

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

Live from New Church— It's Pope Francis!

I must admit that I no longer get overly exorcised by the failings and foibles of new film releases. As far as I'm concerned, most modern movies are garbage and the rest are insufferably insipid. For me it all went downhill from Paul Scofield's *A Man for All Seasons*. The occasional *The Passion of the Christ* notwithstanding, the rest can be safely saved to the junk file.

That said, I would like to comment on a new film coming out in May of 2018. It's called *Pope Francis: A Man of His Word* and it was written and directed by the highly acclaimed German director, Wim Wenders, President of the European Film Academy—a notorious far-left activist who's not exactly a daily communicant. Mr. Wenders is a big Trump hater, of course; but his leftist ideology only starts there and then goes down. He won't even speak Trump's name, telling Channel 4 News in an interview on October 24, 2017 that he “hates Trump's name as much as he hates everything Trump stands for”.

In the same interview, the Pope's new film biographer laments the fact that some “terrible” people in Europe want to protect their borders and keep their nations alive. Channeling his inner George Soros, Wenders favors a united Europe without borders. So, naturally, he's an outspoken critic of Brexit, accusing those who voted for it of being

~ See Editor's Desk/Page 2



HALFWAY THERE:

Recommitting Ourselves to the Holy Season of Lent

In imitation of Christ, the Catholic Church has a penitential period of forty days every holy season of Lent. Beginning with Ash Wednesday through and including Holy Saturday, there are exactly forty days if one does not count Sundays. Sunday, the day of Our Savior's Resurrection, is not counted as a Lenten penitential day.

After His forty days and forty nights of fasting in the desert, Jesus repelled all the temptations of Satan. Our Dear Lord gave us an example to follow in order to strengthen us in the spiritual combat against the evil one. The Traditional Latin Mass Preface for Lent teaches:

It is fitting indeed and just, right and helpful to salvation, for us always and everywhere to give thanks to Thee, O Holy Lord, Father Almighty, Everlasting God, Who by this bodily fast dost extinguish our vices, elevate our understanding, bestow on us virtue and its reward, through Christ our Lord.

The Traditional Latin Mass Laws of Fast and Abstinence can bring us victory against temptations, peace in this life, and lead us to happiness forever in the life of the world to come. — **Father Ladis Cizik**

Deep State and the Survival of Christian Culture

By Dr. Boyd D. Cathey

Beginning back in 2016 the Obama administration, working hand-in-hand with the Hillary Clinton campaign, employed the FBI and possibly other *government intelligence agencies* in a multilevel and blatantly illegal and unconstitutional effort to malign, undermine and destroy the candidacy, and then the presidency, of Donald J. Trump. And, after his totally unexpected election, through investigations based on falsehoods and Communist-style disinformation using a Federal commission (headed by Robert Mueller), again employing the FBI, to bring

him down, perhaps resulting in his impeachment.

In short: an attempted coup d'état, a complete reversal of the 2016 election, and the complete destruction of what was left of our battered United States Constitution...unparalleled in American history since at least the unconstitutional measures of Abraham Lincoln, more than 150 years ago.

Let me describe this process in a somewhat novel way.

Let us recall a bit of history with three

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Quo Vadis?

By Patrick Archbold

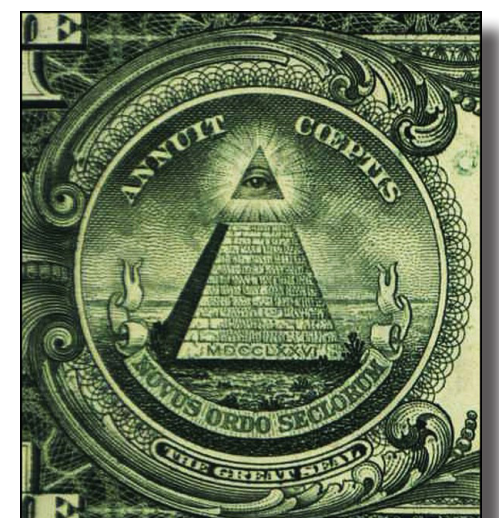
Recently a question was put to me by a friend. That question, in its essentials is this, “What now? What are our options, given the current trajectory? What are we, lay people and individual clergy who see what is happening, to do when the destroyers have all the power? How do we persevere and preserve? How can we?”

Thinking to formulate a systematic policy-based response to stem the tide, I struggle with the idea that there might be no such thing, that there is no flanking maneuver or rope-a-dope strategy that can stop the invasion and pummeling most certainly coming our way.

It is foolish to try and envision a path out of this disaster without first looking at the path that brought us here. I am not qualified to offer a treatise on the scourge of modernism over the last century and a half, nor do I think such knowledge is required to address the realities of the situation. I take rather the view of the ordinary Englishman as the Nazi scourge scoured the last vestiges of freedom from the continent knowing that when that task was done, he too would face it, he and his.

I was born in 1967 into a Church that had already surrendered to the enemy, I just didn't know it. After that surrender, it became the task of successive Pontiffs to cede ground in order to maintain something that still resembled that which they inherited. The Popes that ceded the least territory to the enemy in order to “conserve” that which remained, were hailed as heroes on the global stage. Those who put up little resistance and gave ground easily had to content themselves merely with sainthood. But

~ See *Quo Vadis*/Page 5



Novus Ordo Seclorum (The New Order)

From the Editor's Desk Continued...

“misinformed old people” who “stole the future” from young Europeans. (To watch this interview, see the new Remnant Underground episode: *Pope Francis: The Movie. Catholics to Boycott*).

Bottom line: Pope Francis is closely collaborating with a Far-Left radical, whose loony progressivism makes him an ideal candidate to team up with the Vatican to make a film that features the 81-year-old pontiff traveling the world, speaking at the United Nations, addressing the US Congress, visiting Yad Vashem, etc., answering a series of “today’s global questions about social justice, immigration, ecology, wealth inequality, materialism, and the role of the family... Taking questions from people of all walks of life, Pope Francis responds to farmers and workers, refugees, children and the elderly, prison inmates, and those who live in migrant camps. All of these voices and faces are a cross section of humanity that join in a conversation with Pope Francis.”

The Vatican is positively giddy with anticipation. Msgr. Dario Eduardo Viganò, Prefect of the Secretariat for Communication of the Holy See told the press: “Whenever I think of Wenders’ poetics I see before me the angels that feature in his *Wings of Desire*. They are angels that, though perfectly pertinent to both the biblical and literary worlds, have very little in common with the devotional stereotype. Wenders is aware that it is how we view the world that makes it pure or impure.”

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You don’t say, Monsignor!

“Wings of Desire”, by the way, is a film about an angel who decides he wants to have sexual relations with a trapeze artist. But Monsignor Viganò insists that “classic” Wenders’ films such as this are the reason “the German master was invited to *take part in the opening ceremony of the Extraordinary Jubilee of Mercy called by Pope Francis*.”

For his part, Wim Wenders gushes that “Pope Francis is a living example of a man who stands for what he says. In our film, he speaks directly to the viewer, very candidly and spontaneously. We wanted *Pope Francis – A MAN OF HIS WORD* to be for all audiences, as the Pope’s message is universal. Through the full cooperation of the Vatican, we were privileged to have several long audiences with Pope Francis, bringing his radical compassion and deep humanism to an audience around the globe”—this from a four-times divorced ex-Catholic film activist, who hates Trump, opposes borders and nations, and is an outspoken proponent of the diabolical European Union.

But, have no fear. Mr. Wenders is also a “spiritual man”. According to a 2015 interview in the AmericanSuburbX.com conducted by Sabine Mirlesse, Mr. Wenders and his fifth lovely bride are both very spiritual people. The Wenders used to identify as Christian “but the moment I really began to believe in Jesus Christ, I left the church.” And this character was given a 2-year Vatican pass, direct access to the Pope, and an honorary degree in theology from the Vatican.

Meanwhile, Cardinal Burke and the last of the so-called “dubia Cardinals” are still waiting for an answer to their request for clarification on the controversial *Amoris Laetitia*. I say, “last of the dubia cardinals” since two the original four cardinals have literally died waiting for Francis to answer.

Meanwhile back in the real world, we’re less than three months away from a referendum that will ask the people of Ireland to remove the 8th Amendment, protecting pre-born babies in Catholic Ireland. This is a battle not just for babies’ lives but also for the soul of Ireland.

A Catholic activist in Ireland recently sent us a letter, positively begging for The Remnant’s help: “Ireland’s unborn

babies are encircled by seemingly unbeatable forces in the Government, and the majority of our representatives, the media, big money. We need a miracle! We the people of Ireland need to be willing to brave the bullets and bombs of criticism and social ostracism, and our work must be rooted in prayer, both private, and in groups - the Holy Mass, Eucharistic Adoration, fasting, sacrifices, and many, many rosaries.”

And where’s the Holy Father? He’s making a movie with Wim Wenders.

The Holy Father

I don’t know what to say about this man anymore. I can only assume Remnant readers are as tired of reading about him as we are of writing about him. I’ve continued to refer to him as *Holy Father*, of course, since his office as Christ’s Vicar on Earth is indeed Holy, whether or not each and every occupant is. Francis may wish to be called “Padre Jorge”, but he is the Holy Father... whether he likes it or not.

But he’s the pope. You can’t criticize! You’re worse than a Protestant if you do that. Is it true, what our critics are saying? Was Cajetan “worse than protestants” when he wrote: “Immediately, one ought to resist *in facie*, a pope who is publicly destroying the Church.”

Was Francisco Suárez—the great Spanish Jesuit priest, philosopher and theologian—no better than Martin Luther when he wrote: “If the pope gave an order contrary to the good customs, one should not obey him; if his intent is to do something manifestly opposed to justice and the common good, it is lawful and valid to resist.”

Was St. Robert Bellarmine failing to show due respect to the Pope when he wrote: “Just as it is licit to resist the Pontiff who aggresses the body, it is also licit to resist the one who aggresses the souls or who disturbs civil order, or, above all, who attempts to destroy the Church. I say that it is licit to resist him by not doing what he orders and preventing his will from being executed; it is not licit, however, to judge, punish or depose him, since these are acts proper to a superior.”

