the democratic candidate in hopes to influence the 2016 U.S. Elections. Soros is funding an array of Clinton campaign operations to the tidy sum of \$25 million. Soros understands that it is crucial to split and dilute the Catholic vote by using the Pope's social justice agenda as a proxy for the Democratic platform.

What is PICO, the \$650,000 grant recipient who will organize activities to engage the Pope on economic and racial justice activities? According to KeyWiki, PICO is "a progressive national network of faith-based organizations. PICO was founded in 1972 by John Baumann, a Jesuit priest trained in Saul Alinsky community organizing in Chicago in the 1960s.

Open Society and PICO identify Cardinal Oscar Rodriguez Maradiaga, the highly favored Francis appointee who heads the Pope's prestigious 9 Cardinal Cabinet. Cardinal Rodriguez serves as the sympathetic and willing conduit to promote their mutual globalist cause. Soros' people cleverly and accurately identified the most powerful prelate in the Vatican to advance the radical Soros agenda. How cunning!

Did the PICO meeting ever happen at the Vatican? Did Soros get his \$650,000 worth of pay to play at the Vatican?

The details of the PICO Vatican trip were reported in a revealing email to John Podesta, Chairman of the Clinton Presidential Campaign. [With the most recent Wikileaks document release of John Podesta's email](#), Catholics now know the details of the Soros funded PICO junket to the Vatican. As Francis would say, "The God of Surprises" does not disappoint; The trip was a resounding success!

The goal of the trip was to ensure a collaborative theme with the Vatican in order to assist in *organizing* for these

democratic operatives. The Vatican served as a willing accomplice to the Alinsky playbook of the Democratic party:

"At the end of the day, our visit affirmed an overall strategy: Pope Francis, as a leader of global stature, will challenge the "idolatry of the marketplace" in the U.S. and offer a clarion call to change the policies that promote exclusion and indifference to those most marginalized. We believe that this generational moment can launch extraordinary organizing that promotes moral choices and helps establish a moral compass. We believe that the papal visit, and the work we are collectively doing around it, can help many in our country move beyond the stale ideological conflicts that dominate our policy debates and embrace new opportunities to advance the common good."

According to the leaked Podesta email, the Vatican rolled out the red (pun intended) carpet for the PICO delegation flush with Soros funded Black Lives Matter pastors of various faith denominations. The leaked June 18, 2015 email provided a detailed and glowing meeting summary to John Podesta, chairman of the Clinton Campaign and George Soros confidante and grantee:

"PICO sent a 15 delegation of clergy, leaders and staff to visit the Vatican last week. Cardinal Rodriguez, following our conversations with him in Philadelphia, helped facilitate our visits."

Not surprisingly, Vice Pope Cardinal Oscar Maradiaga Rodriguez coordinated the lavish welcome for the PICO delegation comprised of radicals from [Black Lives Matter \(Soros Funded\)](#), a [pastor from the Ferguson commission](#), (Ferguson riots funded by Soros), and SEIU union democratic party organizers. Apparently, radical social justice issues dominated the extensive three day parley at the Holy See:

"Our team included several PICO African-American pastors deeply involved in Black Lives Matter (Soros funded) work including a Pastor from St. Louis who is on the Ferguson commission; Rev. Alvin Herring, our Deputy Director, who has worked closely with clergy in Baltimore; a DREAMer from Florida; a priest from California who was formerly undocumented himself; a Black Catholic Deacon who is leading our work on mass incarceration in New Orleans; and two workers from SEIU helping to lead the Fight for 15 workers. I was proud to be standing with this amazing group."

Is this the nature of the inter-faith dialogue that [Pope Francis constantly imposes on the Catholic faithful](#)? Francis foists inter-religious dialogue because "Only through dialogue – he says – will we be able to eliminate intolerance and discrimination. Inter-religious dialogue is a necessary condition for

world peace." Tell that to the business owners of Ferguson whose businesses were burned to the ground by BLM anarchists. Based on these emails, the Vatican's inter-faith dialogue appears to be a radical social justice rant with Soros operatives and union political organizers. Good to know.

