

# 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

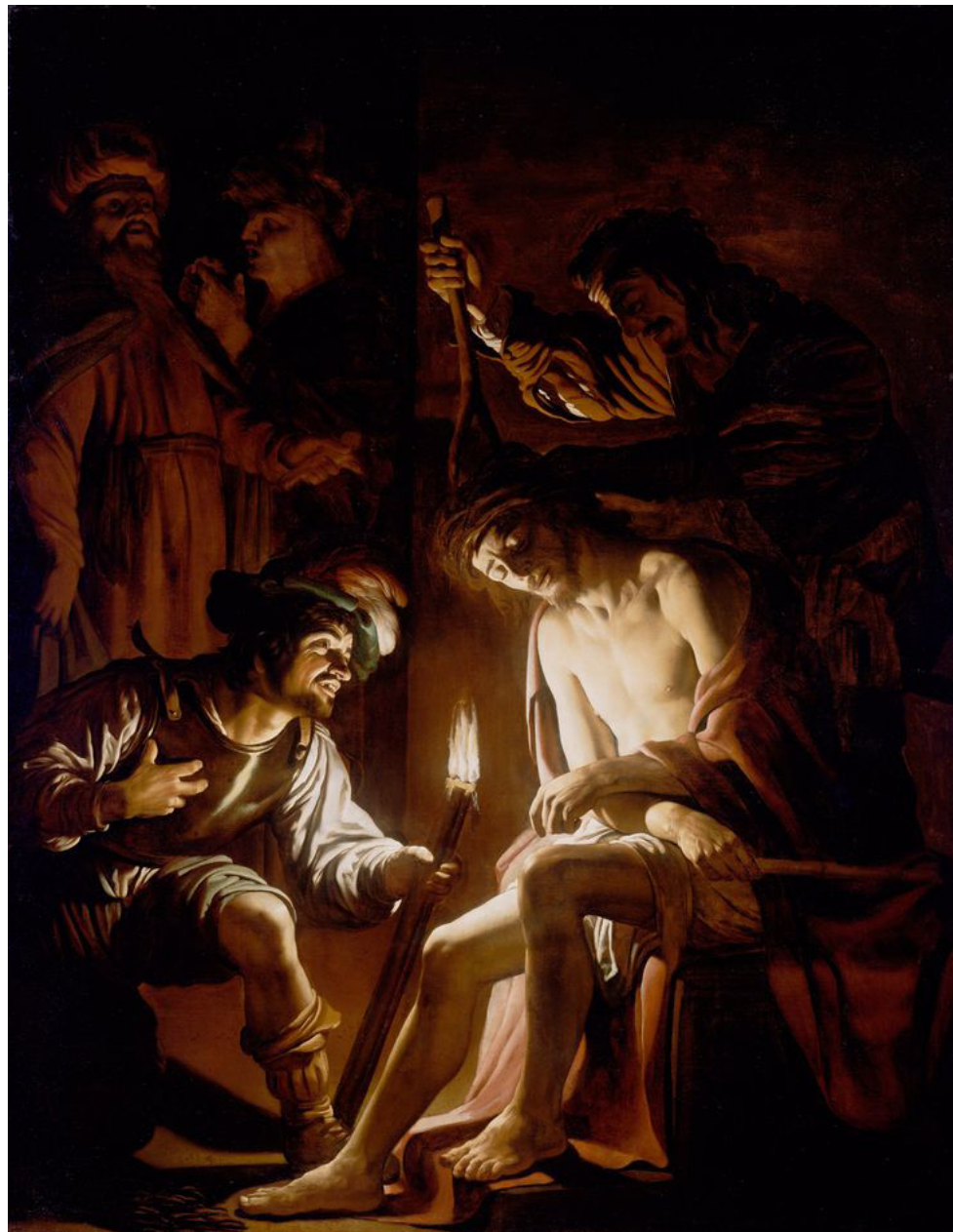
### An Interview with a WWII Vet, Longtime Remnant Reader

I don't think many Remnant readers would quibble over the claim that the world today is much different than it was 50 years ago. Everything has changed, in fact, and not for the better. Most of us are holding on to the old ways and old days by our fingertips, relying heavily on what we can remember from the past to see us through.

When it comes to the Catholic Faith, many of us may still be intellectually convinced, but does that mean we're truly keeping the faith? In the wake of the unprecedented crisis of Vatican II, it's a struggle even for us middle agers. And I can only imagine what it's like for young folks who never knew the old Faith and who've been given stones for bread all their lives. They don't even have Catholic *memories* to sustain them. And those memories are key to survival. We remember how it was, which is our greatest weapon against the Modernist facade that tries to tell us how it is.

It's a bit hazy, but I remember the old priests, for example, from the old days. I remember genuine and unaffected Catholic men. I remember how the parish house, or rectory, was located just a few feet from the church itself, and how Father was always there, working, praying, seeing to the needs of his flock. He never punched out, rarely went on vacation (unless it was to visit his old mother somewhere) and was never seen wearing anything but his cassock, even

~ See Editor's Desk/Page 2



**As the penitential season of Lent begins, let us offer up our sacrifices for the intention of the restoration of Catholicism inside the Vatican and throughout the world.**

## Pope to Betray Persecuted Catholics in China

By Christopher A. Ferrara

Long in the making under the Vatican Secretary of State's policy of Ostpolitik—the Vatican's diplomatic accommodation of communist regimes, which begin with Vatican II's shameful silence on the evils of Communism—the Vatican-engineered destruction of the visible Catholic Church in China appears to be entering its final stage. Bergoglio, who has never uttered a critical word against communist or socialist dictators but freely declares that Trump is “not a Christian” if he builds a border wall, seems determined to finish the job already begun during the reign of John Paul II under the administration of Cardinal Angelo Sodano. Sodano is the same corrupt bureaucrat who was covering up the Father Maciel scandal at the same time he was trotted out as the Oracle of Fatima concerning a ludicrous “interpretation” of the Third Secret we are supposed to believe Our Lady imparted to the Church as a riddle to be solved by him.

The *coup de grâce* about to be administered is an enforced merger of the “underground” Catholic Church in China, meaning the true Church, with the Chinese Patriotic Catholic Association (CPA), the government-controlled pseudo-Church created by the Red Chinese regime in 1957 as an instrument for the suppression

~ See *Pope Abandons Chinese*/Page 12

## Two More Bishops Sign Kazakhstan Profession on Marriage

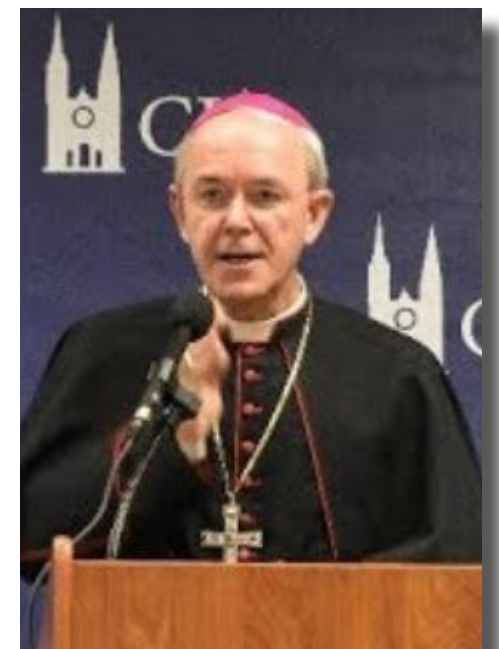
*CIC Keynote Address by Bishop Schneider*

(A Remnant Transcript)

**Editor's Introduction:** Readers will recall that the 2017 Catholic Identity Conference (CIC), was proud to welcome Bishop Athanasius Schneider as keynote speaker. I can now announce that His Excellency will again be joining us for the CIC 2018, the first weekend in November. I'm also pleased to report that since the last issue of The Remnant went to press, His Excellency Marian Eleganti, Auxiliary Bishop of Chur in Switzerland, and His Excellency Elmar

Fischer, Bishop emeritus of Feldkirch in Austria, have informed Bishop Schneider that they support publicly with their signature the “Profession of the truths about sacramental marriage” of the Bishops of Kazakhstan (which we reported on in our last issue). Bishop Schneider is doing God's holy work, obviously, and it's our honor to support him. After we'd posted his excellent CIC address as a RTV video, many viewers around the world requested that a transcript be made available, as well. So we're pleased to finally publish that below, and I'd like to thank His Excellency for his kind permission to let us do so. **MJM**

~ See *Bishop Schneider*Page 5



Bishop Athanasius Schneider  
Catholic Identity Conference 2017

## From the Editor's Desk Continued...

when painting the church or hanging Christmas lights on the parish house. Even as a child, it was such a comfort to know Father was there -- in his confessional, offering Mass, putting away in his rectory all week long.

I remember the old Catholic people in the pews, too, again just barely—men with coke-bottle eyeglasses, suit jackets, ties and fedoras. They tended to smell like pipe tobacco and didn't necessarily have the best teeth in the world (kids notice these things). They were the stalwart elders, the men who helped Father out, made chicken for the parish festivals, boiled the booya (whatever that strange lumpy reddish substance was), and took turns making sure the Blessed Sacrament was never alone during the Forty Hours. They didn't say much... they didn't have to.

I remember the old Catholic ladies too—big, loveable women who knew how to can and preserve everything under the sun. They tended to be a bit overweight, wore housecoats and aprons a lot, and generally let their hair go just as gray as it wanted. They smiled a lot and had rafts of grandkids.

In those pre-Internet days of pre-Novus, pre-cellphone, pre-conciliar bliss these were the “big people” we all knew and respected as kids. I don't remember them dying, but like MacArthur's “old soldiers” they just faded away -- along with the nuns and those guys riding shotgun on the backs of garbage trucks. And now nobody seems inclined to take their places anymore, unable to accept the very idea that growing old means growing wise. Everyone seems to want to stay a teenager forever. And it's sad.

For the “old timers” of yesterday, being alive meant being Catholic. Praying was instinctive, practicing the Faith was as natural as breathing.

Here's a little secret: The Remnant managed to survive the past half-century largely because of these old-world Catholics—real people, who never gave up the faith and never went along with the newfangled nonsense of Vatican II.

One of the wonderful things about my job is that it provides me with the opportunity to stay in touch with a few of these Catholic “old timers”—to count them as my friends, in fact, and to make sure my own children get the opportunity to sit at their feet and listen to their stories. One of the great losses in our brave new world is the loss of any real sense of appreciation for the wisdom that comes with age. Ours is a world of suspended adolescence.

Special thanks to the “seasoned Catholics” who've kept the Faith and who've loyally stuck with The Remnant over the past fifty years. I'm proud if The Remnant still provides some small service for you after all these years.

Here's a little interview I was fortunate enough to get from one of the “old timers”—Mr. Robert Dahl, who at 95 years old, has been with The Remnant since the beginning. He served our country during World War II and our Church all the days of his life.

He is a gentleman of the old school, and a man I am proud to call my friend.

### An Interview of Robert K. Dahl, Port Deposit, MD

**Michael Matt:** *Since I was a little boy, I remember hearing your name, most especially from my father, who spoke of you as a friend and ally well over a half-century ago. Exactly how far back do you go in the history of the traditional Catholic movement?*

**Robert Dahl:** How far back do I go? As a de facto lonely “nobody”, my interest and activity began in 1966.

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*What were your impressions, say, immediately after the Second Vatican Council? Was there ever a time when you thought the Council would be good for the Church? Or was it fairly clear from the get go that the Council represented revolution in the Church?*

Immediately after the Second Vatican Council my impressions were of suspicion that something destructive was in progress, with a break in Catholic orthodoxy—a covert Modernist revolution planned in wake of opportunities of misuse of the Council.

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*Can you tell me something about your first impressions of the New Mass?*

My first impression of the “Novus Ordo” was one of rightful anger—I immediately walked-out of the New Mass—then for 30 years, searching for traditional Latin-Rite Mass, mostly out of State—a largely futile search for distant SSPX locations that could satisfy Sunday obligation—my vain complaints to pastor and bishop meeting with usual silence.

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*In that same vein, what are your memories of the pre-Vatican II days? Were there indicators that a massive apostasy and falling away from the Faith was just around the corner in, say, 1958 when Pope Pius XII died?*

My memory from 1958 focused on hopes that the new pope, John XXIII, would act to restore traditional orthodoxy and liturgy—hope soon shattered, realizing an internal revolution in motion.

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*Speaking of Pope Pius XII, can you share with us your recollections of his pontificate? Was he a popular pope? Did you have the sense the Church was in good hands during his pontificate?*

He was universally recognized and respected as a holy prelate—despite certain Jewish propagandists who sought to defame him as pro-Nazi.

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*And as a wartime pope—how would you evaluate Papa Pacelli's pontificate during that period when the world was at war?*

Pope Pius XII was highly regarded by all during World War-Two—despite Liberals and Jewish sources who defamed him as a supposed Nazi sympathizer, with fake stories (debunked by the International Red Cross), regarding prison camps in Poland.



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*You served in World War II—in the Pacific theater? I wonder if you can tell us something about the Catholic Church's overall influence or impact on soldiers during the war? Generally speaking, was the Church held in high regard? Were the Catholic chaplains respected?*

During World War-II Catholics and Catholic Chaplains comprised at least a third of combat military, and were recognized as most patriotic and reliable. This worked to squelch the old Protestant prejudices, and to promote today's “ecumenism”.

\*\*\*

*Can you tell me something about your wartime experience in general? As a young man risking his life for his country, what was it like to see the whole world erupt into war?*

The circumstance of the 1941 Japanese attack on the U.S. Fleet at Pearl Harbor, Hawaii, served Roosevelt's anxious design to find a way to enter World War II; and served to quiet the “America-First” anti-war political movement, very much alive since 1920, especially in midland America. The Pearl Harbor attack also served to guarantee majority patriotic support of the war, 1941-1945. Viewed in “real-politics” mode, against Military advice, the Pacific Fleet was “bait”, which the Japanese war-lords could not resist grabbing—lengthy diplomatic talks having failed to produce sincere agreements on the “China Problem”. Recall that Admiral Kimmel and General Short in Hawaii were totally “kept in the dark”, and then used by Washington as scapegoats to place blame for Pearl Harbor. Later, to satisfy my very own unofficial inquiry, I had contacted Admiral Kimmel's son (a Navy submarine Captain), who kindly sent me a dozier packet on the subject. Kimmel and Short both requested a General Court Martial trial to clear their names of any guilt—but trial request was denied; Kimmel and Short forced into retirement. Admiral Kimmel, and son,

spent a decade in petitions to Congress to clear his name, finally succeeding in obtaining a Congressional Act in his favor.

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*In retrospect, how do you see WWII in terms of overall impact on American social fabric and the American family?*

In retrospect, World War-II, like most wars of history, worked to disturb the social fabric of the Nation—with so many young men forever lost to its generation—young lives snuffed-out; so many buried en-masse or buried at sea—silent unnamed heroes who gave their all for their comrades and the Nation.