Saints Paul and Catherine resisted Peter to his face, while Dante Alighieri placed Pope Celestine V—the last abdicating pontiff before Pope Benedict XVI—into the antechamber of the Inferno. And Celestine’s successor, Pope Boniface VIII, suffers the same fate in *The Divine Comedy*. As far as Dante was concerned, Pope Boniface was public enemy number one. He was elected soon after the abdication of Pope Celestine V in 1294, and there were rumors that Boniface had intimidated Celestine into abdicating so he could become pope himself (sound familiar?). Dante expresses his contempt for Pope Boniface by damning him to hell in *The Inferno*, even before the Pope’s death in 1303. In the pit of the simonists, Pope

Nicholas III is also numbered among the damned, and he mistakes the visiting Dante for Pope Boniface, assuming the latter to be rightfully damned to hell for his crimes against the Church.

So Dante not only places several popes in hell but he presents them buried with their feet in the air. Imagine if we had our most able Remnant cartoonist draw Francis in hell, the soles of his feet covered in fire as he’s slowly ingested by hell. And yet Dante does exactly that, and over a lesser papal crime—Simony. One can only imagine what Dante would have had in store for a pope who’d tampered with Holy Matrimony.

So modern hyper-sensitivity where negative public reactions to bad popes are concerned is a fairly new phenomenon—an aspect of a papalotry which developed only in modern times.

Still, this is no small matter. Maybe Dante, Paul, Catherine, Bellarmine were wrong. Maybe we’re wrong. We’re no saints, so perhaps we should just join the ‘pray and obey’ crowd. After all, “who are we to judge?” But what happens to our Confirmation vow to be prepared to die rather than deny the Faith — if we go silent in the face of Francis’s “reforms”, raising nary a word of protest for fear of being disrespectful to the Pope, even if and when the Pope is being disrespectful to the Church?

Still, I don’t hesitate to refer to him as “Holy Father” (even when mocked for doing so) if it means I’m doing my part to keep the bar elevated where the office is concerned. But should we also keep silent in the face of this horrific pontificate? Is even satire—the bane of the Modernists’ existence—out of line if and when it can be employed effectively to expose the errors of one of Peter’s most wayward successors?

While faithful Catholics squabble over how best to respond to the mess Pope Francis is making of Christ’s Church, radical enemies of Christ are making movies praising the man, thus helping him lead millions of souls into confusion over even the most foundational teachings of Christ Himself. Could it be any clearer that something of biblical proportions has gone wrong? But what should faithful Catholics do in the face of it? How much criticism is too much? How little is not enough?

Maybe our friends in Ireland have the answer: Maybe we should just get down on our knees and pray the Rosary for a Divine intervention. Maybe only God can stop Peter. But while we pray for Francis and for the Church, it seems we’re also faced with a terrible choice: Either resist Peter to his face, or drive from our memories any consideration of the promises of our Baptism. This is the dilemma with which all faithful Catholics are faced, whether we wish to admit it or not. But the fault is not ours, and neither is the scandal. We didn’t start this fire. Francis did!

God help us, how do we put it out? ■

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The Remnant Speaks

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In Defense of the Latin Mass

Editor, *The Remnant*: A fellow named Doug Brown wrote in the online comments in defense of the New Mass:

“Here is our Lord Jesus at the Last Supper, the table is set. He is about to utter the most important words ever spoken, but strangely, our Lord speaks in Phoenician, or Greek, or in Moabite, or in an Edomite dialect?”

Firstly, this is exactly what Cardinal Ottaviani, Archbishop Lefebvre, and countless others predicted would happen, the blurring of theology. Lex Orandi, Lex Credendi! It is not The Last Supper, it is the Sacrifice of Calvary.

Secondly, Latin IS the official language of the Church. Even Vatican II declared that.

Thirdly, he needs to read *Quo Primum*, and then *Pascendi*, in Latin!

I am reminded of this hilarious yet sad passage from Mark Twain’s *Roughing It*. He describes what happened when the first missionaries tried to introduce clothing to the natives of Hawaii:

“The missionaries imported a quantity of hats, bonnets, and other male and female wearing apparel, instituted a general distribution, and begged the people not to come to church naked, next Sunday, as usual. And they did not; but the national spirit of unselfishness led them to divide up with neighbors who were not at the distribution, and next Sabbath the poor preachers could hardly keep countenance before their vast congregations. In the midst of the reading of a hymn a brown, stately dame would sweep up the aisle with a world of airs, with nothing in the world on but a “stovepipe” hat and a pair of cheap gloves; another dame would follow, tricked out in a man’s shirt, and nothing else; another one would enter with a flourish, with simply the sleeves of a bright calico dress tied around her waist and the rest of the garment dragging behind like a peacock’s tail off duty; a stately “buck” Kanaka would stalk in with a woman’s bonnet on, wrong side before--only this, and nothing more; after him would stride his fellow, with the legs of a pair of pantaloons tied around his neck, the rest of his person untrammelled; in his rear would come another gentleman simply gotten up in a fiery neck-tie and a striped vest.

The poor creatures were beaming with complacency and wholly unconscious of any absurdity in their appearance. They gazed at each other with happy admiration, and it was plain to see that the young girls were taking note of what each other had on, as naturally as if they had always lived in a land of Bibles and knew what churches were made for; here was the evidence of a dawning civilization. The spectacle which the congregation presented was so extraordinary and withal so moving, that the missionaries found

it difficult to keep to the text and go on with the services; and by and by when the simple children of the sun began a general swapping of garments in open meeting and produced some irresistibly grotesque effects in the course of re-dressing, there was nothing for it but to cut the thing short with the benediction and dismiss the fantastic assemblage.”

This is what happens when you try to give Latin to moderns. They have no idea what to do with it! This passage describes a typical New Mass, materially and spiritually. There the poor dupes are, with odd bits and pieces of theology strewn about, all in the wrong places. If it were not so sad, it would be hilarious. To restore all things in Christ, including the Immemorial Rite of the Mass is nothing at all like wanting 50s vintage cars, although that would be a good idea, too. And actually, we need to restore chivalry, which as the very etymology of the word implies, cannot be done without the noblest of God’s animals, the horse.

Finally, lest this be construed as a personal attack on Mr. Brown, it is nothing of the kind. Had it been so, it would have been much worse. No, I am merely doing what my father or Belloc would have done, which is to use a literary citation, to try to awaken the imagination. Thank you for the Voice of the Remnant in the Catacombs. In Christo Rege,

Andrew Senior

Lapsed Catholic but Reading The Remnant

Editor, *The Remnant*: No need for any thanks, truly. I have made a small donation before and I shall again. It’s my way of saying “thank you,” not the reverse. I’m what used to be termed a ‘lapsed Catholic.’ But I find your online articles - so superbly and critically written - enormously wise and frequently elevating.

So, again, thank you. You have my deep and sincere best wishes,

Frank McGillion

Please Help SSPX School Grow!

I am writing on behalf of Immaculate Heart of Mary Academy, an SSPX school located in Oak Grove, Minnesota. Our Academy has been in operation since 1990 and has produced excellent graduates, including several religious vocations. We currently have seventy-eight students in grades K-12. Our faculty consists of nine full-time teachers and three part-time teachers. The only thing we *don't* have is enough room.

We have been trying to manage in our crowded quarters for several years. With new families in attendance, we are now bursting at the seams! Some classrooms contain two grades together with desks literally wall-to-wall. Even the hallways are used for classes. Our multi-purpose room has too many purposes: Holy Mass, theater, library, lunchroom, classroom.

The time is ripe to expand! We are planning an 11,000 square foot addition which will include a chapel, a library, and six more classrooms.

Of course, all of this costs money. Our students and families have been working tirelessly at fund-raising, with the hope of starting construction this spring. We have been blessed with some generous donors, but are not quite to the half-way mark yet.

If any readers would be willing to help us out, it would be greatly appreciated! You can reach us at ihmschoolproject.com or (651) 900-0260. Our benefactors are remembered at Holy Mass and in our daily prayers. God bless you! In Her Immaculate Heart,

Fr. Daniel Dailey, Principal
777 221st Ave. NW
Oak Grove, MN 55011

A Better Insurance Option

Editor, *The Remnant*: I am not an advertiser! But I have contributed to The Remnant and follow your YouTube channel. I feel very enthusiastic about this find and hope to share it with as many of my fellow Catholics as possible. Our local radio station has been running ads for Medi-Share. At the end of the add there was a caveat: not available in Montana, which is where I live. That is,

until recently when the message at the end was, “Now available in Montana”. The concept was interesting: members pay a monthly amount, “healthshares”, and are eligible for health care reimbursements. It is not insurance, so the organization doesn’t have to follow government regulations. I found this organization, Solidarity Healthshares, which is Catholic. No contraceptives, no abortion, no in vitro fertilization, etc. It is affordable (\$345-\$447 for a family), compared to health insurance.

Hope this information is helpful. They have an A+ rating with the BBB, but they have just registered there this past month. I was not able to find any user reviews in my on-line research. They share a call center with Liberty Healthshares (Mennonite), but not the same contributor pool, board of directors, nor the same guidelines.