As the email indicated, the PICO operative raved about "this amazing group." What did this *amazing group* discuss while at the Holy See? Did they chat about the massive closures of black Catholic churches in the inner city? Did they discuss the strategic targeting of poor black women by Planned Parenthood for abortions? Did they discuss the tragic disintegration of black families and the soaring out of wedlock black births? Not likely.

George Soros, the global proponent of abortion on demand, dispatched his operatives to the Vatican with specific marching orders. The topic of the three day junket with the Vatican cardinals was dominated by the radical left agenda of George Soros and the Democratic Party:

"Our visits were dialogues. We conveyed our view that the Pope is a World leader of historical significance; that his message of exclusion, alarm over rising inequality and concern about globalized indifference is important for the U.S. to hear and see animated during his visit; and that we intend to amplify his remarks so that we have a more profound moral dialogue about policy choices through the election cycle of 2016. In our meetings with relevant officials, we strongly recommended that the Pope emphasize – in words and deeds – the need to confront racism and racial hierarchy in the US."

The purpose of the Vatican trip and Soros grant laid the groundwork for the presidential campaign. The Soros hacks "dialogued" with the Vatican cardinals about the lofty theology of the politics of race baiting. Clearly PICO, on orders from Soros, urged the Vatican officials to emphasize the democratic talking points of inequality and exclusion during *the election cycle of 2016*. In other words, let's ensure we are on the same page so that Hillary Clinton is elected.

This Vatican PICO visit was strategically timed to set the stage for the Pope's U.S. visit to speak about the issues intrinsic to the Democratic Party platform: race and inequality. Soros understands that his democratic flacks must shore up the black voter base by reinforcing racism and voter angst. Who better than the popular and moral leader, Pope Francis to promote their democratic party theme. Not surprisingly, the Vatican reception to the Soros radicals was overwhelmingly warm and effusive.

"Conversations that were originally scheduled for thirty minutes stretched into two hour dialogues. As in our breakfast conversation with Cardinal Rodriguez, senior Vatican officials shared profound insights demonstrating an awareness of the moral, economic

and political climate in America. We were encouraged to believe that the Pope will confront race through a moral frame."

The Pope's inner circle signaled to the Soros operatives that Francis would address race, apparently through the faux prism of the Ferguson riots and Soros-funded *Black Lives Matter* riots. According to Cardinal Rodriguez, Pope Francis would lend his moral voice to the political landscape and issues ginned up by George Soros and his Alinsky inspired radicals.

PICO and Soros seized the opportunity to exploit the moral authority of the papacy to foment the political action of Black Lives Matter, the Democratic party's Soros funded activists. The trip was well worth the \$650,000 spent by Soros. A final assessment gloated about the progress at the Vatican:

"I appreciate your continued involvement in this project and would be happy at any time to sit and think with you about the opportunities around the papal visit. My team is working intensively with partners to plan an expanded set of activities through the end of the year."



***"The world needs a New World Order and I am here to alert you that we are entering a period of world disorder."* ~George Soros, 1995**

Soros money buys world disorder. World disorder creates the breeding ground for a New World Order. As the ancient Chinese military general, Sun Tzu strategized, "in the midst of chaos, there is also opportunity." Soros understands this demonic dynamic. Accordingly, he puts his billions to work. [George Soros](#) provided \$33 million in one year to support the grass-roots, on-the-ground race baiting activists in [Ferguson](#), according to the most recent tax filings of his nonprofit [Open Society Foundations](#). The Black Lives Matter activists created chaos and anarchy in Ferguson under a phony trumped up police brutality scenario with Soros millions. Hence, agitate the democratic party base of black voters.

The topic of salvation of souls is now replaced in Vatican meetings with the salvation of the Democratic party. Politics of the radical leftists Alinskyites dominate the discussions at the Vatican. Prominent curial Cardinals devote three days to the agenda of George Soros, self declared atheist, the most virulent global promoter of abortion, euthanasia, manufactured chaos, and the New World Order. A New World Order is now entrenched at the Vatican. ■

Modernist Franciscans vs. St. Francis

The Sad State of Franciscan Spiritual Formation

By Benjamin J. Vail, OFS

For several years, there has been an international discussion at the highest levels of the Secular Franciscan Order (OFS) – the Third Order of St. Francis of Assisi – on the identity and future of the Order. This discussion was kicked off by [two keynote addresses](#) at the 2011 General Chapter. These texts reveal the sad state of spiritual formation for incoming and already professed Franciscan tertiaries. At best, I am afraid the faithful followers of St. Francis will be confused. At worst, these materials may lead the flock away from the truths of the faith.

