

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

Remnant TV Hits 2 Million Views

A recent Remnant TV (RTV) short video on Trump and the New World Order was viewed over 100,000 times. I bring this to your attention as a way of reassuring you that support of The Remnant's biggest expansion project in years has not been in vain. There are plenty of kitty cat videos, pratfall montages or pop music videos that log in millions of views. But for a niche market like ours, 2,000,000 overall views is a big number, and I'd like thank all those Remnant readers who believed in us enough to take a chance on supporting Remnant TV. It's been a lot of work, but I firmly believe it's making a difference.

Developing our own Remnant TV platform (totally independent of YouTube or any of the other bad guys) took time and money, and it's still a work in progress. But it's coming along nicely. Our weekly program, The Remnant Underground, is now on a consistent schedule with a new episode posted every Wednesday night. Readers can access Remnant TV from the homepage of The Remnant website (RemnantNewspaper.com)

To support the Remnant TV effort, please consider donating directly to The Remnant Foundation, earmarking it for Remnant TV. The Remnant's use of the new technologies is spreading the old Faith to an entirely new demographic, but we can't do it without your help. I can promise that your support will be put to immediate good use in this expansion project in defence of the cause of Holy Tradition and in preserving and defending the old Faith.

~ See Editor's Desk/Page 2



February: Dedicated to the Passion of Our Lord

I beseech you, most sweet Lord Jesus Christ, grant that your Passion may be to me a power by which I may be strengthened, protected, and defended. May the sprinkling of your Blood be to me an ablution for all my sins. May your death prove to me life everlasting, and your cross be to me an eternal glory. Who lives and reigns, world without end. **Amen.**

He Never Said the Novus Ordo Mass

Saint Padre Pio and the Holy Sacrifice of the Mass

By Father Ladis J. Cizik

Saint Padre Pio was the first stigmatized Priest in the Church, sent from God to be a sign for our times. Francesco Forgione (born 1887) received the five wounds of Christ only after ordination (1910) when he began offering the Holy Sacrifice of the Mass and became known as Padre Pio. These visible and bleeding wounds of Christ, which he had received on September 20, 1918, had disappeared from Padre Pio by the time that he completed his last Mass on September 22, 1968 – two days after the 50th Anniversary. The wounds were related to the Holy Sacrifice of the Mass.

Padre Pio was sent as a visible sign of the Sacrificial nature of the Mass. In 1968, the Holy Sacrifice of the Mass was undergoing changes in the wake of Vatican II to transform it from the unbloody God-centered re-presentation of the Sacrifice of Christ on Calvary into a man-centered memorial meal. The stigmatized Padre Pio is a sign of contradiction to this Protestantized Modernistic thinking.

Like Saint Padre Pio, all priests are ordained, in a special way, to offer

~ See Padre Pio/Page 6

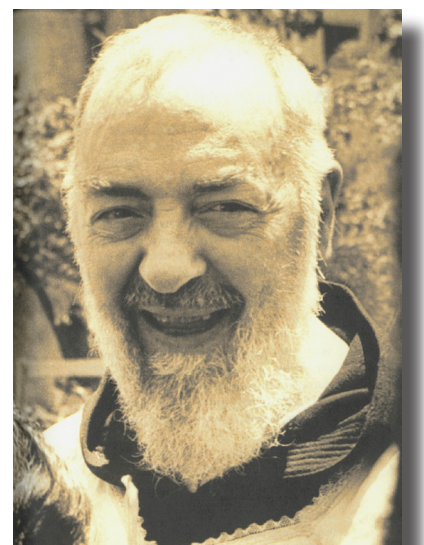
A Papal Feedback Loop of Self-delusion

By Christopher A. Ferrara

As his pontificate nears its fourth anniversary, Pope Francis ever more clearly reveals a megalomaniacal conviction that the Church and her teaching are his to remake as he sees fit. Praising his own rather absurdly denominated “Apostolic” Exhortation opening the door to Holy Communion for public adulterers, Francis told the Jesuit general congregation gathered in Rome [last October](#) that *Amoris Laetitia* represents nothing less than a radical change in the Church's view of “the whole moral sphere,” which at the time he was a seminarian “was restricted to ‘you can,’ ‘you cannot,’ ‘up to here, yes, but not there.’ It was a morality very foreign to discernment.”

By “morality very foreign to discernment,” Francis means the moral teaching of the Church for 2,000 years before his unexpected arrival in Rome, including his time as a seminarian. By “discernment” he means the utter novelty in moral theology he himself introduced in Chapter VIII of *AL*: a form of situation ethics he has thus far applied *only to sexual activity outside of marriage*. He dares to attribute his situational sexual ethic to St. Thomas Aquinas and St. Bonaventure, who, [according to him](#), “affirm that general principle holds for all but—they say it explicitly—as one moves to the particular, the question becomes diversified and many nuances arise

~ See Papal Playback/Page 5



From the Editor's Desk

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Pope Francis to Cleanse “Far-right Rot” from Catholic Church?

This past week, the Washington Post ran an article entitled “How Pope Francis can cleanse the far-right rot from the Catholic Church. It was written by Emma-Kate Symons, a Washington-based journalist and former Paris correspondent who attended Tangara girls’ school in Sydney in the 1980s. This was a school started by Opus Dei. Miss Symons writes:

“Pope Francis needs to take tougher action against the United States’ most influential Catholic in Rome, [Cardinal Raymond “Breitbart” Burke](#). The renegade cleric is not only undermining Francis’s reformist, compassionate papacy, and gospel teaching as it applies to [refugees](#) and Muslims, but the rebel prince of the church is also using his position within the walls of the Vatican to legitimize extremist forces that want to bring down Western liberal democracy, Stephen K. Bannon-style. Simply put, the Vatican is facing a political war between the modernizing Pope Francis and a conservative wing that wants to reassert white Christian dominance.”

The author of this bizarre rant has been published in Foreign Policy, Women in the World in association with the New York Times, Quartz, the Atlantic, the Wall Street Journal and the Australian Financial Review. In other words, she’s a person of some influence. So mark

well how she concludes her article: “If the pope doesn’t put the reactionary elements such as Burke and his cronies back in their place, they could force a real schism during his papacy and leave *the church open to justifiable accusations that it failed to stand up to enablers of extremism and neo-fascism within its ranks.*”

Smells a bit like blackmail, doesn’t it?

“Extremism,” “neo-fascism” and “white dominance” are terms not bandied about by journalists these days unless there is deliberate intent to vilify and intimidate a certain demographic. They immediately conjure up (at least in the minds of the undereducated) flickering black-and-white images of mass murderers on the History Channel -- e.g., Adolf Hitler, Joe Stalin, Pol Pot. But surely when a “responsible” journalist employs such terms, it’s not without good cause. It can only mean that the person (or group) at whom such vitriol is directed must present a real threat to homeland security—someone that governments and police departments alike would be wise to monitor.

This inflammatory rhetoric (some might call it hate speech) is, ironically enough, the stock-in-trade of far-Left hate hunters. And, by and large, it works. And it’s guaranteed to work in this case, when Francis comes blundering in with his weekly caricatures of faithful Catholics as “rigorists” and “extremists” in his own Church – thus making the far-Left rhetoric seem that much more warranted. “It must be true if the Pope thinks so too!”

In other words, Pope Francis is becoming key to the success of a radically anti-Catholic agenda.

The takeaway? Pope Francis is not merely a liberal-leaning pope with whom faithful Catholics are permitted to respectfully disagree. No, not anymore. His is the voice of reason against unreasonable Catholic “extremism” (read: orthodoxy). He’s the liberator who will rescue the modern world from a vengeful return of the Church of the Dark Ages, the Church of the Inquisition, the Church of a Repressive Moral Code that ushered millions into hopelessness and despair, lives cut short by Catholic Guilt. And if you don’t go along with the Pope’s new and improved Church of Inclusion, Church of Accompaniment – well, obviously, you’re a hater who wants people to die or at least live in misery.

If you’re opposed to ‘gay marriage,’ for example, you have maybe a few years to publicly air those views. Francis is shifting the Church so far to the Left that those Catholics who do not go along with him (and, let’s face it, we’re already to the point where Catholics are bound in conscience not to) will be easily vilified as “dangerous extremists”, so filled with hate that even their own Church finds them deplorable.

You see how it works? This is no longer about a mere theological or philosophical divide in the Catholic Church, with progressives on one side and conservatives on the other. No, it’s part of a purging, process, whereby

radical Leftists will declare open season on faithful Catholics – loners who have “broken away” from the Pope of Toleration in order to make common cause with the radicalized descendants of Tim McVey and Dave Koresh.

One little problem now, of course: ‘Hate groups’ were supposedly always motivated by an irrational fear of the federal government – this was the veritable meat and potatoes of “domestic terrorists”. So with Donald Trump in the White House, the radical Left’s go-to narrative becomes obsolete, and a new challenge presents itself: Link the “vast right-wing Christian conspiracy” *to* the White House this time around, and then condemn the entire “basket of deplorables” in one fell swoop.

It’ll be interesting to see how this works out for them down the road. But, clearly, the Washington Post is trotting it out already with its paranoid call for Pope Francis to crush some big, bad Cardinal Burke-Steve Bannon cartel. Depending on how this all plays out, Francis may turn out to be not only the most humble pope in history but also the most dangerous.

Perhaps this is why the Left is love-bombing him to death. ■

Watch Your Back, Mr. Trump (Barry’s Not Going Away)

This just in from the New York Post:

When former President Barack Obama said he was “heartened” by [anti-Trump protests](#), he was sending a message of approval to his troops. Troops? Yes, Obama has an army of agitators — numbering more than 30,000 — who will fight his Republican successor at every turn of his historic presidency. And Obama will command them from a bunker less than two miles from the White House. In what’s shaping up to be a highly unusual post-presidency, Obama isn’t just staying behind in Washington. He’s working behind the scenes to set up what will effectively be a shadow government to not only protect his threatened legacy, but to sabotage the incoming administration and its popular “America First” agenda.

He’s doing it through a network of leftist nonprofits led by Organizing for Action. Normally you’d expect an organization set up to support a politician and his agenda to close up shop after that candidate leaves office, but not Obama’s OFA. Rather, it’s gearing up for battle, with a growing war chest and more than 250 offices across the country. Since Donald Trump’s election, this little-known but well-funded protesting arm has beefed up staff and ramped up recruitment of young liberal activists, declaring on its

website, “We’re not backing down.” Determined to salvage Obama’s legacy, it’s drawing battle lines on immigration, ObamaCare, race relations and climate change.

Isn’t it fun to see just how dearly the liberals cherish the democratic process in this country? I mean, once the ‘people have spoken’ through the sacred act of casting a vote, you can always count on the Ult-Left to blithely accept the outcome...as long as it goes their way.

It’s little wonder why the ballot box in this country, at least where the Left is concerned, has become nothing more than a suggestion box for the slaves. They don’t believe in democracy any more than they believe in God, and they hate the people they pretend to serve.

But of course Christian monarchy was tyrannical, nasty, evil, intolerant and just bad, bad, BAD! What a joke! There was no king in the entire history of Christendom who had even a small fraction of the absolute power wielded by Barack Obama over the past eight years. And now it looks as if he wants it back.

President Barack Obama: Making the world safe for Mobocracy again. ■

Remnant Tours 2017 Pilgrimage Sold Out

Please note that The Remnant’s 2017 pilgrimage to Chartres, Fatima and Santiago de Compostela has completely sold out. Never before has a Remnant pilgrimage reached maximum capacity so quickly. So, we’ve closed registration for the entire package, but we are still accepting reservations for the 3-day, 70-mile walking pilgrimage from Paris to Chartres ONLY. For more information about how to join the U.S. Chapter, please call (61) 433-5425 or send an email to Admin@RemnantNewspaper.com

Also, the Pilgrimage Youth and Chaplain Fund is still open. We have several deserving young American pilgrims still on the waiting list, and I would remind our readers that this program is essentially a spiritual exchange program, whereby a young deserving pilgrim is sponsored by readers of The Remnant, and entrusted to carry his sponsors’ prayer intentions to the holy places in Europe. Sponsors’ names will also be added to a prayer list to be prayed for by name each and every day of the Pilgrimage. Donations of any size can be sent to:

The Remnant Tours PO Box 1117, Forest Lake, MN 55025, or you can telephone our office and pay with a credit card at: (651) 433-5425 ■

The Remnant

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The Remnant Speaks

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Trump and Constantine?

Editor, *The Remnant*: Thanks for your commentary on President Trump's inaugural address and why the godless globalist elites hate him. I think you are right to suggest a comparison between Trump and Constantine. The latter, like Trump, was no paragon of virtue; but he nevertheless ended the Roman Empire's persecution of Christians. Back during the presidential primaries an article was circulating making this link between the two men:

<https://www.lifesitenews.com/blogs/writer-asks-is-trump-the-new-constantine>

Those *Remnant* readers who have not already been apprised of the following historical datum will I think find it fascinating. I believe it represents not just a 'blind' 365 to 1 coincidence, but a providential indication that God is indeed calling Trump to fulfill an analogous role to that of the first Christian Emperor:

Constantine freed Christianity by the Edict of Milan in the year 313 AD; and Donald Trump was elected President on the 313th day of last year, November 8, 2016. Let's pray fervently and constantly that our new President will be effective in carrying out a 'Constantinian' role, which should surely be pleasing to God: that is, the role of restoring freedom of religion to traditional believers and striving to replace the New World Order's 'multiculturalist' ideology by a patriotic return to Western civilization's Christian cultural roots. To the extent that Trump's U.S.A. succeeds in this endeavor (while spurning the inevitable elitist rage against our "misogyny", "homophobia", "xenophobia" and "Islamophobia"), the similar and growing socio-political movements in Europe will be encouraged and strengthened in their own patriotic resistance to both globalist secularism and Islamic expansionism.

Fr. Brian Harrison, O.S.

Our Lady of Good Success
St. Louis, MO

Remnant TV: <https://www.youtube.com/watch?v=9jI5OTIFPG4>

Editor, *The Remnant*: Good day. I absolutely loved your spot on the Liberal attacks on President Trump and the women's march in Washington. I shared it with a great number of friends. You exposed the evil nature of the Women's march so well and continued to show us a side of the Trump administration that we in Canada were never made aware of. The fact that so many new members of his administration are catholic is just so encouraging for us! Thank you for your work and please continue to expose the dark underbelly of liberal America!! We walk right beside you in this crazy world. Blessings,

Dale Webster
Penticton BC. Canada

Cardinal Burke Banished?

Editor, *The Remnant*: I just heard Cardinal Burke was sent (banished?) to Guam yesterday. I can't believe it. Reportedly, the sex investigation of the Archbishop there could take years? This is disgusting! When Bergoglio couldn't successfully banish the Cardinal to Malta, they obviously want to get rid of him to the middle of the ocean.

Laura & Carl Pivonka

Older-phobia?

Editor, *The Remnant*: You have praised young people for attending the Latin Masses as well you should, but in turn you have offended the older generation by stating the Latin Mass goes aren't just a bunch of old Anoraks! May I say, if anyone deserves praising it's the generation that are older who have kept the faith for decades, who have stuck with Christ and His Church when others left it or gone along with Vatican II. The older generation Catholics that have stuck with the traditional Catholic Mass have long defended it and were persecuted along the way but were faithful always. And now there are people like you who put down the older generation who still go to those Masses and are criticized for being there. Once upon a time, they were young also, as

well as these young people today who will grow older and hopefully will also keep the faith. I think God has a special place in His heart for those old Anoraks. Shame on you Michael Matt for insulting the old faithful to Christ and His Church.

Philip A. Schneider

Editor's Response: I'm afraid you have me at a disadvantage, Mr. Schneider, as I don't know to which article you are referring. The enemies of our Faith in Rome have long claimed that the old Mass was something only old people wanted restored. It's quite possible that at some point I made an attempt to prove them wrong. But, believe me, no offense to the elderly was intended. God bless you. **MJM**

TLM in Turkey?

Editor, *The Remnant*: My name is Pops Ryan and I am a professional hockey coach. Starting next season, I will be coaching in Erzurum, Turkey. My efforts to find a church in Erzurum have not been successful and I am hoping that you can provide some direction. Many thanks & please have a Blessed Christmas.

