

The Remnant

(Est. in 1967)

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



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From the Editor's Desk...

By Michael J. Matt

A Neo-Catholic Awakening? In the wake of Brexit, a Vendean rises to the top of the political scene in France and Four Cardinals stand against Francis in Rome. Is a sea change imminent in 2017?

Editor's Note: The following is a slightly expanded transcript of Remnant TV's recent Remnant Underground program entitled, "Cardinal Sins: Resisting Pope Francis." As there were several requests for it, and since many print subscribers may not be regular followers of RTV, I've decided to publish it, along with a reminder to pray for Pope Francis. **MJM**

Amidst the current global maelstrom of Godless Christophobia, where the entire world seems to have gone mad, a silver lining is beginning to come into view. The diabolical European Union, for example, is in such disarray right now that even its architects—the same liars that claimed the EU would never be more than a common market with a common currency having nothing to do with erasing the national sovereignty of the former countries of Christendom—seem discombobulated. Brexit signaled the awakening in a Europe sick to death of the Stalinesque regime that is the EU.

Even France is showing signs of stirring herself, as the Trump revolution in America sends the little gods of the New World Order into a hysterical

~ See Editor's Desk/Page 2



Advent and the Baptist

The focus of Advent, from the Latin ad-venio, to come to, is preparation for the coming of the Lord – both in commemoration of His Nativity and His coming again at the end of time. Though most Protestants – and far too many Catholics – see this time of year as a part of the "Christmas Season," it isn't; the Christmas season does not begin until the first Mass at Christmas Eve, and doesn't end liturgically until the Octave of the Epiphany on January 14.

The mood of this season is one of somber spiritual preparation that increases in joy with each day, and the gaudy "Christmas" commercialism that surrounds it in the Western world should be overcome as much as possible. We should strive to keep the Seasons of Advent holy and penitential, always remembering, as they say, that "He is the reason for the Season." Let us restore Advent and don't think "Christmas is here" until it truly comes. One way to help focus on the theme of preparation is to think of the Saint who embodies the spirit of this Season more than any other: the great St. John the Baptist.

If you have an icon of him, venerate

it especially now. Make special prayers to him and consider his message of: "Prepare ye the way of the Lord, make straight his paths." Think of St. John, the earthly herald of Christ's coming whom St. Ephraem likened to the Star of Bethlehem, the Heavenly herald of His coming, as you make Christmas preparations. As we transform our homes for this blessed season, let us remember that our real goal is to prepare our lives, hearts, and souls to accept Jesus so He can in turn transform us with His grace. Advent, as one of Church's penitential seasons, is a dying to the world with the goal of attaining new life in Christ.

Nativity scenes, Advent Wreaths, Advent candles, Jesse Trees, Christmas cribs, and Advent angels or "Christkind" (Christ Child) are all used by Catholic families to reinforce the lessons and spirit of Advent. Families can come together to really live the Advent season by starting or renewing these beautiful customs in their homes, some of which we will be reviewing at RemnantNewspaper.com over the coming weeks. ■

Fatima and the Foreboding New Year

By Patrick Archbold

For Fatima watchers, 2017 is already shaping up to be a year to watch. Chaos and crisis have enveloped the Church. The faith and the faithful seem to be under perpetual attack, both from inside and outside the Church. Russia, God's chosen instrument of chastisement, is on the move and internet news searches for "war with Russia" return more articles than one can read. World politics is in turmoil as evidenced by the Brexit vote and Trump's victory. All this as we enter the 100th year of Our Lady's appearance, requests, and warnings at Fatima, Portugal in 1917.

As humans, we are naturally prone to give significance to anniversaries and we love round numbers. So it is entirely human and natural to wonder if, on the 100th anniversary of the most stunning apparition and miracle that testified to dire warnings, that perhaps, just perhaps God has something great and terrible in store for us this year.

But, as it happens, with Fatima, the significance of the 100th anniversary is not merely a human phenomenon. In fact, Our Lord Himself made direct allusion to the significance of a century in the Fatima timeline.

While many people are familiar with the general events around Fatima and the requests and warnings emanating from it, people are less familiar with what followed a few years later. In 1929, Our Lady appeared to St. Lucia

~ See Fatima/Page 4

Bishop Schneider Defends Dubia:

"A Prophetic Voice of Four Cardinals of the Catholic Church"

By Bishop Athanasius Schneider

"We cannot do anything against the truth, but only for the truth" (2 Cor. 13: 8)

Out of "deep pastoral concern," four Cardinals of the Holy Roman Catholic Church, His Eminence Joachim Meisner, Archbishop emeritus of Cologne (Germany), His Eminence Carlo Caffarra, Archbishop emeritus of Bologna (Italy), His Eminence Raymond Leo Burke, Patron of the

Sovereign Military Order of Malta, and His Eminence Walter Brandmüller, President emeritus of the Pontifical Commission of Historical Sciences, have published on November 14, 2016, the text of [five questions, called dubia](#) (Latin for "doubts"), which previously on September 19, 2016, they sent to the Holy Father and to Cardinal Gerhard Müller, prefect of the Congregation for the Doctrine of the Faith, along with an [accompanying letter](#). The Cardinals ask Pope Francis to clear up "grave disorientation and great confusion"

~ See Bishop Schneider/Page 5



Bishop Athanasius Schneider

From the Editor's Desk Continued...

tailspin. The frontrunner in the race for the presidency of France is a practicing Catholic who hails from the Vendée, who has positioned himself as a “staunch defender of French values, vowing to restore authority, honor the Roman Catholic Church and exert strict administrative control over Islam.” François Fillon has vowed to “starve the beast” that is the welfare state and is so open about his Catholic faith that the Left is running headlines such as “Help, Jesus has returned.” Let’s hope so.

In an article on ForeignPolicy.com, entitled, “France’s Zombie Catholics Have Risen—and They’re Voting,” we learn the following about the man who has a good chance of becoming the next president of France:

Fillon has never made any secret of his beliefs. He hails from the Vendée, the western region that was the site of a long and bloody resistance to the secular values, laws, and, ultimately, soldiers of revolutionary Paris. A *lieu de mémoire*, or site of memory, for French Catholics, the Vendée is famed for the Benedictine abbey of Saint-Pierre de Solesmes, where Fillon goes every year on retreat. In his campaign book *Faire* (“To Make”), Fillon, known for his reticence, nevertheless recalls with deep emotion his Catholic schooling, explains how it has shaped his worldview, and affirms: “I was raised in this tradition, and I have kept this faith.” And, as it turns out, legions of Frenchmen and women who have not kept their faith will nonetheless turn out in droves for a politician who has.

No wonder *Le Monde* groaned, after Fillon’s victory in the French equivalent to the U.S. primaries, “Fillon’s victory reveals the emergence of a Catholic and patrimonial right.”

Elsewhere in this issue (See Page 8) we report the good news that Poland has joined Peru and Ukraine in making public consecrations of their countries to Christ the King and the Immaculate Heart. And 2017 is the 100th anniversary of the Our Lady of Fatima’s Miracle of the Sun. Is a sea change on the way?

The next thing on the docket is to dump Vatican II into the dustbin of history where it belongs. Never happen? I’m not so sure. Lately, even the neo-Catholics have begun to sober up to the fact that Pope Francis is a radical leftist who is undermining marriage, will promote gay unions (see next year’s Synod for details), watering down theology to the point of the absurd, and transforming the Church’s moral theology into a series of ethical options.

For example: Father Mark Pilon, writing for *The Catholic Thing*, in an article titled, “The Dangerous Road to Papal Silence”:

The letter of the four Cardinals to Pope Francis, and the decision to go public with this document certainly constitute a stunning affair in the history of the Church. When has anything like this ever taken place?... The Cardinals are all well respected and strong supporters of the papal primacy and the papal office of teaching. Their letter to the Congregation for the Doctrine of the Faith is a sincere effort to gain some clarity on positions advanced in *Amoris Laetitia*. For their troubles, the head of the Roman Rota has openly threatened them with the loss of their status as Cardinals.

It’s worth noting that only one of the five questions posed for clarification by the Cardinals had to do with admitting divorced and civilly remarried Catholics to the Eucharist. In a way, the other four questions point to even more significant problems relating to the existence of intrinsically evil acts, the objective situation of grave habitual sin, and the critically important formation of an objectively true conscience. <https://www.thecatholicthing.org/2016/12/03/the-dangerous-road-of-papal-silence/>

And Karl Keating of Catholic Answers observes in his Nov. 30th article, “Sounds of Silence” that,

The five questions [put to Pope Francis by the Four Cardinals] submitted by the cardinals are framed precisely and narrowly, and I don’t think any of them has been answered cleanly by anyone in authority: not Schönborn, not Müller, and not the pope. Not that answering them would be a burden on anyone. It doesn’t take half an hour to read *Seeking Clarity* slowly, and the five questions are phrased to elicit a Yes or No answer. I can see no good reason for no response having been forthcoming, and, so far as I know, no one has offered an explanation of why the pope has ignored the submission.

This doesn’t strike me as the best way for him to have ended the Year of Mercy. <http://www.catholic.com/blog/karl-keating/sounds-of-silence#comments-bottom>

All welcome signs that mainstream Catholics may finally be waking to the fact that our Church has been racked by revolution for well over fifty years and that now everyone is finally coming out of closet. Here at *The Remnant*, we go a step further. In my opinion,

the Vatican is no longer in the hands of manifest Catholics. The Church has been subjected to a coup d’état. I’m not sure what these infiltrators are, but their Catholicity grows more suspect by the day. And I Thank God we’re not the only ones prepared to resist the disastrous pontificate of Pope Francis.

The Four Cardinals—perhaps five, with Cardinal George Pell showing signs of throwing in with Cardinals Burke, Brandmüller, Caffarra and Meisner—are opposing Pope Francis’s attempt to let public adulterers receive Holy Communion and, in general, undermine Catholic moral theology. And several bishops are now weighing in with support. The great Bishop Athanasius Schneider, for example, (See Page 1) writes:

“The Four Cardinals with their prophetic voice demanding doctrinal and pastoral clarity have a great merit before their own conscience, before history, and before the innumerable simple faithful Catholics of our days, who are driven to the ecclesiastical periphery, because of their fidelity to Christ’s teaching about the indissolubility of marriage.”

And the Vatican – which never ceases to extol the boundless merits of dialogue and tolerance – nevertheless wants nothing to do with dialogue when it comes to faithful Cardinals and Bishops whose Catholic consciences provide them with no alternative but to question the fact that Francis would seem to be contradicting what the Church has always taught.

“Silence!” thunders the Vatican’s Dean of the Roman Rota, Abp. Pio Vito Pinto, the top canonical court overseeing marriage, warning Cardinal Raymond Burke this week that he may be stripped of his cardinalate for causing “grave scandal.”

Grave scandal?! – because faithful Cardinals are asking questions that Francis refuses to answer? What about dialogue? What about the Church of Accompaniment accompanying these faithful princes of the Church in their quest to do their sacred duty and make sure Tradition and Truth are not compromised?

I don’t expect Archbishop Pio Vito to be Thomist, but this flies right in the face of St. Thomas Aquinas:

“There being an imminent danger for the Faith, prelates must be questioned, even publicly, by their subjects.... and prelates, indeed, an example of humility, that they not disdain corrections from those who are lower and subject to them; subjects have an example of zeal and freedom, that they fear not to correct their prelates, particularly if their crime is public and verges upon danger to the multitude.”

Welcome, Eminences, to the Archbishop Marcel Lefebvre Club of faithful princes of the Church who in conscience cannot sit back and say nothing against the destruction of the Church at the hands of modernists in Rome. By the way, doesn’t this refusal to dialogue with the Four Cardinals suggest an arrogance that is not easily reconciled with Pope Francis the Humble? After all, it’s not just traditionalists speaking out anymore. Cardinals, bishops and scores of priests

are livid over this obvious attempt to undermine of faith and morals at the highest levels in the Church.

After the latest inflight presser, in which Pope Francis said that “Proselytism among Christians in itself, is a grave sin”, Father Brian Harrison wrote a letter (See Page 3) which seems motivated by the righteous anger the Angelic Doctor assures us is proper in the face of such evil:

“It would be hard to conceive of a more superficial, more puerile, remark on relations with other Christian denominations.” Write’s Father Brian continues at the Remnant website. “How much lower can the papacy sink - in terms of both cheap jibes that demean and dishonour the supreme office of Christ’s Vicar on earth (lambasting an opposing position with a crude straw-man caricature that would discredit a junior high schooler) and outright heterodoxy? I myself am a convert from Presbyterianism. I became a Catholic in order to save my soul. The Catholic faith I have professed now for 42 years is the most precious gift I have received. And now the head of Christ’s Catholic Church on earth, no less, is telling me that those Catholics who by personal conversation and written argument helped persuade me to abandon my Protestant heresies and embrace the fullness of revealed truth were thereby committing grave sin? And he’s justifying this excoriation of convert-seeking with a vapid ‘explanation’ that explains nothing (‘Because it contradicts the very dynamic of how to become and to remain Christian’)? How many previous Successors of Peter must be rolling in their graves at such comments! This, coming from a pope, is . . . outrageous. Mind-boggling. Unspeakable. Incredible. The stuff of nightmare.”

Even if you agree with Pope Francis on this his latest innovation, you’ve got to admit that when his words cause such a reaction from his own priests, he needs to restate them. He needs to offer a clarification, and the very last thing he should be doing is refusing to dialogue with those he’s scandalized. The shepherd is scandalizing the sheep. And what are the princes of the Church supposed to do, observe a respectful silence in the face of such an effrontery to the Divine Commission of Our Lord? How long are faithful Catholics supposed to allow fear of scandal to enable our shepherds to scandalize the whole world?

Just wait for the next Synod in Rome, when they will give the papal blessing to homosexual unions. (“That’ll never happen!” you say? Really? You mean like divorced and remarried Catholics will never be allowed to receive Holy Communion?) I was sitting in the Vatican’s press hall in Rome last year when Cardinal Peter Turkson promised the press that the next Synod would tackle gay unions and how gays and lesbians will be integrated into the Church of Accompaniment.