In this article, I want to raise some questions about one of those texts delivered at the General Chapter and which has been translated and distributed around the world as recommended reading for all Secular Franciscans ([click here for an example of how it is presented in the USA](#)). I am not a theologian, but I would describe the 17-page text “[Evangelized to Evangelize](#)” by Fr. Fernando Ventura, OFM Cap., as rambling, confusing, unclear, incoherent, vulgar (see his use of a swear word on p. 2), almost certainly blasphemous, and possibly heretical. The text seems to aim at being poetic and literary, but ends up sounding distinctly New Age.

For the purpose of formation, Fr. Ventura’s text is at best questionable, and in my opinion quite probably dangerous to the faith of Secular Franciscans. I am no theological expert. I am simply a baptized, confirmed, and professed lay tertiary. But as far as I can tell, the text promotes multiple errors including indifferentism, universalism, and a false Franciscan spirituality. I will phrase my concerns as questions rather than direct accusations, because I am not really qualified to judge these statements as definite errors.

Here are some of the themes that stand out to me as questionable:

1) Blasphemy against the Blessed Virgin Mary and those who venerate her

- Fr. Ventura writes: “Not long ago people were running behind the images of the virgins that would weep blood. And they were shouting at the miracle! Bands of hysterical and historical people! We do not realize that the miracle of our time is not the plastic images that cry glue, but rather that our brothers and sisters stop crying” (page 6).

Is Fr. Ventura denying or mocking apparitions of Our Lady, and those who believe in them?

2) Indifferentism and possible heresy

- Fr. Ventura writes on page 6: “What is the status of the Spirit in Genesis? He is alone. He is unmarried. This is the first sentence of the Bible. Let’s take a leap. We will land in the last book of the Bible, almost the last sentence of Revelation 22,



Fr. Fernando Ventura, OFM Cap.

17. ‘The Spirit and the bride say come.’ Status: ‘Married.’ A single God in Genesis, ends up married in the Apocalypse. And married to whom? With creation! What is the opposite of ‘polygamy’? Monotony! We don’t have a monotonous God, but a God who is polygamous. Married with creation. With all peoples, with all cultures, religions, philosophies ... and if we don’t understand this, then we don’t understand anything” (emphasis in the original).

I suspect it is blasphemous and possibly heretical to call God polygamous, and incorrect to say God is married with creation. Isn’t the Bride of Christ the Catholic Church? Also, this quote implies that God agrees with all religions and philosophies – which sounds a lot like indifferentism.

- On page 15, this theme is repeated: “A passionate heart, a heart not solitary; married to life and to the world, just as God married the whole creation... no exceptions ... God married all ... even the Catholics.”

The “even the Catholics” part sounds like a joke. Is Fr. Ventura being snarky about the Faith?

3) Indifferentism and bizarre theology

- Fr. Ventura writes on page 5, “What is God’s religion? In whom does God believe? Do we have a God who is an atheist? We have a God made like us. I am God’s religion. We are God’s religion. This is a punch in the stomach, but we still don’t have it clear. Catholics have the crazy idea that God is Catholic, Protestants believe that God is Protestant. Muslims, that God is Muslim. Jews that God is Jewish.”

This statement is simply bizarre. God is not made like us. We are made in the

image and likeness of God. Fr. Ventura seems to imply God does not care what anyone’s religion is, and that all religions are the same and worship the same God.

- Referring to Isaiah 25:6-8, on page 8 Fr. Ventura writes: “Here is the Eucharistic text of the Old Testament. Here’s the challenge of intimacy dreamed. This is Isaiah. What is the theme behind the text? It’s a meal. Who is the cook? GOD! Who invites to the meal? GOD! Who are the guests? All the people, including Catholics.”

Does he mean that everyone can receive Holy Communion? The phrase “including Catholics” is odd – isn’t it precisely the baptized who are in communion with the Pope who may receive Holy Communion?