Pops Ryan

Editor's Response: May God go with you, Pops. I don't know of a TLM in Turkey, but perhaps if any of our readers do, they can contact our office and we'll forward the details on to you. **MJM**

Trump's Trad Allies

Editor, *The Remnant*: Just writing to commend your latest on the source of FrancisChurch and the message to Trump admin. That is exactly what's needed. We have to undo this Obama coup just like all his executive orders. Faithful Catholics like *The Remnant* are the ONLY allies Trump has in the Church. Jesus, Mary, and Joseph bless us and pray for us.

Frank

Buona Sera from Italy

Editor, *The Remnant*: My name is Andrea Rossi, I live in Milan, Italy, and I'm 17 years old. As you know very well, being a Catholic nowadays is very difficult...above all, if you are a student. People everywhere say that Christianity is a non-sense religion, that there's not hope for humanity, nor mercy... But I'm quite lucky, because in my school I have got many friends, and with this friends I can live seriously, and we can talk together and ask each other: who is Jesus for you? Why is Christianity still attractive today? I would like to thank you for your work, in my opinion it's very important having Catholic media working for the Truth! Thank you! Best regards,

Andrea Rossi

Editor's Response: Hello, Mr. Rossi: Your letter has given me great happiness. I'm delighted to know that you have a good school and that you and your fiends are keeping the Old Faith. Don't ever give up. God is with you. Thank you so much for writing this. It is very encouraging for us on this side



of the Atlantic to hear from young guys like you on the other side of the Atlantic. Let's keep in touch. **MJM**

Red Pills and Blue

Editor, *The Remnant*: Thank you so much for what you do. Satan has such a web in this world it is hard to find truth. I took the red pill (reference from the matrix movie) in 2013 and my family and friends like the blue pill. The pills represent a choice we have to make between accepting the truth of reality (red pill), which could be harsh and difficult, and maintaining our blissful ignorance of the world (blue pill), which is way more comfortable. Your Sister in Christ through Mary,

Amy Blount

On the Remnant's Open Letter to Trump

Editor, *The Remnant*: Kudos to *The Remnant* for your open letter to President Trump which exposes the very real possibility of an insidious, manipulative, anti-Catholic connection

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Letters to the Editor Continued...

between the Democratic Party and the Vatican starting at the very top.

Regarding the anti-Trump election protestors on inauguration day, the vile Women's Protest March and the venom coming from the Left, it appears to me that the Trump victory is acting as a chemical agent which is bringing the sludge which has been infecting our nation to the top where it is now visible for all to see. Is this the first step toward "draining the swamp"?

Mrs. Clinton has stated that the radical pro-abortion Women's Protest was "awesome". If she had won, this event would not have been necessary. Therefore, I am so pleased she was not denied the thrill of this disgusting display. God bless America. God Bless President Trump, his administration and his family.

Keep up the good work, Michael and The Remnant.

Connie (Remnant Website Visitor)

Non-Catholics Appreciate the Remnant

Editor, *The Remnant*: I am not a Catholic, I cannot take the mainstream garbage coming from the modern

Church. And I just don't think I can handle the various disciplines that I observe in both Orthodox and Traditionalist Catholic Churches. But, I love the theology and the commitment to truth and the beautiful soul that is my 91-year-old Polish Catholic Grandmother. Maybe my heart is Catholic...I don't know. Anyways, I just wanted to say thank you for the efforts you put forth to help America get where it is today...at a place in time where it has a chance to be saved from what would only be utter destruction. As you can see, your writings inspire many who are outside your intended audience. Keep up the great work and I will do my best for God and all my fellow Christians! Sincerely,

Andrew Heilman, CFA
Carlsbad, CA

Debating Dale

Editor, *The Remnant*: RE: Your debate in St. Paul with Dale Ahlquist over Pope Francis and Amoris Laetitia: Your clear-sightedness is much appreciated. Your ability to articulate the simple, undeniable truth of the Faith and what flows from it is edifying. What is transpiring often leaves me without words. It is supportive on a deep level to see you articulate what is my experience.

You speak the Gospel truth that can only be denied by twisted minds – or as you say, by "Luciferian nonsense" – aptly put. Dale Ahlquist leaves me drop-jawed. Tragic. God reward you for this apostolate. It appears to me to be a type of martyrdom. With prayer,
James (online)

Seeking Pilgrimage Partners

Dear Remnant Readers:
I am writing to apply for a sponsorship to the Chartres pilgrimage for May of 2017. I have been attending both the Traditional Latin Mass and the Byzantine Divine Liturgy for a few years now, and I have done so because I believe these liturgies contain the riches of the Catholic Faith whole and unadulterated, and I wish to worship in the same way Catholics have done for centuries, without novelty or innovation.

I believe we as Catholics have a duty to preserve our Catholic Faith in everything we do, including in our worship. I would like to make the pilgrimage to Chartres and Fatima this year because I would like to see first-hand the great churches and cathedrals in which Catholics have worshiped for centuries, and because I think it would be wonderful to visit Fatima on the 100th anniversary of Our Lady's visit to the three children. Please prayerfully consider my application, and

may God Bless you. Sincerely,

Daniel McNichol (age 18)

Dear Remnant Readers:

My name is Patrick Mahar and I have a great desire to participate in the 2017 Paris to Chartres pilgrimage so I write to you, humbly asking the remnant and its readers to help fund me. My main reason for wanting to attend the pilgrimage is that it begins very shortly after my graduation from a master's program in classical architecture at the University of Notre Dame, at which point I will be in a sort of limbo between many years of education and the start of life in the professional world. I believe that this pilgrimage will provide the grace and spiritual growth as a kind of jump-start that I shall need for such a transition from a Catholic educational environment into the secular world. Another reason is that in my studies of classical architecture, I have developed a great passion for the architecture of the traditional Catholic world and I have accordingly discovered how important the environment is in which the mass is celebrated. It would be extremely beneficial to my vocation as an architect to experience and participate in daily traditional mass and prayer in churches designed and built for the sole purpose of honoring God. My love for the Traditional Latin Mass and traditional architecture go hand in hand as they both imitate the true beauty of Christ and both turn the eyes of men upwards towards God, rather than back down to earth. Beginning the pilgrimage in Notre Dame de Paris and ending after a few days of beneficial sacrifice and prayer with a mass in Notre Dame de Chartres should be such a deeply spiritual and overwhelming experience that I shall never forget it. I thank you for considering me and I will keep my sponsors in my prayers if I am able to walk the pilgrimage. Thank you and God Bless,

Patrick Mahar (26)

Fake News for a Fake War

By Robert K. Dahl

Fake News of the War Hawks---Yes, "The Russians Did It" & "We All Love Israel". And now Crimea tossed into the mix too. So, haul out the NUKES?—Send in the Marines to "liberate" Crimea. And Uncle Sam Wants YOU too. Says who? Of course, it's the twin War Hawks, Senators John McCain and Lindsey Graham, both old enough for draft-deferment in any new war. And both are also old enough for mental delusions, as excuse for their war-dance in the propaganda media. Human casualties would be for a "righteous cause". But these two, who crave so much public attention, might be asked if they have checked with the Federal Reserve and U.S. Treasury as to paying the bill for such war games. Have they even checked first with George Soros as to preliminary preparations? Multi-billionaire Soros is in some seclusion, but never to be ignored.

Since the Crimea would be the *cause celebre* of this projected military expedition, do they realize that Crimean citizens have little or no desire to be "liberated"? Have they done their homework to discover that by a popular plebiscite Crimeans have expressed an overwhelming desire—by over 90% voting to remain in Russian nationality—Crimeans of Ukrainian blood being only 20% of total population? And do they realize that the Crimean Peninsula on the Black Sea was for many centuries territory of the Romanov dynasty, always predominately Russian, by language, by blood, and by popular desire. Who in the name of NATO is to revise Black Sea history?

As result of the Soviet-Marxist breakup in 1991, Crimea was handed off by the American NATO apparatus to the newly



George Soros and his old buddy, Sen. John McCain, have an important message for you: "The Russians are coming! The Russians are coming!"

organized Ukrainian nation—a mere 20 years ago. Any modern Ukrainian expansive dreams would have to reach back several centuries to the time that Kiev was a real power in the Near East. Time marches on to new dynamics.

Vladimir Putin's "sin" was to upset NATO's planned incursion into the Black Sea area—NATO seeking to push the "European Union" to the Ural Mountains. Obviously, Putin was seeking to push-back on NATO (NATO by its very name, supposedly a North Atlantic combine). The sagging European Union segment of the eventual "One World of the New Order" lacks an army; so the American NATO was to fill that bill. Let us pray that President Donald Trump does not fall into the NATO trap being covertly set for him.

Globalist Bilderbergers seem to envision U.S.-sponsored NATO as the future Army of the EU. With any realistic view of this dangerous bluffing game in the

Black Sea, war-hawk U.S. politicians are "rattling the Putin cage"—full of nuclear missiles. Now it's time for President Trump to exercise his expertise in "making a deal"—involving Black Sea real estate. This may be his first challenge in dangerous foreign territory. Then awaits the "Jerusalem" trap, to allow Israeli incorporation (to build the Jews' Third Temple).

A few Items of interest concerning Crimea, that you'll never see in Leftist Propaganda Media:

- * For 300 years the Crimean Peninsula on the Black Sea was part of Czarist Russia;
- * Crimean plebiscite of 3/16/2014 (decree of the common people) revealed as 95.5% pro-Russian (of course, rejected by Leftist Media);
- * Crimean 2001 census gave these demographics: Russian 1,450,400; Ukrainian 576,600; Tatar 258,700; Belarus 35,000;
- * Under Soviet Union in 1954, for commercial reasons, Soviet Presidium switched Crimean administration from Russian to Ukrainian;
- * 1986 Chernobyl nuclear explosion, with wide European contamination, was precursor of Soviet-Marxist economic collapse, leading to political collapse;
- * July 1990 & Aug. 1991, Ukrainian Parliament, aware of chaos in Russia, declared sovereignty, independent of Soviet Union;
- * 1995; Crimea challenged Ukrainian rule.

You think Vladimir Putin is the bad guy here, just because John McCain and George Soros say he is? Don't be so sure. ■

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We promise to walk this pilgrimage for you and your intentions.

A Papal Feedback Loop

C. Ferrara/Continued from Page 1

without changing the principle.” Like so much of what Pope Bergoglio says, this is false and misleading. In the *Summa Theologiae* (I-II, Q. 94, Art. 4), Saint Thomas observes that while “the natural law, as to general principles, is the same for all, both as to rectitude and as to knowledge” when it comes “to certain matters of detail... in some few cases it may fail, both as to rectitude... and as to knowledge, since in some the reason is perverted by passion, or evil habit, or an evil disposition of nature; thus formerly, *theft, although it is expressly contrary to the natural law, was not considered wrong among the Germans, as Julius Caesar relates.*”

What Saint Thomas describes as a *failure of reason* that produces *immoral outcomes* arising from passion, evil habit or disposition in “some few cases,” Francis elevates to a new standard of moral accountability in matters sexual. While the ancient Germans thought theft was morally permissible, Francis would now have us believe that the Sixth Commandment has a “diversified” application according to the circumstances of the adultery.

Like a river overflowing its banks and causing devastation to the surrounding countryside, the overflowing Bergoglian megalomania threatens to undermine not only the infallible teaching of the Church on the intrinsic evil of sexual relations but also her infallible condemnation of the intrinsic evil of contraception. During the same meeting with his fellow Jesuit subversives, Bergoglio declared that Father Bernard Häring, the suit-and-tie Modernist “theologian” who famously dissented from *Humanae Vitae*, “was the first to start looking for a new way to help moral theology to flourish again.”

That is, with his novelty of

The former Jose Mario Bergoglio is suffering from a delusional disorder that renders him immune to any form of criticism.

“discernment,” Francis sees himself as the savior of Catholic moral theology regarding sexuality. For him, “discernment is the key element: the capacity for discernment.” Otherwise, “we run the risk of getting used to ‘white or black,’ to that which is legal.” Thus we have a Pope for whom there is no clear black or white, right or wrong, when it comes to sexual behavior yet nothing *but* black and white, right and wrong, when it comes to such contingent and eminently debatable matters as national immigration policy or “climate change.”

Moreover, Francis insists that the entire Church be made conformable to his new standard of sexual morality, beginning with all priests in formation: “One thing is clear: today, in a certain number of seminaries, a rigidity that is far from a discernment of situations has been introduced. And that is dangerous, because it can lead us to a conception of morality that has a casuistic sense.” And what is this “rigidity that is far

from a discernment of situations”? Nothing other than the constant moral teaching of the Church as opposed to Bergoglian “discernment.” Indeed, it is the very same teaching Bergoglio himself encountered when he was a seminarian. But what the Church has always taught is not to be allowed in Bergoglian seminaries, where “discernment” is now to be the master word governing moral theology. For as Francis declared only days ago: “This is the time of discernment in the church and the world.” Francis sees his arrival in Rome as an event that marks the dawning of a new moral age.

This megalomaniacal conviction that he can “make all things new (Rev. 21:5)” is hardly confined to the sphere of sexual morality, however. Recall the Bergoglian “dream” enunciated the manifesto *Evangelii Gaudium*: “I dream of... a missionary impulse capable of *transforming everything*, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.”

Note the megalomaniacal opposition between Francis’ dream and the Church’s self-preservation. It now appears that not even the infallible teaching against women’s ordination is safe from the “dream.” Francis seemed to uphold that teaching during one of his airborne press conferences: “For the ordination of women in the Catholic Church, the last clear word was given by Saint John Paul II, and this holds.” Evidently, however, “the last *clear word*” is not to be understood as simply “the *last word*.” Looming into view only days ago was a trial balloon the size of a zeppelin concerning women priests. In an article in *La Civiltà Cattolica*, the Jesuit magazine vetted by the Holy See and edited by Bergoglio’s

“mouthpiece,” Antonio Spadaro, S.J., deputy editor Giancarlo Pani, another Modernist Jesuit, openly challenges the clearly infallible declaration by John Paul II in *Ordinatio Sacerdotalis* that the Church “has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church’s faithful.” As Pani declares:

In the judgment of ‘La Civiltà Cattolica,’ therefore, not only should the infallibility and definitiveness of John Paul II’s “no” to women priests *be brought into doubt*, but more important than this “no” are the *developments that the presence of a woman in the family and society has undergone in the 21st century.... One cannot always resort to the past, as if only in the past are there indications of the Spirit. Today as well the Spirit is guiding the Church and suggesting the courageous assumption of new perspectives.*

It is surely Francis who has launched the zeppelin. As Pani concludes, Francis “is the first not to limit himself to what is already known, but wants to delve into a complex and relevant field, so that it may be the Spirit who guides the Church.” Leaving no doubt of his approval of Pani’s attack on a dogma regarding the sacred priesthood, days later Francis addressed the staff of *La Civiltà Cattolica*, ostentatiously praising them in public “for having faithfully accompanied all the fundamental passages of my pontificate.”

During the same gathering, Francis shared with his fellow Jesuits more of the Modernist nonsense that characterizes, incredibly enough, what is increasingly revealed to be a radically anti-Catholic pontificate:

- “Remain in the open sea! A Catholic must not have fear of the open sea, nor should she or he seek the shelter of safe ports....”
- “Above all, as Jesuits you must avoid clinging to the certainties and securities. The Lord calls you to go out on mission, to go to the deep and not to go on pension to protect certainties.”
- “Only restlessness will give peace to the heart of a Jesuit....”
- “If you wish to inhabit bridges and frontiers, you have to have a restless mind and heart”
- “Be writers and journalists of an ‘incomplete’ thinking, that is open, and not closed or rigid. Your faith opens your thinking. Be guided by the prophetic spirit of the Gospel to have an original vision, that is alive, dynamic, not obvious[!]”
- “Rigid thinking is not divine because Jesus assumed our flesh which is not rigid, except at the moment of death.”

What can one say about a theologically dilettantish Pope who publicly belittles “obvious” theology, seriously calls for “incomplete thinking,” likens uncompromising orthodoxy to the rigor mortis of a corpse, and feels no compunction about subverting the Church’s infallible teaching on faith and morals? How are we to confront this ever-worsening mockery of a papacy?

That we have a duty to speak our mind in opposition to this destructive pontificate cannot be doubted, and more and more Catholics are doing so publicly and even harshly. And at this point one is tempted to think that sheer mockery is the only effective form of opposition to a Pope who has ignored all respectful entreaties, even from cardinals. Perhaps mocking the mockery is all that is left to us. Hence we have seen in recent days derisive posters of Francis plastered all over Rome and a parody of L’Osservatore Romano emailed to cardinals, bishops and Vatican personnel, wherein Francis finally responds to the *dubia* of the four cardinals by answering “Yes and No” to each question.