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*From the standpoint of Christian morality, the changes you've seen in the course of your lifetime must be as staggering as the technological advances. Looking back now, how did we go from contraception and abortion being illegal when you were a boy to the point of legalizing abortion and “gay marriage”?*

Science—now seen as technologies “new god”. The Decalogue's prohibition, “Thou shalt not kill” now reduced to mere politically-correct “choice”, with abortion as legalized murder of the helpless human babies—“planned parenthood”—aka/ planned murder legalized—a euphemism for national suicide.

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*For that matter, what happened in the Church herself during your lifetime is not unlike going from the horse and buggy to space travel. What happened to the mighty Catholic Church of your childhood? How did we go from that to priest sex scandal, the New Mass and Pope Francis?*

Perceive the deadly dagger of the Freemasonic Alta Vendita (Weishaupt-AD-1819)—as seen in the Illuminati.

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*Is there any hope, in your opinion, of either our country or our Church returning to sanity anytime soon? If so, how do you see that happening?*

In 1975, the late Msgr. Rudolph Bandas of St. Paul, Minnesota, predicted a future schism in the Church, as disastrous result of Second Vatican Council.

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*Mr. Dahl, thank you so much for your service to our country and for your long and faithful service to the cause of Catholic Tradition. You have been a friend to The Remnant since the beginning, and I'm grateful and honored to call you friend. Do you have any words of advice for young traditional Catholics who are just now enlisting in the Cause you defended your entire life?*

Traditionalists of The Remnant: have faith in our young traditional Catholics to be leaders in the eventual restoration of tradition in the Church. ■

# The Remnant Speaks

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

## Michael Matt's 2018 New Year's Prediction: Gay Unions Will Be Approved

Editor, *The Remnant*: Thank you and congratulations for your brave and bold prediction for the new year. I have no doubt whatsoever that you are right. But I would add that, like everything else, it has already happened in *praxis*, the *lexis* will follow. Already in the 80s the diocesan marriage tribunals were handing out annulments like candy, and only later came that hideous thing *Amoris Laetitia* to confirm the fact. For more than a generation the infestation of sodomy has been accepted and imposed in the ranks, as termites undermine a foundation. By the time they are detected it is too late.

How many more signs of the beginning of the end times do we need? The great apostasy, the breaking of the nations, the in-gathering of the tribes and the re-foundation of the state of Israel, the abomination of desolation in the holy of holies, the failure of the sacrifice, wars and rumors of wars, plague, pestilence and earthquakes . . . all of these and more have already happened. And the sign of the beast, without which no man will be able to buy or sell, is all but upon us. We have been told that there will be many anti-Christ before the coming of the Anti-Christ. How many anti-popes have we already had? It has been a hundred years since Fatima, and a hundred years since a real pope composed the prayer to St. Michael the Archangel, in which he wrote: "In the Holy Place itself, where the See of Holy Peter and the Chair of Truth has been set up as the light of the world, they have raised the throne of their abominable impiety." How much more obvious does it have to be? Yes, what you have predicted will come to pass, and worse. We have been warned for centuries. The time has come to flee to the mountains, if it is not already too late. Thank you for being the voice of the remnant in the catacombs.

In Christo Rege,  
Andrew Senior

## Why I Will Not Renew My Remnant

Editor, *The Remnant*: I've been a subscriber to *The Remnant* for several years now and have learned much from your paper. It has been a comfort to know that there are other traditional Catholics out there, Catholics who even

share my belief in the historical creation account in Genesis. But as a Traditional Catholic who believes that Pope Francis is still the vicar of Christ here on earth, I object to the way *The Remnant* ridicules the Holy Father. Case in point: the article, "Another Big Bowl of Francisflakes – Nuts in Every Bite" in the January 31<sup>st</sup> issue. It is our duty to stay informed and remain vigilant, but your publication has gone too far – we must treat Pope Francis and his office with respect – pray for him, not ridicule him. I will not be renewing my subscription.

Carol Fontana  
Schaghticoke, NY

**Editor's Response:** Thanks very much for your letter, Carol, and for your constructive criticism. It was only a few years ago when I would have very much agreed with you. Alas, the situation has changed. But I assure you that I take your concerns to heart. In fact, I have prayed about this a great deal, and have sought the counsel of good priests. But in the end, I have come to the conclusion that as Pope Francis is obviously destroying the Catholic Church, it is our duty as members of the Catholic Press Apostolate to oppose him in every way we can. To that end, nothing is off the table. In future, we will use every means at our disposal to discredit him and his Modernist associates who are leading so many souls astray. I agree with you that to mock him personally—his physical appearance, for example, his lack of intellectual gifts, etc.—would constitute unjustifiable ridicule. But I do not see it as sinful to ridicule the evil mockery he's making of the papacy. If I am wrong, then may God forgive me. But I see this as nothing less than all-out war. Thank you for your support in the past, God bless you and please pray for us. **MJM**

## Why Is Pope Francis Stabbing Chinese Catholics in the Back?

Editor, *The Remnant*: I'm a Foreign Area Officer in the Navy, which, practically, means that it's been my job to study and advise on political-military relations with various Asia-

Pacific countries since I took up this line of work in 2006. My original area of study was China, and I spent three years assigned to the Consulate General in Hong Kong. I'm fairly familiar with modern Chinese culture (the rubble left after Mao's Cultural Revolution) and the more-than-usual barbaric nature of their political structures. That's the context within which I make the following commentary: There are two explanations for this action where the Chinese Catholics are concerned:

1) The Pope is so mentally incapacitated, ignorant of historical precedents, and intellectually clouded by some manner of diabolical disorientation that he thinks this might actually be a good deal for Our Lord and His Church. Any man who thinks that is a fool's fool, the very definition of Lenin's useful idiot. I might trust someone with that degree of intelligence to sort the book returns at the local library, but that's it.

2) The Pope is so worldly and devoid of the True Faith that he has simply taken one more step in the practical dismemberment of the Church's earthly structure and thinks it good to do so because he is beyond being a member of the faithless and actively wants to destroy the Church.

Both options are horrifying for their own reasons. God save us from men like this. And God help the suffering in China who have been tossed to the wolves; may their burdens on earth be made into treasure in heaven. Sincerely,

Matt Tritle

## A Song of Christmas

Editor, *The Remnant*: RE: "A Song for Christmas" by Susan Potts-- I loved it! This article gives us all hope in the midst of the darkness that is enveloping Rome and Holy Mother Church. All praise and glory for Christ our King! Keep up the good work Remnant and keep giving us these great articles that speak the truth without fear of human respect. I'm humbled to be a part of the Remnant family. Our Lady of Fatima, pray for us.

In Christ Jesus,  
Melissa H.



## The Holy Face

Editor, *The Remnant*: Thank you for promoting the Holy Face devotion in the recent edition of the newspaper, Vol 50, Number 22. It is such a simple devotion, which as Our Lord stated several times completes devotion to His Heart. It is Eucharistic, it incorporates all the mysteries of His Life, from Conception, to the Cross, the Tomb, to His Resurrection and now veiled in the Blessed Sacrament.

Devotion to the Holy Face is the devotion of the Angels; Michael being the first to make reparation for that first blasphemy by the fallen one. Michael's very name is a name of reparation. It is not by accident that the patron of the Holy Face devotion is Michael, along with two other warrior saints, Martin of Tours, and Louis IX, under whose reign, blasphemy was punished most severely.

Lastly, Our Lord explicitly stated that devotion to His Face is the remedy and weapon to combat communism, yet this sure weapon lies dormant in the Church. Modernists would rather have devotions

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# Letters to Editor, Continued...

to worldly social agendas and protecting the 'earth.' So thank you again for providing a whole page for this devotion. If I may, I have some 19th century primary source materials and books that I would willingly share with you. This has been my central devotion and apostolate for 45 years. All the materials carry imprimaturs. I am a member of the Confraternity of the Holy Face, with the affiliate confraternity canonically established in the chapel of the Discalced Carmelites in Dallas, which is aggregated to the Archconfraternity in Tours, France. There are presently three affiliate confraternities in the US.

Byron Bullock  
Austin, Texas

## Pope on the "Our Father"

Editor, *The Remnant*: I would like to make a brief comment on the Holy Father's stated intention to change the centuries old prayer "The Our Father". The Pope alleges that the prayer's petition: "lead us not into temptation" is in error. He claims a Father would never lead his children into temptation. Doesn't the prayer segment "lead us not into temptation" ask Our Heavenly father to deliver us from the temptation of choosing 'our will' over His? We just prayed "Thy will be done"! And is there a greater punishment on earth than God abandoning us to our own will? I would submit that our Holy Father proves the point, that what he alleges is in the Our Father prayer is actually in his own locutions on the subject. Is he not Our Spiritual Father on Earth? And do not his words lead us into the temptation of doubting God's inspiration of sacred scripture?

Sincerely,  
Robert Higdon

## Seeking Pilgrimage Partners

Dear Remnant Readers: My Name is Mark Chamandy. I live in Rockville, Maryland and I am the third of six kids in my family. I attend Christendom College and I'm currently a sophomore there studying political science. I have been a big fan of the Remnant Newspaper even since I attended the Catholic Identity Conference this past October.

I wish to attend the Chartres pilgrimage because it would be a great experience for me since I have never been in Europe



nor been on a pilgrimage before. It would also be a great opportunity to meet traditional Catholics like myself from all over the world. It is a blessing to know that there are like-minded individuals around the world who believe what I believe because in the post Vatican II world it is extremely difficult to find such people. Like many Catholics, it is hard to attend a traditional latin mass in my area because there are very few parishes that offer it and the parishes that do offer the latin mass are a great distance away from me. Thus, it is my hope that through all the praying and sacrificing I will make during the pilgrimage, that in the future there may be more opportunities for me to attend the latin mass. I also will include the prayer intentions of anyone who sponsors me.

## Mark Chamandy (\$0 thus far)

Dear Remnant Readers: My name is Benjamin Montgomery and I am from southwest Ohio. I have recently begun to attend Holy Family (FSSP) in Dayton, Ohio whenever I am back home from college. I am 21 years old, and a junior at one of the few conservative Catholic colleges in the nation. I first learned about the Latin Mass my senior year



in high school, when my brother came back from college explaining it to me. However, I did not have the opportunity to attend a Latin Mass until a year later when I began to attend College. From there I continued to learn more about the tradition of the Church, which has changed my life much more than I could have imagined.

I learned of the Chartres Pilgrimage from my brother, who had just been learning about the pilgrimage himself. Reading about the experiences of others on this pilgrimage grounded my desire to go on this pilgrimage, and I do not want to miss an opportunity to join thousands of other Catholics in a movement that is greatly needed in the Church. I wish to have the opportunity to give glory and honor to our Lord Jesus Christ and to attain the graces for myself to grow in virtue, for those that I will pray for, and for the Church. I look forward to attending this pilgrimage, because it will be a wonderful change of pace for my daily life. It will be a great change in atmosphere to be around so many other Catholics who share the same values that I do, especially because I am quite often surrounded by people who would rather not hear about traditional Catholicism, or those who simply do not see the importance of it. I would appreciate the opportunity to attend this pilgrimage which I hope will prepare me to serve

Christ for the duration of my life on earth.

In order to attend this pilgrimage, I will need some assistance with the cost of the pilgrimage, as I have another full year of college that I have yet to pay for before I graduate. I will be able to cover half of the cost for the pilgrimage, but I will need to rely on assistance for the rest of the cost. I appreciate all that you are able to offer and ensure you that I will pray for you and any intentions that you may have during the pilgrimage. Thank you, and God bless.

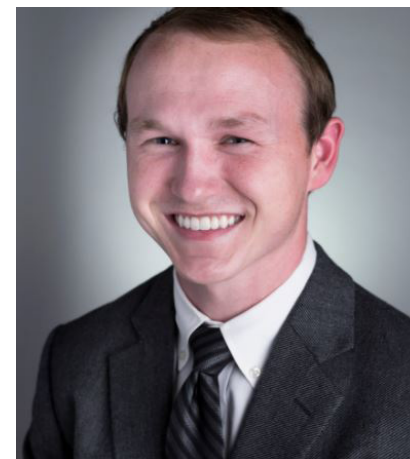
## Benjamin Montgomery (\$0 thus far)

Dear Remnant Readers: My name is Nicholas Heiny and I am interested in attending the Chartres Pilgrimage. I am 22 years old, a cradle Catholic, and a senior business student at Indiana University Bloomington. Growing up, I attended a conservative Catholic parish in Fort Wayne, IN. I was first introduced to the Tridentine Mass after graduating from high school. The grandeur and sublime essence of the liturgy captivated me, yet I still had no real idea of what I had just experienced and no real guidance as my family members are not traditionalists.

For the past few years, I have attended Sacred Heart (FSSP) in Fort Wayne. Frequently attending the TLM has worked wonders in my spiritual life, giving me a greater understanding of Holy Mass and the holy priesthood, the necessity of confession, and introduced me to traditional devotions and theology. Attending a Low Mass with my now-deceased Catholic grandmother who was born in 1917 was the turning point from tepidness to conviction with Tradition for me. This was her first Latin Mass since the wholesale changes in 1969. While it took her a bit to recollect the ways of the old liturgy, she eventually followed along smoothly. Even at the age of 98, at the time for Communion, she calmly knelt down at the communion rail and received the Eucharist on the tongue. I was moved to tears because of her profound devotion and belief in the Real Presence. After Mass, she just smiled and said, "It was just like the good ol' days." Afterwards, I could no longer continue to turn a blind eye and accept the many novelties so prevalent in many New Masses.

Being a business student at a large secular state university that, has no traditional sacrament and, until very recently, had a nonexistent Catholic Newman center, I have experienced firsthand the temptations of the world as well as the emptiness that much of the corporate world has to offer. As a person who is delving deeper into true Catholic Social Teaching and its integration into professional life, I believe that the Chartres pilgrimage will provide me with a truly ethereal spiritual experience, create true Catholic camaraderie, and strengthen the Church Militant. I am truly convinced that the restoration of the Church will begin with the restoration and affirmation of her traditional faith, liturgy, theology, and soul. The Chartres Pilgrimage will be the chance of a lifetime to experience a glimpse of what the Church is destined to become once again! I will be working

this semester to help afford the cost and I appreciate all that you are able to contribute. I will most earnestly pray for you and any intentions that you may have during the pilgrimage. Sincerely thank you and God bless. Viva Cristo Rey y la Virgen de Guadalupe!"