My motive for writing is to make Catholic families (and singles or married couples) in need of healthcare aware of this interesting option. I myself signed up just this week, so, as of yet, I can’t speak to the success of the organization. Pray God it is successful! Yours, in Christ,

Susan Kephart

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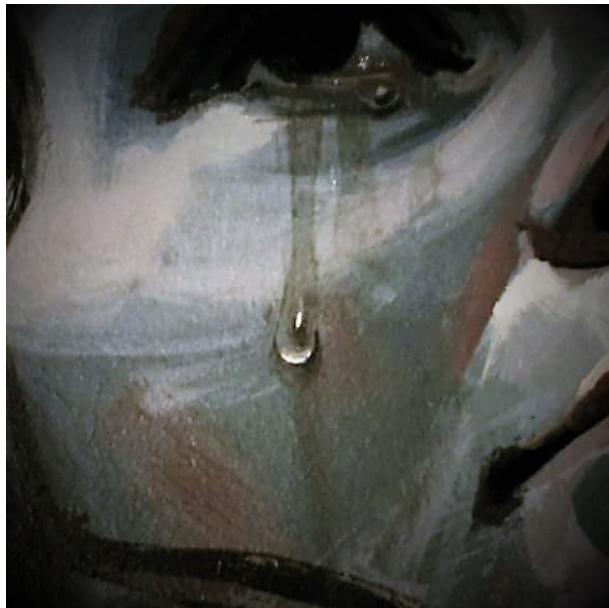
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The Remnant's Poetry Corner...

This Valley of Tears



the poem, but also because of the water of the laver of tears. The entire poem is about Odysseus longing to return home. If he hadn't been so deeply homesick, he would have stayed with Calypso, or if he were more like Tennyson's depiction, he would have been happy to just keep on having wonderful adventures.

In Book 8, after he has been rescued by Nausicaa, daughter of King Alcinoos, Odysseus is the guest of honor at a great feast. As Demodocus sings of the already famous story of the Fall of Troy, Odysseus

listens, and weeps.

While the famous minstrel was singing, Odysseus' heart was melting with grief and his cheeks were wet with the tears that ran down from his eyes. He wept as a woman weeps when she throws her arms round the body of her beloved husband, fallen in battle in the defense of his city and his comrades, fighting to save his city and his children from the evil day. She has found him gasping in the throes of death; she clings to him wailing and lamenting. But the enemy come

up and beat her back and shoulders with spears, as they lead her off into slavery and a life (530) of miserable toil, with her cheeks wasted by her pitiful grief. Equally pitiful were the tears that now welled up in Odysseus' eyes, and though he succeeded in hiding them from everyone else, Alcinoos could not help observing his condition; he was sitting next to him and heard his heavy groans.

And a little later, he makes this famous remark:

King Alcinoos, most illustrious of all your people, it is indeed a lovely thing to hear a bard such as this, with a voice like the voice of the gods. I myself feel that there is nothing more delightful than when the festive mood reigns in the hearts of all the people and the banqueters listen to a minstrel from their seats in the hall, while the tables before them are laden with bread and meat, and a steward carries round the wine he has drawn from the bowl and fills their cups. This, to my way of thinking, is perfection.

In spite of his reputation for being stern and warlike, for being clever and ingenious, there is a certain ineluctable sadness in the heart of Odysseus. This reflects the primordial pagan idea that no matter how good it gets, life is still

temporary. The Roman poet Catullus echoes the same sentiment:

*soles occidere et redire possunt
nobis autem cum semel occidit brevis lux
nox est perpetua una dormienda*
The sun may come and the sun may go
But for us when once is gone the brief light
There is only the longest night

The inevitable certainty of death pervades the ancient mind, and they could not solve this great mystery. The only pagan response was the idea of reincarnation, which doesn't really answer the question. And the ultimate, really hideous and repugnant thought was the Buddhist doctrine, that by denying both hope and despair, we must "escape the illusion of being."

It is only in the perfect revelation of Christianity that we can formulate the doctrine of Original Sin. And only Christianity can overcome this sadness with the idea of Redemption, and finally even the joy of "felix culpa" (Oh Happy Fault!), which means that there is something good in this sadness; that it is somehow medicinal and redemptive. There are so many sad songs, so many

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By Andrew Senior

Sunt lacrimae rerum, et mentem mortalibus tangunt.

"There are tears in things, and mortality touches our souls." -Virgil, *The Aeneid*

It has often been said that poetry is elemental, based on the primordial idea of the four elements, earth, air, fire, water. The first poem of Western Civilization, *The Odyssey*, has been called a water poem (and *The Iliad*, a fire poem). It is not just because the element of water, the wine-dark sea, dominates



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Remnant Speaks, Continued...

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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A View from the Retirement Home...

The Devil is Still Around (And Living Nearby)

By Mr. J. Allen

Editor's Introduction: I am delighted to announce the addition of a new writer to the Remnant stable. Mr. Allen lives in a retirement home in a seaside town on the English Channel, and while he may be well-seasoned, his mind is obviously razor-sharp and his Catholic sense even sharper. I hope this turns out to be the first of many installments of "A View from the Retirement Home." Welcome aboard, Mr. Allen. **MJM**

Much has been written to expose the various sources of error in today's church but these are just side-effects of the real problem, the Devil. He has not gone away in deference to post-Vatican II thinking and is very much alive today, perhaps even more so than in past times since he knows that his time is running out. He should receive far more exposure than he does. Let me try to make up for this inexcusable lack.

Personal testimony is always more powerful than mere academic theology. Here are two experiences of evil from my own life.

One day, years before becoming a Catholic, I was sitting in my parent's living room in an ordinary terraced house when I became aware of a frightening presence a few feet away.

How to describe it? Impossible: a small grey shapeless cloud, a being with all its faculties turned inwards in endless futility and frustration, complete negativity, a spiritual version of the astronomer's black hole.

Most people today, including many Catholics, have what Newman would call only a 'notional' sense of the terrible danger we are all in. As C.S. Lewis points out, the Devil's greatest triumph these days is to persuade us that he does not exist.

One way of considering Hell is total negation of being. We use the word 'nothing' quite freely without realizing that it can have a fuller and deeper meaning. And Satan can produce something less than nothing, darker than black and less substantial than a vacuum! In contrast, Our Lady at Fatima was described as being 'brighter than the sun'.

At the time of my experience I had already started to amend my careless life. I think that his was sent to me to spur me on to greater urgency and to show me the fate of those who retreat into narcissistic fantasy. It is not pleasant to speak of these things but if the 'four last things'—death, judgement, heaven and hell—are not coming from the pulpit today, it is necessary for laymen to do the job.

My second experience concerns modern abstract art, some of which can be diabolical in effect. This was forcibly brought home to me while sitting as attendant to an exhibition of modern paintings. Having made a brief inspection of the canvases and dismissed them as incomprehensible, I settled down with a book.

After an hour or so a man came in and started to 'explain' them to me. I did not take much notice at first until, with a shiver running down my spine, I realized that he was convinced that the planet would shortly be blown up by a nuclear explosion and these pictures were what things would look like in what he called the 'new synthesis' after this technological apocalypse. What must it be like to have such a faith festering in your soul!

Then, gradually, one of the paintings began to claim my attention. It was entirely in the lifeless colors of black, grey and white

and resembled a pile of broken swastikas heaped in the corner of a room. A swastika is a distorted cross and thus a powerful anti-Christian statement, but there was more to it than that. It soon began to generate a sense of fear and evil and I was glad to get out of that room at the end of my stint. Nothing would have persuaded me to return.

Some modern art has the power to damage the soul and it is insidious. Yet some people enshrine it dangerously in their homes under the impression that they are being commendably *avant garde*.

When we became aware of the impact of certain images on the mind, we realize the power of television. The Devil makes maximum use of this constituent stream of influences that flow unchecked and unopposed over modern man.

The paintings that so affected me that afternoon could be considered prophecy rather than art; they showed in some mysterious way what the depths of modern man's soul is like or is in danger of becoming; a nihilistic void, an abomination of desolation from which the superabundant life of God and His creation has been ejected, perhaps going deeper into the Devil's abyss than ever before. The virtual world of computer technology can only make this worse.

In Dante's Hell there is a lot of hatred and passion but at the bottom, where Satan himself is, the author could find no better life-negating symbol than ice. Everything



is frozen stiff, but even here the forms and shapes of created things are discernable. In the post-nuclear holocaust to my exhibition artist's vision, no created things as we know them were left. This total deconstruction opens up a new dimension of horror. Dante's Hell looks homey compared with this depersonalized alienation. The word 'nothing' here assumes its full terrifying meaning.

I finally arrived at a working definition of the function of 'bad' modern art. It is meant to send us, shaking with fear, into the nearest Catholic Church, there to kneel gratefully in front of fifth-rate plaster statues of Jesus and Mary.

There are no reported visions of an empty Hell but many of well populated ones. I therefore implore bishops and clergy to ask a reliable chemist to make up some brimstone sulfate tablets, one to be taken before homilies and two before Lenten pastorals. This would marvelously stimulate use of the confessional: abuses in the church, sexual or otherwise would decrease. 'Be sober and watch, your adversary the Devil, as a roaring lion, goeth about seeking whom he may devour.' (1 Peter 5:8) ■

Quo Vadis?

P. Archbold/Continued from Page 1

each in their turn gave precious ground to the enemy.

Those few faithful that refused to flee and abandon the Church altogether were told by those they trusted that all the ground ceded to the enemy was of no value anyway, that is was actually an encumbrance better jettisoned to preserve those things that really mattered. Then those things that really mattered were artfully moved into the encumbrance category and jettisoned with the rest. Better to do this, we were told, then to fight. Fighting only made things worse, made the tiger clench its jaws even tighter. Best not to wiggle and squirm, it just turns people off. This was the "conservative" approach. That we should only be concerned with the 5 year rolling average of truth and not focus on what was already lost.

But with the current papacy things have changed, somewhat. Yes, more people are waking up to the fact that there is no land left between us and the tiger and it has us in its jaws. Feeling the clench and the pain, there are those that are finally

waking up to the reality of the threat posed. There can be no doubt that this is a necessary and crucial step to mounting any serious resistance. But old habits are hard to break. I recently saw a prominent clergyman, once firmly committed to the "conservative" approach, but now valiantly resisting that which must be resisted, publicly pining for the Church of 2012. If only we could return to that golden era, things could be grand again. If only we could take a few steps back from the tiger, surely, we would be saved. But this is the same mindset of surrender that brought us to this precipice.

So where does that leave us? What do we do?