But aside from the august dignity of the papal office, as to which mockery can hardly be fitting, I don’t think mockery will do any good even if it



Francis to Cardinal Poli: “It’s very entertaining to be

might alleviate our angst on a base emotional level. For it seems to me that the most charitable explanation of this pontificate—nay, the *only* charitable explanation—is that the former Jose Mario Bergoglio is suffering from a delusional disorder that renders him immune to any form of criticism.

By this I mean “one or more non-bizarre delusions of thinking” of a “grandiose type” that involves “some... special relationship with... God”—in this case, the “God of surprises” who is really the alter ego of Francis, acting in a feedback loop of self-delusion that produces a state of subjective certitude and even calm. Such a delusion of grandeur would not be incompatible with the violent outbursts of temper Bergoglio has exhibited, for with delusional disorders “mood episodes are relatively brief compared with the total duration of the delusional periods.”

And there we have it, I believe. Only a delusional disorder would explain how a man who is provoking dissent, disorder and division throughout the Church like no other Pope in Church history, while scheming and plotting the systematic neutralization of his orthodox critics, can (as he recently revealed) sleep peacefully every night, write pious letters to Saint Joseph about his problems and maintain “a healthy ‘couldn’t care less’ attitude” while experiencing “a very particular feeling of profound peace... that has never left me.”

So how do we confront this mockery of a papacy? By constant prayers for the Pope and the Church, of course, but also by a constant public defense of the truth against the many errors of the Bergoglian *faux* Magisterium of informal remarks, winks and nods, and documents deliberately written to say Yes and No at the same time while their author observes a stony silence in response to respectful questions about what he really means—as if we didn’t know!

But let no one think Francis can be shamed into changing his course by mockery or any other form of criticism. Delusions know no shame. “I am at peace. I don’t know how to explain it,” says the man from Argentina. And neither do we, save for the explanation that he is profoundly delusional. Either that, or orthodox Catholics are all delusional for thinking that the doctrines of the Faith, revealed by Christ and the Apostles and preserved intact for two millennia by the Church’s Magisterium and discipline, are immutable truths not even a Pope can alter.

Which alternative seems more probable to you, dear reader? ■

Saint Padre Pio and the Holy Sacrifice of the Mass

Fr. Cizik/Continued from Page 1

Sacrifice to Almighty God, in the Person of Christ (*in Persona Christi*). At the Altar of the Cross, the priest stands *in Persona Christi*, to represent the Sacrifice of Calvary to the faithful through time and space for all generations from the time of Christ until the end of time. Padre Pio, who was a stamped representative of Our Lord, a living Crucifix, was sent to remind us of the unique character of the priest who is ordained to offer Sacrifice, and not to 'preside' at a community meal. There were no banquet tables set up at Calvary on that first Good Friday.

Anyone can 'preside.' Only a Priest can offer Sacrifice and effect Transubstantiation, thereby changing bread and wine into the Body, Blood, Soul, and Divinity of Christ. The Divine Victim, Our Lord Jesus Christ, is then offered to God the Father by the priest as a propitiatory Sacrifice for our sins at the Holy Sacrifice of the Mass. Saint Padre Pio, a priest forever, offered Sacrifice. He was not a 'presider.'

When it was announced that experimental changes to the Traditional Latin Mass, so loved by Saint Padre Pio, would take place in the mid-1960's, Pio did not hesitate to request permission from Rome to continue offering the Immemorial Tridentine Mass. It is said that permission was granted in consideration of his advanced age, fragile health, and poor eyesight.

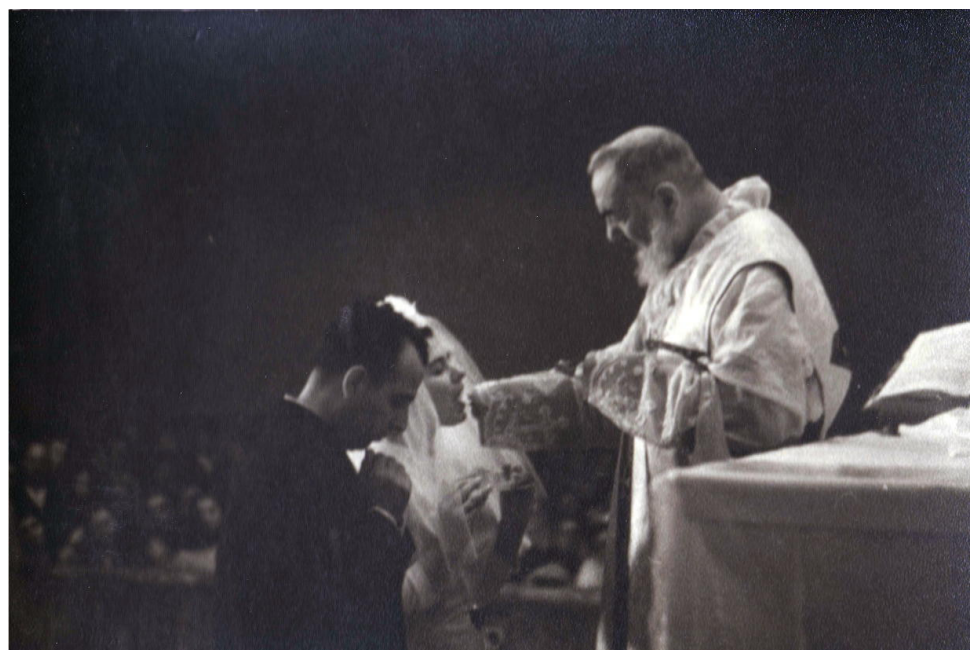
By the time the Novus Ordo Liturgy was promulgated by Paul VI on April 3, 1969, Padre Pio had been dead for six months. The full Novus Ordo 'Sacramentary,' with all its revised prayers, would be published in 1970 – over one year after the dead body of Padre Pio was placed in his tomb. Therefore, it can be said *with certainty* that **Saint Padre Pio never said the Novus Ordo Mass**. Hence, it is false and misleading for anyone to suggest otherwise.

Misinformation

Words written by two Capuchin priests, who actually knew and lived with Padre Pio, have become the genesis of fallacious theories proposing that Padre Pio said the Novus Ordo Mass. One of those priests, Father Pellegrino Funicelli, who was with Padre Pio when he died, wrote in his 1991 book, *Padre Pio's Jack of All Trades* (pp. 401-402):

"In 1966-67 Padre Pio received permission from the Holy See to celebrate Mass in Latin, and seated. However, the Holy See allowed this under two conditions: That he celebrate facing the people, and that he use the new rite of the Eucharistic Prayer."

The statements from this book, which are just now making their rounds on the internet, are deceptive. The Holy See gave permission to Padre Pio to offer the *Traditional Latin Mass*. This was not merely permission for a "Mass in Latin," such as, saying the Novus Ordo in Latin. To use the "new rite of the Eucharistic Prayer" *cannot* mean to replace the Canon of the Traditional Latin Mass. It would be *absurd* to expect that an elderly, weak, frail,



vision-impaired Padre Pio would be able to read the words and learn the rubrics of a new 'Eucharistic Prayer.' Besides, the permission from Rome for Pio and other elderly Priests was to use the *entire* Missal, including the Canon of the Mass – which they had presumably memorized over many decades of recitation. Father Pellegrino continues:

"... knowing the conditions, he (Padre Pio) begged the Superior to teach him the new form of the doxology. After he had seen how he should raise the paten, with the Host and the chalice, he thanked the Superior and appeared to be satisfied ... During the night he called to me and said: 'Do me a favor. Go get the chalice and the paten in the little church and let me see the new rite once again ... I must perform the rite precisely as the Church desires.'"

Given what was said, one would expect to find pictures or videos of Padre Pio holding the Chalice in one hand and the Paten in the other, chanting: 'Through Him, with Him, in Him,' etc. Such photos and/or videos do NOT exist. There are NONE. How can this be explained?

A former aide to Padre Pio, who answered his English-speaking correspondence, Padre Ermelindo di Capua, is quoted online as saying:

"He (Padre Pio) used to say Mass according to the new order. By 1968 (when Padre Pio died) the new order was not yet complete, but had changed some things from Latin into the Italian language. He attempted to say Mass according to the new disposition of the Church. He tried to learn and adapt himself to the new rules of the Mass. There was still some Latin. It wasn't completely changed. The Canon I don't remember exactly."

Padre Ermelindo's comments, as quoted, cannot be taken to mean that Padre Pio abandoned the Traditional Latin Mass in favor of the "new order" (Novus Ordo). After his remarks came out in 2013, I corresponded with Father Ermelindo and asked him whether he had any photos or videos of Padre Pio proving conclusively that he said the "new order" of the Mass. He said that he had *no such evidence*.

So, how does one resolve this issue? It is often said: 'Seeing is believing.' In this case, 'seeing' for myself was *very* helpful in understanding what to make of

the words spoken by Padre Pio's fellow friars. I looked at hundreds of photos and dozens of videos capturing Padre Pio's various Masses. Most importantly, I closely studied available video of Padre Pio's Last Mass from September 22, 1968. If there were any novelties added to Padre Pio's Mass, they would surely be on display in that final Mass. I found that the words of Padre Pio's brother Capuchin friars were being incorrectly interpreted in favor of a Novus Ordo apologia.

Seeing is Believing

Seeing is believing. Here is what one can see with their own eyes concerning that Last Mass of Saint Padre Pio:

As Padre Pio was led from the sacristy, he passed *between* the Traditional High Altar to his left and the Novus Ordo altar/table to his right on his way to his seat (*sedilia*), from which he would lead the Confiteor and Gloria, and say the Opening Prayer. He would be helped out of his chair and led to the Novus Ordo altar/table, where he would offer his Last Mass facing the people. Padre Pio was obviously too weak to have climbed the three steps to the High Altar. In addition, the 'Liturgical experiment' of Mass facing the people from a free-standing altar/table was obviously in full swing at San Giovanni Rotondo, as it was in other parts of the world at that time.

Padre Pio was accompanied by a deacon and subdeacon indicating that this was a Solemn High Mass. Padre Pio's Superior ordered him to offer a High Mass on this day and the weakened Pio obeyed. Note that the Novus Ordo Liturgy does not distinguish between a High and Low Mass; nor does it have subdeacons. This was a **Traditional Latin Mass**.

Padre Pio was wearing a white Fiddle-back vestment with a Maniple on his left arm. Such traditional liturgical garb is not worn in a Novus Ordo Liturgy.

Throughout the video evidence, Padre Pio *only* said the prayers of the Traditional Latin Mass, including the Canon, and spoke them in *Latin*. This is during the time when Priests were ordered to say the Mass in the vernacular. In my library, I have a 1966 "Sacramentary" where all of the prayers are to be said in English. Padre Pio

had permission, however, to continue offering the Traditional Latin Mass from a pre-Vatican II *Missale Romanum*.

At the *Suscipe, Sancte Pater*, Padre Pio makes the Sign of the Cross with the Paten, and then allows the Host to slip off the Paten onto the Corporal. At the *Sanctus*, bells can be heard ringing three times at Padre Pio's Last Mass. Both of these Traditional Latin Mass rubrics were eliminated from the Novus Ordo Liturgy.

In the Canon of the Mass there are numerous evidences that **Padre Pio is NOT saying any new 'Eucharistic Prayer,' but is continuing to pray the Roman Canon, as he had always done**. At the *Quam oblationem*, Padre Pio can be observed making multiple Signs of the Cross over the offerings. Just prior to the Consecration, Padre Pio made the Sign of the Cross over the Host at the *benedixit* in the *Qui pridie* prayer. Padre Pio also made the Sign of the Cross over the Chalice at the *benedixit* in the *Simili modo* prayer. Three separate bells were rung at each Consecration. Signs of the Cross were made by Padre Pio at the *Unde et memores* prayer. Padre Pio would not separate his thumbs and forefingers after the Consecration until after the ablutions. These rubrics, from the Canon of the Traditional Latin Mass, are NOT found anywhere in the Novus Ordo Liturgy.

As for the claim that Padre Pio practiced the "new form of the doxology ... raising the paten, with the Host and the chalice," there is NO evidence of this happening at Padre Pio's Last Mass or at any other of his Masses. This "new form of the doxology" in the Novus Ordo replaced the "Minor Elevation" of the Traditional Latin Mass. However, in Padre Pio's Last Mass, at the Minor Elevation, Padre Pio can be seen taking the Consecrated Host in his right hand and making Signs of the Cross over the Chalice and the Altar as is traditionally done at the *Per Ip+sum, et cum Ip+so, et in Ip+so* prayer. Padre Pio followed the Traditional Latin Mass Roman Canon here, and throughout the Mass, and did not succumb to the innovation of a "new form of the doxology."

Padre Pio said the *Per omnia saecula saeculorum* before the *Pater noster*. Also, after fragmenting the Consecrated Host at the *Qui tecum*, Padre Pio is seen chanting *Per omnia saecula saeculorum*. Pio clearly said the *Pax+Domini sit+semper vobis+cum* while making the Sign of the Cross over the Chalice with the Sacred Particle. Both of these *Per omnia saecula saeculorum* prayers, as well as the Signs of the Cross with the Fragment, all done in the Traditional Latin Mass, were excised from the Novus Ordo Liturgy.

At the *Agnus Dei*, Padre Pio struck his chest. He can later be seen making the Sign of the Cross with the Consecrated Host over the Paten before consuming It. These are hallmarks of the Traditional Latin Mass. Padre Pio performs the ablutions of the Chalice and his fingers with wine and water after Communion. In the Novus Ordo Liturgy, only water is used.

Continued Next Page

What the Church Used to Teach...

The 'Living as Brother and Sister' Clause

By Paul Schultz

Civil divorce and the canonical delict of bigamy: "The 1917 Code did not consider the remarriage of the divorced under the crime of adultery or public concubinage (cf. CIC' 17 c. 2357 Sec. 2) since there existed, in their case, the celebration of an exchange of consent which has satisfied the conditions of common law marriage. In this manner, the 1917 Code stressed that the mere fact that civil marriage was attempted, there existed a worse delict committed: civil marriage of the Baptized. For this reason, "adulterous concubinage does not suffice for the commission of the crime (of bigamy) since the delict (of bigamy) is consummated only when the principals have exchanged their marital vows."

The divorced and remarried, considered as bigamists (cf. CIC' 17 c. 2356), were *ipso facto* infamous. For the *ipso facto* penalty of the *infamia iuris* to be incurred, two objective prerequisites are to be present: there must be an objectively valid nuptial union and, concomitantly, an attempted second marriage. This extreme punitive measure is employed by the Church as a vindictive penalty which

entails the loss of certain rights. Their situation as legally infamous includes them within the categories of those who were considered as publicly unworthy and public sinners (cf. CIC' 17 c.855, Sec. 1; 1240, Sec. 1). Such canonical condition of legal infamy entailed a series of penalties which would be either *prohibitive* or *inhabilitating*.

The second part of canon 2356 contains the typification of the second degree of the delict of bigamy; "...those who, notwithstanding a conjugal bond, attempt to enter another marriage, even a civil one as they say... and if spurning the admonition of the Ordinary, they stay in the illicit relationship, they are to be excommunicated according to the gravity of the deed or struck with personal interdict... Since the penalty is *ferendae sententiae*, there should be a certain degree of contumacy and a valid warning or admonition from the Ordinary in order for the penalty to be validly imposed."¹

Since the 1917 code 2356 considered attempted remarriage, notwithstanding a conjugal bond, a more serious delict than adultery: the current alternative of living together as brother and



Hollywood superstar, Grace Kelly, crosses herself during the Sacrament of Holy Matrimony in 1956 -- leaving Tinseltown behind to become princess of a Catholic country. It wasn't that long ago, really, when the Catholic Church was still Catholic. Today, we have a pope trying to give Communion to public adulterers. God help us!

sister would have been completely irrelevant. Consequently, canon 2356 was eliminated from the 1983 Code of Canon Law. ■

(Endnotes)

1 Fredel G. Agatep, *The Canonical Situation and the Exercise of the Rights and Obligations of the Divorced*, 2006, pp. 190-192

Saint Padre Pio and the Holy Sacrifice of the Mass

Continued from Page 6

In the permission that Padre Pio received to continue offering the Traditional Latin Mass, it is generally agreed that he was given specific permission to use the Mass of the Immaculate Conception of the Blessed Virgin Mary throughout the year. In Padre Pio's Last Mass, the Proper *Postcommunio* prayer for the Immaculate Conception at the end of the Traditional Latin Mass can clearly be discerned: "*Sacramenta quae sumpsimus, Domine Deus noster, illius in nobis culpae vulnera reparent; a qua immaculatam beate Mariae Conceptionem singulariter praeservasti. Per Dominum...*"

Having provided evidence that Padre Pio's Last Mass was indeed the Traditional Latin Mass, there were however, at least two innovations that occurred: Mass on an altar/table facing the people; and the subdeacon read the Epistle in Italian from a pulpit facing the people. In addition, although they may have been edited out of the videos that I viewed, there was no evidence of the Prayers at the Foot of the Altar or the Last Gospel, noting that these were typical omissions during the post-Vatican II time of 'experimentation.'