So Mark Shea and Michael Voris and their ilk can stay in denial for as long as they want, but that will not change the fact that there is no precedent for what we’re seeing now. The Revolution of Vatican II has come out of the closet, revealing itself for the force of destruction that it is. And there are many

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Presidential hopeful, François Fillon, and his wife in chapel veil at Mass

The Remnant Speaks

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

Continued...

good and faithful Catholics who feel bound in conscience to speak out against what is happening, and to do so for the good of souls and the integrity of the Church.

Yes, but “He who eats of the pope dies of the pope.” Right? “Rome has spoken; the matter is settled.” Right?

No...not anymore! Those sentiments presupposed that the pope in question was defending the Faith. To question him or resist him then was to imperil the soul. But when the pope undermines the Faith? Rome has spoken, time for us to be silent? No! Faith and *reason*, remember? Catholicism is fundamentally reasonable, which is why admonishing others to go along with the Pope when he contradicts his predecessors on a matter of faith or morals is illogical and fundamentally anti-Catholic.

“If the pope,” argues the great theologian Francisco de Victoria — the POPE, not the “antipope” — “wanted to destroy the Church he should not be permitted to act in that fashion, but one would be obliged to resist him. The reason for this is that he does not possess power in order to destroy; therefore, if there is evidence that he is doing it, it is lawful to resist him. The result of all this is that if the pope destroys the Church by his orders and acts, he can be resisted and the execution of his mandates prevented.”

We’re in uncharted waters now, and we cannot allow our faith to be shaken by the coup d’état that is the pontificate of Pope Francis. We need to prayerfully prepare to survive and outlast it, which does not mean we get all vitriolic and tell everyone we’ve got it all figured out and Francis is the False Prophet or the Antichrist. Victoria is talking about a *Pope* trying to destroy the Church, not an anti-pope. That’s the Luciferian genius of this plot to destroy the Church. They’re on the inside. And we cannot desert the Church, run and hide, declare ourselves popes. We stay and fight.

We’re not here to save the Church. The Church will save us, but we cannot be scandalized by the passion She is undergoing in our time. Our job is to keep the faith until God intervenes to save His Church. And, as we pointed out at the top of this article, there are signs that that might not be so far off anymore.

Archbishop Lefebvre resisted the evil spirit of Vatican II 40 years ago, and now, today, competent authority in Cardinal Burke and others are doing so again. We stand with them all, setting aside the arrogant bombast of the know-it-all, and instead putting ourselves in God’s hands, asking Mary our Mother to be with us now more than ever.

Way back in the 5th century, St. Vincent of Lerins noted that “if some new contagion were to try to poison no longer a small part of the Church, but all of the Church at the same time, we must take the greatest care to attach ourselves to antiquity which, obviously, can no longer be seduced by any lying novelty.”

Our enemy lives, eats and breathes Lying Novelty. And we need to pull out our beads, resist the lying novelty, pray for Pope Francis like there’s no tomorrow, hold our children close, and stand fast to sacred Tradition now more than ever. The moment, it would seem, has come. ■

Cardinal Muller vs. Cardinal Ottaviani

Editor, *The Remnant*: Cardinal Muller is quoted in the UK Catholic Herald: “It’s not my job to engage in the Dubia controversy”. Can you even imagine Cardinal Ottaviani making such a statement? Then Fr. Joseph Ratzinger delivered the talk at Vatican II that led to the abolition of the Holy Office by Paul VI in 1966. If that were not enough, doctrine was further downgraded by being subordinated to the Department of State in 1970. The Church was and is being destroyed from within. Vatican II is the problem.

Kind regards,
Anthony (Eureka, California)

Fr. Harrison on Pope Francis’s Latest Outrage

Editor, *The Remnant*: From a recent (November 2016) off-the-cuff papal plane interview:

“Proselytism among Christians, therefore, in itself, is a grave sin,” said Pope Francis. The journalist then asked, “Why?”

“Because it contradicts the very dynamic of how to become and to remain Christian,” he said. “The Church is not a soccer team that goes around seeking fans.”

It would be hard to conceive of a more superficial, more puerile, remark on relations with other Christian denominations. How much lower can the papacy sink - in terms of both cheap jibes that demean and dishonor the supreme office of Christ’s Vicar on earth (lambasting an opposing position with a crude straw-man caricature that would discredit a junior high schooler) and outright heterodoxy?

The American left is currently urging the Electoral College to hand the White House to Hillary on the grounds that Trump is “manifestly unfit to be President”. Dare we hope that the scarlet-clad Eminences of the Church’s own Electoral College will soon declare Francis “manifestly unfit to be Pope”?

I mean . . . Trying to help non-Catholic Christians, by reasoned argument and apologetics, to recognize and embrace the fullness of revealed truth - and for Francis, that certainly qualifies as “proselytism” - is now to be condemned as *sin*? And indeed, *grave sin*? Even though Vatican Council II (to which the Holy Father professes his full adherence) clearly restates that all have a moral duty to seek, embrace and hold fast to this truth of the Catholic Church (cf. *Dignitatis Humanae*, #1)? Even though the Council (*Lumen Gentium*, #14) and the *Catechism* (#846) reaffirm the dogma “Outside the Church there is no salvation”, explaining it to mean that those who recognize the Catholic Church as embodying the true religion, yet refuse to enter or remain in her, cannot be saved?

I myself am a convert from Presbyterianism. Prompted by the aforesaid conciliar teaching, I became a Catholic *in order to save my soul*. The

Catholic faith I have professed now for 42 years is the most precious gift I have received. And now the head of Christ’s Catholic Church on earth, no less, is telling me that those Catholics who by personal conversation and written argument helped persuade me to abandon my Protestant heresies and embrace the fullness of revealed truth were thereby committing *grave sin*? And he’s justifying this excoriation of convert-seeking with a vapid “explanation” that explains nothing (“Because it contradicts the very dynamic of how to become and to remain Christian”)?

How many previous Successors of Peter must be rolling in their graves at such comments! This, coming from a pope, is . . . outrageous. Mind-boggling. Unspeakable. Incredible. The stuff of nightmare. It is calling good evil, and by implication, evil good. Sorry, I can’t find adequate words here, so will simply give up seeking them and sign off.

Fr. Brian Harrison, O.S.

The Lexical Gap

Editor, *The Remnant*: I think there is an error in Kelly Michaels’ article ‘Padre Bergoglio and the Lexical Gap’ in the October 31, 2016 edition. Michaels argues that intending what the Church intends is required for validity of Papal elections. I think she confuses the sacramental with the legal. Proper matter, form, and intent are required for a sacrament to be valid, but Papal elections are not sacraments, merely legal procedures by which a bishop is appointed to rule the Roman church. If the man appointed were not already a bishop, then a separate action, the Sacrament of Holy Orders, would be required to consecrate him, and the question of sacramental validity could arise. There was no question in the article as to whether Bergoglio was a bishop prior to his election to the papacy. The Conciliar Church certainly considers him to have been the Bishop of Buenos Aires. So, in the case of the Papal election of Bergoglio, it seems that there is no strict requirement of proper intent as there would indeed be if a sacrament were involved.

With regard to the author’s argument that Bergoglio in some sense does not want to be Pope, I think that would not affect his status as Pope even if it were the case. As I recall there has been at least one very reluctant Pope in the past, Celestine V, who figuratively if not literally had to be dragged kicking and screaming from his monastic cell to his coronation. That man really truly did not want to be Pope, but really truly was Pope. I hope I am being objective. The Church judges intent from external objective evidence, since only God can judge the subjective. From objective evidence, it seems Bergoglio had no hesitance in becoming Pope - indeed he relishes exercising the power of the office. So, it seems that the claim that Bergoglio does not truly want to be Pope does not hold water - holy or otherwise. Keep fighting the good fight!

Long-time subscriber,
Tim Croy

Seeking Pilgrimage Partners



Genevieve Walsh, Age: 13

Dear Remnant Readers: The Pilgrimage that is taking place next summer is something I would love to go on. I think I would benefit spiritually from it very much. This is a once in a lifetime experience; walking three days for the love of God, singing and also visiting beautiful Churches and relics would be an amazing thing to do.

I think the Latin Mass is the most beautiful liturgy. My family and I make our own pilgrimage, every Sunday to Los Angeles to attend the unestablished, 7pm, Fraternity of Saint Peter Latin Mass. We drive over 60 miles one way and usually get back at 11pm at night. Even though we have closer Masses, I prefer attending the Latin Mass and singing in its choir, where we sing

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Letters to the Editor, Continued...

Gregorian chant and Medieval pieces. I am asking for sponsorship so that I can go on this beautiful pilgrimage and join my intentions with others'. I specifically wish to carry my intentions of: the establishment of an FSSP parish in Los Angeles and also the conversion and return to the Faith of some of my family members. I will also carry the intentions of my sponsors with me on this pilgrimage. Even though I am young to go, I feel it would help me spiritually and I will be accompanied by my older sister, who works as a chaperone for the Remnant Tours.

May God bless you!
Genevieve Walsh, California



Anna Conroy (Age: 20)
Dear Readers of the Remnant: My name is Anna Conroy. I'm from a family of

seven children in Minnesota, but I'm writing now from Thomas Aquinas College in California where I'm working on my junior year. I'm writing to ask for your support in actualizing a dream I've had for years - a dream to make a serious pilgrimage, to walk in the footsteps of the saints, to pray in a country so much older than my own, and to do all this in the company of faithful fellow Catholics. I love learning about and experiencing the ancient traditions of our Catholic culture. The beautiful thing about having such an interest is that it never grows stale or boring because, not only is each tradition so deep and rich in itself that there's always more to discover and understand about it (as with the traditional form of the Mass), but there's also such a sheer multitude of traditions that I can't imagine I'll discover them all in my lifetime. The pilgrimage from Paris to Chartres is one tradition I want to experience before I die.

This year especially I'd like to try to make it happen. After graduation, my (relatively speaking) fancy-free college existence will come to an end. I plan to pursue a master's and then a doctorate in Theology, which will fulfil another dream of mine, but leave little time and funds for traveling. My love of Theology is one major reason why I want so much to make a serious pilgrimage. From babyhood, my parents taught me love of Christ and His Church with her teachings; studying the truths of the

Faith in even more depth at college has only increased that love. My sophomore year at Thomas Aquinas College, I was inundated with the writings of St. Augustine. Augustine's Theology doesn't just inspire intellectually; it moves to deepen one's relationship with God and arouses a deeper appreciation of the richness of Catholicism. I believe making the Chartres pilgrimage would further my spiritual journey and so hope to make it soon.

Though I have a job now as a part-time Latin and Theology teacher for Mother of Divine Grace, an online Catholic school, most of my earnings go towards tuition and although I will be paying as much as I can for the pilgrimage, I'm afraid I'll only be able to raise a fraction of the cost. For this reason, I'm asking for your support in making the pilgrimage possible. Thank you for your goodness. If I make the pilgrimage this spring, I will pray each step of the way for you all, and especially for those of you who so graciously give of your prayers and resources.

In Jesu et Maria,
Anna Conroy, Minnesota

Remnant Tours' Youth Fund

As has been the case for the past 26 years, young pilgrims will walk the pilgrimage to Chartres in the name of their sponsors. If you decide to sponsor one of the young pilgrims, please understand that you are entering into

a spiritual partnership in a tradition as old as Christendom—where Catholics pool their resources in order to send a young member of a parish or town on pilgrimage for the good of the whole community.

I personally select only the worthiest young candidates, so that sponsors can be assured they will be prayed for each and every day (by name) and I will not allow our young pilgrims to forget that Remnant pilgrimages are all about the call to holiness, Catholic action and counterrevolution. The cost of the entire pilgrimage is \$3200. The names of sponsors and their special intentions will be carried to Chartres and read aloud each day on the Pilgrimage. **MJM**

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Fatima and the Foreboding New Year

P. Archbold/Continued from Page 1

in Tuy to request that the consecration be accomplished by the Pope. A request which unfortunately fell on deaf ears. Subsequently, Our Lord himself appeared to Sr. Lucia in 1931 in Rianjo, Spain, to give voice to His displeasure that His Mother's request had been ignored. Our Lord said, in part:

'Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, they will follow him into misfortune. It is never too late to have recourse to Jesus and Mary.'

And again later:

'They did not wish to heed My request! ... Like the King of France they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors in the world, provoking wars and persecutions against the Church. The Holy Father will have much to suffer.'

The allusion of Our Lord to the misfortune of the King of France is a reference to the request made by Saint Margaret Mary Alacoque on June 17, 1689, to the King of France to consecrate that country to the Sacred Heart of Jesus. A request that went unheeded by the King and a century of successors.

Now here is where things get interesting. 100 years later from the consecration request **to the day**, the King of France lost his power and subsequently lost his head. On June 17, 1789, a National Assembly stripped King Louis XVI of

his power and he met the guillotine a few years later.

So, was our Lord threatening a future Pope with death? Not necessarily, although other private revelation is replete with prognostications about the death of a Pope, as is the very vision of Fatima itself.

But let us narrow our perspective a bit here for a moment. What, in fact, occurred on the 100th anniversary of the failed request for a consecration? An unfaithful King who failed to respond to Our Lady's and Our Lord's request was deposed.

Now, here on the verge of 2017, as we approach the 100th anniversary of the original requests, warnings, and the miracle of Fatima, we have the threat from four brave Cardinals to issue a formal letter of correction to the Pope for the heresy contained in *Amoris Laetitia*. That formal correction, if ignored, could possibly result in steps being taken by the remaining faithful Bishops to declare the Pope a heretic and acknowledge that the Pope has deposed himself. An unfaithful king, deposed.

This would undoubtedly lead to schism, a most terrible chastisement on the Church and the world.

Again, without making any prediction, the circumstances point to a possible parallel between what happened to the King of France and what is happening now.

As one final point: some years after losing power, the king eventually lost his

life as well. That, of course, brings us back to the Fatima vision.