What we must first do is recognize that the enemy, modernism and its mitred minions, will never stop. They will never just take enough and stop. They will never be satiated. They will relentlessly continue until there is nothing left of True Religion. Digging trenches is not a strategy for victory, but merely a delaying tactic for inevitable defeat. That means we cannot just fight this fight where the current lines are drawn, our aim has to be

to take it back, all of it. That means the aim must be the recovery of all Truth and return fully to traditional Catholicism in its liturgy and formulations of the Truth and every promulgated falsehood, whether direct or indirect, must be purged from the Church. Yes, traditional Catholicism is the only answer. Seeking any kind of middle ground leaves the enemy on the field. That can never be tolerated. There were those valiant men who told us this at the beginning of the onslaught, but all too many of us were not prepared to listen.

We can make no pretense that our backs are not currently to the wall. And even though most of the Church at every level has fallen into the iron grip of the enemy, we can never despair, even if we are reduced to a most pitiable state, persecuted by our own even in concert with oppressive states, seeking sacraments in secret, or worse. We have God's promise that the Church will survive. And we further have the promise of His mother that the Church will be restored after this terrible way of the cross.

But in the meantime, we fight. There is no fleeing to the hills in hopes that we will

be left alone there to rebuild Christianity. The enemy would never allow it. We must fight them on everything.

We shall fight against every unholy innovation of this dark and destructive Church, not just the new ones, but all those that have brought us to this state.

We will fight in our parishes, we will fight in our dioceses, we will fight every lupine shepherd in sheep's clothing, we will fight online, we will fight with our wallets, we must fight and never stop fighting. We don't fight in hopes of a truce or for some less-unholy middle ground. We fight for all of it. And we can never stop fighting until that day God calls us home or He decides in His infinite wisdom that His body has suffered enough and provides for that break in the front that will send the enemy scurrying.

It is not in our power to win any given battle or the war, it is ours only to fight for what is right. That is the strategy, fight and never stop fighting until the strategy emerges in God's good time. And then fight some more until the enemy is defeated. It is us or them. ■

Valley of Tears

A. Senior/Continued from Page 4

poems about tears, one hardly knows where to begin. It is perhaps best to choose something more modest and closer to home than the watery depths of the great classics.

Tears, Idle Tears

Alfred Lord Tennyson

Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy Autumn fields,
And thinking of the days that are no more.

Fresh as the first beam glittering on a sail,
That brings our friends up from the underworld,
Sad as the last which reddens over one
That sinks with all we love below the verge;
So sad, so fresh, the days that are no more.

Ah, sad and strange as in dark summer dawns
The earliest pipe of half-awakened birds
To dying ears, when unto dying eyes
The casement slowly grows a glimmering square;
So sad, so strange, the days that are no more.

Dear as remembered kisses after death,
And sweet as those by hopeless fancy feigned
On lips that are for others; deep as love,
Deep as first love, and wild with all regret;
O Death in Life, the days that are no more.

The Day is Done

Henry Wadsworth Longfellow

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time,

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And tonight I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have a power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

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 the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

Poetry has to do with passion, in this case the irascible passion of sadness. According to traditional psychology, the passions are motions of the sensible appetites. They come between the external five senses and the intellect,

they are a uniquely human characteristic. There are two groups of passions, the concupiscible and the irascible. The first are our simple reactions of love and hate, whether we like something or not. There are six altogether, and they form two ladders of three each. If we love something, we will desire it, and if we possess it we have joy. On the contrary side, if we hate something, we will be averse to it, and if we possess it we have sadness. The irascible passions are aroused when the concupiscible passions are thwarted. They are said to be the champions and defenders of the concupiscibles. First, positively, we have hope, which rises to courage, and finally anger. Negatively, if we feel despair, we move to fear, and finally anger. Notice how both sides of this ladder terminate in anger. The irascible passions are said to be unstable, they do not end in rest. Rather they lead back to and are terminated in the concupiscible passions. To give a very simple example, if someone takes your candy, you get mad and take it back.

There are two typical, antithetical mistakes made about the passions. The first is the extreme of Puritanism. According to this position the passions are evil and need to be not just controlled but extinguished. We should act strictly according to pure reason. The second extreme error is that of the libertines.

According to this position, the passions are good and should be followed absolutely. Reason must be restrained, if it feels good do it! The traditional doctrine is that of the mean between the extremes. According to traditional doctrine, which is not a "position", the passions have their proper place. They are perfectly good created instruments, the use of which allows us to live life more fully. We must exercise the virtues of fortitude and temperance to control them properly; sometimes they must be restrained, sometimes they must be excited. As usual, St. Thomas Aquinas gives us the best way of understanding things. He says that the intellect must rule the passions, but there are two ways to rule, as a tyrant or a good king.

As the Philosopher says, we observe in animals both a despotic and a politic rule: for the soul dominates the body by a despotic rule, but the intellect dominates the appetite by politic, or royal, rule. Despotic describes a power whereby man rules slaves who do not have the possibility of resisting the power of his rule because they have nothing of their own. Politic, or royal, describes a power whereby a man rules free subjects, who, though subject to the direction of the ruler, nonetheless have something of their own, by reason of which they can resist his commands. And so we say the soul dominates the body with a despotic rule, since the members of the body can in no

Nevertheless, the fact that the irascible and concupiscible appetites resist reason to some degree does not mean they do not obey reason.

Another traditional way of seeing this is the famous analogy of Socrates. He says that the human soul is like a charioteer who has two horses, one white and one black. They each pull in different directions. The job of the charioteer is to make them work together. Using the image of the horse, it is often necessary to curb the wild beast, but it is also sometimes necessary to spur on the lazy horse so he will win the race. The Puritans prefer a dead, mechanical horse with the spirit beat out of him. The libertines prefer a completely wild horse who cannot be controlled at all.

The role of poetry is to help rule the passions, to calm them or excite as necessary and appropriate. In the previous article, the famous words of Lorenzo to Jessica in *The Merchant of Venice* were cited, "How sweet the moonlight sleeps upon this bank . . ." Immediately following this, Jessica says: "I am never merry when I hear sweet music." And Lorenzo replies:

"The reason is, your spirits are attentive:

For do but note a wild and wanton herd,
Or race of youthful and unhandled colts,

Fetching mad bounds, bellowing and

neighing loud,
Which is the hot condition of their blood;
If they but hear perchance a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turn'd to a modest gaze
By the sweet power of music: therefore the poet
Did feign that Orpheus drew trees, stones and floods;
Since nought so stockish, hard and full of rage,
But music for the time doth change his nature.
The man that hath no music in himself,
Nor is not moved with

concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night
And his affections dark as Erebus:
Let no such man be trusted. Mark the music."

This is the perfect reply. This is ruling the passions the way St. Thomas describes. This is the proper understanding of sadness. This is what we mean by the phrase "to have a good cry." The passions must not be completely repressed, but properly expressed. It is also what St. Paul meant when he said: "Be angry, and sin not. Let



way resist the rule of the soul; at the soul's desire, the hand and the foot and whatever members are subject to voluntary motion, are moved immediately. But the intellect or reason is said to rule the irascible and concupiscible appetites by a politic rule, since the sensitive appetite has something of its own by which it can resist the rule of reason. For the sensitive appetite is moved naturally not only by the estimative power in some animals, and by the cogitative power directed by universal reason in man, but also by the imagination and the sense. Hence, we experience the irascible and concupiscible appetites resisting reason when we sense or imagine something pleasant which reason forbids, or something sad which reason commands.

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Deep State and the Survival of Christian Culture

B. Cathey/Continued from Page 1

short recapitulations of events that took place in the nations of Eastern Europe right after the defeat of Germany in 1945 and the occupation of those countries by Soviet Communist armies, some seventy years ago. And there is a reason for this, for there are lessons for us *today* here in the United States, and there are also historical parallels, as well.

The seizure of power by Soviet-supported domestic Communists in those countries was largely a *peaceful seizure of political power* by puppets of and collaborators with Moscow, intent on controlling the post-war destinies of eight Eastern European nations (not to mention the Baltic States). That is, to establish a New World Order.

Let me emphasize the word “peaceful” here. During the period from 1944 until 1948, after clearing those states of German forces, the Soviet army brought

with it the return of previously exiled Communists, who filtered back in to Berlin, Budapest, Bucharest, Sofia, Warsaw, Prague, Belgrade and Tirana.

By the terms of the Allied agreements for the post-war—agreements that the Western Allies made with the wily Joe Stalin (and that the Western Allies should have known would not be honored—indeed, some “advisors” to Roosevelt were openly pro-Communist), “coalition” governments were to be established bringing together non-Communist political groups and

Communist and pro-Communist groups to govern those countries. The diverse cabinet ministries were split between the differing political groups, with the Communists invariably getting control of the Ministry of the Interior (the equivalent of our security services and FBI agencies), the Ministry of Information (in charge of regulating the national media) and the Ministry of Education (for schools and universities). With these powerful agencies of government at work to further revolution, eventual seizure of total power by Communists was greatly facilitated—and with stationed Soviet troops usually close by, the transition from constitutional republics to Communist ones was made a near certainty.

Of great assistance were the honeycombed nests of philo-Communists and card-carrying Communists within Western governments of the time. One has only

to examine the Venona Transcripts, such accounts as the Whitaker Chambers revelations, detailed volumes such as *Perjury*, and hundreds of other documents to understand how the American and British governments were largely willing to look the other way, if not actively encourage, the absorption of Eastern Europe (and later China) into the Soviet Bloc.

Now let me offer those promised passages concerning three non-Communist leaders who ran afoul of Communist revolution—and, again, let

me emphasize that we are talking about “peaceful revolution,” or to put it into current usage, “silent coups.” If you read these short passages (mostly from the Wikipedia, or longer accounts) you may detect certain analogies, certain similarities with what is occurring today in the United States. The analogies, of course, are not always exact, but there is enough here to illustrate some similarities in praxis and process between then and now. None of these personalities was, strictly speaking a “right winger,” and each of them had faults and foibles and made mistakes. But they do illustrate what happens when “coalitions” with Marxists of any stripe are proposed, or if “collaboration” is followed, or we are counseled to “go along, to get along,” which has been the standard position of the Establishment Republican Party in the United States when faced with Leftist revolution.