The Mass was changing throughout the world and before Padre Pio's own eyes. As a weakened, nearly-blind Religious Order Priest, subject to obedience to his Superior, and not strong enough to offer effective resistance, Padre Pio was led by the will of others and was physically directed throughout his Last Mass. Weakened as his vision was, Padre Pio could see enough to know that it was time for him to leave this world. In fact, that very day of his Last Mass, his tomb was

blessed and he would die at 2:30am the following morning, September 23, 1968.

CONCLUSION

For nearly all of Padre Pio's life on earth he offered the Traditional Latin Mass exactly according to the Roman Missal of the Great Pope Saint Pius V, which priests had used for centuries without change, prior to the time of Vatican Council II. When he fell victim to the 'Liturgical experiments' prior to the introduction of the Novus Ordo Mass, his stigmata began to, and eventually, disappear - just as the Sacrificial nature of the Mass began to disappear.

As a dying old weakened man with failing eyesight, Padre Pio was like a lamb being led to slaughter at his Last Mass. Padre Pio would be the perfect imitation of Christ, 'in Persona Christi' to the extreme, to the very end. As a weakened Padre Pio was led by a group of men to the altar/table to 'face the people,' he was exposed to the crowd and put on public display, much like Our Divine Lord Jesus was as He hung dying on the Cross at Calvary. As the Son of God's side was pierced by a lance and the last drops of His Precious Blood drained from His Body, so too was it claimed that after that Last Mass, Padre Pio's body was practically devoid of blood.

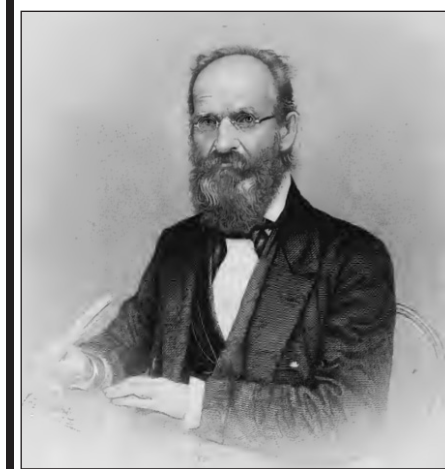
Padre Pio collapsed at the conclusion of his Last Mass and had to be carried off into the sacristy, to his cell, where he was soon to pass from this world with his last words, "Jesu et Maria" (Jesus and Mary) on his lips. As the Traditional Latin Mass faded from this world, replaced almost everywhere by the Novus Ordo Mass, so

too did Saint Padre Pio make his painful exit from the sanctuary. The priest acting 'in Persona Christi' at the Holy Sacrifice of the Mass would be replaced by a 'presider' at a 'community meal.'

However, just as Jesus rose from the dead, the Traditional Latin Mass, the Mass that would not die, is making a comeback. God would not permit the Holy Sacrifice of the Mass, instituted by Him and offered to Him, to disappear from this world. Padre Pio, the Saint of the Traditional Latin Mass, continues to be an inspiration and an intercessor for all priests and seminarians who are called by God to dedicate their lives to the Mass of the Ages.

There always was, and still is, a remnant of the faithful who stayed with the Traditional Latin Mass. Always remember, and let no one ever discourage you: "...At the present time there is a remnant left, selected out of grace" (Romans 11:5). We are that remnant. Saint Padre Pio is our saint. ■

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The Decline and Fall of the Christian West

By Emmet Scott

Recent events have forcefully highlighted, to all but the most wilfully ignorant, that Western Civilization is – especially in Europe – in the midst of an existential crisis. The tides of humanity now pouring into Europe from the Middle East, southern Asia and northern as well as sub-Saharan Africa, will, if the process continues even for another year or so, make the continent virtually unrecognizable in a generation. North America is undergoing its own “Third World” invasion, but, since most of its immigrants derive from Latin America, the situation there is different. Latin Americans are, ultimately, not too different from North Americans culturally. The immigration to Europe, however, is coming overwhelmingly from Sunni Islam, and that makes it an entirely different ball-game. We are witnessing nothing less than the birth of the long-predicted Eurabia.

The possibility, even likelihood, that Europe would eventually cease to be “European” has been understood for at least half a century, ever since the commencement of large scale Third World immigration in the 1960s and ‘70s – initially into France and Britain and later into virtually all western European states. Now, whilst it is true that the ruling elites have encouraged this process for economic and ideological reasons, it is also true that a primary cause of the influx has been the massive decline in Europe’s birth rate since the 1970s.

The drop in European (and American) birth rates is a complex and controversial topic and may well have more than a single cause. Nonetheless, one thing is very clear: the process has coincided almost precisely with an unprecedented and rapid abandonment of the Catholic faith amongst the Catholic populations of Europe and America, an abandonment which commenced with the implementation of the reforms of the Second Vatican Council, from 1965 onwards. I’ll look at those reforms presently, but for the moment wish merely to look at a few of the statistics.

Until the late 1960s the Catholic Church in Europe and the Americas was experiencing an almost unprecedented growth and expansion, a growth driven primarily by demographics, but also by conversions. In the years leading up to 1965, for example, conversions to Catholicism were running at around 150,000 per year in the United States alone. Catholic seminaries were packed and new ones were being opened every year. Demographics were also favourable: almost all regions of Catholic Europe and the Americas (North and South) had high birth rates. Indeed, during the first half of the twentieth century and even during much of the nineteenth, birth-rates among Catholics and in Catholic regions were substantially higher than among Protestants and among those who practiced no religion. Some were extremely high. Quebec, for example, with its conservative French-speaking Catholicism, had one of the highest birth-rates in the world. Catholic parts of Europe presented a similar picture: During the 1940s, ‘50s and ‘60s, for example, the birth-rate in the Catholic south part of the Netherlands was almost twice that of the Protestant north. By the



A dead Christian soldier lies beneath a crucifix in WWI in 1917 -- a silent metaphor for what was to come for all of Christian Europe

mid- 1960s the Netherlands was well on the way to becoming a predominantly Catholic country for the first time since the seventeenth century. And the same was true of many traditionally Protestant regions of Europe. The Catholic Church in Scotland, for example, which had been reduced to little more than a remnant by the eighteenth century, experienced a rapid and largely demographically-driven growth during the second half of the nineteenth century and the first half of the twentieth. By the mid- 1960s Catholics formed a fifth of Scotland’s population, and the numbers were growing rapidly.

Until the mid- 1960s Italy was proverbially a family-orientated society. During the latter half of the nineteenth and the first half of the twentieth century the country experienced a massive population increase, and only large-scale emigration to North and South America prevented the country overtaking France and Germany in terms of population.

But the Catholic population explosion came to a rapid – almost a sudden – end in the late 1960s and early 1970s, and whilst a whole kaleidoscope of opinions regarding this have been expressed and put into print one fact is undeniable: The demographic nose-dive was accompanied by the wholesale abandonment of the faith by vast numbers of Catholics. One of the best studies to date is entitled “From Empty Pews to Empty Cradles: Fertility Decline Among European Catholics” (by Eli Berman, Laurence R. Iannaccone and Giuseppe Ragusa). The title of the article expresses the

major point quite succinctly. From the late 1960s until the present the Catholic Church has experienced a mass apostasy quite unprecedented in its history. In Europe, the apostasy has generally taken the form of rejection of all religion or simple non-practice. The vast majority of Catholics in Italy and Spain, for example, whilst still “Catholic” for statistical purposes, are in fact Catholics in name only and never – or very rarely – attend church services. There has also been some leakage to various strands of evangelical Protestantism and to other faiths such as Buddhism and Islam, but the numbers are not large. In the Americas, however, the situation is quite different: Both in North America and Latin America great numbers of Catholics have converted to evangelical Protestantism since the early 1970s. So enormous has this movement been in Latin America that at least three countries, Nicaragua, Honduras and Guatemala, are now predominantly Protestant. Uruguay in South America is also now a majority non-Catholic country, though in this case most Catholics have become secularists or atheists. In 1960, 90% of Latin Americans identified themselves as Catholic: by 2013 that figure had reached 69% and was dropping rapidly. (More recent estimates put the figure at around 63% as of May 2016)

North America presents a similar picture. In spite of massive, mainly-Catholic, Hispanic immigration, the Catholic Church in the United States is currently losing almost half a million adherents

every year, some to evangelical churches, many to secularism. Altogether, 41% of those born Catholic in the United States have left the church.

If we seek to identify the cause of Catholicism’s collapse in its traditional European and American heartlands we need look no further than the Second Vatican Council: For the collapse, both in terms of practice and in terms of birth-rate, began within about five years of the Council’s close and the implementation of its reforms.

What then was the Second Vatican Council, and why was it so devastating?

Before examining the ideological agenda behind the reforms introduced at Vatican 2, we need to say something about what those reforms meant for Catholics in the pews. To begin with, almost overnight, the ordinary Catholic saw the sweeping away of traditions and practices that had endured centuries, or rather, one and a half millennia. The mass, the central act of Catholic worship, was transformed. Latin, the language of church liturgy since the time of Constantine and earlier, was dropped, to be replaced by the vernacular of the country. Gregorian chant and traditional church music in general was abandoned and replaced by a variety of Pentecostal-like hymns, as well as new compositions which sounded very much like junk pop music – usually played on guitars.

Church buildings did not escape the reformers’ zeal. Old and venerable churches had marble and teak altars ripped out, to be replaced by stark tables in avant-garde minimalist style. In the UK and Ireland and throughout the Americas, churches up to 150 years old were demolished and replaced by what has been called the “ecclesiastical wigwam,” round or semi-circular structures of barn-like emptiness which left the congregation facing each other rather than the altar.

But the Vatican 2 reformers did not stop there: The very content of Catholic teaching changed beyond recognition. Instead of personal responsibility and moral accountability, priests and bishops now spoke only of love and forgiveness. Congregations were encouraged to believe that God would forgive everything, even if forgiveness was not asked. The faithful became used to hearing priests speak of the need to “love yourself” and to reject the whole idea of guilt. Indeed, for many Vatican 2 priests and theologians it seemed that feeling guilty was the only sin a man or woman could commit. In many parishes, sermons (now called “homilies”) centred on the need to fight for social justice, and in some parts of Latin America the word “fight” was interpreted in the most literal sense possible. Everywhere, “social action” replaced the call to personal holiness, and in keeping with this world-centred outlook, the idea of the supernatural was downplayed and even denied. Thus many priests interpreted Christ’s feeding of the 5,000 as not a miracle at all, but a “social miracle” in that, when the crowd saw the generosity of Jesus in distributing the five loaves and two fishes, they responded by bringing out their own (concealed) food hampers and sharing them with their neighbours.

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In short, by the late 1960s the Catholic Church looked and sounded, to all intents and purposes, like a liberal Protestant congregation, barely distinguishable, in terms of doctrine, from the Lutherans or Anglicans/Episcopalians. Indeed, in some respects, Catholic bishops and clergy went even further than their liberal Protestant counterparts. All reference to the “hot button” issues of what has now become known as the Culture Wars, was studiously omitted from sermons and church circulars. The present writer, who is a practising Catholic, has not heard a word about sexual morality, abortion, pornography or homosexuality, from the pulpit in forty years. Nor has he heard the word “Hell” or even “Purgatory” mentioned in the same period. These teachings, which are about accountability and personal morality, were quietly dropped, though never officially removed from church doctrine. Thus, whilst it is commonly perceived that Catholics are conservative on all these issues, in reality rank and file Catholics, as well as Catholic clergymen, are now actually much more liberal than evangelical Protestants, and almost as liberal as atheists and agnostics. This was dramatically revealed in May 2015 when Ireland – possibly the most Catholic country in the world – became the first country to legalize gay “marriage” by popular vote. This result was widely perceived by the mainstream media as signalling a rejection of the Catholic Church by Ireland’s people, but this was not the case: Ireland still has a very high rate of church attendance and remains one of the most Catholic countries in the world. In fact, Ireland’s people voted for Gay Marriage because they were directed to do so by their bishops and priests. In the weeks and months before the vote the issue was not mentioned from the pulpits except by a few priests who actually advocated a “yes” vote.

I am aware that some readers, especially those who are not Catholic, will be astonished by what I have just said. Yet these are the facts. In America, too, Catholics are more likely to vote for the gay and abortion-friendly Democrats than for the traditionally-minded Republicans, whilst numerous studies have found that throughout Latin America the attitude of Catholics towards the “hot-button” issues is significantly more liberal than that of their evangelical fellow countrymen.

What then was the agenda behind Vatican 2? Whole libraries of books have been written on the subject, but one thing comes across very clearly: A powerful group of senior prelates in the church, with the at least partial approval of the Roman Pontiff, moved the Catholic Church in the direction of liberal Protestantism. The schemes and conflicts of the time were outlined in 1967 by Vatican insider Ralph M. Wiltgen in a book named *The Rhine Flows into the Tiber*. The problem was that liberal Protestantism had already, by the mid-20th century, been thoroughly secularized and de-sacramentalized. By the late 19th century many liberal Protestants had been coming under the influence of Marxist thinking and had espoused the idea of working with communists for the good of the poor (Lenin’s “useful idiots”). Many Catholic clergymen and theologians were attracted in the same direction, but such movements were vigorously resisted by the Vatican. Until 1961,

that is. With the election of John XXIII the progressives now had a man on the papal throne sympathetic to their cause; and when John XXIII died another man in the same mould, Paul VI, carried the reforms through to their conclusion.

Essentially then, at Vatican 2 the Catholic Church became infected with the secularist spirit of the age, the progressivist, socialist mind-set which saw the purpose of Christianity as building heaven on earth rather than preparing the faithful for heaven after death. When the Frankfurt School of Marxist ideologues suggested a march through the institutions of the West they did not mention the church, but in the end they did not have to infiltrate the latter institution; its own theologians embraced Marxism voluntarily.

What then if Vatican 2 had not happened; if the Catholic Church had stuck to its guns in the early 1960s?

What would the modern West now look like? Would, for example, the birth-rate among Catholics have declined in any case? The answer to that is almost certainly yes, but it is almost equally certain that the decline would have been much slower than actually occurred, which would in turn have meant far fewer Third World immigrants in Europe and North America. As regards the Culture Wars, the outcome would probably have been very different. It is extremely unlikely that a combative and expanding Catholic Church would have passively observed the introduction of abortion on demand and the advent of widespread family breakdown and illegitimacy as it did in the middle to late 1970s. The sexualization of popular culture, which the media and Hollywood in particular promoted during the 1970s and ‘80s, would most certainly have been resisted tooth and nail by a confident Catholic hierarchy. Catholic bishops would have directed their

congregations to vote for politicians who upheld traditional Christian values, rather than maintain a neutral silence as has now become normal at election time.

As it is, the future looks bleak, particularly for Europe. The Catholic Church has now effectively joined the camp of the leftist social progressives, all the more so since the start of the pontificate of Francis. Its alliance with the prevailing culture, now more open than ever, has accelerated its already rapid decline and its journey into utter irrelevance. The Europe that Vatican 2 has helped create is a Europe in its death-throes, a Europe on the brink of major intercommunal violence and war. Indeed, it now seems inevitable that we shall shortly witness social disintegration in many parts of the continent and the perpetration of atrocities unheard-of since the end of World War II. ■

A Remnant Book Review...