- On page 13, Fr. Ventura writes: “What is at stake is the construction of a society, a kingdom where everyone can be and feels free to be himself, in full relation, complete, and definitive.”

Does he mean that everyone should be free to do and believe whatever he wants? There are no standards of morality, or proper ordering of freedom?

Does Fr. Ventura deny the Garden of Eden existed?

- On page 6 he writes: “From Genesis, we have to yearn for the past, or desire the future. Paradise, as it is in the Bible, never existed. It’s not about mourning a paradise lost, it’s about crying and shouting for a future paradise. We are here for that reason, not to lick our tears, but to wipe the tears of others. This is the miracle that the world awaits.”

4) Immanentism and materialism

This statement sounds New Age and raises the question whether Fr. Ventura means that God is not in heaven, but only in the created universe:

- “The God of Abraham, of Isaac, Jacob, Jesus Christ, is not a God of a distant heaven, but a God of the here and now. A gypsy God, of the road, of the dust, and of the wind. He is YOUR (familiar) God” (page 7).

This theme is repeated on page 8, “Where is God? He is not a God in a distant heaven.”

- And again, on page 15: “... it will be possible to understand that those who can really ‘see God’ are those who are able to see the others ... because God is not in any distant heaven, but here, in the right now, in the life and the time which is already eternity and it is now. The God of the Bible, the God of Israel, the God of Jesus Christ, is not a God of a distant heaven, but a God of ‘earth,’ a God ‘Gypsy,’

of the road, of dust and wind, a companion God, a God of you, and, therefore, a God of relationship. Thus, because of this, God lets us ‘see’, to ‘touch’, and is not preserved in terms of relation.”

A main point of the text is that it is important to help people. I agree that it is good and necessary to help people, but I thought the primary Christian calling is to get to heaven, and help others get to heaven. Indeed, isn’t evangelization primarily about spreading the Good News of salvation, and secondarily about service and material assistance? But Fr. Ventura seems to reverse these priorities.

- On p. 12 he writes: “It is not therefore a delay of any hope of happiness for the future, but a personal and not transferable pledge, to now, for now. It is now, it is immediate, it is this time, in this space, and on earth, it’s already time, space, and land of eternity where there are people whose rights are violated, suffering, starving, who have no right to be human.”

5) Universalism

Fr. Ventura obscures the meaning of death and resurrection, seemingly ignoring the Church’s teaching on the Four Last Things (death, judgment, heaven and hell). He seems to suggest that everyone goes to heaven, and asserts Masses for the dead should not be said.

- On page 10, Fr. Ventura writes, “...the moment of death is the moment of the definitive encounter with God, therefore, the moment of death is the moment of resurrection!”

Does he mean that at death, everyone is “resurrected,” in the sense that everyone goes to heaven?

- Again, on p. 11, he writes: “There are still many - too many - circumstances in which we hear of ‘celebrate Masses for the dead’! How is it possible? For where is the certainty that Christians have of the resurrection? ... If Christ is really risen, in the expression ‘to celebrate Masses for the dead’ we have no less than two gross errors. First, in the risen Christ there are no dead but living; in the second, we do not have the right to celebrate Masses for the dead but to celebrate the Eucharist ...”

Does Fr. Ventura mean to say that no one goes to hell (i.e., the second death, as St. Francis of Assisi called it), or to purgatory? I thought it is Catholic doctrine that souls in purgatory benefit from our prayers, and that souls in hell are not with the risen Christ.

6) Dehumanizing, judgmental attacks

It is very odd that someone who

What the Church of Vatican II Can Learn from Donald J. Trump

By Samuel Calciator

After months of attentively, even obsessively, watching this round of the American election cycle, I have ended up in an unexpected situation. I now go about my day with the conviction that Trump could be a great good for the Church. I don't mean that he may be indirectly good in some backhanded, long-term way. I mean that the Church would do well to embrace much of what excites the people currently supporting Trump.