JAN MASARYK



In February 1948 the majority of the non-communist cabinet members [of the Czechoslovak government] resigned, hoping to force new elections, but instead a communist government under Gottwald was formed in what became known as the Czech coup (Victorious February in the Eastern Bloc). Non-Communist Masaryk remained Foreign Minister, and was the only prominent minister in the new government who was neither a Communist nor a fellow traveler. However, he was apparently uncertain about his decision and possibly regretted his decision not to oppose the communist coup by broadcasting to the Czech people on national radio, where he was a much loved celebrity.

On March 10, 1948 Masaryk was found dead, dressed only in his pajamas, in the courtyard of the Foreign Ministry (the Černín Palace in Prague) below his bathroom window. The initial investigation by the Ministry of the Interior stated that he had committed suicide by jumping out of the window, although for a long time it has been believed by some that he was murdered by the nascent Communist government. (Others in the country put it thus: “Jan Masaryk was a very tidy man. He was such a tidy man that when he jumped he shut the window after himself.”)

ZOLTAN TILDY

Tildy became Prime Minister of Hungary, serving from November 15, 1945 until February 1, 1946, when Tildy was elected President of Hungary. He was an ex officio member of the High National Council from December 7, 1945 until February 2, 1946.



Tildy served as the first President of the Republic of Hungary until July 31, 1948, when he was forced to resign after allegations emerged about his son-in-law being arrested for corruption and adultery. Tildy was held under house arrest in Budapest until 1 May

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Valley of Tears, Continued from Page 6

not the sun go down upon your anger.” He meant do it and get it over with, get it out of you.

Christ is the perfect exemplar of all virtue. He used and expressed his human passions perfectly. When He drove the money changers from the temple, He did not lose his temper, He used it; He got good and mad. When he wept over Jerusalem, and over the death of Lazarus, he did not succumb to despair, he was good and sad. His first public words were the Sermon on the Mount, where He said: “Blessed are they who mourn, for they shall be comforted.” Another wonderful example is St. Francis of Assisi, who wept so much that he had to have his tear ducts cauterized. How truly sad that the moderns have transformed him into a falsely happy fool. Perhaps the best way for us to understand this great mystery is to consider that although she is in heaven, Our Lady is still Our Lady of Sorrows, and many saints have told us that somehow we can console the Sacred Heart of Jesus. In some way which we cannot understand here, these passions remain in heaven and are perfected. Maybe “where tears are wiped away forever more” means not there will be no more tears, but that we will eternally experience that most wonderful consolation we had when our mothers wiped away our tears; maybe it means

there will still be tears, but they will be tears of joy.

So the point of sad poetry is not to be sad, to dwell in the depths of despair, but to aid us on our journey, to get through this valley of tears. There are so many good sad songs, to help us be of good cheer. In Shakespeare’s *As You Like It*, the exiled Duke Senior declares: “Sweet are the uses of adversity!” How many of the Psalms are songs of sadness, but not despair? The Book of Wisdom reminds us that there is a time for every season of life. We mourn most properly at the passing of our loved ones, we wear black and have the traditional black vestments at the Requiem Mass, but we also have a good Irish wake and remember the good times. They say the greatest sickness in the modern world is depression, and we try to treat it with drugs, which don’t work. At best they mask the symptoms and at worst they chemically suppress. Modern psychologists want us to be happy all the time, which is unrealistic and abnormal. They want to get rid of the negative passions, which are equally necessary for a balanced life. The thing is not to anesthetize sorrow but to get through it. Aristotle said that the point of tragedy is not to dwell on the horror of it, but catharsis, to wring it out of our hearts as it were.

So allow me to conclude with a partial

quote from another poem, which connects this to the last column, on the stars.

From *The Tear*, by Richard Crashaw:

What bright soft thing is this?
Sweet Mary, the fair eyes’ expense?
A moist spark it is,
A wat’ry diamond; from whence
The very term, I think, was found
The water of a diamond.

O ’tis not a tear,
’Tis a star about to drop
From thine eye its sphere;
The sun will stoop and take it up.
Proud will his sister be to wear
This thine eyes’ jewel in her ear. . . .

. . . Thus carried up on high,
(For to Heaven thou must go)
Sweetly shalt thou lie
And in soft slumbers bathe thy woe;
Till the singing orbs awake thee,
And one of their bright chorus make thee.

There thy self shalt be
An eye, but not a weeping one,
Yet I doubt of thee,
Whether th’hadst rather there have shone
An eye of Heaven; or still shine here,
In th’Heaven of Mary’s eye, a tear. ■

The Deep State

Dr. Cathey/Continued from Page 7

1956. He was appointed to the position of a state minister in the coalition government during the 1956 Hungarian Revolution. He was eventually arrested by Soviet forces after the revolution was crushed by Warsaw Pact intervention. On June 15, 1958, Tildy was sentenced by the Supreme Court to six years' imprisonment, in the trial of Imre Nagy and associates....

KING MICHAEL OF ROMANIA



In March 1945, political pressures [**from the United States and Britain!**] forced King Michael to appoint a pro-Soviet government headed by Petru Groza. For the next two-plus years Michael functioned as little more than a figurehead. Between August 1945 and January 1946, during what was later known as the “royal strike,” King Michael tried unsuccessfully to oppose the Groza government by refusing to sign its decrees. **In response to Soviet, British, and American pressures.** [!] King Michael eventually gave up his opposition to the communist government and stopped demanding its resignation.

[...] Early on the morning of 30 December 1947, Michael was preparing for a New Year's party at Peleş Castle in Sinaia, when Groza summoned him back to Bucharest. Michael returned to Elisabeta Palace in Bucharest, to find it surrounded by troops from the Tudor Vladimirescu Division, an army unit completely loyal to the Communists. Groza and Communist Party leader Gheorghe Gheorghiu-Dej were waiting for him, and demanded that he sign a pre-typed instrument of abdication. Unable to call in loyal troops, due to his telephone lines being cut, and with either Groza or Gheorghiu-Dej (depending on the source) holding a gun

on him, Michael signed the document. Later the same day, the Communist-dominated government announced the ‘permanent’ abolition of the monarchy, and its replacement by a People's Republic, broadcasting the King's pre-recorded radio proclamation of his own abdication. On 3 January 1948, Michael was forced to leave the country... He was the last monarch behind the Iron Curtain to lose his throne.

According to Michael's own account, Groza had threatened him at gun point and warned that the government would shoot 1,000 arrested students, if the king did not abdicate. In an interview with The New York Times from 2007, Michael recalls the events: “It was blackmail. They said, ‘If you don't sign this immediately we are obliged’ — why obliged I don't know — ‘to kill more than 1,000 students’ that they had in prison.” According to Time, Groza threatened to arrest thousands of people and order a bloodbath unless Michael abdicate.

There are some lessons here—historical lessons—as we learn more about the blatant attempt of the Obama administration, in cahoots with the Hillary Clinton campaign and the DNC, using and employing an agency of the Federal government—the FBI—to spy on and produce a fake and false “dossier,” and then unleash a completely political attempt, the Mueller Commission, based on the dossier, to basically overturn the 2016 election and to “get” the newly elected president on manufactured charges of, first, Russian “collusion,” then obstruction of justice, and now possibly financial irregularities that may have happened ten or twelve years ago. That strategy, of course, was the “alternative” strategy, the “security” angle that senior FBI agent Peter Strzok and his mistress discussed with the highest FBI officials (some of whom are still IN PLACE), just in case Hillary did not win the 2016 election.

Although we see some of that intrigue and calculated skullduggery being unraveled presently, do any of us doubt that the whole sordid and putrid and repulsive mess goes far deeper?

Are we not dealing with a Deep State along-the-Potomac “swamp” that makes those old-fashioned Soviet puppets seem at times mild in comparison? Have we not heard Glenn Simpson (of FusionGPS, the firm hired by the Clinton campaign whose fake dossier was used as the basis by the FBI and Obama to surveil Trump and his staff) declare that “some people were killed” in this process? Do we recall what happened to that disaffected Democratic National Committee staffer, Seth Rich, who mostly likely was the mole who released all those incriminating DNC memos to WikiLeaks—murdered outside his DC

apartment, and no culprit ever found or charged, oh-so-conveniently?

Indeed, the set of Marxists we are dealing with today, with their historical origin in a fanatical Trotskyite globalism, those Marxists who dominate the Deep State governmental and managerial establishment “swamp,” are the lineal descendants of Petru Groza in Romania and Gottwald in Czechoslovakia, but worse.

They have extended their control and infection into nearly all realms of American life, they totally control one major political party and have succeeded in largely silencing the other (when not inducing it to go along as “enablers” or “collaborators”), they have taken control of the “conservative movement,” basically neutering it and empowering numerous “conservatives” to counsel “moderation”—that is, to act like Jan Masaryk, when they should be acting like Lech Walesa...but, then, those “conservatives” owe their origins equally to Trotsky and his philosophical minions, do they not? [e.g., Bill Kristol, David French, *National Review*, *Weekly Standard*, etc.]

This, then, is what we observe around us...and this is very simply what we must overthrow and defeat: no easy task. But it must be attempted if we are to survive as a people.

Perhaps the best way to summarize this inexpressibly horrid situation, this condition that defies easy description in some understandable way, is through a poem that the great Irish writer William Butler Yeats authored almost exactly 100 years ago (1919), in the disastrous and civilizationally-destructive aftermath of the First World War.

It is his famous “The Second Coming,” and in it he sees the collapse of civilization and our Western culture in the vision of a Biblical Apocalypse, a vision of the End Times, when sheer and pure evil—the evil Beast itself now unleashed by man's corruption and

sinfulness (for Yeats, the establishment of Soviet Communism)—ravages the old Christian world. What, indeed, would Yeats say, what would he write today, were he to see what we see, and what that current incarnation of the age-old Beast, the globalist New World Order, now unleashes upon the world?