"[He] passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, Religious men and women, and various lay people of different ranks and positions."

Who was the main figure of the vision who dies? A Bishop dressed in White; 'we had the impression that it was the Holy Father.' Is it possible that the much-noted confusion over the identity of the Bishop dressed in white is caused by it being a deposed Pope, still dressed in white? It is worth noting that King Louis XVI, after being deposed, repented of his failure.

Of course, I am making no such prediction. If there is a 100-year clock at all, there are other plausible dates for its start. Further, Our Lord's warning could play out in many other unexpected ways. And as Our Lord also said at Rianjo, "It is never too late to have recourse to Jesus and Mary." It is my sincere hope and prayer that the Pope will repent of his errors and accede to the requests of Our Lord and His mother. All that said, I think the parallels and the possibility are worth consideration.

Pray for the Pope, and for the Church

Bishop Schneider Defends Dubia

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concerning the interpretation and practical application, particularly of chapter VIII, of the Apostolic Exhortation *Amoris Laetitia* and its passages relating to admission of remarried divorcees to the sacraments and the Church's moral teaching.

In their statement entitled "Seeking Clarity: A Plea to Untie the Knots in *Amoris Laetitia*," the Cardinals say that to "many — bishops, priests, faithful — these paragraphs allude to or even explicitly teach a change in the discipline of the Church with respect to the divorced who are living in a new union." Speaking so, the Cardinals have merely stated real facts in the life of the Church. These facts are demonstrated by pastoral orientations on behalf of several dioceses and by public statements of some bishops and cardinals, who affirm that in some cases divorced and remarried Catholics can be admitted to Holy Communion even though they continue to use the rights reserved by Divine law to validly married spouses.

In publishing a plea for clarity in a matter that touches the truth and the sanctity simultaneously of the three sacraments of Marriage, Penance, and the Eucharist, the Four Cardinals only did their basic duty as bishops and cardinals, which consists in actively contributing so that the revelation transmitted through the Apostles might be guarded sacredly and might be faithfully interpreted. It was especially the Second Vatican Council that reminded all the members of the college of bishops as legitimate successors of the Apostles of their obligation, according to which "by Christ's institution and command they have to be solicitous for the whole Church, and that this solicitude, though it is not exercised by an act of jurisdiction, contributes greatly to the advantage of the universal Church. For it is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole Church" (*Lumen gentium*, 23; cf. also *Christus Dominus*, 5-6).

In making a public appeal to the Pope, bishops and cardinals should be moved by genuine collegial affection for the Successor of Peter and the Vicar of Christ on earth, following the teaching of Vatican Council II (cf. *Lumen gentium*, 22); in so doing they render "service to the primatial ministry" of the Pope (cf. *Directory for the Pastoral Ministry of Bishops*, 13).

The entire Church in our days has to reflect upon the fact that the Holy Spirit has not in vain inspired Saint Paul to write in the Letter to the Galatians about the incident of his public correction of Peter. One has to trust that Pope Francis will accept this public appeal of the Four Cardinals in the spirit of the Apostle Peter, when St Paul offered him a fraternal correction for the good of the whole Church. May the words of that great Doctor of the Church, St Thomas Aquinas, illuminate and comfort us all: "When there is a danger for the faith, subjects are required to reprove their prelates, even publicly. Since Paul, who was subject to Peter, out of the danger of



Bishop Schneider Offers Traditional Latin Mass

scandal, publicly reprovved him. And Augustine comments: "Peter himself gave an example to superiors by not disdaining to be corrected by his subjects when it occurred to them that he had departed from the right path" (*Summa theol.*, II-II, 33, 4c).

Pope Francis often calls for an outspoken and fearless dialogue between all members of the Church in matters concerning the spiritual good of souls. In the Apostolic Exhortation *Amoris laetitia*, the Pope speaks of a need for "open discussion of a number of doctrinal, moral, spiritual, and pastoral questions. The thinking of pastors and theologians, if faithful to the Church, honest, realistic and creative, will help us to achieve greater clarity" (n. 2). Furthermore, relationships at all levels within the Church must be free from a climate of fear and intimidation, as Pope Francis has requested in his various pronouncements.

In light of these pronouncements of Pope Francis and the principle of dialogue and acceptance of legitimate plurality of opinions, which was fostered by the documents of the Second Vatican Council, the unusually violent and intolerant reactions on behalf of some bishops and cardinals against the calm and circumspect plea of the Four Cardinals cause great astonishment. Among such intolerant reactions one could read affirmations such as, for instance: the four Cardinals are witless, naïve, schismatic, heretical, and even comparable to the Arian heretics.

Such apodictic merciless judgments reveal not only intolerance, refusal of dialogue, and irrational rage, but demonstrate also a surrender to the impossibility of speaking the truth, a surrender to relativism in doctrine and practice, in faith and life. The above-mentioned clerical reaction against the prophetic voice of the Four Cardinals parades ultimately powerlessness before the eyes of the truth. Such a violent reaction has only one aim: to silence the voice of the truth, which is disturbing and annoying the apparently peaceful nebulous ambiguity of these clerical critics.

The negative reactions to the public statement of the Four Cardinals resemble the general doctrinal confusion of the Arian crisis in the fourth century. It is helpful to all to quote in the situation of the doctrinal confusion in our days some

affirmations of Saint Hilary of Poitiers, the "Athanasius of the West".

"You [the bishops of Gaul] who still remain with me faithful in Christ did not give way when threatened with the onset of heresy, and now by meeting that onset you have broken all its violence. Yes, brethren, you have conquered, to the abundant joy of those who share your faith: and your unimpaired constancy gained the double glory of keeping a pure conscience and giving an authoritative example" (Hil. *De Syn.*, 3).

"Your [the bishops of Gaul] invincible faith keeps the honourable distinction of conscious worth and, content with repudiating crafty, vague, or hesitating action, safely abides in Christ, preserving the profession of its liberty. For since we all suffered deep and grievous pain at the actions of the wicked against God, within our boundaries alone is communion in Christ to be found from the time that the Church began to be harried by disturbances such as the expatriation of bishops, the deposition of priests, the intimidation of the people, the threatening of the faith, and the determination of the meaning of Christ's doctrine by human will and power. Your resolute faith does not pretend to be ignorant of these facts or profess that it can tolerate them, perceiving that by the act of hypocritical assent it would bring itself before the bar of conscience" (Hil. *De Syn.*, 4).

"I have spoken what I myself believed, conscious that I owed it as my soldier's service to the Church to send to you in accordance with the teaching of the Gospel by these letters the voice of the office which I hold in Christ. It is yours to discuss, to provide and to act, that the inviolable fidelity in which you stand you may still keep with conscientious hearts, and that you may continue to hold what you hold now" (Hil. *De Syn.*, 92).

The following words of Saint Basil the Great, addressed to the Latin Bishops, can be in some aspects applied to the situation of those who in our days ask for doctrinal clarity, including our Four Cardinals: "The one charge which is now sure to secure severe punishment is the careful keeping of the traditions of the Fathers. We are not being attacked for the sake of riches, or glory, or any temporal advantages. We stand in the arena to fight for our common heritage,

for the treasure of the sound faith, derived from our Fathers. Grieve with us, all you who love the brethren, at the shutting of the mouths of our men of true religion, and at the opening of the bold and blasphemous lips of all that utter unrighteousness against God. The pillars and foundation of the truth are scattered abroad. We, whose insignificance has allowed of our being overlooked, are deprived of our right of free speech" (*Ep.* 243, 2.4).

Today those bishops and cardinals, who ask for clarity and who try to fulfill their duty in guarding sacredly and faithfully interpreting the transmitted Divine Revelation concerning the Sacraments of Marriage and the Eucharist, are no longer exiled as it was with the Nicene bishops during the Arian crisis. Contrary to the time of the Arian crisis, today, as wrote Rudolf Graber, the bishop of Ratisbone, in 1973, exile of the bishops is replaced by hush-up strategies and by slander campaigns (cf. *Athanasius und die Kirche unserer Zeit*, Abensberg 1973, p. 23).

Another champion of the Catholic faith during the Arian crisis was Saint Gregory Nazianzen. He wrote the following striking characterization of the behavior of the majority of the shepherds of the Church in those times. This voice of the great Doctor of the Church should be a salutary warning for the bishops of all times: "Surely the pastors have done foolishly; for, excepting a very few, who either on account of their insignificance were passed over, or who by reason of their virtue resisted, and who were to be left as a seed and root for the springing up again and revival of Israel by the influences of the Spirit, all temporized, only differing from each other in this, that some succumbed earlier, and others later; some were foremost champions and leaders in the impiety, and others joined the second rank of the battle, being overcome by fear, or by interest, or by flattery, or, what was the most excusable, by their own ignorance" (*Orat.* 21, 24).

When Pope Liberius in 357 signed one of the so called formulas of Sirmium, in which he deliberately discarded the dogmatically defined expression "homoousios" and excommunicated Saint Athanasius in order to have peace and harmony with the Arian and Semi-Arian bishops of the East, faithful Catholics and some few bishops, especially Saint Hilary of Poitiers, were deeply shocked. Saint Hilary transmitted the letter that Pope Liberius wrote to the Oriental bishops, announcing the acceptance of the formula of Sirmium and the excommunication of Saint Athanasius. In his deep pain and dismay, Saint Hilary added to the letter in a kind of desperation the phrase: "Anathema tibi a me dictum, praevaricator Liberi" (I say to you anathema, prevaricator Liberius), cf. *Denzinger-Schönmetzer*, n. 141. Pope Liberius wanted to have peace and harmony at any price, even at the expense of the Divine truth. In his letter to the heterodox Latin bishops Ursace, Valence, and Germinius announcing to them the above-mentioned decisions, he

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What Catholics Believe...

Indulging in Death – Thoughts of Life at the Moment of Death

By Thomas McFadden

November is the month in which we remember the poor souls in Purgatory, and when we think of Purgatory, we normally try and think of way to avoid going there after death. And when it comes to ways of making up for the punishment due to our sins, one of the best ways is through the gaining of an indulgence.

As members of the faithful, we can gain one plenary indulgence, or multiple partial indulgences, every day, if we meet the required conditions and do the required actions. An exception to the “one plenary indulgence a day” rule is that we can gain two plenary indulgences on only one particular day during our entire life – the day of our death. We will come back to this very important point shortly.

The conditions or norms for gaining a plenary indulgence are not some antiquated throwback to the old days of Holy Christendom. They were spelled out very clearly and quite recently by the Church in *Indulgentiarum Doctrina*, published by Pope Paul VI in 1967. These norms were later updated in *The*

Gift of the Indulgence, promulgated by the Apostolic Penitentiary during the Jubilee Year of 2000. This decree states the following:

1. A *plenary indulgence* can be gained only *once a day*. In order to obtain it, the faithful must, in addition to being in the state of grace:
 - a. have the interior disposition of *complete detachment from sin, even venial sin*;
 - b. *have sacramentally confessed* their sins;
 - c. *receive the Holy Eucharist* (it is certainly better to receive it while participating in Holy Mass, but for the indulgence only Holy Communion is required);
 - d. *pray for the intentions of the Supreme Pontiff*.
2. It is appropriate, but not necessary, that the sacramental Confession and especially Holy Communion and the prayer for the Pope’s intentions take place on the same day that the indulgenced work is performed; but it is sufficient that these sacred rites and prayers be carried out within



several days (about 20) before or after the indulgenced act. Prayer for the Pope’s intentions is left to the choice of the faithful, but an “Our Father” and a “Hail Mary” are suggested. One sacramental Confession suffices for several plenary indulgences, but a separate Holy Communion and a separate prayer for the Holy Father’s intentions are required for each plenary indulgence.

And why would we want to do indulgenced works and gain the graces from these actions? In short, it is because every time we sin, we owe God a debt. And if we die with lots of this debt on our souls, we spend time suffering in Purgatory until we have paid back the entire debt we owe. As we all know, when we sin, we hurt God and ourselves, and when we go to confession, God forgives us, the sin is removed, grace is restored to the soul, but we still have temporal punishment due to our sins to repay. We can do many things throughout our lives to remove the temporal punishment, and among them are these indulgenced good works or prayers that the Church assigns; special “temporal punishment removing” powers, so to speak.

Now that we are all up to speed on what an indulgence is and the conditions necessary to obtain a plenary indulgence, I want to go back to the part where I mention that on one particular day – the day of your death – you can receive two of these wonderful graces that remove all temporal punishment due to our sins from our souls and allows us to enter Heaven unblemished.

According to the Catholic Church, someone who is in danger of death should receive the Apostolic Pardon (or Blessing). This is an indulgence administered by a priest in a situation involving the danger of death, usually after the absolution of the sacrament of penance. The priest says one of two prayers:

“Through the holy mysteries of our redemption may almighty God release you from all punishments in this life and in the life to come. May he open to you the gates of paradise and welcome you to everlasting joy.” Or: “By the authority which the Apostolic See has given me, I grant you a full pardon and the remission of all your sins in the name of the Father, and of the Son, and of the Holy Spirit.”

As you can see, if you have already received a plenary indulgence on a particular day, but then find yourself in a near-death situation, and you

happen to have a priest available, then you will hear these most beautifully reassuring words, which gives you a plenary indulgence and removes all of the temporal punishment due to your sins, thus making your soul as pure as the day you were baptized. And if you happen to die immediately following this pardon, then you go straight to Heaven, bypassing Purgatory. What a great gift that Holy Mother Church gives us! But what happens if a priest is not present to give you the Apostolic Pardon? Are we doomed to go to Purgatory? Amazingly, Holy Mother Church steps in and gives us a very special grace. According to the Handbook of Indulgences (#28) it says:

Priests who minister the sacraments to the Christian faithful who are in a life-and-death situation should not neglect to impart to them the apostolic blessing, with its attached indulgence. **But if a priest cannot be present, holy mother Church lovingly grants such persons who are rightly disposed a plenary indulgence to be obtained *in articulo mortis*, at the approach of death, provided they regularly prayed in some way during their lifetime [emphasis added].** The use of a crucifix or a cross is recommended in obtaining this plenary indulgence. In such a situation the three usual conditions required in order to gain a plenary indulgence are substituted for by the condition ‘provided they regularly prayed in some way.’