A NEW BOOK BY MSGR. FENTON

One of America's Greatest Theologians

By Christopher Malloy

Editor’s Note: We’re pleased to publish the following review of the excellent new book by Dr. Christian Washburn. Many thanks to Dr. Malloy (whose website is www.theologicalflint.com) for sending us his excellent review of a book we heartily recommend. **MJM**

This collection of essays from one of the greatest American theologians, Msgr. Joseph C. Fenton, makes an urgent and marvelous contribution to the renewal of Catholic theology today. The hermeneutic of rupture has been utterly disastrous in just about every field of theology. Modernists have succeeded in putting bushels over the lights of so many life-giving dogmas, that the darkness draws its heavy curtain over the minds of the young, not knowing better because ignorant of Tradition. These dogmas indeed give life and light: They are clarity in the darkness of confusion, water in the desert of ignorance, sustenance on our weary journey. Because of the triumphalism of the modernists, the needed renewal urged by the Second Vatican Council has been derailed. The renewal must be pursued once again.

The thoughtful, balanced, orthodox, and acute analysis of Msgr. Fenton serves as a prime example of the kind of renewal that was and remains desirable, one in organic continuity with the great Tradition, one committed to the unchanging dogmas of the Church, one that is open to new insights and corrections in matters that theologians legitimately dispute. Fenton is also clearly a man of prayer, a theologian on his knees yet one who truly practices the rigorous scientific discipline of dogmatic theology. (Let not “theology on the knees” be used as excuse for woeful heresies, dressed in fanciful and mythical rhetoric. The theological poets have gotten away with heresy because of the “beautiful” way their works seem to read. But what is false is not beautiful but a sham mockery of truth.) This collection of Fenton’s essays

is absolutely essential reading for any serious student of ecclesiology. It will serve as a corrective to the countless misbegotten attempts at renewal, all of which suffer from an unwillingness to embrace *all* the unchanging dogmas of faith. It will also invite a return to that thoughtfulness and nuance which in fact informed pre-conciliar theology, a thoughtfulness open to legitimate development.

Fenton also exhibits the knack of getting to the real heart of the matter. For instance, he laments that too often ecclesiologists present the chief difference between the Catholic Church and other churches and ecclesial communities simply in the fact that the former alone has the “fullness of truth” whereas the latter have only a “portion,” even if a large one, of that truth. Such a difference does exist. Only in the Catholic Church is found, and can ever be found, the “fullness of the truth”. Indeed, so disastrous is the current state of ecclesiology, that many never even mention this difference, binding others to their own blindness (wittingly or no, it matters not, as far as the common good of the Church goes).

Back to Fenton. He rightly stresses that this difference—fullness of saving truth in the Catholic Church alone vs. partial appreciation of saving truth in other communities—is *derivative* of a much more fundamental difference, namely, that Christ dwells, as in his One Mystical Body, in the Catholic Church alone, not in any other church. That is, the Holy, Catholic, Apostolic and Roman Church *is* the Only True Church founded by Jesus Christ; no others are this Church. Anyone familiar with post-conciliar theology will recognize that such an insight is almost completely passed over in silence, inevitably distorting the true portrait of the landscape that the theologian has the duty to depict if a true ecumenism is ever to achieve genuine union. Why? True ecumenism aims at the union of all ecclesial bodies *in* the One True Church. True ecumenism aims at the *incorporation into the*



Msgr. J. C. Fenton

Catholic Church of any community claiming to be a Christian church. (In a [recent essay](#) in the *Josephinum*, I argue this point out among others.) I would note also that Fenton’s weaving of Scriptural data in his dogmatic (aka, “systematic”) approach to ecclesiology provides a wonderful model that can be disciples. Due to the excesses of historical criticism, recently revived scholastic practices of theology can tend to shy away from an appropriation of Scriptural data. This is a problem. Fenton, by contrast, reads the Scriptures responsibly, in a manner both reasonable and also indebted to the eyes of faith. Thus, he enables one to appreciate the mystery of the Church in unexpected and edifying ways. For instance, he draws an analogy between the way our Lord is present to the Church today from the very incarnate way He was present to a band of men two millennia ago. This marvelous comparison can be contemplated with perusal of attention and yield considerable fruit. It is neither inimical to nor indebted to historical critical approaches; it transcends them. Indeed, it already anticipates the call of the Second Vatican Council to render Scripture the “soul” of theology. (Again, let not that call be considered a call to make historical criticism the soul of theology. That would be a monstrous misreading.) Washburn’s presentation of Fenton makes one want to read not only the essays in this volume but Fenton’s other essays and books as well. It is splendid. ■

Monsignor Hugh Joseph O'Flaherty

An Irish Nationalist more athletically inclined than bookish, Hugh Joseph O'Flaherty became one of the most wanted men in Rome during World War II. A mixture of circumstance, fate and humanitarian spirit caused him to lead one of the most successful Allied escape operations seen during the conflict.

He was born on February 28th, 1898, in County Cork. He was the son of a sergeant in the Royal Irish Constabulary, until he resigned in an effort to protest British control of the island. Hugh, meanwhile, grew into a capable, mischievous young man with a penchant for golf and theology. When he went to Rome in 1922 to pursue the priesthood, he never looked back.

In 1934, O'Flaherty was appointed a Monsignor. He traveled to Egypt as a secretary to Msgr. Torquato Dini, a diplomat of the Catholic Church; but when Dini died while in service. O'Flaherty had to take over—and in the process, discovered that he possessed an enormous talent for diplomacy. Over the next four years, O'Flaherty was sent on diplomatic missions to places as diverse as San Domingo, Haiti and Czechoslovakia. His work was exemplary, and in 1938 he was recalled to Rome and appointed to the Holy Office.

But he still found time for golf. In fact, he became Italy's amateur golfing champion! He was also a superb boxer, played a good game of handball, and was a decent hurler. Six-foot-two and impressively strong, with cheap wire-rimmed glasses and an Irish brogue, O'Flaherty did not look, or act, like a typical cultured Church official. But Roman high society was crazy over him.

Then came WWII. Thanks to the Lateran Treaty, the Vatican was understood to remain neutral, while the rest of the city went to war. The famous white line was painted across the opening of St. Peter's Square, to show Axis troops where their jurisdiction ended; and to mark the end of guaranteed protection for those who lived within the Vatican's walls.

When the war began, O'Flaherty was careful to avoid taking sides, recalling British treatment of the Irish when he was a boy. He told one colleague, "I don't think there is anything to choose between Britain and Germany." His views changed, however, after he learned of the violence being inflicted on Jews, and after he began to visit Allied prisoners being held in harsh conditions in Italian jails.

O'Flaherty first became a conspicuous player in the war as secretary to Msgr. Duca, who brought him along to tour POW camps. While Msgr. Duca inspected the camp, O'Flaherty made friends among the prisoners. He organized a system whereby each night he brought messages from the men back to the Vatican by train, to be broadcast on the air the next day by the Vatican radio station. The messages were simple enough, mostly alerting the prisoners' families to the fact that they were still alive. Packages from families began flooding in, and O'Flaherty saw to it



'Rad trad,' Monsignor O'Flaherty (in black cassock)—sometimes called the Irish Oskar Schindler, also the Scarlet Pimpernel of the Vatican-- risked his life to save the lives of 6500 POWs, Jews and other enemies of the Nazis.

that they made it to the addressees. He eventually became so renown for boosting moral throughout the system that the government noticed his activities.

Pressure was exerted on O'Flaherty's superiors to relieve the good priest of his ministries within the camps. He was recalled to the Vatican amid heightened tensions and uprisings. The Fascists were actively targeting those whom they considered a threat, which included many religious persons and anyone who so much as vocalized opposition to the regime. O'Flaherty first used his influence with his friends beyond the Vatican walls to arrange for safe hiding and passage of many of the victims of the Axis powers, but as the refugees became more numerous, he even smuggled some temporarily into his own quarters within the Vatican.

In September 1943, after a dramatic interlude during which Mussolini was captured by Allied forces and rescued back by Axis, the Germans set up a military government in Rome. At the mercy of two men—Kappler and Koch—men made famous by the atrocities they perpetrated, brutalities inflicted on citizens and refugees alike worsened in scope and number. Against such new odds, the Irish priest enlisted a few of the most unlikely people: a British butler with friends in the Black Market, a Swiss count and diplomat who could procure neutral papers, an Irish ambassador to the Vatican whose wife had the luxury of coming and going as she pleased, an English governess who knew the twisting backways of Rome better than most natives, and a member of the British gentry to foot the bill.

With the aid of friends such as these, Msgr. O'Flaherty found himself leading one of the most effective and daring operations of its kind. His precise position within the neutral Vatican meant

that he could move around with relative ease, but he is known to have employed costumes on many occasions. These stories are what people remember most fondly, as they best portray his daring and playful attitude. Sometimes he would put on the uniform of a postman or a street cleaner. There is even a story that he occasionally dressed up as a nun.

Everything O'Flaherty did seemed to have a certain style to it. Once, a man he had hidden in Urban College developed appendicitis. O'Flaherty borrowed a car from an important Vatican official and drove the man to Santo Spirito Hospital, where it was arranged that the nuns would quietly add the man to the surgery list. He was operated on by a German military surgeon, recovered in a ward full of German officers, and was taken back to the College by O'Flaherty.

His audacity attracted the special attention of Colonel Kappler of the cruel Gestapo of Rome, who was cunning enough to guess at the nature of the operation taking place under his nose. Kappler was so desperate to trap O'Flaherty that he placed a bounty of 30,000 lire on his head. On another occasion Kappler told his men, "I don't want to see him alive again". But he needed proof of underhanded dealings.

His first attempt to surround O'Flaherty, who was in possession of incriminating documents at the time, failed because the priest disguised himself as a coalman—soot and all—and walked straight through the Colonel's troops. The cleric went on to become so successful that he employed an escaped POW Major to organize the ranks of volunteers and refugees. Major Sam Derry brought much-needed discipline and security to the effort, enabling it to maximize its efficiency and influence.

Kappler resorted to more devious measures. He sent SS men to pose as

escapees who, once granted asylum by members of O'Flaherty's organization, would place all present company under arrest. Many integral members were apprehended this way, but not one divulged information concerning Msgr. O'Flaherty.

The frustrated Colonel then planned to have two SS men dress as devotees and attend a Mass officiated by the Irish priest. Afterward they were to drag the priest across the white line, where he could be "shot while escaping". But O'Flaherty's enigmatic butler had, by this time, connections within the Gestapo's own office, and was tipped off on the plot. He therefore arranged for the Swiss Guard to march the two SS men straight out of the chapel and into the path of Yugoslavian refugees who strongly resented what Hitler had done to their homeland. As the story goes, it was a very bruised and battered pair of SS men who reported failure to Kappler.

In retaliation, Kappler let Koch have free run of the city. Pietro Koch, Austrian by birth, was head of interrogation for both the Italian Fascists and the Gestapo, and was known as "an acknowledged master of tortures both crude and refined." By March 1944, his brutal forces had recaptured around 40 of O'Flaherty's company, and shot and killed at least eight.

But one day in late May, O'Flaherty received a message from Koch.

The war was going badly for the Germans, and Koch knew they would soon lose power of Rome. Koch was prepared to flee while he could, but he could not risk taking his wife and mother with him. If the women were left in Rome, however, their fate at the vengeful hands of Italian resistance fighters was sealed. Koch asked O'Flaherty to smuggle them to safety.

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A Flaming Sacrifice:

Dorothy Day and the Suicide of Roger LaPorte

By Michael Morow

The possible canonization of Dorothy Day is a scandal of major proportions. It should be vigorously opposed by the American Catholic hierarchy and every Catholic familiar with the story of America's famous Catholic convert, social justice warrior and co-founder of *The Catholic Worker*. Instead, Dorothy Day's cause is well underway and widely celebrated.

If Day is raised to the altars, she by rights should be hailed as the patron of suicide, since in life she famously praised the suicide of one of her own Catholic Workers in 1965, calling the act "a flaming protest" and a "sacrifice" in the cause of pacifism. Ample documentation of Day's compromised positions could have been provided to deter the American Catholic hierarchy from proceeding with this cause, for the facts are indisputable and easily researched by consulting standard biographies of Dorothy Day and her writings. Yet nobody seems to want to face the facts of what really happened. The American Church's tactics in this cause have been to shift the burden of proof to any challenge, on any basis.

Here's what happened: Catholic Worker, Roger LaPorte's, suicide was by self-immolation, in the manner of Vietnamese Buddhist monks in the early 1960s. Three days before LaPorte's act, Dorothy Day's public appearance at a draft card burning rally, in the company of radicals who also explicitly endorsed such suicidal acts, was the immediate context of LaPorte's decision to destroy

himself. Later on, Day would trumpet LaPorte's suicide as both worthy and heroic. Yet Day has now been declared Servant of God by an "unanimous voice vote" of the assembly of the American Catholic bishops. Her cause was thus speedily sent up to the Vatican without any serious examination. Irregularities in the procedure have been alleged, but video of the event records no "nays" in the vote, and, as the camera pans the assembly, there is only an ocean of benignant bishop smiles. Indeed, by the day of the vote in November of 2012, the same assembly had already been hold Day up for six years as an exemplar for following the Fifth Commandment, "Thou Shalt Not Kill," in their adult catechism.

As a "Servant of God," it is now virtually impossible to find a naysayer in any Catholic news source. Even in death, Dorothy Day is a superstar who engenders mass adulation based on personality and good works for the poor. This is the context of Dorothy Day's "sainthood cause," rather than any heroic virtue in defense of the Faith. Whatever other problems (from a Catholic point of view) she had, the fact is that Day's reaction to LaPorte's death is enough in itself to disqualify her from canonization.

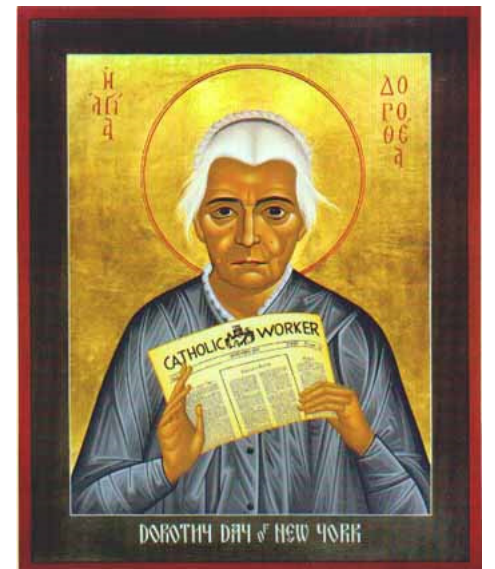
The facts regarding the LaPorte incident are straightforward. Early on November 9, 1965, 22-year-old Roger LaPorte doused himself with gasoline as he sat in front of the United Nations building in New York City. He then set himself on fire, in imitation of Buddhist monks in Saigon allegedly protesting the Vietnam

war. LaPorte was a former seminarian and an active member of Dorothy Day's Catholic Worker house in New York. In the ambulance, before permanently lapsing into unconsciousness, LaPorte told the attendant that his act had been in the spirit of Catholic protest: "I'm a Catholic Worker. I'm against war, all wars. I did this as a religious action." LaPorte died in the hospital the next day.

This was the *third* such anti-war incident in the United States in as many years. Earlier, on March 16, 1965, 82-year-old pacifist, Alice Herz, burned herself to death in Detroit. Dorothy Day would later write: "Herz [was] the Jewish refugee who was the first person in the United States to offer her life in a flaming protest against what men of her adopted country were doing to each other at the other end of the world."

One week before LaPorte's suicide, a *second* war protester, Norman Morrison, doused himself with kerosene and set himself on fire outside of Secretary of Defense, Robert McNamara's, window at the Pentagon. Bystanders had to snatch his year-old daughter from Morrison's arms as he went up in smoke. Baltimore activists, including Philip Berrigan, later visited the locale of Morrison's suicide "to mourn him as a martyr" while standing in "reverent silence."

After Roger LaPorte's suicide, at least two more were verified: Florence Beaumont on October 15, 1967, in Los Angeles; and George Winne, Jr., in San Diego on May 11, 1970. So there is no question but that Servant



of God Dorothy Day, by her public endorsements of both the Herz and LaPorte self-murders, became at least arguably morally complicit in the subsequent deaths.