Where, then, are those who denounce from the rooftops the contagion, the foul presence of the Revolution, the roaming and roaring Beast who, according to Scripture, not only devours and destroys our inheritance as Sons of God [cf. I Peter, vs. 8-10], but perverts our very souls?

THE SECOND COMING

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of Spiritus Mundi
Troubles my sight: a waste of desert sand;
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Wind shadows of the indignant desert birds.

The darkness drops again but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born? ■

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The Consecration of Russia Was NOT Done:

Pope Pius XII - Part 2: The Consecrations of the World in 1942

By Father Ladis J. Cizik

The Consecration of Russia was NOT done, as requested by Our Lady of Fatima.

The Consecration of Russia to the Immaculate Heart of Mary, as requested by Our Lady of Fatima, consists of four basic things: 1) Russia as the object of the Consecration;¹ 2) the Consecration would be made to the Immaculate Heart of Mary;² 3) the Pope would perform the Consecration;³ and 4) the Consecration would be in union with all the bishops of the world.⁴

[PLEASE NOTE: bolds and italics used within quotes and otherwise, throughout this article, are my emphasis.]

At the request of Sister Lucia (as ordered by the Bishop of Leiria), the bishops of Portugal renewed their acts of consecration (from 1931 and 1938) on December 8, 1940, in the Cathedral of Lisbon.⁵ As a testimony to the power of these consecrations, Portugal was preserved from involvement in World War II.

In Holy Week of 1942, the Portuguese mystic Alexandrina's suffering of the Passion was severe to the point of death until she felt slightly better on the evening of Holy Thursday and did not have the usual fear of the Friday Passion. The reason for this was told to her by Jesus the next day on Good Friday of 1942, when Our Lord revealed to her that Pope Pius XII had decided to consecrate the world to the Immaculate Heart of Mary.⁶

On that day, April 3, 1942, Good Friday, Alexandrina began a total fast which continued for the thirteen remaining years of her life. No food or drinks of any kind were taken during this time except for daily Holy Communion.⁷ This total fast, except for receiving Our Eucharistic Lord daily, was confirmed as "scientifically inexplicable" during a forty-day hospital stay in Porto beginning on June 10, 1943.⁸

The first and second parts of the Fatima Secret were publicly revealed for the first time on May 13, 1942 in a book published by the Vatican, written by a Portuguese professor at the Pontifical Biblical Institute, Father Gonzaga da Fonseca, S.J.⁹ The book was entitled: *Meraviglie di Fatima* (Wonders of Fatima). The second part of the secret, dealing with the Consecration of Russia, was censored so as to not offend Moscow, who was siding with the Allies in World War II. Instead of speaking of 'Russia' spreading her errors, 'godless propaganda' was substituted, which was a broad enough concept to include the Nazis. In this book, censored by the Vatican, the 'Consecration of Russia' was edited to become the 'consecration of the world.'¹⁰

Apparently, in addition to Alexandrina's and Sister Lucia's latest petitions, Pope Pius XII's advisers at the Vatican were also calling for the consecration of the world, as opposed to Russia, due to the geopolitical situation surrounding World War II.¹¹ Recall that on December 2, 1940 Lucia had sent a letter to Pope Pius XII stating that Our Lord was asking for the Pontiff to

"consecrate of the world to the Immaculate Heart of Mary, with a special mention of Russia," and for the Pope to "order that all the bishops of the world do the same in union with Your Holiness."¹² This, Lucia wrote to the Holy Father, would "shorten the days of tribulation."¹³

Prior to making his consecration, Pope Pius XII had the following to consider:

- Sister Lucia had said that Our Lady wanted the Consecration of Russia, but later said that Our Lord (God the Son, the Second Person of the Blessed Trinity) wanted the consecration of the world. The Creator's directives carry more weight than those of even the most perfect Creature.

- Alexandrina, who for months, and until her death, sustained an extraordinary medically inexplicable fast, surviving on the Eucharist alone, also said that Our Lord wanted the consecration of the world. Alexandrina never mentioned Russia as the object of a consecration.

- The Holy Father's advisers at the Vatican also were calling for the consecration of the world, as opposed to the consecration of Russia.

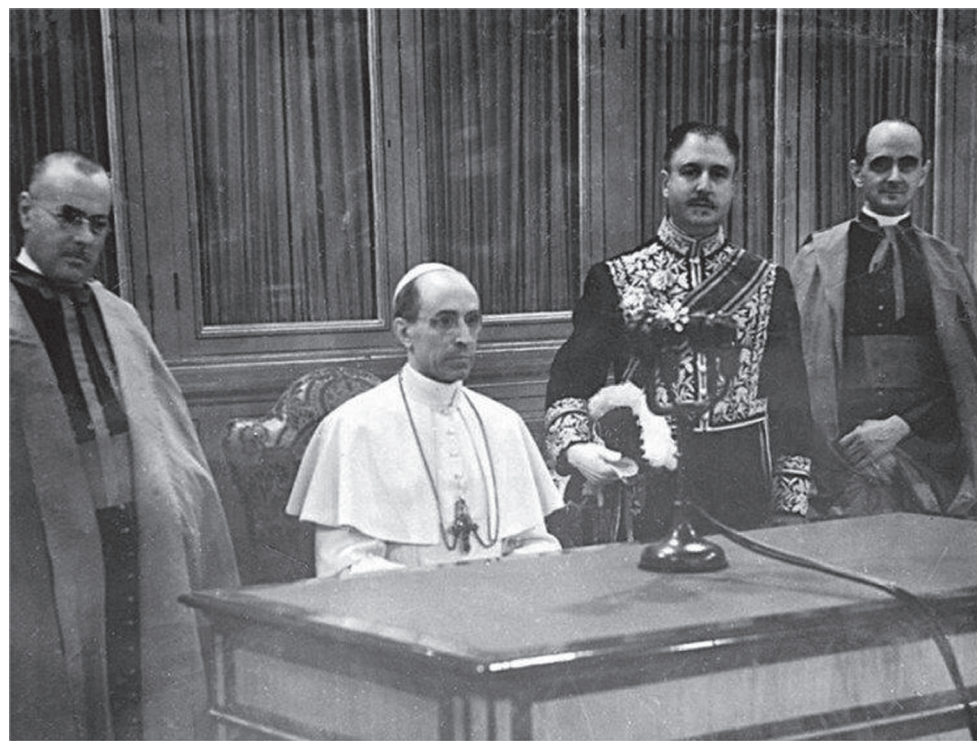
Consequently, on October 31, 1942, at Rome, in the midst of World War II, Pope Pius XII consecrated the world to the Immaculate Heart of Mary. It would seem that this was an attempt to respond to Our Lord's messages to both Sister Lucia and Alexandrina, as well as to give consideration to his Vatican advisers. Within his text, the Holy Father prayed to the "Queen of the Most Holy Rosary," no doubt a reference to Our Lady revealing Herself to Jacinta, Francisco, and Lucia as the "Lady of the Rosary" on October 13, 1917. Pius XII declared:

"... to Thee, to Your Immaculate Heart, in this tragic hour of human history, we confide (entrust), deliver and consecrate, not only the Holy Church, the Mystical Body of Jesus, now in such suffering and agony in so many places and sorely tried in so many ways, but also the entire world torn by fierce strife, consumed in the fire of hate, victim of its own wickedness."¹⁴

In consecrating the world to the Immaculate Heart of Mary, Pius XII was doing what was requested of him by the Lord, as communicated by both Alexandrina and Sister Lucia. In addition, in regard to Sister Lucia's letter of December 2, 1940, which requested that a "special mention of Russia" be added, Pius XII is said, by some, to have made a 'veiled mention of Russia' in his consecration, as he continued:¹⁵

"Give peace to the peoples separated from us by error or schism, and especially to those who profess such singular devotion to Thee, and in whose homes an honored place was ever accorded to Thy venerable Icon (today perhaps often kept hidden to await better days); bring them back to the one fold of Christ, under the one true shepherd."¹⁶

Russia was NOT explicitly mentioned as the object of the consecration as requested



Via Vatican Radio, Pope Pius XII consecrates the world to the Immaculate Heart of Mary on May 4, 1944. (And who's that standing off to his left? Why it's Archbishop Montini, of course, the future Pope "Saint" Paul VI.)

by Our Lady of Fatima. The "special mention" or "veiled reference" of "the peoples separated from us by error or schism" is NOT even a consecration of those peoples; it is a request to "give peace" to them. So it is clear that the foregoing is NOT even a consecration, much less a consecration of Russia. However, according to Sister Lucia, Our Lord did not require the consecration of Russia to shorten the War, only a "special mention" of Russia. But did Pius XII's statement here even include a "special mention" of Russia?

Russia may have been, and no doubt was, the intention in the private recesses of the mind of Pope Pius XII. However, his public so-called "veiled reference" or "special mention" could have applied to any number of countries in which the majority of people were attached to "error or schism" (e.g. Eastern Orthodox Christian beliefs) and who venerate icons. Such countries include: Belarus, Bulgaria, Cyprus, Georgia, Greece, *Macedonia, Moldavia, *Montenegro, Romania, Russia, *Serbia, and Ukraine (* designates those areas then as a part of Yugoslavia). The vast majority of the world at the time, not being familiar with the Message of Fatima, could not reasonably have been expected to single out Russia as the single country implicitly referred to in the consecration of October 31, 1942. That is why Pius XII did not mention Russia by name: he did not want to clearly identify that nation.

This ambiguity and uncertainty in the external forum about what country Pius XII was referring to is of critical importance because the conversion of Russia was what Our Lord was referring to when He said to Lucia: "Because I want my whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary, in order to later extend its cult and to place devotion to this Immaculate Heart alongside the devotion to My Sacred Heart."¹⁷ What

Pius XII 'intended' was not enough. That Russia be mentioned by name, to be understood clearly as the object of the consecration by the peoples of the world, was what both Our Lady and Our Lord required; not a subject-to-misinterpretation "veiled mention."