No prayers for the Holy Father? No Communion or Confession? No complete detachment from all sin, even venial sin? All we need to do is be in the state of grace and have “regularly prayed in some way” during our lifetime and, literally by the grace of God, when we die we bypass Purgatory and go straight into Heaven? Really?

To some, this sounds too good to be true, but we have to always remember that God loves us and that through His bride, the Holy Catholic Church, He gives us everything we need to attain salvation and achieve the end for which we were created: Heaven (minus the need to suffer the pains of Purgatory, no less!). With God, all things are possible.

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wrote that he preferred peace and harmony to martyrdom (cf. cf. *Denzinger-Schönmetzer*, n. 142).

“In what a dramatic contrast stood the behavior of Pope Liberius to the following conviction of Saint Hilary of Poitiers: “We don’t make peace at the expense of the truth by making concessions in order to acquire the reputation of tolerance. We make peace by fighting legitimately according to the rules of the Holy Spirit. There is a danger to ally surreptitiously with unbelief under the beautiful name of peace.” (Hil. *Ad Const.*, 2, 6, 2).

Blessed John Henry Newman commented on these unusual sad facts with the following wise and equilibrated affirmation: “While it is historically true, it is in no sense doctrinally false, that a Pope, as a private doctor, and much more Bishops, when not teaching formally, may err, as we find they did err in the fourth century. Pope Liberius might sign a Eusebian formula at Sirmium, and the mass of Bishops at Ariminum or elsewhere, and yet they might, in spite of this error, be infallible in their *ex cathedra* decisions” (*The Arians of the Fourth Century*, London, 1876, p. 465).

The Four Cardinals with their prophetic voice demanding doctrinal and pastoral clarity have a great merit before their own conscience, before history, and before the innumerable simple faithful Catholics of our days, who are driven to the ecclesiastical periphery, because of their fidelity to Christ’s teaching about the indissolubility of marriage. But above all, the Four Cardinals have a great merit in the eyes of Christ. Because of their courageous voice, their names

will shine brightly at the Last Judgment. For they obeyed the voice of their conscience remembering the words of Saint Paul: “We cannot do anything against the truth, but only for the truth” (2 Cor 13: 8). Surely, at the Last Judgment the above-mentioned mostly clerical critics of the Four Cardinals will not have an easy answer for their violent attack on such a just, worthy, and meritorious act of these Four Members of the Sacred College of Cardinals.

The following words inspired by the Holy Spirit retain their prophetic value especially in view of the spreading doctrinal and practical confusion regarding the Sacrament of Marriage in our days: “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry” (2 Tim. 4: 3-5).

May all, who in our days still take seriously their baptismal vows and their priestly and episcopal promises, receive the strength and the grace of God so that they may reiterate together with Saint Hilary the words: “May I always be in exile, if only the truth begins to be preached again!” (*De Syn.*, 78). This strength and grace we wish wholeheartedly to our Four Cardinals and as well as to those who criticize them.

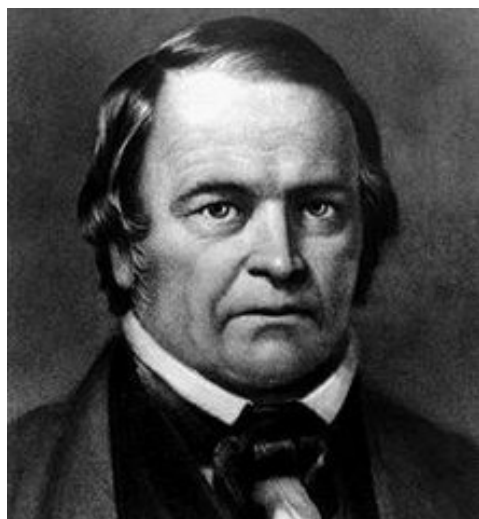
November 23, 2016
+ Athanasius Schneider, Auxiliary Bishop of the Archdiocese of Saint Mary in Astana ■



What Heretics Believe

Seventh-Day Adventists and their Great Disappointment

The Seventh-day Adventist Church is a Protestant Christian denomination distinguished by its observance of Saturday, the seventh day of the week in Christian and Jewish calendars, as Sabbath, and by its emphasis on the imminent Second Coming (advent) of Jesus Christ. The Seventh-day Adventist Church grew out of the movement known today as the Millerites. Among its founders were Joseph Bates and Ellen G. White, whose extensive writings are still held in high regard by the church.



Millerites found Adventism during the Second Great Awakening:

In 1831, a Baptist convert, William Miller, began to preach that the Second Advent of Jesus would occur somewhere between March 1843 and March 1844, based on his interpretation of Daniel 8:14, which refers to a cleansing of the sanctuary. The cleansing of the sanctuary, Miller believed, could only mean the purging of the earth by fire—in short, the end of the world. A following gathered around Miller that included many from the Baptist, Methodist, Presbyterian and Christian Connection churches.

In the summer of 1844, some of Miller's followers promoted the date of October 22. They linked the cleansing of the sanctuary in Daniel 8:14 with the Jewish Day of Atonement, believed to be October 22 that year. By October, over 100,000 people were anticipating what Miller had called the "Blessed Hope". On October 22 many of the believers were up late into the night watching, waiting, for Christ to return... and found themselves bitterly disappointed when both sunset and midnight passed with their expectations unfulfilled. This event later became known as the Great Disappointment.



Joseph Bates take Adventism Seven Days further:

After the Disappointment, Millerites fractured into many competing sects. A man named Joseph Bates, a retired sea captain, began issuing pamphlets insisting that Christians observe the Jewish Sabbath—Saturday—instead of worshipping on Sunday.

Meanwhile, a woman named Ellen White began reporting "visionary experiences" to her fellow believers soon after the Great Disappointment. Her husband, James White, and others of the Adventist pioneers viewed these experiences as the Biblical gift of prophecy. Joseph Bates convinced this special woman of his new Sabbath code, and the two went on to found the Seventh-Day Adventist Church. Many of Ellen White's written works are seen by this church as "a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction."

Seventh-day Adventism (SDA) follows most of the beliefs of conventional conservative Christianity, including creation in six days, original sin, the virgin birth of Jesus Christ and the existence of Satan, just to name a few. Their own description of themselves sounds like this: "Seventh-day Adventists accept the Bible as the only source of our beliefs. We consider our movement to be the result of the Protestant conviction Sola Scriptura—the Bible as the only standard of faith and practice for Christians." But there are many specific beliefs which set SDA apart from other Protestant Christian sects. Some chief ones are as follows:

Ellen White Theories:

She taught such things as obedience to revealed truth (revealed by her, of course, which she claimed to have received from the mouth of an angel), assurance

of salvation for the elect, and the "Great Controversy theme", which refers to the cosmic battle between Jesus Christ and Satan, played out on earth. White delineates the theme in her book *The Great Controversy*, first published in 1858. The concept derives from many visions she reported to have received, as well as from scriptural references. Her theology sees the concept as important in that it provides an understanding of the origin of evil, and of the eventual destruction of evil and the restoration of God's original purpose for this world.

Resurrection:

SDA believes when a person dies, he remains unconscious until he is resurrected. Eternal life is a gift which God only grants to those who have accepted the sacrifice of Christ on their behalf. By an act of mercy on the part of God, the wicked will be destroyed by fire. Thus, Seventh-day Adventists do not believe that a person goes to heaven for an eternal reward or to hell for never-ending torture immediately upon death.

Investigative judgment:

SDA believe in salvation by faith in Christ alone. Good works are seen as evidence of that faith. The investigative or pre-advent judgment, which takes place in heaven before the return of Jesus, reveals to heavenly intelligences who among the dead are asleep in Jesus and will have a part in the first resurrection and who among the living are abiding in Christ and are ready for translation. This judgment vindicates the justice of God in saving those who believe in Jesus.

The Second Coming:

SDA believes that the second coming of Christ is near and believers should be ready for it at all times. When Christ does come, the righteous Christians who had previously died will be resurrected at that time and taken to heaven. For the following 1,000 years, only Satan and his fallen angels will be living on earth. A second resurrection will occur at the end of that period. At that time Satan and his evil angels, as well as the wicked, will be destroyed. The righteous will then return



Ellen White

to a cleansed earth, and establish the New Jerusalem.

Lifestyle:

When it comes to lifestyle, Seventh-day Adventists hold the belief that the human body is the temple of God and thus should be cared for properly. Because of this, Adventists abstain from harmful substances like alcohol and tobacco, and maintain a vegetarian diet. Abortion, however, is acceptable to them when a woman's life is in danger and in cases where a pregnancy poses a serious moral dilemma. ■

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His Kingship Rises: Three Countries Consecrated to Christ the King

Editor's Note: The following originated on the District of the USA website of the Society of St. Pius X (SSPX.org). It offers so much hope for the future of Europe and indeed the entire world that we requested permission to reproduce it here in The Remnant. Many thanks to our brothers in the SSPX. **MJM**

Poland joins with Peru and Ukraine in recent public consecrations of their countries to Christ the King and the Immaculate Heart.

During a solemn ceremony at the church of Divine Mercy in Krakow, the Catholic bishops of Poland officially recognized Christ as King of Poland. The ceremony, which took place on November 19, was carried out in the presence of Polish President Andrzej Duda. This act of consecration was repeated in all of the churches of Poland on Sunday, November 20, the day when the majority of the Roman Catholic Church celebrates the Feast of Christ the King according to the revised liturgical calendar of 1970.

This recognition of Christ's Kingship on this day is laudable, particularly given that the Divine Office and Mass for the revised Feast of Christ the King removes all of the traditional references to Our Lord's earthly rule. These unfortunate changes, which were made to appease the liberal belief that the Church should have no role in political life, thankfully did not stop the Polish bishops from following the teachings set forth in Pope Pius XI's encyclical *Quas Primas*:

"Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ."

The decision to declare Christ the King of Poland comes during the 1,050th anniversary of the Baptism of Poland which is traditionally ascribed to Holy Saturday, April 14, 966 when Mieszko I, the first ruler of Poland, was received into the Catholic Church. While many of his subjects remained pagan, zealous missionary work in the centuries following Mieszko's baptism resulted in the full Christianization of the country by the end of the 12th Century. Poland's conversion came at a providential time when other Slavic kingdoms, including Kyivan-Rus' in 988, began to bring the Light of Christ to peoples long shrouded in the darkness of superstition and idolatry.

Other Nations Follow with Public Consecrations

The declaration of Christ's Kingship over Poland follows two other recent acts of national consecration. First, on October 21, President Pedro Pablo Kuczynski of Peru consecrated his country to the Sacred Heart of Jesus and the Immaculate Heart of Mary during a national prayer

breakfast:

By the authority vested in me, I make an act of consecration of myself, my family and the Republic of Peru, to the love and protection of Almighty God through the intercession of the Sacred Heart of Jesus and the Immaculate Heart of Mary."

Then, two days later, Ukrainian Greek-Catholic Patriarch Sviatoslav Shevchuk, at a ceremony held at Fatima, consecrated Ukraine to the Immaculate Heart of Mary with these words:

Mary, we stand today before your countenance and consecrate to your Immaculate Heart and place under your protection Ukraine and other Eastern European nations and the world. We offer you all the pain and suffering of Ukraine, because only through conversion and repentance comes peace. Receive our offering and save our people and our land and the world from sin and death."

Catholics everywhere can continue to hope and pray that their respective ecclesiastical and secular leaders will soon follow these beautiful examples of national consecration to Our Lord and His Most Holy Mother. Despite the reign of liberal ideology throughout the world, there are those who have not forgotten that men need God above all else and that the nations of the world owe Him unyielding obedience. ■



Polish president Andrzej Duda attends the official act of recognition at the Church of Divine Mercy in Krakow



The Consecration was made on the Anniversary of Poland's Conversion

Lives of the Saints...

Saint Stanislaus of Szczepanów, Patron of Poland

Stanislaus of Szczepanów, or Stanisław Szczepanowski, was born on July 26, 1030, at Szczepanów, a village near the town of Bochnia in southern Poland. His parents, Wielisław and Bogna, were known to be good and pious people. They sent their only child, when he came of age, to be educated in a cathedral school in Gniezno, then Poland's capital. Later he studied abroad in either Paris or Liège. When he returned, now fully grown, to Poland, he studied for the priesthood and was ordained by Lambert Suła, Bishop of Kraków.

When his eminence passed away in 1072, Stanislaus was elected to succeed him. The humble priest begged not to be given the assignment, and complied only by direct and explicit command of Pope Alexander II.

Stanislaus was one of the earliest native Polish bishops. He worked with his wonted energy for his diocese, and inveighed against vices among high and low, regardless of consequences. The wisdom and fortitude with which he discharged his duties as bishop

engendered the admiration of men even in positions of secular power. He was consequently asked to be a ducal adviser and had some influence on Polish politics.

Stanislaus' accomplishments included bringing papal legates to Poland and the re-establishment of a metropolitan see in Gniezno. The latter was a precondition for Duke Bolesław's coronation as king, which took place in 1076. Stanislaus then encouraged King Bolesław to establish Benedictine monasteries to aid in the Christianization of Poland. The king and the bishop established a tentative friendship based on principle and mutual respect, until the legendary land dispute took place:

As bishop, Stanislaus purchased a piece of land from a man named Piotr. This land, nicely situated on the banks of the Vistula River, near Lublin, he planned to use for his diocese. However, the good man Piotr died three years later, and the land was claimed by his family, who took the dispute to court. King Bolesław ruled for the claimants, and it was decided that Stanislaus had no witness to attest to the

veracity of his claim but a man now dead and buried.