Indeed, while Day had no foreknowledge of LaPorte's decision to take his own life, her influence on it is obvious. On November 6, 1965, three days prior to LaPorte's act, he participated in a draft-card burning event sponsored in part by Dorothy Day, her friend A. J. Muste, and other prominent anti-war activists in downtown New York City. Muste, an experienced rabble rouser, explicitly praised the suicides of both Herz and Morrison. Day stood at his side as Muste spoke, as can be plainly seen in many photographs. Muste's rhetoric inspired a rather aggressive counter-protest, in which Dorothy Day, Muste, and their inner circle were doused with water as bystanders shouted: "Burn yourselves, not draft cards."

Roger LaPorte was standing close to Day and Muste that day, and would have heard Muste's calling up the ghosts of both Alice Herz and Norman Morrison. As a Catholic Worker, LaPorte would have been excited by the confrontational atmosphere. Not surprisingly, immediately afterwards, LaPorte penned a note to his girlfriend, cryptically signaling his intentions to join the fallen heroes who'd taken their own lives out of protest against the war.

Anyone who attended Vietnam protests at that time, including the present writer, know how quickly those volatile protesters could become violent. Dorothy Day, veteran of many street protests, should have known better than to stand by. Instead, her diaries and letters complain about the counter-protestors who were unhappy with the anti-war rabble rousing—including one Father Thomas Merton.

Thomas Merton, a more principled pacifist, strongly condemned draft-card burning and all aggressive public behavior. He was aware of the juvenile "acting out" of American protesters in public, and he condemned it: "There is considerable danger of ambiguity in protests that seek mainly to capture the attention of the press and gain publicity for a cause...." Merton saw such displays as "dramatic and superficial." Moreover, for Merton, patriotic reactions against such movements had to be admitted, and the war protestor must be

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Monsignor Hugh Joseph O'Flaherty

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The man who had gone public with the tortures he had waiting for the Irish priest was now asking for help. Koch offered a deal: If O'Flaherty would save his family, Koch would make sure that the captured organization members would be left behind in Italian prisons and not transported to Germany. Most were, in fact, left. O'Flaherty, for his part, made arrangements for Koch's wife and mother to be taken to Naples and sheltered in a convent. The two women ultimately chose not to go, but O'Flaherty kept his word to the Torturer of Rome. Pietro Koch escaped Rome but was shot by Italian partisans as he tried to reach Milan.

At 7:15pm on June 4th, the Allies entered Rome. They were greeted by cheering throngs. O'Flaherty simply shifted focus: it was now not the Allies who needed help; but the Fascists and Germans. The war brought him full-circle, and he found himself of service once again in the POW camps which were now full of Germans and Italians. Just as he had before, he kept an eye on welfare and conditions, gathered names, and helped Italian citizens get news of their missing or imprisoned relatives.

Colonel Herbert Kappler was tried



for war crimes and sentenced to life imprisonment. He served his time in Italy's Gaeta prison, where, for the next decade, he had only one regular visitor... Guess who that might be. Monsignor Hugh O'Flaherty came to see him every month, and in March of 1959, Kappler was baptized into the Catholic Church by the hand of the Irish priest. O'Flaherty understood mercy as the Church has always taught it. Would he have benefited, do you think, from the new and improved mercy of the Francis Church?

O'Flaherty suffered the first of two strokes in June 1960, and went back to Ireland to live with his sister and brother-in-law. His life in Cahersiveen was quiet, and his greatest enjoyments were visiting friends and attending football matches, but he still busied himself with clerical duties and never spoke of the war. On October 30, 1963, Monsignor Hugh O'Flaherty died peacefully at home in Cahersiveen. A grove of trees native to Italy was planted in his honor in Killarney National Park.

The public learned his story primarily from the memoirs of Sam Derry, Major, who later wrote of him, "Had it not been for this gallant gentleman, there would have been no Rome Escape Organization." According to Sam Derry's records, the Organization saved some 3,925 prisoners-of-war: British, American, Russian, Greek, South African and twenty other nationalities. Major William Simpson, who became closely involved with the work of both Derry and the Monsignor, estimates that around 2,000 civilians were helped as well. ■

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Dorothy Day and the Suicide of Roger LaPorte

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open-minded and not persecute those who didn't agree. "[P]erhaps the public is only too eager to be shocked and horrified..." he cautioned, however, "the way to silence error is by truth, not by violence."

LaPorte's suicide was the headline of the *New York Times* the next day. The press identified LaPorte as "a member of the Catholic Worker movement," making his suicide worthy of national and international news. Adverse reaction against the Worker project followed swiftly, to the dismay of its founder and leader Dorothy Day.

And there was a ripple effect. LaPorte's suicide resulted in the exile of Father Daniel Berrigan, S.J., by both his Jesuit superiors and Cardinal Spellman. Berrigan had been living in New York, and was a frequent guest at the Catholic Worker. He was a beloved associate of Dorothy Day, as biographies of both demonstrate. He had been specifically ordered by Spellman *not to comment* on LaPorte's suicide. But the priest disobeyed. While conducting a memorial liturgy for LaPorte at the request of the Catholic Worker house, he termed LaPorte's self-immolation an act of "heroic sacrifice."

The romantic rhetoric of the Catholic left concerning these anti-war suicides marched in lockstep with the radical political Left. Local journalist and poet, David Eberhart, would recall how the "spiky heads of chrysanthemums" stood out the autumn day he accompanied Philip Berrigan (Father Daniel Berrigan's brother) to the place where Norman Morrison died. They were "bright as frost, bright as fire, bright as the fires of burning martyrs!" Dorothy Day, no slouch in the department of lyrical agitprop, would soon join the chorus.

Thus in the month following LaPorte's death, Dorothy Day publicly endorsed his self-immolation in an essay entitled "A Brief Flame" which appeared in her *Catholic Worker* paper. There is not a shred of evidence to support that LaPorte's death ever prompted any critical discernment in Day. Indeed, the evidence suggests a determined exploitation of the horror by a well-seasoned propagandist. Day's position—in the wake of criticism leveled against her *Catholic Worker* after the LaPorte suicide—was like a rallying cry in defense of her lifetime project.

Day was well aware of the Catholic proscription against suicide in any form, since she specifically mentioned it in her *Catholic Worker* article. She opened the article by giving what seems to be lip service to well-known Catholic teachings that LaPorte was "wrong in taking his own life." But then she proceeded to launch bald-faced assertions that (1) Catholic doctrine *always* has it that mercy is paramount, (2) that *all* suicidal persons are mentally ill, and (3) thus all suicides are "absolved of guilt." Indeed, Day goes on to assert that LaPorte's case was different from ordinary suicides in the first place, and should be judged accordingly. His suicide was motivated



Dorothy Day

by something "in a far deeper context"—he was, after all, "deeply sensitive to the sufferings of the world." Such young men have a keen sense of responsibility, Day argued, and are thus capable of "laying down their lives for others" as part of their "profession of faith."

The essay goes on to claim that all three self-immolations had demonstrated the victims' "willingness to give their lives for others, to endure the sufferings that we as a nation are inflicting on a small country and its people, to lay down their own lives rather than take the lives of others." Day concludes that LaPorte must be considered "a victim soul", according to the well-established Catholic spiritual tradition that "only in the Cross is there redemption." LaPorte's intent, Day declares, was "to love God and love his brother." Thus Dorothy Day turns suicide into a fully justified act which joins the victim to the suffering of Jesus Christ.

But in this same 3-page essay, we read an obvious contradiction. In her rush to justify the suicide of LaPorte, Day concedes that he was too mentally ill to be found guilty of suicide... but not *too* mentally ill to be praised for his profound sense of concern for his fellow men.

Furthermore, Dorothy Day, who never actually met Roger LaPorte, was in no position to weigh the motivation or culpability of this young man who, evidence suggests, may well have been mentally ill when he first stepped into the heady brew of Day's radical milieu. Day's attempted defense of the LaPorte suicide must be regarded as ideological, based on nothing more than her personal belief in the immorality of the Vietnam War. "Victim souls," she notes in a late 1967 diary entry, "Roger LaPorte—to die for love." She would later write to a friend that LaPorte, like the saints, felt the horror of the times and "I am convinced offered himself in sacrifice."

It is appalling that the American bishops, led by Cardinal Timothy Dolan of New York, have chosen to ignore these facts and even curtail their proper investigation. Dolan, a fervent advocate of Day, brought her cause to the bishops personally, as it had been first endorsed

by his own diocese. It is obvious that Day's rise to "Servant of God" status derives from an ecclesial longing to make a well-known anti-establishment figure a saint. Dolan, sermonizing on Day on the feast of the Saint John Lateran Church in Rome, repeats the claim that "Dorothy Day loved the Catholic Church." If it is true, it is praiseworthy. But equally true is it that Day loved antiwar activism and militant socialism.

The bishops' vote seals an already well-existing cult of Day in the United States, evidenced by numerous Dorothy Day holy cards, stained glass windows, and icons in Catholic churches. Laughable if not so deadly serious, the usual iconography depicts a dour-faced Dorothy Day clutching a *Catholic Worker* newspaper to her breast. No wonder even "conservative" American Catholic churches and groups now trip over themselves to make Day the hero of the Catholic people. But is this more of same—upward mobile Catholics, trying to align themselves with cultural anti-authority behavior and fashionable rebelliousness? "Look at us, people, we Catholics are just like you! We have our very own disrupter of bourgeois conformity."

Saints are supposed to be models for the laity, not cultural icons. Modern saints are going to endorse suicide, whether we like it or not.

Dorothy Day's saintliness is sometimes challenged by tradition-minded Catholics on the basis of an early abortion and certain Communist sympathies. She seems to have repented of her abortion, but her continuing *de facto* support for Communist causes took place during the Cold War—Communism's mid-20th century heyday of revolution and mass murder. This was cited by Father Dan Lyons, S.J. in an *Our Sunday Visitor* piece condemning the LaPorte incident. Dorothy Day, Lyons wrote, was irresponsibly in opposition to Church teaching. She desired the prestige of calling herself Catholic, yet did not want "any direction from responsible authority" once her own mind was made up.

Truth be told, any review of Dorothy

Day's life shows she never lost the romance of violent revolution, with a tendency to praise monsters such as Castro or Lenin for their "zeal". This never-ending siren call runs like a mud vein through her considerable body of writing: "It is good to read the life of Ho Chi Minh or Che Guevara and be warmed and inspired by their fierce dedication to the common good."

The picture that finally emerges of Dorothy Day is an insistence on remaking aspects of Catholicism on her own terms. Of course, personalities like Day are charismatic, and she was also good-looking. But she is Exhibit A of the celebrity mindset of the leaders of the American Church establishment, which in its spare time hires teams of Philadelphia lawyers to respond to pedophile scandals even while its official organs praise *Brokeback Mountain*. No travesty is apparently too big for them, which is why Day's cause is proceeding with vigor. There are no Father Dan Lyons left in America, apparently, to speak of as the voice of Catholic reason. And so Day's cause will not only constitute yet another scandal, but will also call into question the doctrinal integrity of the canonization process. And the reason nobody seems to care, is that nobody *does* care. All that matters is that Dorothy Day's edgy, provocative celebrity status might rub off on us. So let's make her a saint!

Please pray for the repose of the soul of Dorothy Day. ■

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Genetically Altered Humans and the Bottomless Deep

By Timothy J Cullen

“Ignoramus et ignorabimus”

We read in 1 Cor. 13:12 that “We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known.” The “then” to which the Apostle refers is after our physical death here in the fallen world. Our human knowledge shall ever be imperfect, contrary to the hubristic belief of the late mathematician David Hilbert (1862-1943), who had as his epitaph a refutation of the epigraph to this essay: “We must know/We will know”.²

Curiously enough, on the day preceding Hilbert’s death, fellow mathematician Kurt Gödel (1906-1978) had made a comment refuting Hilbert’s proposition that later led to Gödel’s elaboration of his own “incompleteness theory” that in fact there *are* unprovable propositions in mathematics.³ By extension, then, given that mathematics is the “Queen of the Sciences” if mathematician Carl Friedrich Gauss (1777-1855) is to be believed, that there *are* limits to verifiable knowledge. Personally, I prefer Einstein’s observation: “as far as the laws of mathematics refer to reality, they are not certain; and as far as they are certain, they do not refer to reality”.⁴

Reality in its totality is beyond human understanding past, present and future; *reality*—perceived and unperceived by His entre creation—is known only to God, who contains it and transcends it in its totality. The sooner one learns this, the better. While we walk this earth, we may come to know a great deal, but we will *never* know all that is to be known and to believe we *must* know is to forget the lesson learned by Faust: The Tempter is not a philanthropist.

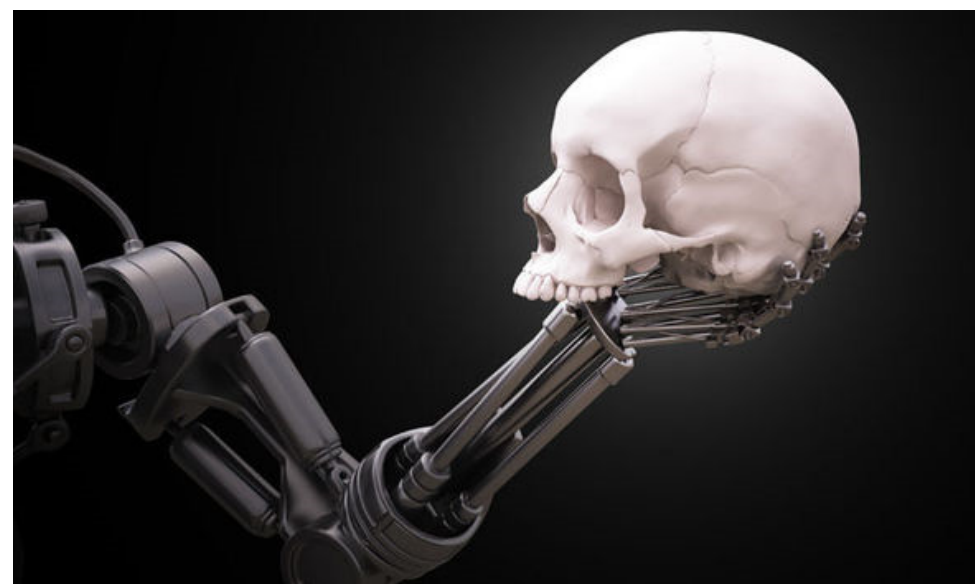
A 12 Jan 2017 article by Anatoly Karlin entitled “A Short History of the Third Millennium” is based upon the premise that if mankind is able to “fundamentally solve the ‘intelligence problem,’” then “all other problems become trivial.”⁵ This seems a rather presumptuous assumption, but be that as it may, if for no other than academic reasons, one is curious as to how the writer expects this issue to be addressed by science.

We are forthwith informed that “To avoid a period of prolonged technological and scientific stagnation, with its attendant risks of collapse, our global ‘hive mind’ (or ‘noosphere’⁶) will at a minimum have to *sustain* and preferably *sustainably augment* its own

intelligence. The end goal is to create (or become) a machine, or network of machines, that recursively augment their own intelligence”.⁷

Even in the event it is possible to reach such a goal, the simple truth is that it is utter madness, conceivable only to those who completely reject the reality of the individual and immortal human soul. As one reads down through the article, the suggested “solutions” to the “need” to augment intelligence—lest we fail “to effect this breakthrough before global dysgenic fertility patterns rule it out entirely for a large part of the next millennium”⁸—leave one aghast. Space does not permit an explained listing or analysis of them, but the reader would do well to examine the article with care if one wishes to see what our posterity may be up against in the world they must inhabit.

Among the “solutions” is the much-publicized “singularity”, a concept popularized by science fiction writer Vernor Vinge in 1993. Futurist Ray Kurzweil used the term in his 2005 book on the subject. The technological singularity to which he refers is “a hypothetical moment in time when artificial intelligence will have progressed to the point of a greater-than-human intelligence”.⁹



Where do we go from here?

Another of the “solutions”—the one that gave rise to this essay—is what is known as “direct biosingularity”: for example, the *human* creation of synthetic and previously non-existent genes, transgenic and hyper-intelligent animals or even “an ‘ecotechnic singleton,’ that is, something like Stanisław Lem’s *Solaris*, a planet dominated by a globe-spanning sentient ocean.”¹⁰

Lem’s 1961 novel (translated into English in 1970) *Solaris* had a significant impact on this writer when he read it in 1973 at age 25. The Russian screenwriter and director Andrei Tarkovsky (1932-1986) made an award-winning film adaptation of the novel in 1972, which this writer first watched fifteen years later and has watched

⁷ <http://www.unz.com/akarlin/short-history-of-3rd-millennium/>

⁸ *Ibid.*

⁹ <https://infogalactic.com/info/Singularity#Futurology>

¹⁰

many times since. The 2002 American adaptation is unworthy of comment.