It is noteworthy that the foregoing implied references to the schismatic Eastern Orthodox in Pius XII's 1942 consecrations and the passage, 'bring them back to the one fold of Christ, under the one true shepherd,' are an indication that the heretical Modernist deceptions of 'false ecumenism' and 'religious indifferentism' did not infest and control the Church at the time on or prior to Pius XII. 'Political correctness' and the influence of Modernists seem to preclude that type of language today. However, could political correctness, which is opposed to the truth, now as in former days, have led Pius XII not to mention Russia by name? Father Andrew Apostoli notes:

"Europe was engulfed in World War II, and Russia was on the side of the Allies. Pope Pius XII was maintaining strict neutrality in regard to the warring nations, as his predecessor, Pope Benedict XV, had done during World War I. To say that one belligerent (Russia) needed conversion and not others (e.g., Nazi Germany and Fascist Italy) could have caused reprisals from both the Communists and the Allies."¹⁸

Rather than mere political correctness, did Pope Pius XII not mention Russia to avoid risking such potentially serious reprisals based upon the words of a visionary (Sister Lucia) who in his mind may have changed her story several times? Lucia at one time wrote in a letter asking for the Consecration to be made to the "Most Holy Hearts of Jesus and Mary," as opposed to the

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'Immaculate Heart of Mary,' which she had said were the words of Our Lady on July 13, 1917.¹⁹ Sister Lucia also switched from asking for the 'Consecration of Russia' to the 'consecration of the world with a special mention of Russia' – while adding that the former request came from Our Lady and the latter request came from Our Lord.²⁰ In addition, Sister Lucia said that a collegial consecration was necessary to shorten the "tribulations" (including World War II), whereas this was not a requirement for Alexandrina to shorten the War.

Pius XII, as reported previously, had said: "We receive many requests from mystics, we shall examine the matter."²¹ As the Supreme Pontiff, Pius XII had a sacred duty to ascertain the Heavenly origin of specific words delivered to him from visionaries and mystics, especially if those messages were on the most serious of matters. Accordingly, the specific literal "special mention of Russia" in his consecration could have led to extreme adverse world consequences if such a message was not in accord with the dictates of Heaven and was publicly acted upon by the Vicar of Christ.

In concluding his 1942 consecration, Pope Pius XII adds:

"Lastly, as the Church and the entire human race were consecrated to the Sacred Heart of Jesus, so that in reposing all hope in Him, He might become for them the sign and pledge of victory and salvation (Pope Leo XIII, *Annum Sacrum*, May 25, 1899); so we in like manner may also consecrate ourselves forever to Thee and to Thy Immaculate Heart, our Mother and Queen..."²²

This October 31, 1942 consecration was made in a radio broadcast to the Portuguese nation upon the occasion of the closing ceremonies for the 25th Anniversary of the Fatima apparitions. "However, as the first consecration was made in Portuguese, and therefore was likely to pass largely unnoticed, Pius XII repeated this act in Saint Peter's Basilica on December 8, 1942, the Feast of the Immaculate Conception, in order to underline its significance for the whole Church."²³

Neither of the two 1942 consecrations were done in union with all the bishops

of the world. On October 31st only the Portuguese bishops gathered that day to hear the Pope's Portuguese radio broadcast are known to have joined the Pontiff. On December 8th, at Saint Peter's Basilica in Rome, only a limited number of bishops were present as the Pope repeated the consecration.²⁴

The FINAL analysis of these identical 1942 consecrations is as follows:

- 1) Russia as the object of the consecration? NO
- 2) Consecration to the Immaculate Heart of Mary? YES
- 3) Pope performed the consecration? YES
- 4) In union with all the bishops of the world? NO

CONCLUSION: The Consecration of Russia was NOT done, as requested by Our Lady of Fatima in 1942 by Pope Pius XII. As a 'half-measure,' Sister Lucia said that this consecration was accepted by Heaven to the extent that World War II would end sooner rather than later.

On February 28, 1943, Sister Lucia wrote to the Bishop of Gurza, who was a spiritual director of hers:

"The Good Lord has already shown me His contentment with the act, although incomplete according to His desire, performed by the Holy Father and several bishops. He promises in return to end the war soon. The conversion of Russia is not for now."²⁵

Sister Lucia confirms this in a May 4, 1943 letter to Father Goncalves:

"He promises the end of the war shortly in answer to the act of consecration made by His Holiness. But since it was incomplete, the conversion of Russia will take place later."²⁶

Sister Lucia states that Pius XII's act of consecration was "incomplete." However, according to the Lord's request coming from Alexandrina, it was "complete." One reason for the difference is that Lucia said that Our Lord also required "all the bishops of the world" to join the Pope, which did not happen. In addition, Lucia's further requirement from Jesus, that of a "special

mention of Russia," be made was hardly fulfilled, if at all. Nevertheless, even though this was definitely NOT the Consecration requested by Our Lady of Fatima, it was the consecration requested by Our Lord through Alexandrina - 100% fulfilled. In regard to the Lord's consecration request communicated through Lucia – it was certainly NOT completely fulfilled.

Regardless, in early 1943, almost immediately after the 1942 consecrations, Winston Churchill would remark that "the hinge of fate" turned a period of almost uninterrupted defeats for the Allies into a time of almost unbroken success.²⁷ Shortly after the October 31, 1942 consecration, the Nazis and Japanese experienced key defeats which included: the Nazi tank commander Erwin Rommel suffering a devastating defeat to the British at El Alamein, Egypt, which led to the German surrender of North Africa before they could capture the Suez Canal (November 11, 1942); the United States defeating Japan in the key Naval Battle of Guadalcanal (November 15, 1942); and the decisive Soviet victory over the Nazis at the Battle of Stalingrad (February 2, 1943).

The spectacular results that immediately followed the October 31, 1942 consecration were an indication that Heaven 'accepted' this act, to a certain degree, even though the "special mention" of Russia was not even close to being ideal and far less than "all the bishops of the world" participated. Perhaps these deficiencies in the October 31, 1942 consecration are the reason why World War II, which had been officially raging on for three years (37 months) prior to the consecration, would continue to inflict its punishment upon humanity for another three years (35 months) after the consecration, with WWII finally ending on September 2, 1945.

The Miracle of the Sun at Fatima on October 13, 1917 was an even more awesome display of God's power. But keep in mind that Our Lady of Fatima told Jacinta, Francisco and Lucia that the October miracle would have been even greater had they not have been kidnapped on August 13th.²⁸ Would World War II have ended even sooner had the "special mention of Russia" simply stated 'Russia' and had "all the bishops of the world" participated?

Following the 1942 consecrations, Sister Lucia answered some questions from William Thomas Walsh, who wrote the classic book entitled *Our Lady of Fatima*. They met on July 15, 1946 in the Dorothean Sisters convent at Vilar, Portugal. He writes: "Lucia made it plain that Our Lady did not ask for the consecration of the world to Her Immaculate Heart."²⁹ What She demanded specifically was the consecration of Russia." He added: "She did not comment, of course, on the fact that Pope Pius XII had consecrated the world, not Russia, to the Immaculate Heart in 1942. But she said more than once, and with deliberate emphasis:

"What Our Lady wants is that the Pope and all the bishops of the world shall consecrate Russia to Her Immaculate Heart on one special day. If this is done, She will convert Russia and there will be peace. If this is not done, the errors of Russia will spread through every country in the world."³⁰

Walsh concludes: "It is plain that she felt that Our Lady's wishes had not yet been

carried out."³¹

On May 4, 1944, Pius XII ordered that the 22nd of August, the octave day of the Assumption, should be observed throughout the Church as the Feast of the Immaculate Heart of Mary "in order to preserve the memory of this consecration."³² It seems that this was in consideration of Sister Lucia's letter to him dated December 2, 1940, where she wrote:

"Now, Most Holy Father. Allow me to make one more request, which is but an ardent wish of my humble heart; that the feast in honor of the Immaculate Heart of Mary be extended throughout the whole world as one of the main feasts of the Holy Church."³³

Next: Pius XII's 1952 Consecration of All the Peoples of Russia ■

(Endnotes)

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- 18 Apostoli, Father Andrew, *Fatima For Today*, (San Francisco, 2010), p.174.
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THE WISE MAN FROM THE WEST:

Matteo Ricci, S.J. and His Mission to China

Reviewed for The Remnant
By Vincent Chiarello

They came from the West to bring us knowledge of Paradise.
Inscribed on a tablet given to the Jesuits in China by a Provincial Governor.

It has been three years since I visited the Jesuit House in Tokyo and spoke to the late Father Peter Milward, S.J. (An interview stemming from that conversation previously appeared in The Remnant.) During the course of the conversation, Fr. Milward mentioned that the Jesuits have basically abandoned the idea of doing missionary work in the four islands that compose Japan. What it boiled down to was, "If anyone is interested, he or she will come to the Jesuit House, and a conversation about converting will take place." According to Fr. Milward, about "5 or 6 people come here annually."

Curious about the policy, I mentioned that the Mormon Church in Japan has continued to grow and expand through its missionary efforts: since 1975, the Mormon Church has built three temples, not smaller churches, in Japan; none had existed prior to that date. One wonders if any new Catholic churches have been built in that time frame. But the downplaying of evangelization by the Jesuits is not of recent vintage: more than most other Religious Orders of the Church, the Jesuits now focus their attention on "social justice" and "ecumenical projects." An example of this focus is that one of the Jesuit-founded Sophia University's leading departments is the *Institute of Global Concern*. Beginning during the 1977 Indochina refugee crisis, the Institute now aims at "... raising awareness of the impact of globalization, especially on the poor."

But what of the earlier Jesuit imperative, summarized in the message chiseled on the statue of the founder of the Order, St. Ignatius, at the Jesuit Gregorian Pontifical College in Rome, ordering his priests to "Go and set the world on fire" to carry the word of Christ throughout the world? That was then; now is now.