According to the account of the eighteenth-century writer, Augustin Calmet, Stanislaus asked the king for three days to produce his witness. The king and court were said to have laughed at the absurd request, but the king granted Stanislaus the three days. Stanislaus spent them in ceaseless prayer until, on the last day, dressed in full bishop's regalia, he went in procession to the cemetery where Piotr had been buried three years earlier. The corpse was exhumed and then, before a multitude of witnesses, Stanisław bade Piotr rise... and Piotr did.

Piotr was then led before King Bolesław by Stanislaus himself to testify on the bishop's behalf. The dumbfounded court heard Piotr reprimand his three sons and testify that Stanislaus had indeed paid for the land. Unable to give any other verdict, the king then dismissed the suit against the bishop. Stanislaus then addressed his miraculous witness and asked Piotr

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The Martyrdom of St. Stanislaus

whether he wished to remain alive, but Piotr declined, and so was laid to rest once more in his grave.

Another conflict arose between Stanislaus and Boleslaw, firmly establishing the men as enemies, after a prolonged war in Ruthenia. The renown which Boleslaw had gained before his ascension to the throne by successful wars, he now sullied by atrocious cruelty and unbridled lust. His warriors began to desert his cause, alarmed at tidings that their overseers back home were taking over their estates and treating their wives as their own. According to the early thirteenth-century chronicle of Wincenty Kadlubek, King Boleslaw punished the soldiers' wives very cruelly, instead of the offensive stewards. For this he earned the courageous criticism of Stanislaus, who took the opportunity to criticize the king's own sexual immorality as well. The confrontation culminated in the excommunication of the king by the bishop. Boleslaw flew into a rage and retaliated by leveling the accusation of treason at Stanislaus, claiming that the excommunication gave his political rivals an edge.

Some accounts indicate that King Boleslaw sent his men to execute Stanislaus without trial, while others hold that he was duly tried and condemned to be executed by dismemberment. The king's men, however and whenever they arrived to kill the holy bishop, dared not touch him. The frenzied king therefore decided to kill the traitor himself. He murdered Stanislaus while the saint was celebrating Mass in a chapel outside the walls of Kraków. The bishop's body was then delivered up to be hacked to pieces and thrown into a pool outside the church. According to legend, his members miraculously reintegrated while the pool was guarded by four eagles, so that his body, once recovered, was able to be buried intact within the church. The exact date of Stanislaus' death is uncertain. According to various sources, it was most likely May 8, 1079.

The murder stirred outrage through the land and led to the dethronement of King Boleslaw II the Bold, who was forced to seek refuge in Hungary and was succeeded by his brother, Wladyslaw I Herman. Stanislaus was immediately regarded as a hero and

was revered for centuries by both the Polish Catholic Church and its political leaders. In 1088, his relics were moved to Kraków's Wawel Cathedral.

In the early-thirteenth century, Bishop Iwo Odrowaz initiated preparations for Stanislaus' canonization and ordered the writing of the martyr's *vita*. On

September 17, 1253, at Assisi, Stanislaus was canonized by Pope Innocent IV. Subsequently, Pope Clement VIII set Stanislaus' feast day for May 7 throughout the Roman Catholic Church, though Kraków observes it May 8, the supposed date of the saint's death.

As the first native Polish saint, Stanislaus is the patron of Poland and Kraków, and also of several Polish dioceses. He is especially invoked in time of war. In the twentieth century, Stanislaus became an important rallying point for Poles opposed to the tyranny of Communism. Pope John Paul II called Saint Stanislaus the patron saint of moral order. Stanislaus is venerated in the Roman Catholic Church as "Saint Stanislaus the Martyr" to distinguish him from Saint Stanislaus Kostka, another Polish patron. He also shares the patronage of Poland with Saint Adalbert of Prague, Florian, and Our Lady Queen of Poland. ■

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A Catholic Hero Flies His Last Mission



Requiescat in pace, Michael Lambie

Michael Lambie died on October 1, 2016 mourned by his friends as a gentleman and a true patriot. Forty-three years earlier on September 11, 1973 Michael Lambie was a pilot in the Chilean Air Force on a routine patrol between Valparaiso and Santiago, Chile, when his commanders ordered him to alter his flight plan and to fly his Mirage Fighter to downtown Santiago to strafe the presidential palace where Communist President Salvador Allende resided. Michael Lambie had previously completed Mirage flight training school in France and was an ace fighter pilot. Michael Lambie did as ordered and concentrated all of his strafing fire on the presidential palace without damaging any of the important surrounding structures.

Communist President Salvador Allende's prologue to his violent end began when he co-founded a section of the Socialist Party of Chile in 1933. His ideological formation included membership in the Freemasonic Lodge Number 4 in Valparaiso. Upon winning the Presidency on September 4, 1970 by a plurality vote supported by the Christian

Democrats, Salvador Allende quickly embarked on the Socialization of the entire country; back in the 1950's he had introduced the first program in the Hemisphere that guaranteed universal health care. His Sovietization of Chile encompassed every aspect of life including the ongoing confiscation of private property.

Upon being elected President of Chile on September 4, 1970, Salvador Allende had subsequently received from Cuban Communist tyrant Fidel Castro the gift of a pistol as a token of revolutionary solidarity. Fidel Castro as part of his extensive infiltration of Chilean institutions and government had assigned a high level handler to shadow Salvador Allende to make sure he made no mistakes and did not betray the Revolution. Fidel Castro did not want Salvador Allende to survive any possible military counter-coup. As a precaution, Fidel Castro instructed his executive assistant to Salvador Allende, -- should the armed forces launch a counter-coup --, to persuade the Chilean President to commit suicide, to forestall the feared revelation of the depth and reach of the Communist Subversion and to thereby create a new martyr for the Revolution. Salvador Allende reportedly killed himself with Fidel Castro's gift pistol and the Chilean generals and admirals saved Chile from falling under total Communist tyranny.

Despite two Chilean court decisions to the contrary, there persists an alternate version of how President Salvador Allende died. According to this account that refuses to go away, Allende's intentions, after the air attack on the palace, was to surrender to the Chilean Armed Forces which were moving in outside the palace. Per this alternate version, Allende did not commit

suicide but was executed by his ever present Cuban advisor who had prior instructions from Fidel Castro to kill Allende with the double purpose of 1] Not revealing the depth of the Cuban Communist infiltration inside the Chilean government, and 2] To create an useful 'martyr' for the worldwide Communist Revolution. This is not far fetched at all since Castro had already had a hand in the death of various of his followers, namely, Camilo Cienfuegos, Ernesto "Che" Guevara, and many others. Fidel Castro's own brother Raul dodged the bullet. Fidel Castro learned that his brother Raul was becoming an alcoholic, sometimes wandering around in a stupor and making a spectacle of himself. To solve the problem once and for all, Fidel Castro presented himself unannounced at Raul's residence and gave him instructions not to ever touch a drink again. Then Fidel Castro made his brother Raul understand that not following these direct orders would result in his immediate arrest and death. Raul immediately understood since his own hands were and are covered with the blood of many of his own countrymen.

Providentially for the people of Chile and of Hispanic America, -- however President Salvador Allende ended his Communist takeover of his country --, the Chilean Air Force pilot who helped make the armed forces' counter-coup successful was Michael Lambie, a faithful Catholic who died on October 1st, 2016 vested in the Brown Scapular of Our Lady of Mount Carmel. His friends have requested a novena of Masses by a traditional Catholic priest for the eternal repose of this Chilean Air Force ace. Please join in praying for this authentic patriot.

May Michael Lambie rest in peace. ■

The Cohabitation Trap

By Anna Priore

Editor's Introduction: I'm very pleased to introduce our newest columnist, Miss Anna Priore. Miss Priore received her Bachelors in English Journalism from St. Olaf College in 2015. She is a resident of Rochester, Minnesota, and regularly attends the Latin Mass with her fiancé, Nicholas, whom she met at a summer program at Christendom College. They are receiving the sacrament of Matrimony this coming June. Anna has been writing for about 10 years for several newspapers and Catholic blogs. Topics that interest her include commentaries on politics and culture, exploring and exposing Catholic-in-name-only colleges and their liberal agendas, and promoting respect for the Traditional Latin Mass and the Holy Eucharist. Welcome aboard, Miss Priore!

MJM

It's difficult to describe the enormous amount of pressure young unmarried couples face today to cohabit and save money by combining their finances and rent. It goes without a doubt that cohabitation is the most efficient and easiest option many couples have: no need to pay rent for two separate places, no more annoying housemates, and they can start preparing for their future married life together. It makes so much sense that it seems ridiculous for devout Catholics to contradict it.

When I was searching for an apartment for my fiancé after he moved to Minnesota, each landlord I visited on his behalf assumed we would be living together and wanted me as well as him to sign the lease. Imagine their scoffs of incredulity when I explained that he didn't need extra room for a king-sized bed for both of us! I can assure you from experience: today's chaste couples can feel like they have been labeled by society as a strange breed of sexually frustrated people. It's as though a couple's Christian morals affect their mental capacity. *You mean you're not shacking up? Who DOES that these days?*

If you or a couple you know are wavering between cohabitation or no cohabitation, you must realize that there are very serious implications to this decision which our modern society scorns, downplays, or shoves under the rug. The solution to the cohabitation situation is complicated, and the world doesn't like complicated answers. In fact, it doesn't like answers at all, because it likes to pretend that there are never consequences for an individual's actions. If you get pregnant, you can get an abortion. If you live beyond your means, you can declare bankruptcy. If you want to cheat on your spouse or significant other, it's your right. In our age of convenience, we demand a lifestyle of instant gratification with zero consequences. Our generation sadly forgets that a life without consequences in itself begets consequences. It's the nature of the beast, and one of the decaying fruits of the universal human



condition. We can never avoid suffering, and even if we do temporarily, someone else always suffers instead: the murdered unborn child, the abused woman, the broken family.

Many people encourage young couples to "test drive" their marriage before it even begins by living together. This doesn't work because marriage is not something you can pull out of context and examine before it actually happens. After a couple is sacramentally and legally committed to each other, a whole host of different opportunities, challenges, and surprises await that just can't be found when a couple is merely sharing a bed and a bathroom. The problem with cohabitation is that it offers an escape, an out, a second route if the couple realizes that they really weren't meant for each other. If the sex becomes boring, if the finances become tight, if the future in-laws become too overbearing, the couple can book out at any time. Is this good practice for marriage? Certainly not. Marriage is for better or for worse, through sickness and health, in good times and in bad. When the couple exchanges vows at the altar, they don't say "I will love you and honor you only as long as it feels good and is convenient for me."

But a failed relationship is better than a failed marriage, right? The excuse many couples use is: *"we're just trying to see if we're compatible before marriage so we won't have to go through a messy divorce later."* But like I mentioned before, cohabitation is not an accurate reflection of what a couple's marriage will actually be like. It's kind of like teenagers who never want to fully commit to an event on a Friday night in case something more exciting pops up. Ask them if they're coming to your birthday party and they'll respond with "maybe." Cohabitation is the "maybe" of marriage.

There are also some couples out there who believe they have superior self-control. *We can live together*, they say, *because it will save us so much money, but we won't have sex. We'll*

have separate bedrooms, even. I'll sleep on the couch! But anyone who has ever had roommates knows it's difficult to maintain privacy when you're in close quarters with somebody. There is something very intimate about exclusively sharing a small apartment or house with the opposite sex that should be reserved for the ultimate commitment of marriage. That commitment—and the grace received through the sacrament of matrimony—gives you the strength to put up with your partner's snoring and toothpaste smears in the sink. It doesn't give you the option of backing out if you suddenly realize that your spouse's bad habits and cooking skills are unbearable. Marriage gives you the perfect environment to work through your problems together rather than hitting the road to avoid them. And let's not even discuss the good old phrase "occasion of sin." Innocent hugging and kissing on the couch can quickly escalate if no one is around to hold you accountable, even for the most rigorously chaste couples.

I heard someone once describe cohabitation as a "trap." I think this is indeed an accurate statement, for it shows how living together can literally ensnare you in a lifestyle that is very difficult to get out of. Living separately before marriage is a lot of work, but tenuously combining two households into one is even more work. Who pays for groceries? Who pays for utilities? Do you split rent? Split the internet bill? Plus, if the relationship ends up failing, one of you has to leave and drag all your physical and emotional baggage with you. By saving sexual and emotional intimacy for marriage, couples are able to focus on other things that bring them true joy and satisfaction. Rather than letting the physical aspect of their relationship consume everything they do, chaste couples let it compliment everything they do.

There's a lot of truth to the expression "easy come, easy go." Cohabiting couples have separate names and separate bank accounts; there's an implicit agreement that either can back out of the relationship. In brief, they are

rehearsing a low-intensity commitment. But marriage involves a high-intensity commitment. Nothing worth having is easy.

A discussion about cohabitation would not be complete without mentioning scandal. Most people only see this word on the front cover of *People* magazine, announcing a new divorce/affair/breakup with so-and-so famous person. To a Catholic, scandal is something entirely different and very serious. If you identify as a Catholic and seriously practice your faith, and if your friends, family, and co-workers know that you are Catholic and yet living in sin with somebody, what will this say about you? What will this say about Catholics in general? How will this reflect on you when someone sees the cross around your neck as you crawl out of your significant other's apartment on Saturday morning to fetch the paper? Catholics have already received enough flak for being hypocrites these past few centuries. Why perpetuate the blitzkrieg?

But the question of the economic benefits of cohabitating still looms in the background. As Catholics, we have to make a choice. What is more important to me: my money or my soul? Some might scoff and say that it's not as black and white as that. Let me put it another way: if you follow Our Lord's will, no matter how impossible or even stupid it seems, He will provide. He will come through for you. The money will be taken care of. Our Lord never neglects those who faithfully follow Him even if everyone tells them that they are foolish for doing so.

We must love our future spouse by doing what is truly best for them, by not endangering their soul, and by giving them a chance to love us for our character and not for what we can bring to their bed. Most of all, couples should pray together, have a firm commitment to stay chaste until marriage, and help each other stick to it.