Nicholas E. Heiny (\$0 thus far)

## The Chaplain Fund

The Remnant Tours is deeply committed to the moral, spiritual and physical wellbeing of each of our pilgrims. We engage Chaplains and Chaperones to ensure a safe and spiritually productive environment at every step of the way. Our main chaperone, Mrs. Joan Mahar, has been with us for many years and is very much loved and respected by the young pilgrims. Each year, of course, she needs assistants, and this year we have found two. All of our chaplains and chaperones are volunteers. They ask not one penny for their services, but are fully committed to this Catholic action. However, The Remnant must still find a way to finance their transportation and accommodation. Anyone wishing to help out, under the same terms as the Youth Fund—your name will be added to the Pilgrimage Prayer List and your intentions will be remembered every day—please send your tax-deductible donations to:

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# CIC Keynote Address by Bishop Athanasius Schneider

Bishop Schneider/*Continued From Page 1*

Thank you very much, Mr. Matt, for your kind words, your deep words you spoke from your heart, not just from your head, but from your heart and from what you suffered and for the love of the Church and maybe also you all. My dear brothers and sisters, I greet you all. I greet here this clandestine church. I like the clandestine church, because I grew up in the clandestine Church and in the History of the Church as we know, the clandestine church was the very strength of the Church in the times of crisis. And so, we are in some way called by the Divine Providence to be a kind of clandestine Church. And so, it is a privilege in some way. I would like to address you this evening about the theme of the crisis of the Faith in the world today. The doctrines of rationalism, naturalism, and anthropocentrism shape the frame of mind of the world today, and have conquered since the French Revolution almost all sectors of the public life and have invaded in progressive stages large areas of the Church life. At the beginning of the 21st century, we are witnessing such an apostasy in the civil society which resembles a quasi-apocalyptic revolt against God Himself and against the divinely established order of the natural law.

In former times, crises of faith, even when they had an almost universal reach, were nevertheless limited to a specific area of faith, as for example the Arianism of the fourth century. Even so it was a universal reach, but limited to a specific theme. Now, in times of enormous moral grievances, the scene in the history of the Church was theoretically never justified under the pretext of maybe “pastoral” reasons or under the pretext of the mercy or, as they say today the “tenderness” of God. In those times even of enormous moral sins in the Church—even from the clergy and even of Popes—in those times, one knew sin was sin and one called a spade a spade. In our days, however, the dogmatic, moral and liturgical relativism have reached unprecedented proportions inside the Church. In such times, some ground breaking and clear words from the supreme Magisterium from the modern times revealed themselves as being truly prophetic, which I will present to you: “And so we are in a situation which is marked today by obfuscation and in which the faithful receive not rarely an insipid spiritual nourishment on behalf of a culture of arbitrariness.” Such were the words of the Magisterium of the Church, even of the Magisterium of modern times. These words have the effect, I would say, of a healthy strong country bread and of a fresh sigh of relief. Indeed, they contain the true spirit of the Gospel and of the Apostles and fill our mind and soul with a spiritual unction and fill us with a supernatural certainty and firmness.

Now, I will present you some of these affirmations of the perennial Magisterium. I say of the modern times, not of the Middle Ages or of the Council of Trent, which is of our times in some way. I will start with the First Vatican Council. This text is from 1870 (Constitutio dogmatica, *Dei Filius* de fide catholica, cap. 4). The Council said,

There came into being and spread far and wide through the world the doctrine of rationalism and naturalism. Utterly opposed to the Christian Religion, which is of supernatural origin, which spares no effort to bring it about that Christ, who alone is our Lord and Savior, is shut out from the minds of people and the moral life of nations. Thus, they would establish what they call the rule of simple reason, the abandonment and rejection of the Christian religion, and the denial of God and His Christ, has plunged the minds of many into the abyss of pantheism, materialism, and atheism and the consequence is that they strive to destroy rational nature itself—reason itself. To deny any criterion of what is right and just is to overthrow every foundation of human society.

I repeat, this was written in 1870. It is up to date! To destroy rational nature—we are witnessing this today, even in the Church. That’s only my remark, so I continue with the quotation:

With this impiety spreading in every direction, it has come about, alas, that many, even among the children of the Catholic Church have strayed from the path of genuine piety and that as the truth was gradually diluted in them, their Catholic sensibility was weakened, led away by diverse and strange teachings and confusing nature and grace. Confusing human knowledge and divine faith, they are found to distort the genuine science of the dogmas which Holy Mother Church holds and teaches and to endanger the integrity and genuineness of the faith. Since human beings are totally dependent on God as their Creator and Lord and created reason is completely subject to Uncreated Truth, we are obliged to yield to God the Revealer full submission of intellect and will by faith. This faith, which is the beginning of human salvation, the Catholic Church professes to be a supernatural virtue. Consequently, the situation of those, who, by the heavenly gift of faith have embraced the Catholic truth, is by no means the same as that of those who, led by human opinion, follow a false religion. For those who have accepted the faith under the guidance of the Church can never have any just cause for changing the faith or for calling it into question. Hence, all faithful Christians are forbidden to defend as the legitimate conclusions of science those opinions which are known to be contrary to the doctrine of faith, particularly if they have been condemned already by the Church in the past. And furthermore, they are absolutely bound to hold them to be errors which were the deceptive appearance of truth.

So I repeat, errors which were the deceptive appearance of truth. Again, very up-to-date. So I continue the quotation:

For the doctrine of the faith which God has put forward, not as some philosophical discovery, capable of being perfected by human intelligence, but as a divine deposit, committed to the spouse of Christ to be faithfully protected and infallibly promulgated. Hence too that meaning of the sacred dogmas is ever to be maintained

which has once been declared by Holy Mother Church and there must never be abandonment of that sense under any pretext or in the name of a more profound understanding.

I repeat, this is all very, very important. The council says of those dogmas declared by Holy Mother Church that there must never be any abandonment of their sense under any pretext or in the name of more profound understanding. We recently heard under the pretext of more profound understanding the contrary statement to what the Church always taught. Those were my remarks. Now I continue the remarks of the First Vatican Council:

May understanding, knowledge and wisdom increase as ages and centuries roll along and greatly and vigorously flourish in each and all, in the individual and in the whole Church, but this only in its proper kind. That is to say, in the same doctrine, in the same sense, in the same understanding.

Now the next is St. Pius X in his first encyclical from 1903 (Encyclical *E supremi apostolatus*). And you will discover the same statements which are really prophetic and up-to-date. He says in the beginning,

War is now almost everywhere, stirred up and fermenting against God. To eliminate all vain delusions, we say with emphasis that we do not wish to be, and with Divine assistance never shall be, anything before human society but the minister of God of whose authority we are the depository. The interests of God shall be our interests.

I remark, not the interests of the world should be our interests—we, the bishops and the shepherds of the Church. So he continues:

And for these we are resolved to spend all our strengths and all our very lives. A sacrilegious war is now almost everywhere stirred up and fermented against God. And as might be expected we find extinguished among the majority of men all respect for the eternal God and no regard paid in the manifestations of public and private life to the supreme will of God. Nay, every effort and every artifice is used to destroy utterly the memory and knowledge of God. Such in truth is the authority and wrath employed everywhere in persecuting religion and in combating the dogmas of the faith in brazen effort to uproot and destroy all relations between man and God. While on the other hand, according to St. Paul, the distinguishing mark of Antichrist is that man has, with infinite temerity, put himself in the place of God, raising himself above all that is called God in such wise that, although he cannot utterly extinguish in himself all knowledge of God, he has contempt for God’s majesty and as it were made of the universe a temple wherein man himself is to be adored. He sits in the midst of the temple of God showing himself as if he were God.

Thus St. Paul, Second Thessalonians, 2:2. We shall never, however much we exert ourselves, succeed in calling man back to the majesty and empire

of God. It is Christ alone, true God and true man, without whom nobody can know God, with the knowledge of salvation. Hence it follows that to restore all things in Christ and to lead man back to submission to God is one and the same aim.

So he asks, “What does it mean to restore all things in Christ?” And he says it means to lead men back to submission to God. “To this then it behooves us to devote our care.” The Pope says it is his duty as pope to lead back mankind under the dominion of Christ not under the dominion of United Nations. This was my remark. 1903 didn’t know about United Nations. But I hope Pius X is agreeing with me. So we continue. Pius X says:

When we say “God” we do not mean an inert heedless being which the dream of the materialists has imagined—a false image of God. We mean the true living God—one in nature, three Persons a Trinity. This is the true God. So, the duty which has been imposed on us as pope and on the bishops consists in bringing back to the discipline of the Church all human society. But if our desire to obtain this is to be fulfilled, we must use all our means and exert all our energy to bring about the utter disappearance of the enormous and detestable wickedness so characteristic of our time. And it is the wickedness of our time the substitution of man for God.

1903 is very prophetic. So he continues:

This done it remains to restore to their ancient place of honor the most holy laws and counsels of the Gospel—to proclaim aloud the truth taught by the Church and her teachings on the sanctity of marriage.

1903! He says that our first duty is to proclaim aloud the truth taught by the Church, especially concerning the sanctity of marriage and the education and discipline of youth. “We will use all our industry to attain it,” he says as pope. He says:

An insufficient and defective religious instruction has as the result for a great many the loss of the faith. For it is not true that the progress of human knowledge extinguishes the Faith, but rather is it ignorance. And the more ignorance in the doctrine of Faith prevails, the greater is the havoc wrought by incredulity. At times, belief demands action, but action which consists entirely in observing with fidelity and zeal the divine laws and the precepts of the Church in the frank and open profession of religion, in the exercise of every kind of charitable works, without regard to self-interest or to worldly advantage. Such luminous examples given by the great army of soldiers of Christ will be of much greater avail in moving and drawing men than words and sublime dissertations. Oh, when in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the sacraments are frequented in the right disposition and the ordinances of the Christian life fulfilled, it will also contribute largely to temporal welfare

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## Bishop Schneider's CIC Keynote Address, Continued...

and the advantage of human society. It will be clear to all that the Church such as it was instituted by Christ must enjoy full and entire liberty and independence from all foreign dominion. And we in demanding the same are defending not only the sacred rights of religion but are also consulting the common weal and the safety of nations.

So Pius X's words are very prophetic. Now, the next witness of the constant Magisterium is Pius XII. Again his first encyclical in 1939 (Encyclical *Summi pontificatus*). He speaks first:

At the heart of the road which leads to the spiritual and moral bankruptcy of the present day stand the nefarious efforts of not a few to dethrone Christ, the abandonment of the law of truth which he proclaimed and of the law of love which is the life breath of his kingdom. In the recognition of the royal prerogatives of Christ and of the return of individuals and of society to his truth lies the only way to salvation.

And then Pius XII speaks of how denial of the moral law destroys the unity of Europe. Already, 1939, I quote, "The present age by adding new errors to the doctrinal aberrations of the past has pushed these errors to extremes which led inevitably to a drift towards chaos."

We are living in a chaos in our days, even in the church! Pius XII continues:

Before all else it is certain that the radical and ultimate cause of the evils which we deplore in modern society is the denial and rejection of our universal norm of morality, as well for individual and social life as for international relations. We mean the disregard so common nowadays and the forgetfulness of the natural law itself which had its foundation in God. When God is hated, every basis of morality is undermined. The voice of conscience is still or at any rate grows very faint—that voice which teaches even to the illiterate and to the uncivilized tribes what is good and bad, what is lawful and what forbidden and what makes men feel responsible for their actions to a Supreme Judge.

The denial of the fundamentals of morality had its origin in Europe in the abandonment of that Christian teaching of which the Chair of Peter is the depository and exponent. That teaching had once given spiritual cohesion to Europe which educated, ennobled, and civilized by the Cross of Christ and had reached such a degree of civil education as to become the teacher of other peoples, of other continents. But, cut off from the infallible teaching authority of the Church, not a few separated brethren have gone so far as to overthrow the central dogma of Christianity, the Divinity of our Savior, and have hastened thereby the progress of spiritual decay.

The holy Gospel narrates that when Jesus was crucified, there was darkness over the whole earth—a terrifying symbol of what has happened and what is still happening spiritually wherever incredulity, blind and proud of itself, has succeeded in excluding Christ, especially from public life, and has undermined faith in God as well as faith in Christ. The

consequence is that the moral values, by which in other times public and private conduct was gauged, have fallen into disuse and the much wanted civilization of society, which has made ever more rapid progress, withdrawing man from the family and the state from the beneficent and regenerating effects of the teaching of Christ, has caused to reappear in regions, which have for centuries shown the splendors of Christian civilization, in a manner ever more clear, ever more distinct, ever more distressing the signs of a corrupt and a corrupting paganism.

There was darkness when Christ was crucified. So Pius XII tells in 1939 of a new corrupt and corrupting paganism in Europe. He continues:

Many perhaps, while abandoning the teaching of Christ, were not fully conscious of being led astray by a mirage of glittering phrases which proclaimed such estrangement as an escape from slavery in which they were before held nor did they then foresee the bitter consequences of bartering the truth which makes free for error which enslaves. They did not realize that in renouncing the infinitely wise and paternal laws of God and the unifying and elevating doctrines of Christ's love, they were resigning themselves to fickle human wisdom. They spoke of progress when they were going back, of being raised when they groveled, of arriving at man's estate when they stooped to servility. They did not perceive the inability of all human effort to replace the law of Christ by anything equal to it. They became vain in their thoughts. With the weakening of faith in God and in Jesus Christ and the darkening in men's minds of the light of moral principles, there disappeared the indispensable foundation of the stability and quiet of that internal and external private and public order which alone can support and safeguard the prosperity of states.

"The Catholic Church is the City of God whose King is Truth, whose law is love, and whose measure is eternity." There Pope Pius XII quotes St. Augustine. He continues,

So preaching fearlessly the whole truth of Christ, and toiling with the love of Christ, and with the zeal of a mother stand in a blessed vision of peace above the storm of error and passion, awaiting the moment when the all-powerful hand of Christ the King shall quiet the tempest and banish the spirits of discord which have provoked it.

Pius XII speaks in 1939, so it is very current for us. We have to invoke Christ as Pius XII said that he may with his powerful hand quiet the tempest and banish the spirits of discord which are

now in the midst of the Church and provoke a tempest which we are all witnessing. You see again the prophetic words of the Magisterium. I continue quoting him in the end of his encyclical from 1939, he addresses the little children, the innocent ones in the Church and he says:

And you, white legions of children, who are so loved and dear to Jesus, when you receive in Holy Communion the bread of Life, raise up to heaven your simple and innocent prayers and unite them with those of the Universal Church. The Heart of Jesus who loves you does not resist your suppliant innocence. Pray everyone. Pray uninterruptedly. Pray without ceasing.

So he ended his encyclical. So today my dear brothers and sisters I am convinced that these unprecedented crises of the Church our Lord will resolve with the little ones of the Church and the other little ones who are not part of the nomenclature of the Church or the administrative power. So we are as a clandestine church not part of the administrative power and so in some way we also belong to the little ones.

And so I believe that Our Lord is using also today all the pure innocent souls in the Church to overcome the crisis. I continue with the words of Pius XI in his homily at the canonization of John Fisher and Thomas More, 19 May 1935:

As Jesus Christ according to the words of St. Paul is eternal and immutable yesterday and today and the same forever, so the Church founded by him is destined never to perish. Whereas human institutions give way and disappear before the leveling of time and human sciences, reflecting in constant light and long repeated transformations, the Cross of Christ reared steadfast above the gulping billows never ceases to illumine mankind with the beneficent splendors of Eternal Truth. From time to time, new heresies make their appearance and under the guise of truth gain strength and popularity but the seamless garment of Christ can never be rent in twain. Unbelievers and enemies of the Catholic faith may indeed constantly renew their violent attacks against the Christian name, but in wresting from the bosom of the militant Church those whom they put to death, they become the instruments of their martyrdom and of their heavenly glory. No less beautiful than true are the words of St. Leo the Great who said, "The Religion of Christ, founded on the mystery of the Cross cannot be destroyed by any sort of cruelty; persecutions do not weaken but strengthen the Church in some way."