It was in the novel that I had my first encounter with the Latin maxim *ignoramus et ignorabimus*, a phrase that at the time immediately called to mind the Pauline Epistle verse. It is in fact a phrase that one could consider as marking a great divide—perhaps *the* great divide—between two distinct groups of humans: those who believe that at some undefined point in the future *everything* can be known by humans; those who believe that humans—even humans with “augmented intelligence”—can *never* know all that is to be known because there is knowledge—*reality*—that transcends the human capacity to “know”. By default, so to speak, this writer and all believing Catholics belong to the latter camp.

The sentient ocean of the novel and the film—an “ecotechnic singleton”, per the Karlin article cited above—is a fascinating conception: a “thinking” entity that demonstrates will but is beyond human conception as to communication with it and understanding of its nature. It apparently interacts—dangerously so—with the humans who wish to understand it and communicate with it, but is so alien a lifeform that efforts to do so impel

the narrator to cite the maxim as the summation of the situation.

Stanisław Lem (a Pole with Jewish ancestry) was raised as a Roman Catholic but later became first an agnostic and eventually an atheist. Though the novel is in essence philosophical, there is (to this writer at least) a distinctly religious undertone to it, perhaps because this writer has since childhood imagined God as a boundless and bottomless ocean of undifferentiated energy from which all material phenomena arise and into which all subside, while the “Ocean” that is God simply *is*, has always been and ever shall be.

Like Lem’s “sentient ocean”, God is self-conscious, possesses will and creates phenomena, but transcends *all* phenomena. And, like Lem’s “sentient ocean”, God in His totality is also incomprehensible by human beings, because His nature is in reality

unimaginable, never mind merely incomprehensible. God’s Second Person manifested in the material world as perceivable to human beings, and we know that the day will come when He will do so again. God’s Third Person has manifested as a dove at the time of the baptism of Jesus and by Whose power Jesus was conceived in the womb of the Virgin Mary. These truths, however, make it no easier to fully comprehend the Mystery of the Holy Trinity, about which exist millennia of theological analysis.

This is by no means a theological essay, nor does it pretend to be based on sound theological or dogmatic knowledge. It might be better said that it represents the mental ramblings of one who at times is given to flights of imagination, or in this case “voyages”, shall we say.

This writer imagines himself in the crow’s nest of a sailing ship we’ll call “The Flying Dutchman”¹¹ for lack of a better name. Given that his vessel is in fact a “ghost ship”, detachment from the environment has become possible. This is what is observed: God is the ocean and each of us is a wavelet. The waves are generated by currents of human actions moving through time.

God might be for some moments imagined as an ocean without tides, universal and constant, motion merely taking place on its humanly-imaginable “surface”, although of course there neither is nor can be any “surface” nor “depth” nor “bed” nor “bottom”, nor extension, because said “ocean” is unfathomable and beyond any exploration that could measure or chart it in its completeness. We each arise and subside, but the ocean abides because it *is*.

This imaginary analogy breaks down in the face of received revelation and Church dogma, of course, but as a fanciful reaction to Lem’s sentient ocean... Lem’s ocean, you see, *reacts* to the human efforts to interact with it. It reacts by somehow exploring their memories and creating sentient simulacrum of persons from their past either real or imagined. The humans discover that these new “people” are in fact not truly organic but rather composed of neutrinos¹² manifested within a force field that permits a kind of “resurrection/reappearance” if they are killed.

Although not stated in either the novel or the movie, one can infer from the characteristics of these “beings” that they have no souls and are the transient though persistent projections of individual human minds called into existence by the actions of the sentient ocean. The inference is quite disturbing, or at least this writer found it so, given the contents of the article that recalled to this writer his perturbation when first these speculations came to mind many

¹¹ https://infogalactic.com/info/Flying_Dutchman

¹² <http://www.fnal.gov/pub/science/particle-physics/experiments/neutrinos.html>

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¹ “We do not know and will not know” (cited by Stanisław Lem in *Solaris*; also “a position on the limits of scientific knowledge, in the thought of the nineteenth century” (https://infogalactic.com/info/Ignoramus_et_ignorabimus).

² https://infogalactic.com/info/David_Hilbert

³ https://infogalactic.com/info/G%C3%B6del%27s_incompleteness_theorems

⁴ https://infogalactic.com/info/Mathematics#cite_note-certain-16

⁵ <http://www.unz.com/akarlin/short-history-of-3rd-millennium/>

⁶ Remnant readers may recognize this neologism. The word was coined by Vladimir Vernadsky (1863-1945) and the concept later developed by the controversial Fr. Pierre Teilhard de Chardin (1881-1955).

Pope Resurrects Pro-Abort Paul Ehrlich

By Elizabeth Yore

The Globalist Creed of Population Control over the inhabitants of the earth and its panhandlers are being resurrected from the ash heap of their false prophesies. Their emergence from the death of oblivion is capily orchestrated by the Pope of the New World Order as he honors Paul Ehrlich, the modern huckster of overpopulation.

I remember the fear and trepidation instilled in the hearts and minds of Americans when Paul Ehrlich's *The Population Bomb* was released in 1968. His predictions that hundreds of millions would die in the 1970s from starvation because of overpopulation rocked the globe. His terrifying forecasts went largely unchallenged by the media as the world shuddered over the impending end of the world. Ehrlich's first chapter set the stage for his apocalyptic predictions: "too many people, too little food, a dying planet."

Readers were cautioned with this alarming, cryptic warning on the book's front cover, "While you are reading these words four people will have died from starvation. Most of them children." Imagine the ominous opening notes of Beethoven's 5th Symphony which aptly capture Ehrlich's apocalyptic vision. Every page filled with a dire warning which prepares the reader for a calamity filled, panic pushing, alarmist driven, terror inducing, messianic demonic



drivel inspired to shock the world into aborting babies. Mission Accomplished, Dr. Death.

Frankly, I thought Paul Ehrlich had left this over populated and doomed world to meet his creator. Ah, but Pope Francis, in his infinite global warming-population crazed-eco spiritualism-globalist wisdom resurrected the old Carmac, the Magnificent Stanford biologist to share his wisdom and knowledge at the Vatican. The chilling admonition of the latest papal population control expert should send Catholics storming St. Peter's Square. In the Prologue of his bestseller, Herr Ehrlich warns:

"We must have population control

at home, hopefully through a system of incentives and penalties, but by compulsion if voluntary methods fail."

Sounds a lot like China's compulsory One Child Policy.

Ehrlich must be thrilled to be invited to the Vatican to teach the prelates about biological extinction. After all, in the *Population Bomb*, he had some choice words for Catholics and focused his anger at the Catholic Church which hearkens back to a time, sadly, long gone.

"Catholic politicians at home and abroad operate in many ways to obstruct population control. They often effectively block action on population control at the international level. And population control, of course is the only solution to problems of population growth."

Since the publication of his book, attitudes have changed among Catholic politicians in the last 50 years with Nancy Pelosi, Joe Biden, Dick Durbin, Teddy Kennedy and countless other Catholics pols who now condone abortion. Ehrlich must be proud of those Catholic politicians who march in lock step with the population control movement.

The list keeps growing of population control proponents invited to the Vatican Pontifical Academy of Social Sciences. The New World Order is firmly ensconced with global pro-abortion elites like Jeffrey Sachs, Joseph Stiglitz, Naomi Klein, Peter Raven, Hans Schellnhuber, Partha Dasgupta, Ban Ki Moon, and now, the granddaddy of them all, Paul Ehrlich!

The Chancellor of the Pontifical Academy Bishop Sorondo self-righteously defends the Pope's invitation to Ehrlich by stating, "Naturally, someone can say, 'Oh, look who they have invited to the Vatican,' but the positive side is that he can help us find the truth in the theme we are discussing." Ehrlich is one of two people asked to speak about how "consumption preferences, population numbers, technology (and) ecosystem

productivity impact biodiversity."

Yes, the Holy See invites this modern day leader of population control to the Vatican to share his discredited predictions with the Pontifical Academy of Science. The Vatican believes that Ehrlich can assist them to find the truth! What, pray tell, is the scientific value of inviting a man whose forecasts were roundly refuted as false.

In 1968, Ehrlich wrote, "We must bring pressure to bear on the Pope in hope of getting a reversal of the Church's position. Probably the best way is to support those American Catholics who already realize that opposition to birth control is automatically support for increased misery and death."

Is this the covert reason behind Ehrlich's presentation at the Vatican? Is Ehrlich's presentation to provide scientific evidence and justification for the Pope to reverse the Church's stance on contraception and abortion? This Vatican's expert proclaims that children bring increased misery and death. Does the modernist Francis Vatican support that belief? Ehrlich may finally get his wish of bringing pressure to bear on the Pope Francis to reverse the Church's position.

Ehrlich's vacuous predictions evaporated into the climate, but his fear mongering ushered abortion and contraception into the world. Although Ehrlich largely disappeared from public life when his bold predictions evaporated into thin air, the damage was already done. Yet, now 50 years later, this doomsayer of death is resurrected by none other than the Vicar of Christ. *Wake up, Catholics to the radicalization of the faith at the hands of the Vatican globalists. The Pope's invitation to Paul Ehrlich should jolt you from your complacency and naiveté.*

With no rational or spiritual defense for his Ehrlich invitation, Bishop Sorondo, Chancellor of the Pontifical Academy haughtily dismisses the outrage over the Ehrlich invitation. The Argentine Sorondo scoffs that he is "losing patience with the complaints, 'they are afraid of their own shadows. Truly, I just don't understand them. Through dialogue we are able to obtain much more than they are with their policy of always criticizing others,'" he said.

'Dialoguing with Paul Ehrlich' ends up in only one dark place, and in the words of Ehrlich the answer is always that "Population Control is the only answer." Bishop Sorondo, how do you find common ground in dialogue with Ehrlich's infamous scientific belief that, "Biologists must point out that in many cases abortion is much more desirable than childbirth."

Roll back the stone and invitation on this Resurrection. ■

The Bottomless Deep

T. Cullen/**Continued from Page 13**

years ago. Would genetically altered or otherwise-altered humans *not* created by God be said to have souls? It would seem doubtful. The idea of such beings calls to mind the golem, which in Jewish folklore is "an animated being created entirely from inanimate matter"¹³ and without free will. While the "trans-human" creations of modern day science propose an "augmented" humanity rather than a creature made from inanimate matter, it's worth remembering that the "notion of the golem, then, serves to remind us that *only God can grant the highest kind of life*, that with a soul, and that human beings ought not seek to wield such power."¹⁴

It should be obvious that any attempt to alter the very nature of humankind is to swim in dangerous waters indeed. As for the creation of a mechanical "super-intelligence" or as it is known in scientific circles "strong artificial intelligence" (strong AI), this too has its risks, but not what this writer considers the primal risk: tampering with human creation in an attempt to usurp the role of God.

The first paragraph of Thomas Mann's tetralogy *Joseph and His Brothers* reads in the translation into English by H.T. Lowe-Porter "Very deep is the well of the past. Should we not call it bottomless?"¹⁵ Very sonorous is that first sentence, but no, the well of the past is not bottomless, not literally at least. The only "well", the only "ocean" the only *anything* that can be said to be bottomless is not any material "thing" up to and including the material universe itself: only God is without measure of any sort, and while God is the source of *all* matter, animate and inanimate, God is Himself immaterial and as the Creator of space and time transcends it. God does not "exist": God *is*!

The true "bottomless deep" is Eternity, a concept we can understand only partially while we exist in the flesh upon this earth prior to our human material death.

The bottomless deep awaits, but its nature for our immortal souls remains undetermined until the Day of Final Judgment. Only then will we know as we are known. ■

¹⁵ Mann, Thomas, *Joseph and His Brothers*, Book One: The Tales of Jacob, Prelude, Alfred A. Knopf, Inc., 1934, 1948, Borzoi Books, NY, p. 3.

¹³ <http://www.newworldencyclopedia.org/entry/Golem>
¹⁴ *Ibid* (emphasis added).

Pope Celestine III's Error: On the Indissolubility of Marriage

By Robert J. Siscoe

There is a little-known case of a serious papal error concerning the indissolubility of marriage, which occurred in the 12th Century. The case involves a Catholic woman whose Catholic husband left the faith, abandoned her, and married another woman with whom he procreated children. The abandoned wife consulted her archdeacon and was given permission to enter into a second marriage, even though the validity of her first was not in question. With her archdeacon's approval, the woman remarried and had children with her new spouse. The matter became complicated when her first husband returned to the Faith, left the other woman, and desired to be reconciled with his wife. The case eventually reached Pope Celestine III (d. 1198), who considered the matter and judged that the woman *should* remain in her second adulterous union, rather than returning to her true husband.

Now this was no minor error on the part of Pope Celestine, either in itself or in its consequences. Not only was his judgment contrary the teaching of Scripture, but it had the effect of confirming a woman in the state of adultery. For erring so gravely in this matter, Pope Celestine has been accused of heresy by men such as Alphonsus de Castro.¹

Pope Celestine's error was due to a misinterpretation of the Pauline Privilege (1 Cor. 7:15), which permits the bond of a *natural* marriage – i.e., a true marriage by spouses who are not baptized – to be dissolved if one of the spouses becomes a believer and is then abandoned by the unbeliever. By failing to properly distinguish between a natural vis-à-vis a sacramental marriage, Celestine misinterpreted these words of Scripture as meaning that a valid *sacramental* marriage – i.e., one entered into by two persons who *were* both baptized – will be dissolved if one of the spouses falls into heresy. Celestine's immediate successor, Pope Innocent III, corrected the error in the letter *Quanto te Magis*, addressed to the bishop of Ferrara. Wrote Pope Innocent:

Your brotherhood has announced that with one of the spouses passing over to heresy the one who is left desires to rush into second vows and to procreate children, and you have thought that we ought to be consulted through your letter as to whether this can be done under the law. We, therefore, responding to your inquiry regarding the common advice of our brothers make a distinction, although indeed our predecessor [Celestine III] seems to have thought otherwise, [the distinction being] whether of two *unbelievers* one is converted to the Catholic Faith, or of two *believers* one lapses into heresy or falls into the error of paganism.

If one of the unbelieving spouses is converted to the Catholic faith,

¹ Alphonsus de Castro, *First Book Against the Heresies* (1565), ch. 4.

while the other either is by no means willing to live with him or at least not without blaspheming the divine name, or so as to drag him into mortal sin, the one who is left, if he wishes, will pass over to second vows. And in this case we understand what the Apostle [Paul] says: "If the unbeliever depart, let him depart: for the brother or sister is not subject to servitude in (cases) of this kind" (1 Cor. 7:15). And likewise (we understand) the canon in which it is said that "insult to the Creator dissolves the law of marriage for him who is left" (*Contumelia creatoris solvit jus matrimonii circa eum qui relinquitur*).²

But if one of the believing spouses either slips into heresy or lapse into the error of paganism, we do not believe that in this case he who is left, as long as the other is living, can enter into a second marriage. (...) Although indeed true matrimony exists between unbelievers [i.e. a natural marriage], yet it is not ratified; between believers, however, a true and ratified marriage exists, because the sacrament of faith [i.e., baptism], which once was admitted, is never lost, but makes the sacrament of marriage ratified so that it itself lasts between married persons as long as the sacrament of faith endures.³

Pope Innocent correctly interpreted the words of St. Paul (1 Cor. 7:15) as being applicable to a *natural* marriage bond of two unbelievers (which can be dissolved in certain circumstances), rather than a sacramental marriage bond which remains until death do them part.

The erroneous judgment of Pope Celestine highlights the limitations of papal infallibility by showing that a true Pope can, *as part of his teaching office (Magisterium)*, render a judgment that contradicts divine revelation and confirms a person in objective mortal sin. Such a thing is *possible* provided the Pope is not exercising his Magisterium in an extraordinary manner by (1) issuing a final and definitive judgment (2) concerning a matter of faith or morals (3) to be held by the universal Church. If these conditions are not met, error – even *serious* error – is possible. And if anyone believes that all non-infallible judgments of a Pope must at least be "infallibly *safe*" (even if not infallibly *true*), they will have a difficult time explaining this one, since this non-infallible papal judgment confirmed a woman in the objective state of adultery.