Take courage; be not afraid. In the world we will have trouble, but He has conquered the world. ■

The Evening of Life Series

Giving Thanks for Old Age

By Monsignor Baunard

(Continued from 10/31/16 Remnant)

Editor's Note: Although our series originated as a complete text, we are setting up these installments in a way that they stand alone, and are thus not dependent on previous chapters for context or continuity. **MJM**

Our whole life, but especially that part of it known as old age, ought to be a song of thanksgiving. The last combat then is ending, the battle is won, the crown awaits us: *Vixisti, Victor, vicisti!* (O Victor, thou hast lived and conquered.) It is the hour in which to bend the knee, to salute the sword, to lift up our eyes, and to say to the Lord of hosts: "*Te Deum Laudamus.*"

In all the literatures of the world, old age is called a crown; *corona dignitatis*, says the Holy Bible. True, it is the crown of a conqueror, yet it is a crown of laurel interlaced with thorns; and those who gain it, although kings among men, must receive it on their knees, in thanksgiving, as a gift from heaven.

For what blessings, then, are we to give thanks? First of all, for old age itself. If life in general is a benefit, old age is an exceptional favor. Very small, indeed, is the sacred battalion of life's veterans. According to statistics, the average limit of human life is about forty years. If, then, you are sixty, seventy, or eighty years old, you have seen a third or half of your generation disembark in the course of this voyage, while you, a more fortunate passenger, have prolonged it into oceans, the farther shores of which you do not yet perceive. It is a rare and precious gift. For if "time is money," what a treasure old age must be, rich as it is with the accumulation of past years, of which it can make eternal years the reward!

During even sixty years, that is, during nearly 22,000 days and nights, we have been, as it were, carried in the motherly arms of that Providence, of which a philosopher has written: "Has not God placed man on the earth, like an infant in its cradle? He proportions to his strength the length of the day which He gives him; and, when the hours of wakefulness are ended, He draws the curtain on the world and imposes silence upon nature, in order that everyone and everything may sleep and recuperate its forces. Thus does he carry us from sleep to wakefulness and from wakefulness to sleep, and, like a nurse, cradle His child between night and day." Again: "Who has thanked God sufficiently for all the joy He puts into our hearts by the light of day, and for all the mysterious sentiments inspired in us by the influence of the night? Who remembers to thank Him for the sweet hope which the morning awakens in us, and for the tender melancholy that the sight of the setting sun imparts to us?"

Is all this nothing, my brother? Is it nothing that we have had these thousands of daily reawakenings of life for more than three quarters of a century, during which morning caused



light to flow into our minds as well as into our eyes, and brought to our hearts a blood fresher for new work and more responsive to new pleasures? Is it nothing that we have enjoyed this continued gift of health, that is to say, an uninterrupted succession of victories over the thousands of visible and invisible enemies of our existence? And what shall we say of the blessings of the family, home, school, friendship, education, and the joys of mind and heart?

Must not this munificence of earth and heaven, multiplied by the almost incalculable hours of our existence, lift our hearts today in gratitude toward the eternal Heart? And do you not feel inclined, my brother, in this evening of life, to bind together into sheaves all these collected benefits and to offer them to God, like those which the Hebrews, after the harvest, were wont to lay as an oblation before the altar of Jehovah with an accompaniment of sacred songs?

The following would be my hymn of praise tonight, my brother; would it not be, more or less, yours, also? "For all the gifts Thy hand has scattered over each and all the seasons of my life—childhood, boyhood, youth, and manhood, even to my present advanced age, I bless Thee, Lord! For the good and humble father and mother Thou didst give me, for my brothers and sisters, for our modest home where Thou wast prayed to, loved, and served, and where, thanks to Thee, we lived together retired, united, and happy, I bless Thee, Lord! For the daily bread, which Thou hast never denied me, for the ample life of the fields, with which Thou hast nourished me, for the first awakenings of my intelligence, when it caught its earliest glimpse of Thee and apprehended Thee in the light of Thy works, I bless Thee, Lord! For the little school, where my first book was put into my hand, and the first pen between my fingers; for the church, where the priest, who loved me, taught me to weep before the crucifix, to exult before the Gospel, and to worship before Thine altar, I bless Thee, Lord! For the friendships I have found and for those that I have kept, for

the kindnesses that have been shown me, for the heaven vouchsafed ignorance of many things by which I was surrounded, for the indulgent goodness which has pardoned my faults, and for all the strong and tender hands which have been extended to me on the road that leads to Thee, Who art Goodness Itself, I bless Thee, Lord! For the poetical love of the beautiful which Thou hast inspired in me, for the light of truth which Thou hast deigned to give me, for the way of righteousness in which thou hast caused loving guides to walk before me, providing thus illustrious examples to illumine my path, I bless Thee, Lord! For the perils and pitfalls which I have escaped, for the pernicious currents of evil from which Thou hast preserved or rescued me, from the maladies of which Thou hast cured me, for the vigor which I gained in my youth, in order still to serve Thy purposes in the post Thou hadst prepared for me; for all these mercies, I thank Thee, Lord, I thank Thee, Lord!"

Service, work, duty. In the last analysis, that which constitutes the worth of life is not existence itself, but the use we make of it and what we make it yield us. In the last poem of Ibsen, which the old poet entitled: "When We Shall Awake Among the Dead," the final words of his heroine, Irene, are these: "When we awake among the dead, we shall perceive that we have never lived! She says this of useless existences, of lives that were direct failures. But what shall we say, my brother, of the world's merely obscure and simple lives?"

No doubt those who have really lived are those who have accomplished great things, because they themselves were great men—the founders of nations, the liberators of peoples, the explorers of oceans and continents, inventors, scientists, poets, writers, artists, of genius and talent; and *their* thanksgiving was the dedication of their work to the Eternal.

But how about the little ones, the very little ones—the innumerable multitudes

who did no works and left no name? A fine offering, truly, to lay at the foot of Thy throne, great King, would be the clod of earth that I have turned, the iron bar I have hammered, the piece of wood I have carved, or the stone I have polished, and the bit of woolen I have spun or cotton I have woven! What a sorry figure I should thus present in Thy sight! And how much should I then weigh in Thy eternal balance, I a poor atom, lost in the whirlwind of universal existence?

But it is not thus that our Father judges us; for in the Gospel, He says to the humblest and poorest laborer, who brings to Him the very small, but conscientiously acquired fruit of his efforts: "Well done, good and faithful servant Thou hast been faithful over a few things, I will make thee ruler over many things." How much encouragement this word "well done" contains! And how much consolation is in that phrase "a few things" (*in modico*) and how many promises are indicated in the "over many things" (*super multa*)!

Well done! Good laborer who every day is accustomed to bow your forehead over the few acres of earth which, during sixty years, you have opened, turned, improved, sown, and reaped *in modico*; yet who, one very Sunday, raise your forehead heavenward, presenting to God the living homage of two generations of your sons and daughters, who have learned from you to walk uprightly before Him. Come, I will make thee ruler *super multa*! Well done, good artisan, good workman, good maidservant, who come to me after duty you have long fulfilled in the wearisome and obscure post to which I assigned you! Is not the smoke that rises from the factory, from the locomotive, the forge, the farmer's chimney, the home of the poor widow, and the stove of the humble servant also an agreeable incense to Me?

There is not a single station in life, a single condition of fortune, birth, or rank which does not furnish to a noble soul both the occasion and the obligation of blessing God for His gifts; and whether

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The Errors of Francis vs. the Terror of Demons

By Toni McCarthy

"I am come in the name of My Father, and you receive Me not: if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?" (Jn 5:43-44)

Errors Perpetrated Against Holy Scripture

Pointing out the errors perpetrated against Holy Scripture and Tradition by Pope Francis has become tiresome, due to the sheer volume of examples. But one homily, given by the Pope, as reported on June 15, 2013 by News.VA, the "official Vatican network", is so scandalous in its violence against the true teachings of Christ that it bears closer examination—especially now, three years later—as many are beginning to realize the damage this pope is attempting to inflict upon the One True Church. In his homily, Francis said:

True reconciliation means that God in Christ took on our sins and He **became the sinner** for us. When we go to confession, for example, it isn't that we say our sin and God forgives



us. No, not that! We look for Jesus Christ and say: 'This is **your** sin, and **I will sin again.**' And Jesus **likes that because it was His mission: to become the sinner for us, to liberate us.**

This truly heretical teaching is a grand example of the need for all Catholics of good will to reject new concepts and resist the changes coming out of Rome. For one cannot serve two masters, and with the words of this homily, Francis clearly reveals which master he has chosen to serve. And anyone who follows him down this path, follows the one "who comes in his own name," as opposed to the One "who comes in the name of His Father", our Lord Jesus Christ.

St. Thomas Aquinas, Doctor of the Church

In order to fully comprehend the grave insults Francis leveled against Christ in this homily, as well as the danger to those faithful who choose to follow his instructions, one must begin by considering scripture. As 2 Corinthians 5:14-21 was the reading for the day, we can assume this is the scripture he used to support his sermon. In 2 Corinthians 5:21, St. Paul stated (according to the Douay Rheims version), "Him, who knew no sin, He hath made sin for us." While the verse may seem rather vague, according to St. Thomas Aquinas, (in his Commentary on the Second Epistle to

the Corinthians), it can be explained in three ways, all of which are in harmony with the scriptural concepts regarding Christ as sacrifice.

1. It was the custom of the Old Law to call a sacrifice for sin "sin": "They feed on the sin of My people" (Hos 4:8). In this sense, Christ became the Victim of sacrifice for sin.
2. Sin is sometimes taken for the likeness of sin or the punishment of sin: "God sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh" (Ro 8:3). In this sense, God made Christ assume mortal and suffering flesh.
3. Sometimes in scripture a thing is said to be this or that, not because it is so, but because man considers it such. In this sense, He made Him (to be) regarded as a sinner: "He was numbered with the transgressors" (Is 53:12).

Christ Who Knew No Sin Cannot Be the Sinner

With the help of this explanation, Francis' errors become clear. For when he said that Christ "became the sinner for us", stated as simple fact with not so much as a mention of the extreme nature of His sacrifice, he stated a contradiction. Christ who "knew no sin" cannot be the sinner; to call him such is to deny His divine nature. And St. Thomas Aquinas assured us that this is not the case at all. Rather, Christ became the Victim of sacrifice for sin, coming in the likeness of sinful flesh in order to condemn sin in the flesh for which He, though sinless, became regarded as a sinner, thus bearing the shame due to us. The extreme nature of this sacrifice is perhaps best described in scripture by the prophet Isaias, who called Christ the "man of sorrows", despised, hidden, poorly esteemed, appearing much like a leper, struck by God and afflicted (Is 53:4).

The Faithful Must Reject the Ways of the Flesh

As Isaias also proclaimed that the faithful are healed (of their transgressions) by the bruises Christ endured (Is 53:5), it is important to consider the next erroneous and damaging statement Francis made in his homily. For he said that Christ "likes it" when the faithful sin, and even that they should tell Him, (when they confess), that they will sin again. Yet St. Paul made it very clear that this is not possible for those who wish to obtain the inheritance as sons of God, for he stated that while believers are indeed justified by Christ's extraordinary sacrifice, that this is only true when they in turn become like Him, walking in the ways of the Holy Ghost and rejecting the ways of the flesh (Ro 8:4). And again, St. Paul stated that while believers are indeed justified in Christ, and though this justification was not purchased by merit (Gal 2:16), nevertheless, they are expected, by the reason of this justification, to **turn from the ways of the world and sin no more** (Ro 6:6)

Giving Thanks for Old Age

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we have carried the sword or the trowel, handled a pen or a brush, held a compass or a pickax, a scalpel or a hatchet, it is equally our duty, at the close of day, to lay our instruments of labor with thanksgiving at God's feet. But what, you may ask, is the best way of expressing and showing our gratitude? I find it in a sincere and joyous contentment with my lot. Listen, my brother, to the following conversation of two men whom a storm once compelled to seek shelter together under an oak tree. One was a gentleman of the court of Louis XIII, the illustrious De Rancé, the other a poor old shepherd who knew nothing but his flock.

"Noticing in this man," relates De Rancé, "an unusual air of serenity and peace, I began to converse with him. He told me he was sixty years old, and I asked him if he found pleasure in the occupation in which he passed his days. He replied that he found in it profound tranquility; that there was something so consoling in caring for these simple innocent animals, that the days seemed to him only like moments; that he found so much quiet sweetness in his condition that he preferred it to all else in the world; that kings were not so happy and contented as he; that nothing was lacking to complete his happiness; and that he would not wish to leave this earth to go to heaven, if he did not think he should find there, also, pastures and flocks of sheep to tend."

De Rancé declares that the naïve contentment of this humble peasant revealed to him the source of true happiness: "Admiring this man's simplicity, . . . I understood that it is not

the possession of the good things of this world that constitutes happiness, but the innocence of our morals, the simplicity and moderation of our desires, the absence of things which one can do without, a joyful submission to the will of God, and a love and appreciation of the state of life into which it has pleased God to place us." I have spoken thus of the thanksgiving of the humble; but what is the thanksgiving of the great, when they are no longer so, but have been deprived of their power and fallen from the summit of their grandeur?

After the tale of a shepherd, let us consider the case of a queen driven from her throne, banished from her kingdom, the widow of a husband who had been beheaded (Charles I). Around the coffin of Henriette of France, daughter of Henry IV and Queen Marie of England, is gathered the entire court of Louis XIV, to weep over her misfortunes. But she herself had not wept over them; and from the pulpit, Bossuet testified that "the unfortunate princess always thanked God every day"—for what? "Not for having made her a queen, but for having made her an unhappy queen!"