Now my commentary. Even the

persecutions inside the Church of the true Catholics, of the clandestine Catholics strengthen the Church ultimately. This is my commentary, but I continue with Pius XI, "The field of the Lord is ever ripening with new harvests while the grains shaken loose by the tempest take root and are multiplied."

A great bishop of our days, the venerable servant of God, Archbishop Fulton Sheen, an American bishop, made some very striking observations which confirm perfectly the prophetic voice of the supreme Magisterium which we quoted. So I quote Fulton Sheen (*Communism and the Conscience of the West, Indianapolis, 1948, pp. 24-25*); maybe you have already heard these words but it is good to repeat them:

The antichrist will not be so cold. Otherwise, he would have no followers. He will not wear red ties nor vomit sulfur, nor carry a trident nor wave an arrow tail as Mephistopheles in *Faust* of Goethe. This masquerade has helped the devil convince man that he does not exist.

No man recognizes him the more power he exercises. Even recently, the superior general of the Jesuits says the devil is a symbol and does not exist. So, he is a disciple of his! I continue, with Fulton Sheen:

God has defined Himself as "I Am Who Am" and the devil as "I am who am not". Nowhere in Sacred Scripture do we find warrant for the popular myth of the devil as a buffoon who is dressed like the first red. Rather is he described as an angel fallen from heaven, as the prince of this world whose business it is to tell us that there is no other world. His logic is simple. If there is no heaven, there is no hell. If there is no hell, then there is no sin. If there is no sin, there is no judgement. If there is no judgement, then evil is good and good is evil.

So this is the situation today commonly inside the Church as a consequence of a wrong interpretation of texts, specifically the text of the Pope, *Amoris Laetitia*. It leads to these consequences ultimately: to say good is evil and evil is good. I continue with Fulton Sheen:

But above all these descriptions, Our Lord tells us the antichrist will be so much like Himself that he would deceive even the elect, and certainly no devil seen in picture books could deceive the elect. How will he come in this new age to win followers to his religion? The pre-communist Russian belief is that he will come disguised as the great humanitarian. He will talk peace, prosperity, and plenty—not as means to lead to God but as ends in themselves. The third temptation in which Satan asks Christ to adore him and all the kingdoms of the earth would by his will become the temptation to have a new religion without a Cross, a liturgy without a world to come, a religion to destroy religion or a politics which is religion, which renders unto Caesar even the things that are God's. In the midst of all this seeming love for humanity and this glib talk of freedom and equality, he will have one great secret which he will tell to no one. He will not believe in God because his religion will be brotherhood without the fatherhood

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## A Remnant Book Review...

# Edith Stein: A Biography

## by Sister Waltraud Herbstrith, O.C.D.

### Reviewed for The Remnant by Vincent Chiarello

*"So they committed themselves to the will of God and resolved to proceed."*

There are those events in one's life that, for reasons explicable, never really leave your memory: your marriage, a birth of a child, a death of a sibling or parent. The same might be said of those recollections such as the pleasure of getting to know people who will, albeit unplanned, play a major role in your future life. But as to why the memory of an incident—a question, really—asked more than a half century ago, that had no apparent bearing on my life, is still indelibly etched in my mind today, I cannot say...but it is.

I was a young school teacher in New York City, and my second academic year was coming to an end in June; in August, I would join the ranks of the married. The church arrangements had been made, ushers, best man and maid of honor, selected; the reception list finalized; all systems were, "Go." Many of my teaching colleagues, mainly older men who had served in World War II, wished

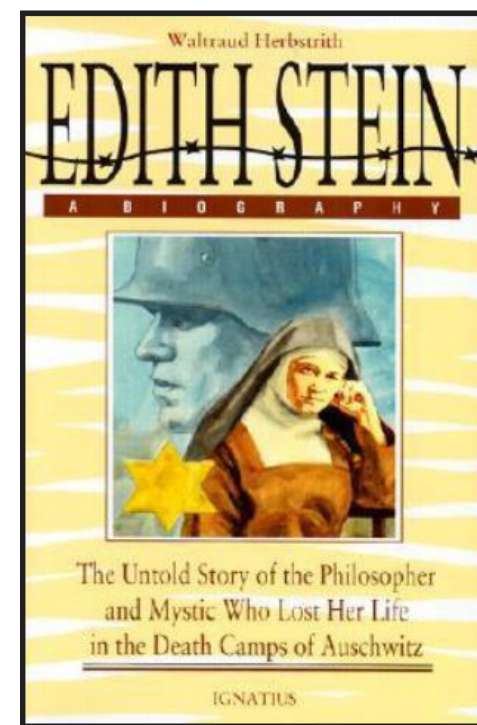
the best to me and my bride-to-be. Then, the typing teacher, Miss Ryan, whom I knew, but not well, after also wishing us the best, asked me the question: "What do you know about Edith Stein?" I evaded the true answer by saying, "I don't think very much," but I hadn't a clue about the woman in question. I do today, for Edith Stein's life - and death as St. Teresa Benedicta of the Cross - both of which are still steeped in controversy, was one that transcended that of most mortals. From that perspective, I know that I am not alone. So now my question to you, Remnant reader: What do you know about Edith Stein?

On Sunday, October 11, 1998, Pope John Paul II canonized St. Teresa Benedicta of the Cross, a Discalced Carmelite nun, eleven years after her beatification. Such a ceremony had been far more frequent during that pope's 27 year tenure than before, for the canonization process had been sped up; during Pope John Paul II's pontificate, more than 110 saints were canonized. Nine years after his death, so was he, along with Pope John XXIII; both were now called, "Blessed." The Italian press and others called it, *Santo*

*Subito*, or "Saint at Once," a notable departure from previous canonical investigations which ended in sainthood. Indeed, this was a very far cry from the English martyrs such as St. Edmond Campion or St. Thomas More, whose canonization took centuries after their martyrdom: More's in 1935; Campion's in 1970.

I had been present in St. Peter's when the Founder of Opus Dei, Msgr. Josemaria Escriva' de Balageur, was beatified, and, with the exception of figures on the Spanish Left, there was a noticeable joy among the busloads of Spaniards who had come to Rome to attend the Mass and celebrations. Precious little of that exuberance and celebration, however, attended the canonization of Sister Benedicta of the Cross; in fact, a curious pall had overtaken the ritual as if such a ceremony had created as many problems as it had solved. How could this be? To begin at the beginning.

Edith Stein, the youngest of 11 children, was born on October 12, 1891 to a devout Jewish family in Breslau, a city where three-quarters of the city were



German speakers, and which was then part of Wilhelmine Germany. (N.B.: Since 1945, the city has been renamed

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## CIC Keynote Address by Bishop Athanasius Schneider, Concluded.

that will in all externals resemble the Mystical Body of Christ.

Thus Fulton Sheen in 1948. Very up-to-date. Now he continues:

If I were not a Catholic and were looking for the True Church in the world today, I would look for the one church which did not get along well with the world. In other words, I would look for the church which the world hates. My reason for doing this would be that if Christ is in any one of the churches of the world today, he must still be hated as he was when he was on earth in the flesh. If you

would find Christ today, then find a church that does not get along with the world. Look for the church that is hated by the world. Look for this church. As Christ was hated by the world. Look for the church which the world rejects because it claims it is infallible as Pilate rejected Christ because he called Himself the Truth. If the Church is unpopular with the spirit of the world, then it is unworldly. And if it is unworldly, it is other-worldly. If it is other-worldly, it is infinitely loved and infinitely hated as was Christ Himself. The world may disagree with the Church, but the world knows very definitely with what it is disagreeing. In the future as in the past, the Church will be intolerant about the sanctity of marriage.

You look very up-to-date! Fulton Sheen says, "In the future as in the past, the

Church will be intolerant about the sanctity of marriage." Today is the contrary it seems. They are tolerant with the un-sanctity of marriage. Sheen continues:

For what God has joined together, let no man put asunder. She will be intolerant about her creed and be ready to die for it. For she fears not those who kill the body, but rather those who have the power to cast body and soul into Hell. Tolerance applies to the erring, intolerance to the error. Architects are as intolerant about sand as foundations for skyscrapers as doctors are intolerant about germs in the laboratory. Tolerance does not apply to truth or principles. About these things we must be intolerant and for this kind of intolerance so much is needed to arouse us from sentimental gush I make a claim: intolerance of this kind is the foundation of all stability.

What will become of the Church if the Church will not conserve the Spirit of God? The Church however will preserve the Spirit of God only on the condition that she combats the spirit which is contrary to God. When the Church is attacked, she will defend herself. This is her right and her duty. What had been announced to her Divine Spouse, this is the history of the Church: rule in the midst of your enemies. The Church is always a queen, but also always weak. Her role on earth is to be militant. More than once, she seemed to be defeated.

In this our time, her exterior kingdom seems to decline. It was told to the Church through the prophets, "They will fight against you, yet they will not overcome you." Yet, the prophet of the last times, St. John, has another language: "It was allowed to the beasts to make war on the saints and to conquer them." However, this victory of the last moment will be the prelude of a next defeat and of a definite win.

When you are condemned to see the triumph of the evil, you should never say to the evil "you are good". You should never say to the decadence "you are the progress". You should never say to the night "you are the light." You should never say to the death "you are the life". Sanctify yourselves in the time in which God has placed you. Deplore the evils and the disorders which God tolerates. Oppose to them the energy of your works and efforts, your whole life free from errors and free from the evil work so that after the life here on earth you will be one with the Spirit of the Lord. You will be admitted to be one with the Lord.

So these quotations. And to finish my talk, I would like to quote again St. Pius X, whom I consider a great and whom I say I think he has the merit to be called the great. And so he spoke of the necessity to resist the false prophets. I quote him from a recent publication of the "Archivio Segreto Vaticano", which contains an autograph manuscript of

Pius X and the drafts of the encyclical "Pascendi" and other letters concerning the preparation of this encyclical:

The implacable enemy of human kind never sleeps. According to the circumstances of the time and the occurring of events, he changes his tactical language, yet is always ready to fight. In fact, the more error is persecuted by the truth, the more he is condemned to hide himself, the more one has to fear the dangerous ambushes behind which he never hesitates to establish his ever fatal artillery units. Thus, we must never abandon ourselves to a false security. Otherwise, we will be liable to condemnations pronounced against the false prophets, who announced peace where it was not and who sang victory where all was calling us to the battle. It is therefore necessary in all times and especially in this time in which there is a great conspiracy instituted against Our Lord Jesus Christ and against His supernatural and revealed Religion to denounce the false masters of the people who call evil good and good evil, who put darkness for light and light for darkness, seducing many intelligences who are yielding to any wind of doctrine. We believe therefore that the time has come to speak. ■

## Edith Stein, Continued...

Wroclaw, in Poland.) That day was also Yom Kippur, the Jewish “Day of Atonement,” the most important religious holiday of the Hebrew calendar. Although in different ways, Stein and Breslau were to feel the tragic impact of World War II.

Her maternal great-grandfather had been a cantor and prayer leader of his congregation, but Stein’s moral compass was her mother, Auguste, whose “complete absorption in God,” dedication to prayer, and submission to God’s mercy as the answer to one’s problems, had a long lasting impact on the future saint. When Edith was 2, her father died, and Frau Auguste was given the responsibility of supervising her children’s upbringing, as well as the management of the debt-ridden lumber company she inherited. However, her father’s death had also resulted in a fading of Edith’s faith and dedication to her religion, for by the age of 13, Stein was to admit that she, “...could not believe in the existence of a personal God,” a mindset that would last until she was 21. In that timeframe, she had decided on her future: after passing her comprehensive examinations, Stein decided “to serve mankind” by becoming a teacher.



As is often the case, early ideas about our future can be altered quickly; shortly after entering the University of Breslau in 1911, Stein began taking courses in psychology, hoping to discover, “the underlying coherence in human existence.” Disappointed that such a discipline was “without a soul,” she seemed uncertain about her academic future, but then Fate intervened: she would read - devour, really - Edmund Husserl’s, **Logical Investigations**, which sought to rediscover the «Spirit» in our knowledge, contained in a branch of philosophy called, «phenomenology,» which insists that all knowledge – including the knowledge of nature – is ultimately grounded in emotions, and that emotions, not science, interpret the world as meaningful and valuable. Phenomenology is, then, the study of the appearance of things in our life, or the way we experience events.

While Frau Auguste hoped that change would bring her youngest back to the fold, Husserl’s influence on his young acolyte would bear different fruit: through him she would meet and admire Prof. Max Scheler, whose “prophetic philosophy” was to influence Stein’s future life in a different way: he was a

Jewish convert to the Church, and his lectures were paeans to the “spiritual beauty” of Catholicism, which formed the basis of his lectures on “A Catholic Phenomenology of Love.” He had brought Stein into an unknown world, a world that changed forever in August, 1914: World War I began, and Stein’s life, and further study and reflection, were put on hold. She would volunteer at a military hospital, for which she was decorated, but Stein also knew her life was empty, for she remained, in her words, “cold and unapproachable.”

World War I, still known as “The Great War,” witnessed an unprecedented number of deaths, both military and civilian, and when Stein learned that a fellow philosophy student had been killed, her mood darkened even more. When asked to put her friend’s papers in order, she felt unworthy to do so, for she could not find the “right words of sympathy.” To Stein’s great surprise, the widow displayed not a bitterness, but offered hope to other mourners. That event was to play a seminal role in Edith Stein’s development toward becoming Sister Benedicta of the Cross. As she would tell a friend, a Jesuit priest, years later: “It was my first encounter with

the Cross and the divine power that it bestows on those who carry it. That was the moment my disbelief collapsed and Christ shone forth - in the mystery of the Cross.” The Great War had brought on the death of millions, but it had also triggered in one woman, “an inner yearning ...enkindled through her encounter with Christ.” Yet, despite the

change, Stein was still reluctant to take “the ultimate step of conversion.” That would come about after “the agony of spiritual night” that Stein described as, “a stillness of death,” had taken place. Sr. Hertrich: “...though faith had opened up a new direction for her life, and she had responded with an intellectual willingness to believe, it was still not enough.” Not enough, but for how long? Back in Breslau continuing her studies, Stein had a premonition that the 1917 Bolshevik Revolution would give rise to atheistic dictatorships. If she were alive today, one wonders what would she say of “secularized democracies?”

There are occasions where reading a book confirmed or has compelled the reader to act decisively. Clearly, reading “The Life of Christ” changed the life and future of St. Ignatius Loyola. If that assumption applies to Stein, it was her coming across - accidentally, as Fate would have it - the autobiography of St. Teresa of Avila. It is generally agreed that Stein’s reaction to the autobiography was to claim, “This the truth.” Despite the awkwardness of telling her mother her decision, Stein was baptized on January 1, 1922; a month later, she was confirmed, but with both sacraments,

“had come the interior call to consecrate herself to God by becoming a Carmelite nun.” Her pursuit of an academic life had been replaced by “...living only in contemplation of heavenly things.” She was asked, and agreed to teach German at the Dominican Sisters’ School in Speyer, Germany, where she would remain for 8 years, “...believing that education was a form of apostolate...”