Trump has succeeded at something the Church has been failing at for the last fifty years. Trump has captured

the attention of men, and very often their respect. Whether it be the hard working coal miner or the mischievous teenage boy trolling the internet, males are paying attention to Trump. The polls have been saying this from the beginning. The gender gap in Trump's supporters has been presented as a failure with the woman voter. This may be true in part, but what it also shows is a success at engaging with men. On November 8, it will not be surprising to see the prediction of Scott Adams come true, namely that there will be the largest male turnout of any presidential election in American history.

Catholics would do well to pay attention.

Men have become a rare commodity in the Church, both at the altar and in the pews. Many of the current problems in the Church do not come from a general failure to engage with people. They come from the very specific failure to engage men, and to properly form them as fathers and priests. We have a generation of children, even within the Church itself, who are effectively growing up fatherless. These children go home either to absent fathers, or to fathers who think their role is to be a best friend to their children. And when these families come to Church they encounter priests who are likewise embarrassed by their spiritual role as fathers. Far too many priests would



"Hillary cares about all the things I care about, and I'm a real man!"

- Joe Sixpack (of mineral water)

rather not be called father at all. These priests are eager to shed any sign of difference or authority, eager to take off their collar and essentially rid themselves of fatherly responsibilities.

Whatever else may be said about Trump, many see him as a good father. Ten minutes listening to his kids will explain why. And Trump behaves as a father to the American people. He treats Americans with the distinctively tough and efficacious love of a father. We see this emerge at his rallies in particular. Last May at his rally in West Virginia we heard him exhort the coal miners, telling them he's going to put them back to work: "You made this country great. Remember that. You made this country great. And you better do well! And you better compete! And make me proud of you! You'll be proud of me! And make me proud of you!"

To men who have been fatherless for so long, and spoken to like women or children for so long, Trump is like water in the desert. Men have endured decades of an assault on fatherhood, of being told that patriarchy and alpha males are destructive, that masculinity is toxic. Much of the modern Church, rather than provide an example of proper male leadership, has tacitly accepted this worldly dogma that patriarchy is evil. It is in this situation that Trump, despite his many divorces and infidelities, currently offers the least diluted example of fatherhood and masculinity that many people have ever seen. It would be too easy to dismiss Trump and his supporters as macho and boorish. The fact remains that Trump inspires millions of men, and he has done something the Church has failed at for decades: he has made men proud of their masculinity.

Regardless of whether one supports Trump, Catholics would do well to take note. In West Virginia and across the country, Trump has been overflowing stadiums with tens of thousands of supporters, both men and women. If we mourn the empty pews in our own Church, then let us be reminded of the attractive, compelling nature of fatherhood and masculinity, and the need to offer virtuous, undiluted male leadership. ■

Modernist Franciscans vs. St. Francis

Continued...

preaches inclusion, peace, forgiveness, and reconciliation engages in very unfriendly attacks on fellow Franciscans.

- Fr. Ventura seems to demean faithful people (and uses odd phraseology) when he says, "It is time to turn the tables (the omelet). It's time to feel that we don't have the right to say we have a religion, because this is the time to understand that we have a religion that possesses us. People of religion are unbearable. People living with a belly full of God and what comes from within, are nothing more than mystical breezes, which do not touch anyone's life" (page 2).

Later on, he further accuses:

- "It's the hysterical foolishness of hysterical people, who live crouching in fear before God, and live like chickens in a poultry house, in front of others. (We have many people like this in our communities.)" (pages 5-6).
- "And this [is what] we have. People coming to suck, parasites -- of the Church, parasites of the order, parasites of the fraternities, of the convents and monasteries. We are fed up with these people!" (page 7).

Conclusion

In contrast to the confused words of Fr. Ventura, St. Francis himself is a clear and simple guide to the religious life. I think it's important for Secular Franciscans to get back to basics, and formation materials should emphasize the fundamental teachings of the Seraphic Father.

St. Francis of Assisi was above all an uncompromising Catholic, and of paramount concern to him was proper worship and reverence for the Holy Eucharist. A few quotations from his texts reveal the zeal of his Catholic faith. For an example of this, see his "[On Reverence for the Lord's Body and](#)

[on the Cleanliness of the Altar](#)," which some sources preface with this greeting from the saint: "To my reverend masters in Christ; to all the clerics who are in the world and live conformably to the rules of the Catholic faith: brother Francis, their least one and unworthy servant, sends greeting with the greatest respect and kissing their feet."