From the dungeon which he was to leave on the morrow to ascend the scaffold, the High Chancellor of England, Sir Thomas More, wrote a farewell letter to his daughter. His lines breathe more than contentment; they express tender joy. He writes: "It seems to me that God holds me on His knees and rocks me gently, as His child." If we linger in that same country, we shall also one day hear the poet Milton, old and blind, blessing and thanking God—for what? Actually for his blindness! He writes: "In the night which envelops me, the light of

the Divine Presence shines with greater brilliancy. God looks upon me with more tenderness, because henceforth *I can see only Him!*"

In reviewing, therefore, my long life, I bless my God for all that I am, and for all that I have done, or rather, for all that He has done through me. In spite of my cowardice and numberless failures, He has mercifully deigned to keep me in His service, and I bless Him for His patience and His pardons. He has allowed the labors of His servant not always to remain unfruitful nor his work entirely lost; and I bless Him for His munificence. He has given to me, more than to others, length of days and the complete circle of life's seasons, so that I can reap where I have sown; I bless Him, therefore, for His merciful forbearance.

I have had my days of sadness, as well as my days of joy. I have also met proud and wicked men; but, more than many others perhaps, I have known intimately saints, sages, and heroes. On the whole, life has been good to me; and now, at last, at the end of my journey, when I have been obliged to stop, I have found beneath the open sky a mossy stone. Here I may rest my weary limbs while waiting for the heavenly hand which will assuredly be stretched out to me when the hour shall come for me to depart. Thus, taken all in all, the best thing for me to do, will be to cling unceasingly to that hand. Without it, O my God, what should I do? For it is not enough to recognize the fact that I have been aided, supported, and led throughout my life; the real truth, the adorable truth, is that I am *carried*.

To Continue...

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because Christ is not a “minister” of sin, and will not build up again that (sin) which He has destroyed (Gal 2:17-18). These concepts—the unfathomable act of charity performed by Christ in His Passion, and the importance of our obedience to the laws of God (out of love and reverence for Him) directly contradict the careless and even frivolous teachings of Francis in his homily. So whose teaching should we choose to obey? The words of St. Paul cannot be taken lightly or misconstrued. **No one** who practices sin has an inheritance in the Kingdom of God. He also warned believers not to heed anyone who teaches otherwise:

Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. **Be ye not therefore partakers with them.** (Eph 5:6-7)

A Chilling Example from the Old Testament

While the New Testament instructs Christians in matters pertaining to the faith, the Old Testament experiences surrounding the Babylonian exile, as chronicled by the prophet Jeremias (Jer chapters 1-18), offer a chilling example of what must occur when God’s chosen people determine to disobey His laws, much as Catholics are now apparently encouraged to do by Pope Francis. This example helps clarify in some small, dim way the love God has for His people and the consequences which must occur for the good of the just, the helpless and the innocent when God’s commands are not obeyed.

According to Jeremias’ testimony just prior to the exile, the people of Israel had fallen into a dire state of apostasy. Yet even while they stood on the brink of disaster, they did not know and/or refused to believe the seriousness of their situation—although they were clearly and repeatedly warned. The just accusations leveled by God Almighty through the prophet against the Israelites were great, and are especially chilling when compared to the far worse state of the world today—a sinfulness against God, nature and mankind magnified to a great extent due to the advances in science—which in the hands of sinners become imagined advances in the power of man. But while most of mankind is lulled into believing in this worldly power, the greatest apostasy—or at least the most important apostasy—comes from changes in the Church. For when the Novus Ordo Mass replaced the Mass of all time, the meaning of Christ’s sacrifice was obscured and Catholics were desensitized to the holiness of God, thus easily encouraged to compromise and be more at peace with the world. As such, the Lord God’s description of the sins of Israel back in the days of Jeremias sound painfully familiar: They adored the work of their own hands and strengthened themselves upon the earth, trusting in man instead of God. The heart of the people had grown hard; they no longer feared God, rather, they had “gone backwards” refusing to hear His words. They cast away His laws, prostituted themselves with many lovers, sacrificed to strange gods and filled the land with the blood of innocents. In the analogy the Lord used to describe the result of the lifestyle choices made by the Israelites, He said they had forsaken Him, the Fountain of Living Water, and dug for themselves broken cisterns that

could hold no water.

The Lord also described, through the prophet Jeremias, the sins of the religious leaders and explained how they used their power to influence the morals of the people. It was they who encouraged and indeed led the people of Israel into apostasy. The Lord God referred to them as “wicked men”, lying in wait as “fowlers setting snares and traps to catch men”. God further stated that the prophets who prophesized peace (while leading people in the sinful ways of the world) prophesized falsely, speaking not the word of God, but rather, speaking lying visions by divination and deceit, crying “peace, peace” when there would be no peace. The Lord God then described how He viewed the role of the pastors and the disaster that resulted, proclaiming that many pastors had trodden His portion underfoot and had destroyed His vineyard, leaving what had once been His Delightful Portion a desolate wilderness.

And how, in this desolate wilderness, did God show His love for this people? In the midst of the chaos, despite the blasphemies and insults directed against Him, God actually pleaded with them to return to Him. “Yet even now”, He said. And what were His requirements? He did not ask for great and valiant deeds or burdensome sacrifices (for the yoke of the Lord is sweet and His burden is light). He asked only that they return to the just ways of His commandments. He told them if they would turn from their sins with sorrowful and contrite hearts, with minds bent to the amendment of their ways, that He would forgive them and stop the violence.

He further instructed them to “ask for the old paths” and “the good way”, and to “walk in it”. If they obeyed, He promised they would find refreshment for their souls. He also listed His expectations: If they would follow His just laws and “execute judgment” between a man and his neighbor, “oppress not” the stranger, the fatherless and the widow, and refrain from walking after strange gods (to their own harm), He would dwell with them in Jerusalem; He would remove the stumbling blocks and His people would not be moved. And if they would go so far as to be converted and separate the precious from the vile, He promised to make them strong; the enemy would not prevail. All this was God’s gracious promise to a dreadfully sinful people. But the people of Israel refused to listen. They refused to be converted because they believed that they **deserved deliverance**. The cause of this rebellious attitude was the result of listening to their false teachers and prophets; the ones who taught them to compromise the laws of God and to worship false gods in the “high places” erected by their evil kings.

They Made the Covenant Void

And so the hard-hearted Israelites, who refused all the gracious offers of God, faced the wrath of the One who had tried, out of his infinite Love, to bring them to justice. He withheld the good things previously bestowed upon them; His peace, mercy and commiseration. He pronounced the calamity that would soon fall upon them, stating that because every man was a “fool for knowledge”, that all his vain works would perish, along with his “spiritless” graven images. He instructed them to gird themselves with haircloth, to lament and

howl because His fierce anger would not be turned away. He told them to put on sackcloth and ashes because the destroyer would come upon them suddenly. And Jeremias reminded them that they had not disobeyed a small and insignificant ruler, but the true and living God, the Everlasting King, and that at His wrath, the earth would tremble and the nations would not be able to abide his threatenings. Still, they would not listen. This stubborn people refused to hear. They gave up the most precious gift ever offered to mankind up to that point in time; their exclusive covenant with God Almighty. For God proclaimed that by their own great and persistent disobedience, they themselves made the covenant void.

So Here We Are Today

The Lord God has given Christians much more than He ever gave to the Israelites of the Old Testament. He has given us everything; his Only Begotten Son, the spotless and pure Victim. How much greater must be the Father’s anger, along with that of His Son and of the Holy Ghost, when those charged with instructing the faithful disregard this greatest act of charity, and teach them falsely, twisting Holy Scripture and Church Tradition in order to serve the world and enable Catholics to walk in their sins without shame? And what of the Catholics who approve and even insist on these unallowable changes? If the Israelites made their covenant void through disobedience, how much more will the Everlasting Covenant in Christ’s blood be made void to those who obey false teachings and follow the ways of the world, obeying a heretical pope instead of the Lord Jesus Christ? Surely God will not be mocked.

Our Lady and a Path Forward

As in the days of Jeremias, God has again pleaded with His people, requesting that they “ask for the old paths” and “the good way.” In 1916, the three children of Fatima were visited by an angel who identified himself as the Angel of Peace. He came to prepare the children for the apparitions of the Blessed Virgin Mary. On his third and final visit, he appeared bringing a chalice and a bleeding host, explaining that Christ was “horribly outraged by ungrateful men.” He then instructed the children to make reparation for the

crimes of those men, and to console their God. Then, with head bowed to the ground, he said the following prayer:

Most Holy Trinity, Father, Son and Holy Ghost, I adore Thee profoundly and I offer Thee the most precious Body, Blood, Soul and Divinity of our Lord Jesus Christ, present in all the tabernacles of the world in reparation for the outrages, sacrileges and indifferences by which He is offended. By the infinite merits of His Most Sacred Heart and by the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.”

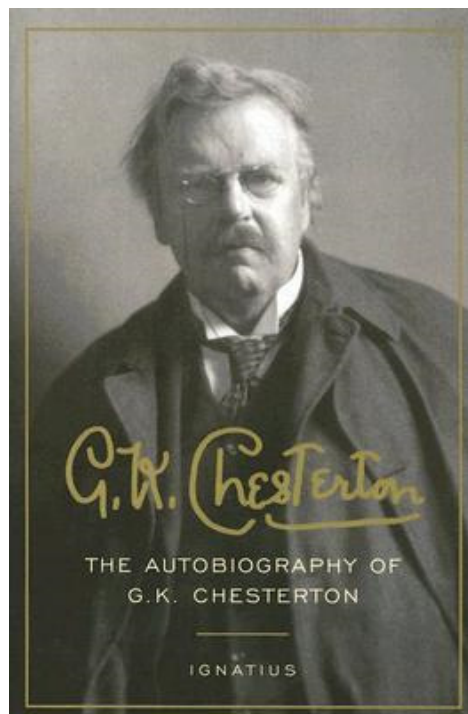
At Fatima in 1917, Our Lady appeared to the same three children. As the Lord, speaking through Jeremias, had called His people Israel to repentance and penance, so also Our Lady called her children to the same and requested that they practice a few simple devotions. Yet it seems few have taken her requests seriously. This is perhaps because as in the days of Jeremias, many Catholics have been deceived and lulled into a sense of false peace by the world-centered teachings of Vatican II, the protestantization of the Novus Ordo Mass, and now, by Francis’ teachings of (false) mercy that requires neither repentance nor penance. But if our Lord was (rightfully) horribly outraged in 1916 and 1917, who can imagine His just outrage today? Now, as we approach the 100-year anniversary of the Fatima apparitions, it is time to obey our Lady’s simple instructions. Perhaps in some small way, we can console our Lord and intercede for poor sinners who are so (seemingly) hopelessly deceived. Perhaps we may even be able to witness the inevitable triumph of Mary’s Immaculate Heart. Recently, as many are aware, Bishop Fellay, Superior General of the SSPX, began a Rosary Crusade to prepare the faithful for the upcoming anniversary of the Fatima apparitions. The main intentions of the crusade are those requested by our Lady of Fatima, along with a request for her protection of the faithful of our day; the communities of Tradition. May we all join him and the Society in offering this small act of reparation in grateful thanksgiving to our Lord and Savior. And by the grace of God, may we be given the strength to resist the confusion of the world and the conciliar church, and follow the One True Shepherd wherever He may lead us. ■



A Remnant Book Review...

The Autobiography of Gilbert Keith Chesterton

(Ignatius Press 2006, Introduction by Fr. Scott Randall Paine)



Reviewed for The Remnant
by Vincent Chiarello

Over the past several issues of The Remnant, I have labored to highlight the often unknown influence - and importance - of Hilaire Belloc to Catholic thought in the 20th century. Belloc's views of the Church were formed in his early years, and he remained a Traditional Catholic until his death, although with time, his views may have matured and been refined.

The second, and perhaps more recognizable, name in Catholic thought in the first half of the twentieth century, and who forms the other half of that dynamic duo, was Gilbert Keith Chesterton, who is more widely recognized for his literary output and overall importance in Catholic circles in the U.S. than Belloc ever was. Unfortunately, Belloc never seriously considered writing his autobiography, stating, "No gentleman writes about his private life;" fortunately, Chesterton did, and just in time: shortly after presenting his autobiography to his publisher, Chesterton (henceforth: GKC) would pass to his Heavenly Reward.

Were there striking similarities or serious differences in their respective approaches to life, art, and the Church? Both men were incomparably prolific: Belloc published over 120 pieces, from children's books to those described as travelogues, while GKC's oeuvre, including the Detective Brown series, reached the staggering number of 15 million words over more than 30 years, much of it done as newspaper columns. Yet a question remains: why is it that the legacy of Chesterton, who died in 1936, has lived on longer than Belloc's, who died in 1953? Dale Ahlquist, in his biography of the man he someday hopes will be canonized, *The Apostle of Common Sense*, and likely the most informed person alive about his beloved GKC, provides some guidance to a new GKC reader, and an answer to that question, based on his personal experience: "As soon as

I started reading GKC, I knew this was a writer unlike any other I'd ever encountered. He was a truly complete thinker because he wrote about everything and he pulled it all together. Great wit, great insight."

Further, GKC's magnitude was not limited to writing: he was 6 feet 4 inches tall and 300 pounds, but in that bulk rested the stereotypically English absent-minded, overgrown elf of a man who loved children, and whose wife took care of his life's details, including tying his shoe laces. Like his friend Belloc, GKC appreciated good (English) beer and cigars, and debated his era's top minds, among them Bertrand Russell, H. G. Wells and George Bernard Shaw — the last of whom is said to have remarked, "The world is not thankful enough for Chesterton." One suggestion, then, is to read GKC the way Ahlquist did, especially when the author of GKC's life is none other than the man himself with the ruffled hat, cape, and sporting a pince-nez.

To read Chesterton is to experience his penchant for digression, a "straying" from the topic, a trait noted by Belloc: "Truth had for him the immediate attraction of an appetite. He was hungry for reality...it was not possible for him to hold anything worth holding that was not connected with truth as a whole." GKC would even go further in his self criticism: "I used to say that my autobiography ought to consist of a series of short stories like those about Sherlock Holmes, only that his were astonishing examples of observation, and mine astonishing examples of lack of observation." Few, if any, readers of the Autobiography will agree with the author about that comment.