In 1925, while still at the school and three years after her baptism, Teresa - the name she’d taken at her baptism - was asked to translate the letters of Cardinal Newman, but also requested to translate St. Thomas Aquinas’s, **Disputed Questions in Truth**, “...aimed at discovery of the practical application of Thomas’s insights, and Teresa Stein’s involvement with St. Thomas advanced the process Teresa of Avila had begun.” What St. Teresa of Avila had begun in Teresa Stein’s mind, St. Thomas was to complete, for Teresa Stein would become a theological Thomist for the rest of her life. But events outside the school were shaping Europe’s destiny: if 1914 was the beginning of the end of the “Old European Order,” the arrival of Adolf Hitler in 1933 was the beginning of its total disintegration.

Upon entering the Carmelite convent in Cologne in 1933, Edith Stein assumed the religious name of Sister Teresa Benedicta a Cruce - Teresa Blessed of the Cross, O.C.D. She did so knowing the restrictions and austerities of Carmelite life, which would probably eliminate further scholarly work. Still, she could both see and hear of the growing anti-Semitic agitation in Germany; yet, she saw that situation as an opportunity to foster the merging of both Judaism and Catholicism. In 1933, the year Hitler became Chancellor of Germany, Sister Teresa submitted a request for a private papal audience, believing that a special papal encyclical would help improve the situation. That request was denied; subsequently, the Vatican claimed that there had been an administrative glitch. Despite the rejection and the growing uncertainty of both German Jews and some Christians, Sister Teresa would follow her namesake’s idea: “Only the person who renounces self-importance, who no longer struggles to defend or assert himself, can be large enough for God’s boundless action.”

Ironically, Sister Teresa’s requested papal involvement and encyclical had not been forgotten: from 1933-1937, the Vatican sent 34 diplomatic notes protesting the actions of the Nazi Party against all religious groups. In 1937, the papal encyclical, *Mit Brennender Sorge* (With Great Sorrow), written in German under the supervision of Vatican’s Secretary of State, Eugenio Cardinal Pacelli, later Pope Pius XII, condemned the barbarism of the Nazi Party. It should be noted that, during these four years, the Vatican, and only the Vatican, had done so.

In November 1938, the situation in Germany had worsened, so much so that the Nazi S.S. could destroy Jewish property, and even murder with impunity. The Stein family sought refuge in America, and sensing the potential danger to Sister Teresa, the prioress sent her to the Carmelite convent in Echt in the Netherlands. Two years later, German army soldiers patrolled the streets of both

Holland and Belgium.

In July 1942, the Catholic and Protestant bishops of Holland sent a telegram of protest, read aloud from the pulpit, lamenting the deportation of Dutch Jews. In retaliation, the Nazi *Reichskommissar*, Seyss-Inquart, ordered the seizure and deportation of all non-Aryans they could find. Both Sister Teresa and her sister, Rosa, also a convert, were arrested. One has to at least question the judgment of the clergy in seeking an open confrontation with the Nazi regime: were the serious - deadly serious - consequences not predictable? Shortly after, the sisters would be sent to a central deportation center.

As a result, 156 Jewish Catholics in Holland and Belgium were rounded up; on August 7, the names of those to be deported, including Sister Teresa and her sister, Rosa, were called out, and deported to Auschwitz, where death awaited them. Then this: “By the time they reached the convent gate, Rosa was already waiting. According to an observer, Sister Teresa took her sister’s hand and said, “Come, Rosa. We’re going for our people....Slowly they made their way to the train, the religious in their habits standing out strangely. The few who were being left behind stood and waved farewell.”

The last section describes how Sister Teresa, sensing her fate, still sought to calm women separated from their husbands, and the comfort of prisoners. Sr. Hertrich characterizes Sister Teresa’s last days as filled with “a lighthearted happiness” that permeated the way she spoke to the doomed in that deportation center. Perhaps the personal observation of an official there, written for a Dutch newspaper ten years after Sister Teresa’s death, was prophetic: “The one sister who impressed me immediately, whose warm, glowing smile has never been erased from my memory...is one whom I think the Vatican may one day canonize. I knew here was someone great. For a couple of days she lived in that hellhole, walking, talking, and praying...like a saint.”

I mentioned early on that Sister Teresa’s life and death are still steeped in controversy; this book does not address the reasons for that contention, but I hope to in a later review. The original German text of this book was published in 1971, long before the skirmishing over Sister Teresa’s beatification or canonization had begun. For now, let it be said that Sister Waltraud Hertrich has written a book that is hagiographic in its presentation, for it describes the life of a saint. Chronologically arranged, it seeks to portray a life touched by the hand of God, a life that cannot but be admired for its devotion and dedication to Christ under the most brutal conditions. In the life of St. Teresa Benedicta of the Cross, the words of the Psalms reverberate: “Mercy and Truth are met together; righteousness and peace have kissed each other.”

I return to Miss Ryan’s question. What prompted it was that she knew that my future bride had followed Edith Stein’s path to holiness and grace, and 58 years later, I believe the result would have pleased both Miss Ryan and Sister Teresa Benedicta of the Cross. ■



# The Love Which Moves the Stars



By Andrew Senior

*"Silently, one by one, in the infinite meadows of heaven, Blossomed the lovely stars, the forget-me-nots of the angels."*

— Henry Wadsworth Longfellow

First of all, let me again thank Mr. Michael Matt for allowing this quiet corner in *The Remnant*. There is a proper time and place for the pressing pulse of the polemic, but it must be preceded by calm reflection, as the contemplative life is prior to the active. Action without mediation is usually foolish and of little effect.

Before getting to the particular poems, perhaps it is best to look at poetry and define it again, both abstractly and scientifically, and poetically.

One of the best brief treatments of poetry can be found in a pre-Conciliar Logic textbook, by John Estelle. Chapter 22 is entitled *Argumentation Materially Considered*, and there is a sub-section devoted to what he calls Poetic Argumentation. Estelle says that poetry is a way of coming to know something, but it is not discursive or syllogistic. Instead, poetry is a direct presentation of something, a pleasing and attractive presentation, a uniting of passion and truth.

Many others, some of them quite surprising, have said similar things while talking about science:

"What is called science today consists of a haphazard heap of information, united by nothing, often utterly unnecessary, and not only failing to present one unquestionable truth, but as often as not containing the grossest errors, today put forward as truths, and tomorrow overthrown. It gives us no answer to our question, what shall we do and how shall we live?" - Leo Tolstoy

"The nitrogen in our DNA, the calcium in our teeth, the iron in our blood, the carbon in our apple pies were made in the interiors of collapsing stars. We are made

of starstuff."  
- Carl Sagan

And of course many if not all poets have given wonderful poetic definitions of poetry:

"If I read a book and it makes my whole body so cold no fire ever can warm me I know that is poetry. If I feel physically as if the top of my head were taken off, I know that is poetry." - Emily Dickinson

"Poetry is what gets lost in translation. Poetry begins in delight and ends in wisdom."  
- Robert Frost

"Poetry is the rhythmical creation of beauty in words" - Edgar Allan Poe

"The poet binds together by passion and knowledge." - Wordsworth

"The poet brings the whole soul of man into activity." - Coleridge

"Poetry is not the assertion that something is true, but the making of that truth more fully real to us." - T S Eliot

"A poem is a rhetorical composition set to music." - Dante

Poetry is about awakening wonder, that reverential fear we have in the presence of a mystery greater than ourselves. Aristotle, echoing all of the primordial tradition, says that the prime experience of wonder is gazing at the stars. Thus it should come as no surprise that there may be more poetry about the stars than almost anything else. So let us focus this time on two famous poems about stars. There is an old saying that the best commentary on Scripture is another part of scripture, and so perhaps the best commentary on poetry is a poem.

## The Star

Jane Taylor

*Twinkle, twinkle, little star,  
How I wonder what you are!*

*Up above the world so high,  
Like a diamond in the sky.*

*When the blazing sun is gone,  
When he nothing shines upon,  
Then you show your little light,  
Twinkle, twinkle,  
through the night.*

*Then the traveller in the dark  
Thanks you for your tiny spark;  
He could not see where to go,  
If you did not twinkle so.*

*In the dark blue sky you keep,  
And often through my curtains peep,  
For you never shut your eye  
Till the sun is in the sky.*

*Till the sun is in the sky.*

*As your bright and tiny spark  
Lights the traveller in the dark,  
Though I know not what you are,  
Twinkle, twinkle, little star:*

## Choose Something Like A Star

Robert Frost

*O Star, the fairest one in sight,  
We grant your loftiness the right  
To some obscurity of cloud,  
It will not do to say of night,  
Since dark is what brings out your light.  
Some mystery becomes the proud.  
But to be wholly taciturn,  
In your reserve is not allowed.*

*Say something to us we can learn,  
By heart and when alone repeat.  
Say something! And it says "I burn."  
But say with what degree of heat.  
Talk Fahrenheit, talk Centigrade.  
Use language we can comprehend.  
Tell us what elements you blend.*

*It gives us strangely little aid,  
But does tell something in the end.  
And steadfast as Keats' Eremitic,  
Not even stooping from its sphere,  
It asks a little of us here.  
It asks of us a certain height,  
So when at times the mob is swayed  
To carry praise or blame too far,  
We may choose something like a star  
To stay our minds on and be staid.*

One scarcely knows where to begin! First of all, in wonder, in silent contemplation, reflective meditation. These two poems complement each other so beautifully. The stars are so pregnant with meaning the subject is almost inexhaustible.

The first words of Creation were: "Let there

be light." The creation of the Sun and the Moon came later. Most of the great saints in their commentaries have said that these words signify the creation of the angels, the greatest of creatures, the first reflection of God Himself. The Psalmist cries out: "The heavens declare the glory of God." (Psalm 119?) He also says: "He telleth the number of the stars: and calleth them all by their names." (Psalm 146) and: "Praise ye him, O sun and moon: praise him, all ye stars and lights." (Psalm 148). Recently we celebrated the Feast of the Epiphany, when the Three Wise Men were led to the Revelation to the Gentiles by that most mysterious of stars, The Star of Bethlehem. Centuries later, on a different continent, the Aztecs were converted by Our Lady of Guadalupe; they understood the significance of her being over the moon, under the sun, with constellations on her robe.

St. Thomas Aquinas says the stars are in some way related to the angels. They represent them, and may even do more than represent them. When he writes about Astrology, he says that we should not believe in it, because it is a confused corruption from the devil. But he does not say that there is no truth in it whatsoever; he says the stars have an effect on us, on our bodies and passions but not directly on the will or the intellect. He says:

"Hence the heavenly bodies cannot be the direct cause of the free-will's operations. Nevertheless they can be a dispositive cause of an inclination to those operations, in so far as they make an impression on the human body, and consequently on the sensitive powers which are acts of bodily organs having an inclination for human acts." And in another place: "The action of heavenly bodies produces certain inclinations in corporeal nature, the will nevertheless does not of necessity follow these inclinations."

And the great Boethius says: "Fate is worked out when Divine Providence is served by certain spirits; whether by the soul, or by all nature itself which obeys Him, whether by the heavenly movements of the stars, or by the angelic power." St. Thomas also says that the orders of the angels, and the stars, will remain throughout eternity, after the end of time.

From the dawn of creation (and the starlight before the dawn) all men in all cultures have known that there is significance in the stars. It has been said that before the Fall, God presented His full plan of salvation to Adam, and that knowledge was preserved in the names and stories of the stars and constellations. After the Fall, with the descent into the passage of time, the fallen angels corrupted and perverted the original gospel in the stars, turning it into the dark tales of pagan mythology and the false primordial religion of astrology. But even in those twisted tales, something good and beautiful was still preserved and hidden, awaiting the Fullness of Time to be properly

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# Missouri's 'Walking Priest' Starts New Religious Community



From Gloria TV:

Father Lawrence Carney announced in an email (January 23) that after four years of prayer, he has been approved on December 8 to accept men into the Canons Regular of St. Martin of Tours. The new community is based in Saint Joseph, Missouri, in the diocese of Kansas City-St Joseph.

The priest who wears a black cassock and Saturno clergy hat, is engaged in street evangelisation. OurSundayVisitor quotes him, "There's something mysterious about the cassock; it acts like a magnet, drawing people to you".

By Michael J. Matt

Fr. Lawrence Carney is chaplain to a traditional order of nuns, the Benedictines of Mary, Queen of Apostles, in Gower, Missouri. He visits the community daily to celebrate the traditional Latin Mass, hear confession and offer spiritual guidance. Then he takes to the inner-city streets of St. Joseph in his cassock and wide-brimmed hat to pray the rosary and be a visible presence of Christ and his Church. He has encountered many lost souls on his walks, and successfully brought them back to the Faith. "It's what Our Lord did," he reasons. "Many people see me and are moved to come up to me and talk."

Fr. Carney had the idea to do this after going on the Camino de Santiago pilgrimage in his cassock, and was approached by an estimated 1,000 souls during his 32-day trek. He has continued this unique method of evangelization for over three years in America, and has finally received permission to establish an order to expand the ministry.

This is great news indeed, if not particularly surprising. Over the years I've had many opportunities to walk down streets on both sides of the Atlantic in the company of priests in cassocks, and my reaction to this has always been the same: Mother Church surely knew what she was doing when she dressed her sons in a way that made them stand out wherever they went, anywhere on earth.

Priests of the old world were visible to the whole world, wherever they went. They never really "punched out." And neither did they go into the world incognito, as is the case so often today. They made themselves approachable by being always willing to "stick out" and stay "on the clock," ready to serve souls.

I can't tell you how many times over the years I've seen native kids in Mexico, tourists in France, hikers in Spain, commuters in European metros, wanderers and street urchins approach my priest friends or Remnant

Tours chaplains, asking for everything from a simple blessing to forgiveness for their sins. Especially in airports. So often, just before a flight is scheduled to take off, a young man will approach the cassocked priest and ask him to hear his confession. It's such a beautiful thing. Real missionaries of mercy in action, in every traditional priest, all over the world.

What sort of demonic mind conceived of the notion to strip away the identifying habit—the calling card, if you will—of the Catholic priest, thus robbing us all of this visual reminder that God is with us and that His mercy is right there for the asking, sitting in the next train seat down, in fact.

Reminds me of the famous conversion story of Sir Alex Guinness—the outstanding English actor who played Obi-Wan Kenobi in Star Wars (among other far greater but lesser known roles). He was in France making the film adaptation of G. K. Chesterton's crime-solving priest, Father Brown. And as he was playing a Catholic priest he was naturally dressed like one, which in those days meant black cassock and clerical beaver hat.

At one point he was taking a walk between shoots but still in costume. He cut through some bushes and then down onto a little lane, where he surprised a local lad making his way home.