In the [First Rule](#) of the Friars Minor (no. 19), St. Francis writes: "Let all the brothers be Catholics, and live and speak in a Catholic manner. But if anyone should err from the Catholic faith and life in word or in deed, and will not amend, let him be altogether expelled from our fraternity. And let us hold all clerics and religious as our masters in those things which regard the salvation of souls, if they do not deviate from our religion, and let us reverence their office and order and administration in the Lord."

In the [Second Rule](#), St. Francis writes that of those who wish to be Franciscans, "let the ministers diligently examine them regarding the Catholic faith and the Sacraments of the Church. And if they believe all these things, and if they will confess them faithfully and observe them firmly to the end" they may enter the Order (no. 2).

Holy father St. Francis also says, "Moreover, I enjoin on the ministers, by obedience, that they ask of the Lord Pope one of the Cardinals of the holy Roman Church to be governor, protector, and corrector of this brotherhood, so that being always subject and submissive at the feet of the same holy Church, grounded in the Catholic faith, we may observe poverty and humility and the holy Gospel of our Lord Jesus Christ, which we have firmly promised" (no. 12).

In his [Testament](#), St. Francis writes: "this is a remembrance, a warning, and an exhortation and my Testament which I, little Brother Francis, make for you, my blessed brothers, in order that we may observe in a more Catholic way the Rule which we have promised to the Lord."

A final example: in the [Letter to All the Faithful](#), St. Francis writes, "We ought also to fast and to abstain from

vices and sins and from superfluity of food and drink, and to be Catholics. We ought also to visit Churches frequently and to reverence clerics not only for themselves, if they are sinners, but on account of their office and administration of the most holy Body and Blood of our Lord Jesus Christ, which they sacrifice on the altar and receive and administer to others. And let us all know for certain that no one can be saved except by the Blood of our Lord Jesus Christ and by the holy words of the Lord which clerics say and announce and distribute and they alone administer and not others."

Such quotations are refreshing reminders of what the Catholic Church actually teaches.

I think that Fr. Ventura has a very clever title for his text, "Evangelized to evangelize." But what exactly is evangelization? The US Conference of Catholic Bishops [says](#), "Evangelizing means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself." And what is the Good News, what is the power of the Gospel? That Jesus Christ through his suffering and death has saved us from our sins, saved us from the second death, saved us from hell. That was Christ's primary mission.

Whatever wisdom or valid Christian inspiration may be found in Fr. Ventura's text, it is overshadowed by the questionable and apparently heterodox statements cited above. Used as formation material rather than edification, this text may well lead the faithful into confusion and away from the Good News. Fr. Ventura's text certainly does not admonish Franciscans to be aware of the seriousness of personal sin and the necessity for salvation of being a baptized, practicing member of the One True Church established by Our Lord, as St. Francis did in the most strict and urgent terms. I believe that the future of the Secular Franciscan Order lies in the clear, truly evangelical example of its founder. ■

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Martin Luther in His Own Words

[Parental Discretion Strongly Advised]

By Father Celatus

On the last day of October, when many children disguise themselves in costumes for tricks and treats, many heretics and modernists will disguise themselves as Christians for religious trickery as they celebrate the 500th anniversary of the Protestant Revolt, aka the Protestant Reformation. Predictably, alongside the formal heretics will be Francis of Rome, who is manifestly both a material heretic and a modernist. Among Lutherans, he will be with kindred spirits in commemorating their heretical ancestors.

Several months ago, on the occasion of Italy naming a Roman piazza after the heretic Martin Luther, *The Last Word* published a sampling of some horrific anti-Jewish statements made by Madman Martin. These included sentiments that the synagogues and homes of Jews should be burned to the ground and that Jews themselves should be forced into servitude and rabbis put to death for teaching from their Jewish writings. Adolf Hitler and the Nazis used such statements of Luther to rationalize their holocaust against the Jews.