Another characteristic trait emerges in reading this volume, one observed by Fr. Paine in his Introduction: "The uniqueness of this autobiography is that the dominant theme in the work and life of G. K. Chesterton is stated just as energetically by his neglect of himself and his appreciation of everything else; hence, we will find little about his wife (presumably, at her request), his health, or chronology." Well, then, what does one expect to find in over 300 pages?

GKC's family ties were rooted in the London of the Victorian Era, one that he called, "...a period of increasing strain," caused, in part, by its belief in the Darwinian notion of "progress," combined with the undermining of much that was thought redeemable in the "old things," especially in the areas of religious practice. "The English home of the period," he wrote in his Autobiography, "was almost the first irreligious home in all human history. Theirs was the first to worship the hearth without the altar. For the most part, it was family life stripped of its festivals and shrines and private cults, which had been its poetry in the past. It was a joke to talk of the heavy father's heavy furniture, and call the chairs and tables his household gods. It was the fact that he was the first man for whom

there were no household gods but only furniture."

Here we begin to notice what GKC's notion of "truth" really meant: the traditional values that had ruled and reigned in England previously. He writes of his father and his uncles: "as Liberals they believed in progress; as honest men, they often testified to deterioration."

The Remnant reader may recall that, in my review of his biography of Belloc, author Joseph Pearce obliterated the argument that "Old Thunder" was an anti-Semite. That charge was also leveled against GKC, an indictment that he never quite understood. "Oddly enough, I lived to have later on the name of an Anti-Semite: whereas from my first days at school I very largely had the name of Pro-Semite."

The charge must have rattled the normally tranquil GKC, for he begins a lengthy explanation of why the scurrilous charge was raised: "...and I hold by knowledge now, that the right way is to be interested in Jews as Jews; and then to bring into greater prominence the very much neglected Jewish virtues, which are the complement and sometimes even the cause of what the world feels to be Jewish faults. In the same way, I noted that strong family bond among the Jews which, as I recognized, was not merely disguised but denied among the most normal school boy." Anticipating the dilemmas that would face English, as well as other, Jews once the Israeli state was proclaimed, GKC wrote: "And then (emphasis in original), in the light of these virtues as seen from within, it was often possible to understand the origin and even the justification of much of the anti-Semitism from without. For it was often the very loyalty of the Jewish family which appears as disloyalty to the Christian state." GKC's personal dealings with Jews would, for all intents and purposes, essentially end when they went up to Oxford or Cambridge universities. GKC made another choice: we would enroll in Art School, where he would begin his career as an artist, "taken up with the idea of drawing pictures..."

Despite his death in 1936, three years ago the charge that GKC was an anti-Semite was re-ignited by a writer for *The Jewish Post On-line*, Geoffrey Alderman (he subsequently left the website's blog), who wrote: "Chesterton had a much-publicized aversion to Jews and to Judaism. In common with other literati of his generation, Chesterton harbored a hopelessly romantic view of an England that once was as they supposed, little else but a green and pleasant land, one which had been corrupted by industrialization. The factory had driven a simple peasantry into a grim urban existence, as slaves of a system controlled by capitalists." Citing Professor Colin Holmes, a contemporary historian of British anti-Semitism, Alderman claims that, in Chesterton's view, "19th-century capitalism was essentially usury, hence anti-Christian and the prominence of

Jews in high finance merely underlined that capitalism was alien to Christian culture."

Yet, Ann Farmer, in her heavily researched, *Chesterton and the Jews: Friend, Critic, Defender* (Angelico Press: 2015) concluded that G.K. Chesterton and Hilaire Belloc are actually two different people who had two different theories about the Jews, "...though they continue to be clumped together and regarded as a singular four-footed beast." It should be noted that both Belloc and GKC saw the dreaded "collectivism" as a natural outgrowth of capitalism, and both sought to remedy that situation through what has now been labeled, "distributism." While Ann Farmer demonstrated that GKC did have many Jewish friends, she will probably be taken to task for speculating that his wife, Frances, was of Jewish descent, although that claim is highly unlikely.

Loosely based upon Chesterton's friend, the Roman Catholic priest, John O'Connor, the detective series, *Father Brown*, was, according to one critic, "one that drops typical Chestertonian quips as he solves ghastly transgressions not with Holmes-sharp logic, but by getting inside the criminal mind. Rather than using deductive methods to discover the perpetrator of a crime, Father Brown, aka Father O'Connor, whom Chesterton depicted in his *Autobiography* as "shabby and shapeless [in appearance], his face round and expressionless, his manners clumsy"--bases his conclusions on his knowledge of human nature.

It appears that GKC knew of his serious health issues a year or so before he died, and that the Autobiography was his final attempt to gather up all the pieces of his memory and put them together in one last literary effort. The observant reader of detective stories will note that, along the winding passages of the Autobiography, one sees the clues of the primary objective of the entire book: why GKC, born Anglican, then an agnostic, then High-Anglican, decided to make the most memorable move of his life in 1922: entry into the Church of Rome. It must be remembered that his beloved wife, Frances, a High-Anglican, had brought him back to the Church of England; four years later, GKC would bring his wife to Rome.

"To get rid of my sins," was GKC's usual response to why he had entered the Church of Rome, "for there is no other religious system that does really profess (emphasis in original) to get rid of people's sins." To the teachings of the Church, he would add: "And they specially affected one idea; which I hope is not pompous to call the chief idea of my life; I will not say the doctrine I have always taught, but the doctrine I should always like to teach. That is taking things with gratitude, and not taking things for granted."

Knowing of his likely short time to live, GKC then added this: "But for me my end is my beginning, as Maurice Baring quoted of Mary Stuart, and this

Continued Next Page

The Last Word...

Quadrupling the Dubia for Pope Dubius Maximus

By Father Celatus

By now much of the world is aware that four Cardinals of the Church have presented Pope Francis with five *dubia* regarding the papal apostolic exhortation *Amoris Laetitia*. Among these Cardinals—the only one not retired (yet)—is Cardinal Burke, who provided this helpful description of *dubia* in an interview:

Dubia is the plural form of the Latin word *dubium* which means a question or a doubt. When, in the Church, an important question or doubt arises about the faith itself or its practice, it is customary for bishops or priests or the faithful themselves to articulate formally the question or doubt and to present it to the Roman Pontiff and his office which is competent to deal with it. The formulation of an individual question or doubt is a *dubium*. If more than one question or doubt is articulated, they are called *dubia*.

As the Cardinal notes in his elaboration, the faithful themselves can present *dubia* to the papal office. Already several years ago—back in the Tridentine *indult days*—some traditional Catholics exercised this right and submitted *dubia* to gain concessions from the Vatican that Catholics may in good conscience fulfill their Sunday obligation by attending Masses at SSPX chapels and could make financial offerings at those Masses, so long as they did not intend any schism. Of course, the SSPX has never been in schism.

So what shall we say about the five *dubia* presented by the four Cardinals to Francis of Rome? It is a good start, though long overdue and with a limited scope. Perhaps we can assist the Cardinals of the Church by offering for their consideration additional *dubia* that could be presented to errant Francis:

Gilbert Keith Chesterton

Continued from Page 14

overwhelming conviction that there is one key which can unlock all doors brings back to me the first glimpse of the glorious gift of the senses, and the sensational experience of sensation.”

“And there starts up again before me, standing sharp and clear in the shape as of old, the figure of a man who crosses a bridge and carries a key...I know that he who is called Pontifex, the Builder of the Bridge, is called also Claviger, the Bearer of the Key, and that such keys were given him to bind and loose when he was a poor fisher in a far province, beside a small and almost secret sea.”

It does not surprise, then, that Archbishop Fulton J. Sheen, in his autobiography *Treasure in Clay*, identified Chesterton as the stylist who



1. Whether in light of the traditional association of the Foot Washing at the Last Supper with the priestly office of the Apostles and their successors that you intended to teach, by your personal example of the inclusion of women in the Mandatum of the Sacred Liturgy of Holy Thursday, that women may be admitted to Holy Orders and the ministerial office of the priesthood?
2. Whether in light of the traditional association of the Foot Washing at the Last Supper with Christian baptism that you intended to teach, by your personal example of the inclusion of infidels in the Mandatum of the Sacred Liturgy of Holy Thursday, that non-believers share in the supernatural grace of baptism or are equal in divine favor and supernatural standing before God?
3. Whether in your comments upon a Gospel text—which follow—that you intended to teach that the Immaculate

had the greatest impact on his own writing.

As to reading the book, I leave the last words on the subject to Dale Ahlquist: “Gilbert Keith Chesterton cannot be summed up in one sentence. Nor in one paragraph. In fact, in spite of the fine biographies that have been written of him, he has never been captured between the covers of one book. He said something about everything and he said it better than anybody else. But he was no mere wordsmith. He was very good at expressing himself, but more importantly, he had something very good to express. The reason he was the greatest writer of the 20th century was because he was also the greatest thinker of the 20th century.”

The effort to capture the man who was Chesterton will continue. ■

- Blessed Mother sinned against God by accusing the Lord of “lies” and deception? “*The Gospel tells us nothing: if she said a word or not ... She was quiet, but in her heart - how much she said to the Lord! ‘You told me then - that’s what we have read - that He will be great. You told me that You would give him the throne of his father David, that he will reign over the house of Jacob forever. And now I see Him there!’ The Blessed Mother was human! And perhaps she would have wanted to say, ‘lies! I have been cheated!’*”
4. Whether you intended to teach that there exists no Purgatory or eternity of Hell and that souls which do not achieve a state of beatitude will be annihilated when you—allegedly—said the following in an interview? “There is no punishment, but the annihilation of that soul. All the others will participate in the beatitude of living in the presence of the Father. The souls that are annihilated will not take part in that banquet; with the death of the body their journey is finished.”
 5. Whether you intended to teach by your own pastoral example in the course of a phone call to a Catholic who was in an adulterous relationship that Catholics in an objective state of mortal sin can worthily receive Holy Communion and should present themselves for Holy Communion?
 6. Whether by your letter to the Argentinian bishops affirming their interpretation of *Amoris Laetitia* you affirm that Catholics in an objective state of mortal sin can be admitted to Holy Communion?
 7. Whether your liturgical practice of failing to genuflect in the presence of the Most Holy Eucharist is a willful disregard of liturgical rubrics and longstanding practice and

- reflects your personal doubt or disregard for the Real Substantial Presence of Christ, as defined by Sacred Tradition?
8. Whether you had knowledge of or conspired with or cooperated in any manner with any Cardinals of the 2013 papal election consistory to advance or secure your own election as pope?
 9. Whether you had knowledge of or conspired with or cooperated in any manner with anyone within the Vatican or elsewhere to occasion the abdication of Pope Benedict by force or fear?
 10. Whether by your question “Who am I to judge?” you intended to teach that you as Pope or the Church in general lacks the authority to objectively judge homosexual activity as mortally sinful?
 11. Whether by your statement, “And then, a person who thinks only about building walls, wherever they may be, and not building bridges, is not Christian”, you intended to deny the right of a government to regulate its borders for the protection and common good of its own citizens?
 12. Whether in your papal prayer video in which you state, “In this crowd, in this range of religions, there is only one certainty that we have for all, we are all children of God”, you intend to teach that there is ontological equality between the baptized children of God and the non-baptized?
 13. Whether in the same papal prayer video in which an image of the Christ Child is presented among symbols of false religions you intend to teach that false religions of themselves can be salvific?
 14. Whether your public praise of dissident theologian Bernard Haring and your support for a moral theology of “discernment” is intended as a rejection of the immutable character of natural law?
 15. Whether your refusal to respond to the five *dubia* of four Cardinals regarding *Amoris Laetitia* is because you adhere to the serious errors in doctrine and practice for which they ask clarifications?

Imagine that! With a little effort and no embellishment, we were able to quadruple the number of *dubia* arising from this pontificate. The fact is this pontificate is one *dubium* after another on a nearly daily basis and the pontificate itself is one BIG *dubium*. How about a new name for Francis: *Pope Dubius Maximus*? ■

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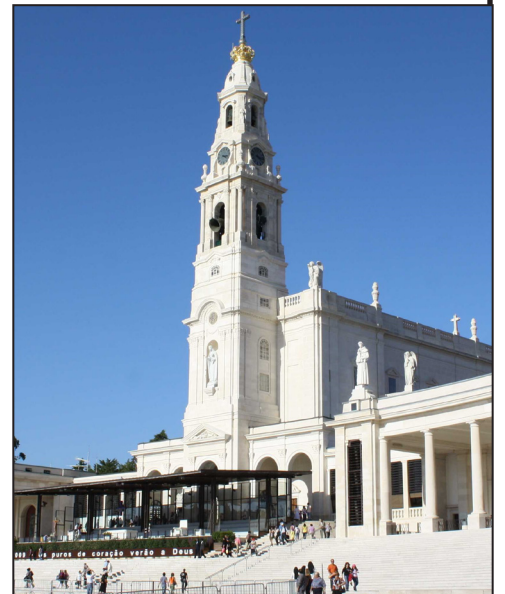


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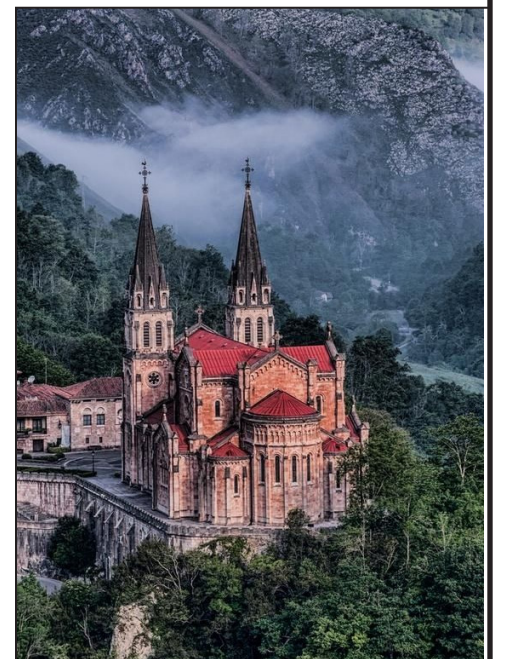
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