Rather than showing any sign of fear at the sudden appearance of the big black-cassocked man, however, the boy trotted eagerly right up to the "priest", took him by the hand and began chatting as they walked down the lane together. In an instant, priest and boy had become

father and son. That demonstration of immediate trust and genuine affection for the figure of the Catholic priest in those days made a deep and lasting impression on Sir Alex Guinness, and in fact helped set him on the road to his eventual conversion to the Catholic Faith. In his autobiography, Guinness notes:

*"Continuing my walk, I reflected that a Church that could inspire such confidence in a child, making priests, even when unknown, so easily approachable, could not be as scheming or as creepy as so often made out. I began to shake off my long-taught, long-absorbed prejudices."*

That was a long time ago—long before Vatican II and the disastrous demotion of the Catholic priest to "regular guy". It was back when priests were proud to dress the part, on and off the Altar of Sacrifice. After that Altar had been transformed into a table, and the Mass became a Meal -- well, I guess priests decided that if there was no sacrifice anymore there's no real need for priests, either. And so many of them became more or less administrators, and dressed the part.

Praise God, Father Carney and so many young priests today are moving back in the right direction where the priesthood is concerned. And this is yet another reason for us to not lose hope and to always keep in mind that the Church is human *and* divine; the human element is rather in shambles right now, admittedly, but the same cannot be said of the divine element.

God will save His Church in His time. And the Father Carney's out there give us all hope that this will happen sooner rather than later. ■

## Love Which Moves the Stars, Continued...

understood. A great example of this is the 12 signs of the Zodiac. In the Middle Ages men were more inclined to connect the mysterious number twelve with the Apostles.

One of the great elements of this Primordial Tradition is the idea of the Music of the Spheres, the notion that that the stars and the planets each emit a certain tone, that there is a real celestial harmony. Shakespeare puts this so beautifully, in the words of Lorenzo to Jessica in *The Merchant of Venice*:

*"How sweet the moonlight sleeps upon this bank!  
Here will we sit and let the sounds of music  
Creep in our ears: soft stillness and the night  
Become the touches of sweet harmony.  
Sit, Jessica. Look how the floor of heaven  
Is thick inlaid with patines of bright gold:  
There's not the smallest orb which thou behold'st  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins;  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it."*

Even modern science has the same idea, although we have reduced to thinking of it only materially, as radiations of certain frequencies, gamma rays and the like. Albert Einstein said: "It would be possible to describe everything scientifically, but it would make no sense; it would be without meaning, as if you described a Beethoven symphony as a variation of wave pressure". We still preserve these ideas in our everyday language. We speak of lucky stars, we still wish upon a star, we can be star struck; we call our great actors movie stars. And though most people don't know it, the etymology of the word "disaster" (dis-aster) means that our stars are not lucky. We call those who have journeyed into outer space astronauts. from *astro*, plus *nauta*, Latin for a sailor.

So let's take a look at these two poems. What do they mean, and what can they teach us? The first one teaches us humility. We really do wonder what exactly a star really is. We define it first by a beautiful metaphor; it is like a diamond in the sky. Then we bring it down to our homely, earthly level. It lights the traveller in the dark, it peeps through our curtains. And in end we must admit, we really don't know what it is. Even that old modernist D. H. Lawrence said:

"Imagine the sun as the old civilizations saw it. All we see is a scientific little

luminary, dwindled to a ball of blazing gas. In the centuries before Ezekiel and John, the sun was still a magnificent reality, men drew forth from him strength and splendor, and gave him back homage and lustre and thanks. But in us, the connection is broken, the responsive centers are dead. Our sun is quite a different thing from the cosmic sun of the ancients, so much more trivial. We may see what we call the sun, but we have lost Helios forever. We have lost the cosmos, by coming out of responsive connection with it, and this is our chief tragedy. Whatever the Sun may be it is certainly not a ball of flaming gas."

The second poem echoes and replies to the first. It acknowledges that we must admit mystery. Our initial response is again one of wonder, of reverence and fear: "We grant your loftiness the right / To some obscurity of cloud / It will not do to say of night /

Since dark is what brings out your light / Some mystery becomes the proud."

And then it asks the scientific question: "Say something to us we can learn." What is it really made of? "Talk Fahrenheit, talk Centigrade / Use language we can comprehend / Tell us what elements you blend."

And the answer: "It gives us strangely little aid / But does tell something in the end."

In other words, like a musical octave, we have returned to the same note where we began. It is a great, mysterious, significant thing, made by God, to make us look up in wonder, to catch our breath, to be silent and to remain humble: "Choose something like a star / To stay our minds on and be staid."

Music really is the food of love. At all of the great events in the Bible, there is always a song, a canticle, the most beautiful being Our Lay's song, the *Magnificat*. And the Divine Office, the greatest contemplative work this side of heaven, is nothing more than the continuous singing of the greatest collection of songs in the world, the Psalms. So the best thing to do with these poems is not to over analyze them, to try to tease out or test the meaning. The best thing to do with them is to do what we should do with the stars which are their subject, to wonder at them, to get to know them familiarly, by heart, to let them guide us. One of the best ways to get to know a poem is to read it aloud to others. As Wordsworth says: "Then read from the treasured volume / The poem of thy choice / And lend to the rhyme of the poet / The beauty of thy voice. And finally, we should be silent and imitate Our Lady, and "conserve all these things in our hearts." ■

# With God in China: *The Real Missionaries of Mercy*

By Theresa Marie Moreau

The Woong Woo steamboat, like a gigantic three-tier birthday cake with wisps of smoke rising from extinguished candles, floated 525 slow miles along the Chang Jiang, the Long River, known around the world as the Yangtze River.

Nearing its destination, crewmembers steered the vessel landward and pulled up alongshore, on August 21, 1920, with precious cargo aboard: Irish missionaries, 11 men who made up a squad in the Church Militant's army of Missionary Society of Saint Columban.

A long voyage, it began five months earlier, on March 19, with final goodbyes in Dalgan Park, the order's headquarters in Shrulce, County Mayo. Chugging across the Atlantic Ocean to an ante-aeronautic United States of America, they traversed by land the wind-whipped prairies, the snow-capped mountains and the blossom-filled deserts to the West Coast, where they boarded a trans-Pacific Ocean liner to the pre-Communist Republic of China.

From the unsteady gangplank, the priests stepped onto foreign soil in Wuhan's Hanyang District, in Hupei (old form of Hubei) province and entered an ancient world in the East, centuries behind the industrialized West, but where the Catholic priestly garb of the cassock blended seamlessly with the Chinese gown and its Mandarin collar.

On the way to their new residence, the Irishmen passed along streets so narrow that they could stretch out their arms and touch with their fingertips the houses on both sides at the same time, as they splashed through puddles of a glistening-green water with a pungent smell, like an old sewer simmering in the sun on a scorching summer's day.

Outside the noisy town, the men reached their mission, where several rented houses stood near one another. Each had at least a dozen rooms, light and airy. All, within a stone's throw from a lake choked with lotus plants.

Father Cornelius Tierney (1871-1931, Missionary Society of Saint Columban), nearly 49 years old, was the eldest. More weathered than his freshly ordained confreres, he had received the Sacrament of Holy Orders, in 1899, for the Clogher diocese. As a professor, he taught the Classics and Irish.

So it was a bit surprising when he felt haunted by another calling, inquired about his prospects with a certain missionary order and then made a decision – after much contemplation and correspondence with Father John Blowick (1888-1972, Missionary Society of Saint Columban) – on December 8, 1917, the Feast of the Immaculate Conception of the

Blessed Virgin Mary. The middle-age priest decided that he would join the Columban Fathers in their Maynooth Mission to China.

Once in their new home, the newcomers immediately immersed themselves in the Chinese language with its multiplicity of tones. Each morning, they sat with their teacher, a native speaker, and first learned simple idioms and phrases through repetition and memorization. Gradually, they challenged themselves with simple sentences, slowly increased the difficulty, and, after a few weeks, learned about 300 sentences.

In between language lessons, they found moments of enchantment and inspiration in life lessons.

Just two months after their arrival, in the dark of night, about 9:30, when the time arrived to extinguish the lights and welcome the Grand Silence, the priests heard a cacophony of cymbal clanging and drum banging outside by men, women and children, who tried to scare away the mythical dog taking a bite out of the moon, during a lunar eclipse, on October 27, 1920.

For their first Midnight Mass in the new mission, the Columban Fathers threw open the doors of a church, built by American Baptists, long gone. The pews filled with about 100 locals, who fervently sing-song chanted their prayers with heart and soul. Not only did they attend the high Mass, with about half receiving Holy Communion, but the majority refused to leave and remained in the church the entire night, for their own prayers and devotions, waiting for the 6 a.m. Mass.

After the holidays and five months of language immersion, Father Tierney was ready to venture off to a mission, in Shinti, in January 1921. After a bit of boating, about 100 miles farther up the Yangtze, he joined a Chinese priest, to meet the people, to learn the language and, perhaps, to eventually take over.



In a deeply entrenched pagan land, even though Christians and non-Christians, alike, often showed up at church for material goods rather than spiritual riches, Father Tierney remained hopeful. And for good reason. Success. In the register, from August 15, 1922 to

August 15, 1923, he recorded 153 baptisms of pagans, 19 baptisms of children of Catholics, and 20-odd baptisms of pagan children in danger of death.

So it was with a heavy heart that, after only a few years in the countryside, he was forced to leave. Even though he preferred

to remain in his newly adopted home, he was dispatched, in November 1924, to Brooklyn, New York, to raise funds from the generous American Catholics for the Far East mission of the Columban Fathers.

For three years, he begged and cajoled for greenbacks and prayers, until he returned to the mainland, in December 1927, and, eventually, heading southwesterly, he set out for Tsitou, his new mission, on June 3, 1928.

First arriving in Kienchang, in the province of Kiangsi (old form of Jiangxi), he traveled many more miles to Tsitou, on a stubborn mule, in the pouring rain. Arriving at dusk, drenched and exhausted, he found the mission's church and houses occupied by Communist soldiers.

Over the next several months, he witnessed up close the Chinese Civil War between the Chinese Nationalist Party (Kuomintang, old form of Guomindang), commanded by Kai-Shek Chiang (old form of Jieshi Jiang, 1887-1975), and the Communists, headed by Tse-Tung Mao (old form of Zedong Mao, 1893-1976). The war had begun, in April 1927, after Chiang purged the Reds from his Party.

Communists caused a great deal of pain and bloodshed among Catholics, as Father Tierney wrote, on March 10, 1930, to Bishop Edward Mulhern (1863-1943), back home in Ireland:

“Things are very unsettled in many districts. Just recently down South in Kwangtung – a Vicar Apostolic, a priest and three Chinese Sisters, all belonging to the Salesian Order were captured by bandits [Communists] and shot almost immediately. Their bodies were found riddled with bullets about 24 hours after capture. In the Hanyang Vicariate, the bandits [Communists] are creating terrible trouble. In five or six districts, the priests cannot remain in their houses – on the run – and two places have been looted. Others threatened. The country generally is in a very bad condition. Hordes of [Communist] bandits and soldiers, everywhere much poverty and business greatly hampered. . . Troubles like these are bound to come, and we are no better than those who have gone before us and sowed the Gospel seed in blood and tears.”

Again, that same year, on November 1, 1930, Father Tierney described more persecution of Catholics in another letter to Bishop Mulhern:

“The civil war is, I believe, ended for the present, but it is to be feared that it determines nothing and that there will be another later on. The big danger it seems to me is Communism. The people are out of patience and burdened with heavy taxation and in these circumstances turn over to the enemy. The Reds have already got a footing in many places in this province, and it will not be an easy matter to root them out.

“Just recently they captured an important town in western Kiangsi – which was the center of a Vicariate. The Vicar Apostolic, who is a Bishop – Monsignor Gaetano Mignani [1882-1973, Congregation of the Mission], was captured with 7 or 8 priests and 10 sisters. There were two Chinese priests shot, and the Bishop was marched



Fr. Tierney

“**I have come into the hands of the Red army, and they demand ransom twenty thousand dollars. I leave it in your hands what to do.**”

up and down the main street for three hours and bound and beaten.”

But, as always, missionary work continued. A week or so later, Father Tierney, acting as mission Superior, visited Father John Kerr (1902-65, Missionary Society of Saint Columban) at his church, in Shangtanghsu, to oversee the building of a house for the priest, who had been sleeping, eating, praying, studying and everything else in the sacristy.

Suggesting that Father Kerr should take the opportunity to visit his out-missions in the countryside, Father Tierney stayed behind to look after the parish and supervise the construction of the residence.

Suddenly, on Thursday night, November 13, he received a warning that a detachment of Communists in uniform had swarmed and taken control of Kienchang, only 17 miles away, that the soldiers were gaining ground and nearing the mission, and that they were only 6 miles away.

Thinking of the caution as a false alarm, Father Tierney shrugged it off and went to sleep.

The next morning, around 6, as he prepared for Mass, on Friday, November 14, the church bell slowly clanged, signaling to parishioners that Mass would begin shortly. However, the tolling also alerted the soldiers, waiting in the woods outside the village for dawn.

As Father Tierney knelt in the sacristy, offering his prayers in preparation for the unbloody renewal of the Sacrifice of the Cross on Calvary, one of the faithful ran to his side and informed him about the approaching Communist soldiers, who charged toward the mission and surrounded the church.

Continued Next Page

## Real Missionaries of Mercy, Continued...

Grabbing his hat, the priest ran out the door, but was captured after only a few steps.

“You are our greatest enemy,” taunted one of the soldiers, as he twisted the priest’s arms behind his back and pushed him toward a post.

In the icy morning air, they stripped him of his cassock and his dignity, tied him to the post, flogged him, threw a soldier’s red cape over him, and then dragged him away to the quarters that previously housed local troops.

After several days, the Columban Fathers learned of Father Tierney’s whereabouts from pagans, who had been imprisoned with the priest but had been released. They presented a letter from the soldiers, regarding a ransom.

Father Kerr decided to send his teacher, Yang Mao, disguised as a woodworker, to find out what he could find out. After breakfast and offering his confession on a local hillside, he set out on his dangerous journey, with a carpenter’s kit slung over his shoulder.

When he finally reached the edge of the Communist encampment, he noticed a group of soldiers getting ready to decamp, packing up their gear along with money, presumably stolen. Scanning the men, he spotted the leader, wearing ragged clothing, approached him, explained that he was a carpenter for the foreigners and inquired about Father Tierney.

“Oh! Is it this old foreign fellow (the Chinese term is one of utter contempt) you are talking about?” the soldier asked.

“Yes, I’m come in answer to your letter, and want to know what amount you want as ransom money.”

“10,000.”

“These priests come from a very poor country, which has been emancipated only recently and, perhaps, may not be able to obtain such an enormous sum.”

“How is it that you, only a carpenter, know all these things?”

As smoothly as possible, Yang Mao tried to explain away his mistake by answering that he was only a poor worker, who had labored for the priests for many years.

“I must have the money now, just now,” the soldier demanded. “We can’t wait. You see my soldiers, ready to go; if we can’t have it now, he will be shot outside the town as we leave.”