But there is more to this case, which further demonstrates the limits of infallibility and shows us what God can permit in his Church.

Celestine's Error Incorporated into Canon Law

The limitations of Papal Infallibility is further highlighted by the fact that the error of Pope Celestine was later

² Decretum of Gratian, *Secunda Pars. Causa XXVIII. Quæst. II, c. 2*

³ Pope Innocent III, *Quanto te Magis*, to Hugo, Bishop of Ferrara, May 1, 1199, Denz. 405-406.

included in the Decretals of Pope Gregory IX (known as *Quinque Libri Decretalium*), which was the first collection of Canon Law⁴ promulgated by a Pope *for the universal Church*.⁵

In his well-known commentary on the 1917 Code, Fr. Charles Augustine, O.S.B., explains that the Papal Bull of Gregory IX, *Rex Pacificus*, which promulgated the Decretals, gave "full juridical value as a law text" to "each and every chapter in its dispositive part"⁶ which obviously includes the erroneous teaching of Pope Celestine. The Decretals of Gregory were later included in the *Corpus Iuris Canonici* ("Body of Canon Law"), which remained in force until the promulgation of the 1917 Code.⁷

Here is the text containing Pope Celestine's error, taken from the Decretals of Pope Gregory as found in the *Corpus Iuris Canonici*:

Decretals of Gregory IX, Lib. III, Tit. XXXII, *Laudabilem*, 'On the conversion of the infidels,' by Pope Celestine III:

A Christian man denied Christ out of hatred for his wife and united himself to pagan woman, with whom he procreated children. The Christian woman, who had been abandoned unto the dishonor of Jesus Christ, went into a second marriage with the assent of the Archdeacon and had

⁴ "From its promulgation by Pope Gregory IX in September 1234, until the Pio-Benedictine Code came into full force in May 1918, the *Quinque Libri Decretalium* was the basic canon law of the Catholic Church. An authoritative collection—not a code—of canons, the ... books were divided into 185 'titles', themselves made up of 1,871 'chapters'." (Dr. Edward Peters, *Resources on Ius Decretalium*, Friedberg Edition, January 3, 2013. Source: www.canonlaw.info).

⁵ "The next important phase of canonistic development began in 1234 when Gregory IX promulgated a systematic collection of all the decretals and canons ... which he wished to be preserved as laws of universal validity" (Tierney, Brian, *The Foundations of the Conciliar Theory*, Catholic University of America, Washington, DC, 1955, p. 17).

"The reason for this collection [i.e., Decretals of Gregory IX] is stated in the Bull 'Rex pacificus' [in which the Pope promulgated the laws] as follows: Some decretals, on account of their length and resemblance to each other, appeared to cause confusion and uncertainty in the schools as well as courts, and to remedy this evil, the present collection is issued as an authentic one, to be employed in schools and ecclesiastic courts exclusively of all others. This meant that (a) the former five compilations were henceforward destitute of juridical value, and therefore could not be alleged as law-texts by the ecclesiastical judges; (b) **each and every chapter in its dispositive part, no matter what its source or authority, was to have full juridical value as a law-text;** (c) **the collection was to be considered the Code of Law for the universal (Latin) Church, to the exclusion of all others of a general character.**" (Augustine, Charles, *OSB Commentary on the New Code of Canon Law*, vol I, 2nd ed, (Herder Book Co, St. Louis Mo., London, 1918) Pp. 36-37.

⁶ *Ibid.*

⁷ "Sometime in the year 1230, (St.) Raymond Peñafort began compiling the texts that would eventually comprise Pope Gregory IX's famous *Quinque Libri Decretalium*. Upon its promulgation in September of 1234 as the Church's first authentic collection of canon law (not yet a Code, but a binding collection nonetheless), the *Liber Extra* (as the *QLD* was also known) was the mechanism by which the canon law of the Catholic Church functioned for nearly 685 years, that is, until the Pio-Benedictine Code went into full effect in 1918" (Dr. Edward Peters blog, *In The Light of the Law*, January 21, 2010).

children. It does not seem to us that if the first husband returns to the unity of the Church she ought to depart from the second and go back to the first, especially since she was seen to have departed from him by the judgment of the Church. And, as St. Gregory [the Great] testifies, 'the affront to the Creator dissolves the right of marriage (*solvat ius matrimonii*) for the one who is left out of hatred of the Christian faith'. (...) [Concerning this question we have] the rule and the doctrine of the Apostle, by which it is said "if the infidel depart, let him depart. For a brother or sister is not under servitude in such cases" (1 Cor. 7:15 – i.e., the Pauline Privilege), as well as the famous decree of Gregory [found in the Decretum of Gratian]: 'it is not a sin if [the spouse], having been dismissed for God's sake, joins another; the departing infidel [however], has sinned and against God and against matrimony'^{8, 9}

Commenting on the case of Celestine and the above citations specifically, Bellarmine wrote:

The thirty-third [Pope accused of heresy] is Celestine III, whom Alphonsus de Castro asserted could not be excused of heresy in any way because he taught that Matrimony could be dissolved by heresy, and that it would be lawful for one to enter into another marriage when his prior spouse had fallen into heresy. Even if this decree of Celestine were not extant, still it was formally in ancient Decretals, the chapter, *Laudabilem*, 'On the conversion of infidels,' which is the decree Alphonsus says that he saw. Moreover, that this teaching of Celestine is heretical is clear, because Innocent III (Cap. "Quanto," c. 3) taught the contrary on Divorce and the Council of Trent also defined the same thing.¹⁰

Bellarmino goes on to defend Pope Celestine from the accusation of heresy by essentially arguing that the matter had not yet been solemnly defined ("the whole matter was still being thought out") and by noting that Celestine did not intend for his erroneous judgment to be an *ex-cathedra* definition (he "responded with what seemed more probable"). While that may excuse Celestine from heresy properly so-called, and demonstrate that he did not violate Papal infallibility, what this historical case does show is that a Pope can commit a serious error in judgment concerning a moral issue (one that *should* have been clear) as long as he does not intend for his judgment to be a solemn definition. This case also shows

⁸ "Si infidelis discedit odio Christianae fidei, discedat. Non est enim frater aut soror subiectus seruituti in huiusmodi. **Non est enim peccatum dimisso propter Deum, si alii se copulauerit.** Contumelia quippe creatoris solvit ius matrimonii circa eum, qui relinquitur. **Infidelis autem discedens et in Deum peccat, et in matrimonium...**" (*Gratiana, Secunda Pars. Causa XXVIII. Quæst. II, c. 2*).

⁹ *Corpus Iuris Canonici* - Volume 2, Decretal. Gregory IX, Lib. III, Tit. XXXII, "Concerning the Conversion of the infidels," Cap. 1, pp. 587-588

¹⁰ Bellarmine, *De Romano Pontifice*, bk. 4, ch XIV.

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The Scorpion's Stinger

By Father Celatus

Decades ago I was sent to Rome for specialized studies and to work in the Vatican. For many this would represent an opportunity to climb the ladder of ambition but for me it was an eye opener to modernism in academics and politics in the Vatican. I should have known what to expect in light of an eerie omen at the outset. At a ceremonial Mass at the start of my Roman adventure, I spotted a scorpion ready to strike my foot. I crushed its head with the heel of my shoe but that scorpion tail with its poisonous stinger remained poised to strike, even in its death throes. Lesson learned: you can crush the head but beware the stinger.

We might apply this lesson to the greatest head-crushing of all time, in the Crucifixion of Christ, whereby the head of the ancient serpent was crushed beneath the Cross of Jesus and the heel of Mary. In that moment the longstanding war between good and evil was won and the final outcome is certain but battles continue until the end of time as the

poison of evil still seeks to destroy souls and attack the good. It's not that God could not have completely crushed evil in a single instant but divine Providence has chosen to allow the poison to remain in order to occasion some greater good for the elect in the Church Militant.

In fact, having failed to bring down divine condemnation upon all humanity for the execution of the Son of God, Satan next incited wicked men to direct their rage against the Church and the followers of Christ. This is well documented in the Acts of the Apostles as well as in various other New Testament writings. Actually the very first recorded treachery following the Resurrection was some *fake news* that was created and disseminated by ancient enemies of truth – news alert: *fake news* is not a modern media innovation!

Behold some of the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, Saying:

has not been solemnly defined, or if the teaching in question is novel (not consistent with what the Church has always taught), there is no divine guarantee that it will be free from *serious* error.

- 2) It is possible for a Pope to render an erroneous judgment, based on a misinterpretation of Scripture, which confirms a person in the state of objective mortal sin.
- 3) Not all judgments of the Pope concerning Faith or morals are infallibly *true*, nor are they always infallibly *safe* - unless one's definition of "infallibly safe" covers teachings that are contrary to divine law and lead to objective mortal sin.
- 4) This historical case also shows us that it is within the realm of possibility for a *serious* error to be incorporated into Canon Law and promulgated for the universal Church by a *true* Pope.

All four of these points are important to keep in mind during our day, lest we err in our own judgment by believing that certain things which God, in His Wisdom, has chosen to *permit* (for a greater good) are "impossible" and end by losing the Faith in the Church Himself. ■

degrees of the Oecumenical Councils or by the Roman Pontiffs of this See, **but must also be extended to that which is taught as divinely revealed by the ordinary Magisterium of the entire Church spread throughout the world [universally in space], and which, as a result, is presented as belonging to the faith according to the universal and constant consensus (universalis et constantis consensus) [universally in time] of the Catholic theologians.** (*Tuas Libenter*; English translation published in *The Catholic Church and Salvation*, by J. Fenton, Seminary Press, New York, 2006, p. 4). The Sedevacantist apologists who reject the *diachronic universality* almost always cut the above quotation short immediately after the words "spread throughout the world", thereby eliminating the portion of Pius IX's teaching that reject. See, for example, John Daly's Article, "Did Vatican II Teach Infallibly" in which the quotation from *Tuas Libenter* is cut short *each and every time he cites it*.

Pope Celestine III's Error

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that a very serious papal error, contrary to divine law, can be incorporated into Canon Law and promulgated by a Pope, with the force of law, *for the universal Church*.

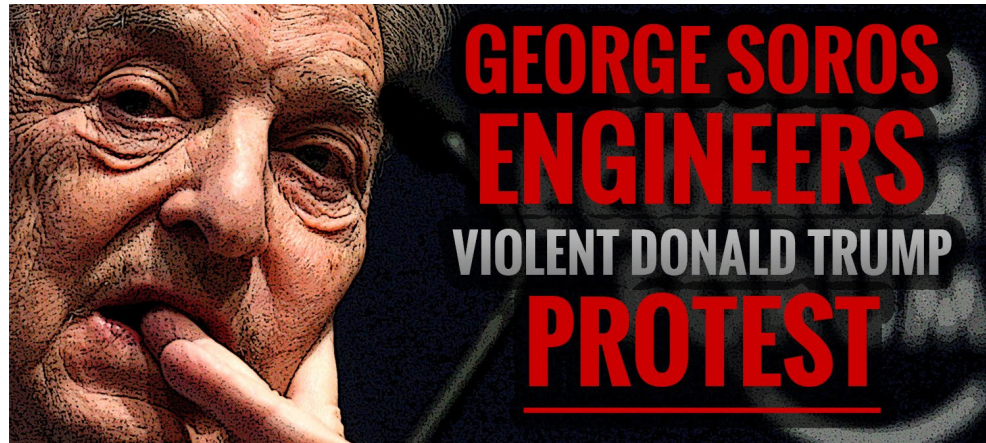
Now, for those Sedevacantists who say it is "impossible" for errors to come from the Church ("the Church cannot give evil"), I ask: Do you deny that the error of Pope Celestine is evil, or do you deny that the evil teaching, which originated from one Pope and was promulgated into Canon Law by another, came from the Church? And if it didn't come from the Church, from whence did it come?

This historical case serves as important precedent for our day by showing us several things:

- 1) The Church's infallibility is limited to dogmatic definitions, or to revealed truths that have been definitively proposed by the force of the ordinary and universal Magisterium, with the latter requiring both a *synchronic universality* (universality in space) and also *diachronic universality* (universality in time).¹² If a doctrine

¹¹ "In 1230 Gregory IX ordered St. Raymund of Peñafort to make a new collection, which is called the "Decretals of Gregory IX". To this collection he gave force of law by the Bull "Rex Pacificus", 5 Sept., 1234" (Original Catholic Encyclopedia, 1913, Vol. IX, p. 393).

¹² For a revealed truth to be proposed infallibly by the force of the ordinary and universal Magisterium, the doctrine must possess a definitive character, which is known, not by a single definitive act, but by a multitude of non-definitive acts. A doctrine, for example, which has always been taught and practiced (e.g., that only men can be ordained to the priesthood) I a doctrine that is considered to possess a definitive character, even though it has never been solemnly defined. The doctrine must also be *universal* in the full sense of the word, which requires that it be taught by the entire body of bishops (universal in space), and it must extend back to Apostolic Age, at least implicitly (universal in time). This latter point is clear from the letter of Pius IX, *Tuas Libenter*, in which he says "Even in the matter of that subjection which must be given in the act of divine faith, it should still not be restricted to those things that have been [solemnly] defined in the obvious



Say you, His disciples came by night, and stole him away when we were asleep. And if the governor shall hear this, we will persuade him, and secure you. So they taking the money did as they were taught: and this word was spread abroad among the Jews even unto this day. (Matthew 28)

Not satisfied with discrediting true religion by *fake news*, the Sanhedrin next resorted to arrest and threats:

And as they [Peter and John] were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached in Jesus the resurrection from the dead: And they laid hands upon them, and put them in hold till the next day; for it was now evening... But they, threatening, sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass. (Acts 4)

Threats soon led to murder—martyrdom—beginning with James and continuing with the other Apostles:

Herod the king stretched forth his hands, to afflict some of the church. And he killed James, the brother of John, with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. (Acts 12)

Near the end of that generation, the violent rage of apostate Judaism was directed not only at the Church but at pagan Rome as well. And as Christ had prophesied, Jerusalem and the Jewish Temple were brought down to rubble with the loss of more than one million souls within those walls. The Jewish historian Josephus was an eye-witness to this catastrophic end and wrote of the iniquity that caused it:

It is impossible to go distinctly over every instance of these men's iniquity. I shall therefore speak my mind here at once briefly: - That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.

What brought the power of a pagan empire down upon the Jewish Temple and the City of Jerusalem? Providentially we would say that it was the Hand of God upon an apostate people. Jesus had warned that before *that* generation had passed they would see the Son of Man coming in power and glory.

But from the purely human perspective,

it was a combination of corrupt Jewish leaders and radical activism that occasioned a Roman response. Once Judaism, misled by wicked leaders, rejected the true Messiah, false messianic revolutionaries emerged alongside an increasingly violent Zealot movement. Among the radical Zealots were Sicarii—dagger wielders—who concealed daggers under their tunics to assassinate Romans and fellow Jews to stir up riots and a revolution against Rome. In 70 AD, less than 40 years after the Crucifixion of Christ, an apocalyptic end of the world came upon the people of Jerusalem.

Until recently it seemed that modern America was on a self-destructive suicidal trajectory like that of ancient Jerusalem. After all it was widely predicted and expected that a veritable Jezebel of the West was about to be elected to the highest office in the land and arguably the most powerful position in the world. But prayers and common sense prevailed and so at least for a short time it appeared that evil forces had been rendered a crushing blow in Election 2016. But wait! The tail is still striking with its deadly poison.

In fact, ever since the election the forces of evil are raging more than ever and many faces of evil have been unmasked. The mainstream media has been exposed as a purveyor of deception with its *fake news*, many courts have shown no more integrity than the court of Caiaphas which convicted Christ, pro-abortion lawmakers and activists are as murderous toward children as Herod and we have our own share of Zealots who instigate anarchy, not to mention modern Sicarii who take innocent lives in random acts of terrorism.

This past election conservative Americans woke up and cast their ballots to try to save their country. To accomplish that, evil must be exorcised from the American body politic to be replaced by godly values and true religion. Failing that, I fear the warning of our Lord about a person may be true of our Nation:

When an unclean spirit has gone out of a [nation], he goes through dry places, seeking rest, and does not find it. Then he says, I will return to my house whence I came; and having come, he finds it unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself and entering in they dwell there; and the last condition of that [nation] becomes worse than the first.

Stay awake, America! Evil has been dealt a head-crushing blow but the tail is still striking with poison! ■