Now, on the occasion of the shameful commemoration of the Protestant Reformation, initiated by the rebellious behavior of Madman Martin, *The Last Word* will publish a sampling of some scandalous and sacrilegious statements of the heretic Luther, which reveal his truly twisted mind and his depraved soul. His vitriolic attacks targeted Christ and the Church and his sexual sentiments were debauched. Read on:

- "Christ committed adultery first of all with the woman at the well about whom St. John tells us. Was not everybody about Him saying: 'Whatever has he been doing with her?' Secondly, with Mary Magdalene and thirdly with the woman taken in adultery whom he dismissed so lightly. Thus even Christ, who was so righteous, must have been guilty of fornication before He died."
- "But Christ took upon Himself all of our sin, and thus He died upon the cross. Therefore, he had to become that which we are, namely a sinner, a murderer, evildoer, etc....For insofar as he is a victim for the sins of the whole world, He is not now such a person as is innocent and without sin, is not God's Son in all glory, but a sinner, abandoned by God for a short time."
- "Then one should take him, the pope, the cardinals, and lackeys of his idolatrous and papal Holiness, and, since they are blasphemers, tear their tongues out the back of their



Rome, October 13, 2016 – A papal audience at the Vatican features Francis welcoming Protestants and Catholics for a little dialogue. Presiding over the gathering in the Paul VI Audience Hall was a statue of the heretic, Martin Luther. (You just couldn't make this stuff up!)

necks and hang them on the gallows in a row...although such is very little compared to their blasphemy and idolatry. Thus one should let them hold a council, or as many as they wish, on the gallows, or amongst all the devils in hell."

- "If we punish thieves with the yoke, highwaymen with the sword, and heretics with fire, why do we not rather assault these monsters of perdition, these cardinals, these popes, and the whole swarm of the Roman Sodom, who corrupt youth and the Church of God? Why do we not rather assault them with arms and wash our hands in their blood?"
- "Since the papal church not only neglects the command of Christ but even compels the people to ignore it and to act against it, it is certain that it is not Christ's church but the synagogue of Satan which prescribes sin and prohibits righteousness. It clearly and indisputably follows that it must be the abomination of Antichrist and the furious harlot of the devil."
- "Let him who does not want to be lost and go to the devil be on his guard with all diligence and earnestness against the papacy and its doctrine, and let him never again accept even the most insignificant and smallest part of the papacy's teaching, no matter what it may cost him. Let him flee from the papacy and its following as from the devil incarnate himself."
- "For this reason, the pope, possessed by demons, defends his tyranny with the canon "Si papa." This canon states clearly: if the pope should lead the whole world into the control

of hell, he is nevertheless not to be contradicted. It's a terrible thing that on account of the authority of this man we must lose our souls, which Christ redeemed with his precious blood."

- "For I cannot pray without cursing. If I should say: Hallowed be thy name; I must add, Cursed, damned and reviled be the name of the Papists, and of all who blaspheme against thy name... Indeed, so I pray every day aloud, and continuously in my heart, as do all with me who believe in Christ, and I do feel that we are heard."
- "The sting of the flesh may easily be helped as long as girls and women are to be found"
- "But it is not forbidden that a man should have more than one wife. I could not prevent it today, but I do not wish to advise it..."
- "The third matter is when one spouse deprives the other and withdraws, i.e. does not render the marriage debt, nor wishes to be with him. As one finds, such a stubborn wife, who has gotten such a notion in her head, and if the husband falls into unchastity ten times, she does not ask about it. Here it is time for the husband to say: If you do not want to, another one does; if my wife does not want to, bring on the maid."

- "If, in faith, adultery could be committed, it would be no sin."
- "When our consciences are assailed by the devil on account of our sins: so one should say: holy devil, pray for us: Sancte Satan, ora pro nobis. Have we not sinned against you, kind holy Devil?"
- "For so it is with me. When I wake up, soon the devil comes and disputes with me, until I say: kiss my a__."
- "Would that I could commit some token sin simply for the sake of mocking the devil, so that he might understand that I acknowledge no sin and am conscious of no sin."
- "Be a sinner and sin boldly, but believe and rejoice in Christ even more boldly...No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day."

As debased as Martin Luther was in his thinking and theology, evident by his own words, is he the most pernicious of the heretics? Find out as we survey the *Heretic Hall of Fame* in the next *Remnant* edition. ■

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