Granted permission to visit with Father Tierney, a soldier escorted the teacher to another part of the town, where he found the priest sitting in a large hall, in the midst of soldiers. Although looking dazed, he recognized Yang Mao and handed to him a letter that he had previously written to Father Luke Mullany (1897-1970, Missionary Society of Saint Columbans) and asked him to deliver it to Father Kerr:

“I have come into the hands of the Red army, and they demand ransom twenty thousand dollars. I leave it in your hands what to do. Things may come bad. I have twenty intentions in my book.”

As the Fathers, with the help of the diplomatic British Legation, bargained for the release of their confrere, a go-between was able to take food and clothing to Father

Tierney and to return with another letter, written mostly in Latin, from the priest-prisoner, dated December 4:

“I received yesterday your medicines, bread, milk, coffee, clothes. I have been moved three times since the Christian you sent visited me. Now I am in a place about 150 li from Nanfeng. In this place they have treated and are treating me well enough. I have a bed and a quilt. But how long I shall be here, I don’t know.

“If there should be an opportunity to send me a pair of socks and an overcoat, they will be very welcome. I had an overcoat, but they took it from me at Shangtangsu.

“I have no need of further eatables. I feel somewhat better than when I wrote last and can manage to get along on rice. Besides, the journey is so long that the bread is grown hard before it reaches me. If God wishes that I should recover my liberty, He can devise means. I leave all in His hands. Pray for me.

“I am very, very glad that all the priests are safe. And I am deeply grateful to all of you for your prayers and your efforts to get me free.”

And then nothing.

At the time of Father Tierney’s kidnapping, Bishop Edward Galvin (1882-1956, Missionary Society of Saint Columban), founder of the religious order, had been on a British gunboat negotiating for the release of two other priests: Father Patrick Laffan (1897-1973, Missionary Society of Saint Columban) and Father James Linehan (1901-82, Missionary Society of Saint Columban). The two had been captured, in April 1930, and held, for eight months, by Communist guerillas who demanded guns in exchange for their freedom.

Bishop Galvin wrote, on December 18:

“Life has been an agony here during all

these terrible months and, at the present moment, it is as dark as it could be... Father Tierney is still a captive. God knows how it will all end. We need faith and courage. Only 50 miles from here a young Chinese priest has been murdered by the Communists. They stripped him naked and beat him terribly. They blinded him with lime and then, tying a rope around his neck, they slowly strangled him to death.”

From out of nowhere, on March 12, 1931, the Fathers received word about Father Tierney from a pagan woman. Abducted in December, she had only regained her freedom after paying her Communist captors 100 dollars.

While held prisoner, in an old house in Hapchwen, she often heard the soldiers, sitting on the ground outside, talking about a foreign man, a Shen Fu, a Catholic priest, who was sick and kept in a house about 1 mile away. The soldiers ordered a local doctor, on February 20, to tend to Father Tierney.

Occasionally able to visit the doctor, who lived next door to the pagan woman’s detention house, she inquired about the Shen Fu’s health. The doctor replied that the foreigner had stopped eating and was very sick, probably with malaria, so he gave him some medicine and would check on him every day.

On February 28, the woman again visited the doctor and asked about the foreigner.

“I have not been up there today,” he answered.

“Why have you not been up to attend the Shen Fu?” she asked.

“Oh, there’s no need to attend him anymore. He died today.”

According to the pagan woman, Father Tierney died, on Saturday, February 28, around 2 in the afternoon, and was buried

that same day, two hours later.

The Fathers sent a courier to confirm the rumor; however, he returned without any information. So another was dispatched with instructions to find out if it were true about Father Tierney’s death. If so, he had to do his best to bring back the body.

When the courier reached the remote mountainous campsite and approached the soldiers, at first they denied the priest’s death. But, eventually, they admitted that he was dead, and, after some haggling, the Communists agreed to trade the corpse for watches, fountain pens and other small items.

Escorted to the gravesite, the courier hired four men to dig up the body, and when unearthed, the face was immediately recognizable. The gravediggers placed Father Tierney’s corpse on boards and, as pallbearers, carried him, as well as they could, a distance of 40 miles, to Kiansu, where the body was finally settled in a coffin and then placed on a raft, a floating hearse.

After two weeks, on March 29, the raft washed up on the Nanfeng shore. On board, the courier and the coffin, with Father Tierney, the middle-age priest who had answered a late-in-life calling. ■

ENDNOTE:

Miscellanea and facts for this story were pulled from the following: “. . . part of the bargain,” edited by Father Bernard T. Smyth (1916-2006, Missionary Society of Saint Columban); “The Red Lacquered Gate: The Stirring Story of the Early Days of the Columban Fathers’ Catholic Mission and the Courage and Faith of Its Founder, Father Edward Galvin,” by William E. Barrett; “Those Who Journeyed With Us: 1918-2016,” by the Missionary Society of Saint Columban.

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## Pope to Betray Persecuted Catholics in China

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and ultimate destruction of the Faith in China. This was to be accomplished via the illicit consecration of schismatic bishops and their consecration in turn of schismatic priests. The process began with the ecclesiastical treason of legitimate Catholic bishops then in communion with Rome.

In 1954, in his encyclical *Ad Sinarum Gentem* (1954), Pope Pius XII reprobated members of the Church in China who were promoting the error of the “Three Autonomies,” according to which the Church in China “would be completely independent, not only, as We have said, in regard to its government and finances, but also in regard to the teaching of Christian doctrine and sacred preaching. . .”

In fact, the “autonomy” of both doctrine and preaching is precisely the purpose of the CPA, which ensures the conformity of its members, at least by their coerced silence, to the immoral policies of Beijing and the general independence from Roman authority in cases of conflict with the regime.

In the year following creation of the CPA,



Pope Pius XII with persecuted Chinese Catholics (1957)

Pius XII, in keeping with the Magisterium’s consistent condemnation of communism, issued his encyclical *Ad Apostolorum Principis* (1958) on Communism and the Church in China. Addressing the bishops of China, the Pontiff condemned the CPA’s creation as the final stage of the implementation of the error of “Three Autonomies”:

For by particularly subtle activity an

association has been created among you to which has been attached the title of “patriotic,” and Catholics are being forced by every means to take part in it. This association—as has often been proclaimed—was formed ostensibly to join the clergy and the faithful in love of their religion and their country, . . . And yet—despite these sweeping

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# Pope to Betray Persecuted Catholics in China

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generalizations about defense of peace and the fatherland, which can certainly deceive the unsuspecting—it is perfectly clear that this association is simply an attempt to execute certain well defined and ruinous policies. For under an appearance of patriotism, which in reality is just a fraud, this association aims primarily at making Catholics gradually embrace the tenets of atheistic materialism, by which God Himself is denied and religious principles are rejected.

From the CPA's inception, Pius noted, its members were "forced to approve those unjust prescriptions by which missionaries are cast into exile, and by which bishops, priests, religious men, nuns, and the faithful in considerable numbers are thrust into prison; to consent to those measures by which the jurisdiction of many legitimate pastors is persistently obstructed; to defend wicked principles totally opposed to the unity, universality, and hierarchical constitution of the Church; to admit those first steps by which the clergy and faithful are undermined in the obedience due to legitimate bishops; and to separate Catholic communities from the Apostolic See."

Among those first steps was that "certain ecclesiastics have rashly dared to receive episcopal consecration"—after being chosen by "the people" (i.e., Beijing)—"despite the public and severe warning which this Apostolic See gave those involved." As to these traitors, who were usurping the jurisdiction of legitimate Catholic bishops, Pius XII declared: "bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops only through the Roman Pontiff. . . . Acts requiring the power of Holy Orders which are performed by ecclesiastics of this kind, though they are valid as long as the consecration conferred on them was valid, are yet gravely illicit, that is, criminal and sacrilegious."

The CPA, Pius observed, was erected in open defiance of the First Vatican Council's solemn definition, in line with all of Tradition, of the primacy of the Roman Pontiff "over the whole world, and the Roman Pontiff himself [as] the Successor of the blessed Peter [who] continues to be the true Vicar of Christ and head of the whole Church, the father and teacher of all Christians. . . . [with] the full power of caring for, ruling and governing the Universal Church. . . ."

In conclusion, Pius XII declared the excommunication of the schismatic bishops of the CPA:

[I]t follows that no authority whatsoever, save that which is proper to the Supreme Pastor, can render void the canonical appointment granted to any [legitimate] bishop; that no person or group, whether of priests or of laymen, can claim the right of nominating bishops; that no one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See. Consequently, if consecration of this kind is being done



## Cardinal Joseph Zen, China's highest ranking Catholic prelate, accuses the Vatican of "selling out" the Church

contrary to all right and law, and by this crime the unity of the Church is being seriously attacked, an excommunication reserved specialissimo modo to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred.

Sixty years later, under the influence of *Ostpolitik*, practically all of the CPA schismatic bishops still alive or subsequently installed by Beijing, now some 53 in number, have purportedly been "recognized" by Rome despite their subordination to communist gangsters. Seven more have requested to be "reconciled" with Rome while retaining their membership in the CPA and thus their subjection to the same immoral regime. Every one of them has usurped ecclesiastical jurisdiction—in which usurpation the Vatican itself now apparently concurs.

Meanwhile, the surviving "underground" bishops, who have refused to join the CPA schism, are now only 17 in number (excluding retired bishops). They are prevented from consecrating successors by the same Church law cited to justify the "excommunication" of the four bishops of the Society of Saint Pius X: Canon 1382, whose penalty of *latae sententiae* excommunication has apparently been lifted as to the CPA puppet bishops whose strings are held by communist dictators.

Worse, pursuant to a deal reportedly already agreed to by Bergoglio's Vatican and Beijing, the Vatican has "requested" (read: demanded) that two of the remaining 17 "underground bishops," Vincent Guo Xijin and Peter Zhuang Jianjian, "surrender their titles to their illegitimate competitors," while all seven of the schismatic CPA prelates still seeking Rome's approval would receive it.

Still worse, under the same deal China's so-called Council of Bishops would choose the names for future bishops to be approved by Rome, all of whom would belong to the CPA. The "Council of Bishops," writes Sandro Magister, is "an imitation episcopal conference under the strict control of the regime, from which are excluded all bishops who are recognized by Rome but not by the Chinese authorities." The head of this faux bishops' conference is CPA bishop Ma Yinglin, one the seven schismatic pretenders to the Catholic episcopacy Rome yet to

recognize, while the vice presidents include two other yet-to-be "approved" schismatics: Guo Jincai of Chengde, the "secretary general," and Zhan Silu di Xiapu-Mindong. The remaining council members are all CPA puppets who have already received Vatican recognition: Fang Xingyao of Linyi, Shen Bin of Haimen, Fang Jianping of Tangshan, Pei Junmin of Liaoning, Li Shan of Beijing, Yang Xiaoting of Yulin, He Zeqing of Wanzhou, Yang Yongqiang of Zhoucun.

Thus, under the deal whose execution appears to be imminent, there would be a total ascendancy of the CPA pseudo-Church over the true Church in China and a total betrayal of the faithful Catholic clergy and laity who, for more than half a century, have suffered persecution, imprisonment and even death rather than submit to the control of a communist regime that imposes forced abortion on its subjects.

In defense of the pending betrayal, the current wizard of Vatican diplomacy, Cardinal Parolin, who is already being touted as the next Bergoglio, said in a recent interview:

I would like to say with great simplicity and clarity that the Church will never forget the past and present trials and sufferings of Chinese Catholics. All this is a great treasure for the universal Church. Therefore, to the Chinese Catholics I say with great fraternity: we are close to you, not only through prayer, but also through our daily commitment to accompany and support you on the path of full communion. *We ask you, therefore, that no one should cling to the spirit of opposition to condemn his brother or use the past as an excuse to stir up new resentments and closures.*

In other words, thanks for all that suffering! Kudos to you! But now we are about to render your suffering utterly vain. Please lie down and surrender as we sell you out to the communists in Beijing.

At the very moment this betrayal is about to be accomplished, Beijing has begun "strictly enforcing regulations which up to now were practically only on paper" so that "from the 1st of February 2018 attendance to Mass in the underground will no longer be tolerated." So, Catholics will henceforth be permitted to attend Mass only in the churches operated by the CPA, to which the Vatican is now in the process of surrendering control over the

faithful in China. That control will include government surveillance cameras in key churches.

In a desperate bid to prevent this catastrophe, Cardinal Joseph Zen Ze-Kiun, bishop emeritus of Hong Kong, traveled to Rome to hand Bergoglio (during a general audience) a letter of protest from Bishop Zhuang, one of the two bishops who have been "requested" to resign in favor of CPA puppets. In Zhuang's case his replacement would be Huang Bingzhang, whom even [the New York Times](#) calls "an excommunicated bishop and a member of China's rubber-stamp Parliament, the National Peoples' Congress."

Cardinal Zen even managed to obtain an audience with Bergoglio, during which he said: "Yes, I told them [his collaborators in the Holy See] not to create another Mindszenty case"! By which he meant the case of Cardinal Josef Mindszenty, the Archbishop of Budapest and Cardinal Primate of Hungary under the Communists, who was sentenced to life in prison and subjected to torture until his liberation during the Hungarian Revolution of 1956. Paul VI, following the new policy of *Ostpolitik*, famously sacked Mindszenty and ordered him to leave Hungary in order to make room for a successor agreeable to the Communists after the revolution failed.

Unfortunately, Bergoglio's representation to Cardinal Zen is probably no more reliable than his promise to a grieving mother, "six of whose nine children are members of the Franciscan Friars (two of the children) and Sisters (four of the children) of the Immaculate." Bergoglio assured the woman that "[soon, soon](#)" his persecution of the order would end, after which both wings of the order were essentially destroyed by Bergoglian commissions.

But then, Bergoglio's reputation for honesty in general is well below the standard one would expect from a Roman Pontiff. To cite another example, his protestations that he had seen no proof of the role of Bishop Juan Barros in facilitating the homosexual predation of young men by the infamous Father Kardima and that victims "haven't come forward" are belied by [the report](#) that "members of the pope's Commission for the Protection of Minors said that in April 2015, they sent a delegation to Rome specifically to hand-deliver a letter to the pope about Barros [from] Juan Carlos Cruz." Cruz's letter "detailed the abuse, kissing and fondling he said he suffered at Kardima's hands [and how] Barros and others witnessed the abuse but ignored it." Cardinal Sean O'Malley, appointed as chief advisor to Francis on sexual abuse by clergy, later informed Cruz "that he had given the letter to the pope — in his hands."

The impending sellout of the faithful Catholics of China, which fulfills the worst fears of Pius XII, is but the latest stage in a pontificate that represents a continuous infliction of grave harm upon the Church and an unremitting "danger to the faith." Beyond praying for Bergoglio's conversion or the Church's deliverance from his clutches, the rank-and-file faithful, as members of the Church militant and confirmed soldiers of Christ, have a duty to raise up an unceasing worldwide protest against his absurd pronouncements and unconscionable abuses of the Petrine office. ■

# The “Consolation” Prize

By Timothy J Cullen

Authentic, traditional Catholics nearly always come up as “losers” in the secular materialist game show of contemporary life: the Faith of the faithful is such that the much-celebrated contemporary self-indulgence characteristic of the times is forbidden in the name of delayed gratification not of this earth, just as is the sort of end-justifies-the-means behavior necessary for hedonistic and materialistic satisfactions.

Authentic, traditional Catholics qualify for the “consolation prize”<sup>1</sup>, although when viewed from the standpoint of eternity, the consolation prize becomes the grand prize and the hollow trophy of the secular materialist “winner” in an ultimately meaningless game becomes the booby prize<sup>2</sup> to end all booby prizes: the damnation of one’s immortal soul.

The word “consolation”—appearing 16 times in the Bible, 11 of those in the New Testament—is derived from the Latin *consolationem*: “consoling, comforting,” passing down to us through “Old French *consolacion* (11c., Modern French *consolation*) ‘solace, comfort; delight, pleasure’”. The phrase “consolation prize” apparently made its first appearance in 1886.<sup>3</sup> The phrase has always had something of a negative connotation, given that the culture from which it springs has always valued “winning” above all else. These days, of course, the culture has swung to an opposite extreme in a sense: now there can be no “losers”, so participation trophies are handed out so that tender feelings will not be hurt. The traditional Catholic welcomes consolation, but needs no prize other than that promised by Christ and earned by living a life in keeping with His teachings and the time-honored, tried and true traditions and teachings of His Church.

“For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation” (2 Cor. 1:5-7).

Traditional Catholics—unlike other “identity” groups characterized by their endless wailing, lamenting and gnashing of teeth—do not blame others for the trials and tribulations that befall them; we endure, we are consoled by our knowledge and Faith that earthly discomforts and defeats matter little when contemplating the victory that awaits those who serve God, kneel and pray rather than stand and wait, and remember the lesson taught by Christ in the Sermon on the Plain: “Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you

shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. But woe to you that are rich: for you have your consolation” (Luke 6: 20-24).

A meager consolation is material wealth! So too are power, fame, sensory pleasures. As Dame Philosophy states to Boethius (c. 480–524 AD), author of *Consolation of Philosophy*: “So before your eyes are laid, so to say, the forms which human happiness takes: riches, distinctions, power, fame, pleasures. By pondering these and nothing else, Epicurus<sup>4</sup> concluded that for him pleasure was the highest good, because it is to the mind that all those other things seemingly bring delight. But I return to those pursuits which men favor; though their memory is clouded, their minds none the less are trying to rediscover their proper good, but like a drunkard they do not recognize the path which would bring them back home.”<sup>5</sup>

St. Boethius (canonized 1883 and a Martyr of the Faith) is another sadly neglected but significant Catholic figure who was held in high esteem during the Middle Ages. Benedict XVI referred to him in a 12 March 2008 General Audience as “the first of the Medieval intellectuals.”<sup>6</sup> This writer, however, first learned of Boethius at age 35 (1981) in a bawdy and irreverent but somehow strangely Catholic novel that he still considers the funniest book of the thousands he has read: *A Confederacy of Dunces*, by John Kennedy Toole<sup>7</sup>. The novel’s protagonist, one Ignatius J. Reilly, described in a foreword by Walker Percy<sup>8</sup>—another Catholic Southern author—as “slob extraordinary, a mad Oliver Hardy, a fat Don Quixote, a perverse Thomas Aquinas rolled into one,” is a great admirer of Boethius and of the *Consolation*, which he cites frequently. It was little less than a miracle that I was able to find a copy of it in English on the Spanish isle of Mallorca in that long-ago summer, but find it I did and find myself re-reading it from time to time, just as I do with the novel that brought me to Boethius, so to speak.

“Boethius held that philosophy, in the sense of the quest for true wisdom, was the true medicine of the soul (Bk I). On the other hand, man can only experience authentic happiness within his own interiority (Bk II),” wrote Benedict XVI, later pointing out that “[t]he fatalistic acceptance of a condition of suffering is nothing short of perilous, the believer Boethius added, because ‘it eliminates at its roots the very possibility of prayer and of theological hope, which form the basis of man’s relationship with God’ (Bk V, 3: PL 63, col. 842).”<sup>9</sup> And it is prayer and theological hope, fused with Faith, that provide consolation for life’s “losers” who in reality are anything but. As is pointed

out in the translator’s introduction: “The sequence of thought developed through the treatise is that the consolation which the prisoner [Boethius] can attain lies not in the mundane satisfactions of his earlier life, but in aspiring to and attaining knowledge of God, the One and the Good.”<sup>10</sup>

Said consolatory knowledge is not an actual “attainment” of the knowledge of God, but rather of the *recognition* and conscious recollection of God as the “One and the Good”, but it is nevertheless of great value to those who have “forgotten” this fundamental truth.

Nine years after Benedict gave his above-referenced talk, it is somewhat ironic and less than consolatory to read the second half of it, a discussion of Cassiodorus (c. 485-c.585 A.D.), the immediate successor of Boethius as Master of Offices in the court of the Emperor Theodoric. Cassiodorus, in Benedict’s words, “collaborated generously, and with the highest degree of political responsibility, with the new peoples who had crossed the boundaries of the Empire and settled in Italy”, was a “model of cultural encounter, of dialogue, of reconciliation”, but “[h]istorical events did not permit him to make his political and cultural dreams come true; he wanted to create a synthesis between the Roman and Christian traditions of Italy and the new culture of the Goths.”<sup>11</sup>

Benedict’s wording is very, well, perhaps a bit euphemistic, given the already extant “cultural encounter” taking place between Europeans and border-crossing “new peoples”, an encounter that now threatens to make Cassiodorus’s worst political and cultural *nightmares* come true, given that a synthesis between European Christian traditions and those of the “new people” arriving daily is highly unlikely, even less likely than was the case with the Goths.

Benedict goes on to note that “[t]hese same events, however, convinced him [Cassiodorus] of the providentiality of the monastic movement that was putting down roots in Christian lands... entrusting to the monks the task of recovering, preserving and transmitting to those to come the immense cultural patrimony of the ancients so that it would not be lost.”<sup>12</sup>

Cassiodorus, like Boethius before him, was a believer in the use of reason and philosophy in leading one to God and in proselytizing the pagans. “For this reason he founded Vivarium, a coenobitic community in which everything was organized in such a way that the monk’s intellectual work was esteemed as precious and indispensable. He arranged that even those monks who had no academic training must not be involved solely in physical labour [*sic*] and farming but also in transcribing manuscripts and thus helping to transmit the great culture to future generations.”<sup>13</sup> One guardedly hopes this will not be necessary for the continued preservation of the great culture and civilization those monks were instrumental in creating after the fall of Rome, but a monastic order such as that founded by Cassiodorus would be a boon in a

Christendom already besieged from within and without. Boethius and Cassiodorus had to deal with the Arian heresy as well as with barbarian conquerors, and while the Arian heresy is dead and gone, the Modernist heresy is alive and well; too alive and too well. As for barbarian conquerors, the present version of the “new peoples” of Benedict XVI’s 2008 audience have greatly increased their presence and while the Holy Father himself has proven to be an ardent and very generous “collaborator” with them and can certainly be said to be a “model of cultural encounter, of dialogue, of reconciliation”, one somehow doubts he will prove to be a latter day Cassiodorus in any other sense.

Cassiodorus, it is worthy of note, was essentially the founder of what would become the Trivium and Quadrivium—the basis of medieval liberal arts—discussed in a recent (9/13/17) *Remnant* essay by this writer. One can hardly imagine Francis dedicating himself to such a task. As Benedict himself pointed out nine years ago: “In fact, we live in a time of intercultural encounter, of the danger of violence that destroys cultures, and of the necessary commitment to pass on important values and to teach the new generations the path of reconciliation and peace. We find this path by turning to the God with the human Face, the God who revealed himself to us in Christ.”<sup>14</sup> The available evidence indicates that Francis does not perceive himself as having any “commitment to pass on important values”, but rather to invent new and questionably “Catholic” values that have precious little to do with the authentic “God with the human Face, the God who revealed himself to us in Christ”.

We chafe against this sad and apparent reality, but we may rely upon the wise words of St. Athanasius, cited by Christopher Ferrara in his wise and telling xxxx *Remnant* essay refuting George Weigel’s attack on Michael Matt, *Remnant* TV’s “Catholics Rising” video and the Catholic Identity Conference: “May God console you! ... What saddens you ... is the fact that others have occupied the churches by violence, while during this time you are on the outside. It is a fact that they have the premises – but you have the Apostolic Faith. *They can occupy our churches, but they are outside the true Faith.*...”<sup>15</sup>

We *are* consoled! The prize we possess is not the “consolation prize” but rather the prize beyond price: adherence to authentic Catholicism and the eternal reward to be granted those of us who refuse to fall by the wayside. We take heed of the wise words of St. Paul in his Epistle to the Hebrews 13:20-22: “And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, [f]it you in all goodness that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen. And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words.” ■

1. “Consolation prize: an award given to those who do not win.” <https://infogalactic.com/info/Prize>

2. “typically awarded as a joke or insult to whoever finished last”. *Ibid.*

3. [http://etymonline.com/index.php?term=consolation&allowed\\_in\\_frame=0](http://etymonline.com/index.php?term=consolation&allowed_in_frame=0)

4. <https://infogalactic.com/info/Epicurus>

5. Boethius, *The Consolation of Philosophy*, translated by P.G. Walsh, Oxford’s World Classics, Oxford Univ. Press, 1999.

6. [http://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20080312.html](http://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20080312.html)

7. [https://infogalactic.com/info/John\\_Kennedy\\_Toole](https://infogalactic.com/info/John_Kennedy_Toole)

8. [https://infogalactic.com/info/Walker\\_Percy](https://infogalactic.com/info/Walker_Percy)

9. Note 6, *supra*.

10. *Op. Cit. supra*, note 5.

11. *Ibid.*

12. *Ibid.*

13. *Ibid.*

14. *Ibid.*

15. <http://remnantnewspaper.com/web/index.php/articles/item/3444-george-weigel-scolds-remnant-tv-catholic-identity-conference>

The Last Word...

# When the Pope Points a Finger, Four More Point Back

By Father Celatus

Conservative Americans have long lamented the leftist bias of the mainstream media in this Country but with the election of Donald Trump, the media went into warp drive. Not a day goes by that the media does not viciously attack the President with unfair news coverage, unrelenting negative bias and outright fake news. But Donald Trump is not one to retreat from bullies. He is at his best when he is under attack.

In addition to Presidential tweets, by which means the President circumvents the mainstream media sewer system and gets his messages directly into the phones of his constituents, citizens and even chubby little dictators, The Donald occasionally takes the media out to the Presidential woodshed for correction.

Most recently and notably, the Presidential correction came in the form of the long promised, highly anticipated 2017 *Fake News Awards*. Among the recipients, judged to be the most corrupt and biased within the media industry, were CNN, The New York Times, The Washington Post, Time, Newsweek and ABC. I would add one more: Jorge Bergoglio.

Like Donald Trump, Jorge Bergoglio rails against *Fake News*; unlike The Donald, The Jorge is himself a purveyor of the very sort of *Fake News* that he denounces. But that's a tactic of the radical left, isn't it?

Take, for example, the 2018 message of Francis of Rome for World Communications Day, which was focused entirely upon the theme of *Fake News*. Here is one excerpt from the lengthy *papal* message:

In the account of the first sin, the tempter approaches the woman by pretending to be her friend, concerned only for her welfare, and begins by saying something only partly true: "Did God really say you were not to eat from any of the trees in the garden?" In fact, God never told Adam not to eat from any tree, but only from the one tree. The woman corrects the serpent but lets herself be taken in by his provocation: "Of the fruit of the tree in the middle of the garden God said, 'You must not eat it nor touch it, under pain of death'". Her answer is couched in legalistic and negative terms; after listening to the deceiver and letting herself be taken in by his version of the facts, the woman is misled. So she heeds his words of reassurance: "You will not die!"

The tempter's "deconstruction" then takes on an appearance of truth: "God knows that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil". God's paternal command, meant for their good, is discredited by the seductive enticement of the enemy: "The woman

saw that the tree was good to eat and pleasing to the eye and desirable". This biblical episode brings to light an essential element for our reflection:

there is no such thing as harmless disinformation; on the contrary, trusting in falsehood can have dire consequences. Even a seemingly slight distortion of the truth can have dangerous effects.

Now we are not going to fault Francis for this allegorical interpretation of the Genesis account; we rather like it, in fact. But we would like to seize that *papal* finger of accusation that points at others and turn it back upon the man sitting on the throne. As the Prophet Nathan said to King David, "Thou art the man!"

For Francis of Rome, the most recent figure in a long line of Modernists spanning decades, has done far more than any other to mislead the faithful and the world with distortions of truth, with dangerous effects. Anyone who follows *The Remnant* and other *Fake News* traditional sites knows well these terrible effects.

But perhaps the *Father of Fake News* is finally being found out by the world for what he is: a total fake! Two recent instances of *Fake News*—aka lies and deception—have recently exposed Francis as a fake.



The first was a wedding which Francis celebrated on his papal plane some 36,000 feet above Chile. Vatican officials gushed

that it marks the first time that a pope has done such a thing—would that it be the last! CNN, recent recipient of four *Fake News* awards, headlined it, "Pope Francis marries couple in *impromptu* ceremony aboard papal plane." While the world applauded the *Pope*, pastors and canonists criticized the reckless act on many counts: the couple was living together, unprepared for marriage, etc. Responding to criticism, the Vatican admitted that the whole *impromptu* wedding had been prearranged.

A much more serious instance of Francis *Fake News* is also tied to Chile. On his recent visit to South America, in response to widespread concerns there about clerical sex abuse and episcopal cover up, Francis denounced their concerns as slanderous and on his papal plane he insisted that there is no proof.

**Liar!** It is now widely reported, and supported with incontrovertible evidence and first hand testimony, that a letter detailing the sex abuse situation in Chile was hand delivered to Francis by the papal sex-abuse consigliere, Cardinal O'Malley. There are damning pictures and copies of the letter as proof. So much for the

alleged "zero-tolerance" of Jorge Bergoglio toward sex abuse perpetrated by priests and bishops!

Beyond the utter hypocrisy, another disturbing element of Bergolgian rants against *Fake News* is the sexually perverse images this man uses when describing those engaged in *Fake News*. Remember this?

I think the media have to be very clear, very transparent, and not fall into — no offense intended — the sickness of **coprophilia**, that is, always wanting to cover scandals, covering nasty things, even if they are true. And since people have a tendency towards the sickness of **coprophagia** a lot of damage can be done.

In his World Communication message, quoting a Russian novel, Jorge once again used a perverse image:

"People who lie to themselves and listen to their own lie come to such a pass that they cannot distinguish the truth within them, or around them, and so lose all respect for themselves and for others. And having no respect, they cease to love, and in order to occupy and distract themselves without love they give way to passions and to coarse pleasures, and sink to **bestiality** in their vices, all from continual lying to others and to themselves." (The Brothers Karamazov, II, 2).

What sort of a man, let alone pope, condescends to such a deviant manner of thinking and speaking? I am more and more convinced that Francis may well be declared a *Fake Pope one day*, and that someday, please God, his ascendancy to the Throne of Saint Peter will be judged to have been by a *Fake Election*. ■

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