There is no better example of the fulfillment St. Ignatius's command than the life and achievements of Fr. Matteo Ricci, S.J. Fr. Ricci was the first known Westerner to have spent his entire missionary life - in his case, 28 years - in China. His achievements would go unnoticed for centuries; but for the efforts of Pope Pius XII, Padre Ricci would not be seen today as "a pioneer and model" for Catholic missionaries.

But Pope Pius XII was not alone: Pope John Paul II went even further in that he granted permission for Fr. Ricci's beatification procedure to begin, fulfilling the hopes of many who wish to see Fr. Matteo Ricci canonized. In October, 1982, the 400th anniversary of Fr. Ricci's arrival in China, the pontiff said: "Father Matteo Ricci intended to demonstrate that religious faith does not lead to a flight from society, but to involvement with the

world as a way of perfecting social life, so opening it to redemption in Christ and to a life of grace in the Church....Father Ricci was rightly convinced that faith in Christ would have brought no harm to Chinese culture, but would have perfected and enriched it." Who was, then, this "wise man from the West," who came to China as a missionary and never left, but did leave, on orders from his superiors, a quarter of a million word history of his mission? To begin at the beginning...

In the wind-swept Italian town of Macerata, twenty miles from the Adriatic Sea, Matteo Ricci, the son of a noble family, was born on 8 October 1552. The town, then part of the Papal States, was linked to Rome, but spiritually closer to its inhabitants was Loreto, a pilgrimage center. The eldest of 13 children, the family provided Matteo a tutor, a priest from Siena, Fr. Nicolo' Bencivegni, who would instruct his pupil in reading, writing and Latin, and leave a lasting impression on his pupil. When Matteo was seven, Fr. Bencivegni joined the Jesuits: two years later, they founded a school in Macerata, and Matteo became one of its first students. Matteo's father insisted that his son travel to Rome to further his studies, and, while there, Ricci met Fr. Alessandro Valignano, S.J., who would later play a major role in his life in China. Ricci entered the Society of Jesus as a novitiate blessed with a retentive memory, and aptitude in mathematics.

"To volunteer for the foreign mission was one thing; to be chosen and sent, another."



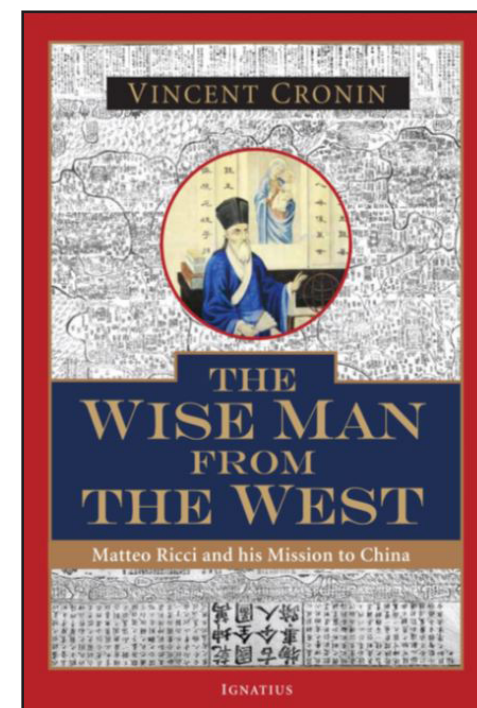
Padre Matteo Ricci, Jesuit priest who brought Christianity to China in 1582

In the Spring of 1578, the newly ordained Fr. Matteo Ricci S.J. set sail for India, with a stopover in Goa. Here, once again, Valignano, now Jesuit Provincial, came to influence Ricci. While passing through Goa earlier, Valignano directed, "...that conversion must follow upon charity, not force." But charity presupposed understanding, and understanding, a knowledge of the native language. Missionaries must, therefore, learn the dialect of their diocese well enough to confess and preach. Here, Fate was to intervene: one of Ricci's Jesuit colleagues, Fr. Michael Ruggieri, scheduled to go to China, was "almost broken by the difficulty of the language," and asked that Ricci go along as his companion. Valignano agreed, for he believed that China under the Ming Dynasty practiced religious toleration and admired learning, and would be open to Christian ideals with the right kind of missionary.

Sending Ricci to Macao to learn Chinese before setting out onto the mainland proved providential: in three months, Ricci had learned to read Chinese as well as his Jesuit brother after nearly three years of study. Cronin: "Ricci stood ready to undertake the work for which all his past life he had been preparing." Ricci now was ready to enter, "...the least known country in the world, closed, so it seemed, from all ages to the word of God... its territory unmapped, the full limit of its frontiers uncertain, the latitude of its capital undetermined." *Iacta alea est...*The die was cast.

Shaving their beards and heads and wearing the garments of a Buddhist bonze to demonstrate that they were men of God, both Ricci and Ruggieri, along with Phillip, a Chinese Christian from Macao, arrived in Canton. Upon disembarking, they marveled at the wide streets lined with shops, and the goods on display. Eventually brought before the local mandarin, a government official named Haito, it quickly became evident that, in the eyes of the official, these men were no more - or less - than barbarians. In addition, the clerics were stunned to learn that the Chinese language they had studied and learned in Macao was a dialect, and would be incomprehensible to the people of other regions in China. Language, however, was not the only serious problem: the mandarin demanded that, in order to stay in China, the two Jesuits would have to fulfill the following conditions: they would not be joined later by other "barbarians;" continue to wear the Chinese dress; conform to their customs; obey Chinese law; marry only Chinese women. "You will become, in all save your physical appearance, men of the Middle Kingdom, subject to the Son of Heaven. Are you willing to make those promises?"

After considering Valignano's orders, the two Jesuits accepted and were granted two parcels of land to build their house and what was to become China's first Catholic church. They placed a painting they had brought with them of the Virgin and Child above the altar, which led to the speculation by some Chinese that



the newly arrived men worshipped a female deity. The Jesuit's first catechumen suggested that, to ease the problem of translation, Christ should be described as, "Lord of Heaven," and Mary, "the Lady Mother of the Lord of Heaven." The differences in translation were to have significant repercussions for Ricci and the Jesuit Mission in China for centuries thereafter. One is reminded of the Italian aphorism: "translation = betrayal."

When Ricci attempted to describe the West, that is, Europe, by using a recent Flemish map of the world, Chinese officials protested. They sent for their own map, called "Picture of All Under Heaven," nearly all of that map consisted of the provinces of China, for China, and only China, was the center of the world. It was, therefore, in both written and spoken Chinese, "zhong," the Middle Kingdom. Still, the local mandarin allowed the Flemish map to be published, but Valignano had other priorities as well: shortly after the publication of the Flemish map of the world, the first Latin catechism was also published. Slowly, ever so slowly, the Church's teaching were introduced into Chinese society.

Still, two years after arriving in Canton, Ricci and his colleague had converted only 20 men; he was still a *waiguo-ren*, or foreigner, despite accepting his Chinese name: His-t'-ai, "the Exalted Westerner." It was then that Ricci decided how to resolve his problem: "Why not accept the natural course and drift with the current... Yes, it was as simple as that." In giving everything of himself, he had grown to love these people, and in so doing, Ricci's future in China and Rome had begun.

The two Jesuits began a campaign to seek the conversion of women as well; in China, many women were the equivalents of slaves in the West. To show their non-status in society, Chinese chess was played without the Queen.

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“C’est magnifique!” Traditional Catholic Politician, Chartres Pilgrimage Veteran, Stuns CPAC, Blasts EU

By Jesse Russell, Ph.D.

Set in our nation’s hallowed capital, CPAC, or the Conservative Political Action Conference, has been a popular, influential, but unsurprisingly boring gathering of young and energetic American conservatives for over forty years. While the event traditionally has incorporated a wide variety of voices on the right (including a recent surge of libertarianism inspired by Ron Paul’s 2012 presidential run), the energetic gathering has been dominated by mainstream American conservatism or what is more properly and grossly called “neoconservatism.”

However, with the neoconservative movement having been effectively demolished and humiliated by a real estate mogul and former reality TV show host turned indefectible ruler of the free world, in the past two years, CPAC has taken a decidedly rightward and traditional drift. But on Thursday of last week, we saw a paradigm shift in not only American but in Catholic political praxis as the elegant Marion Maréchal-Le Pen stormed CPAC with typically French charm and *esprit*. Niece of the better known (and decidedly more liberal and less Catholic) Marine Le Pen, and granddaughter of Jean-Marie Le Pen, founder of the *Front National*, a right wing French party that has served

as the model for most aspirant political parties of the right throughout the West,



Marion Le Pen gave the most decidedly and traditionally Catholic speech by a politician since the disastrous Second Vatican Council. Channeling her populist grandfather and aunt, in her speech Le Pen lauded the “French blood spilt on American soil” during the American Revolution and with a nod to President Trump, stated that she wanted “France

first for the French people.” What a shocking idea. Moreover taking aim

at the lumbering, literally communist-infested EU, Le Pen used decidedly traditional and Catholic language. Le Pen wryly noted that plagued with “historic amnesia,” the “European Union is not Europe”; rather it is “an ideology without land, without people, without roots,” which “looks only to the future.” And at one point with fiercely Frankish

defiance, the platinum-haired descendent of Clovis and St. Louis King of France boasted, “I refuse the standardized world proposed by the EU.”

If this language sounds familiar to Catholics, it should, for until the advent of Pope Francis, modern Catholic pontiffs have been expressing similar concerns about Europe’s apostasy and demographic suicide.

In a forgotten [interview](#) for the documentary *Bells of Europe: A Journey into the Faith of Europe*, Pope Benedict XVI wrote of two Europes.

The first Europe, according to the Holy Father, is secular, deracinated and ideological, and according to the Holy Father, is rooted in “abstract anti-historical reason, which seeks to dominate all else because it considers itself above all cultures ... and intends to liberate itself from all traditions and cultural values in favor of an abstract rationality.”

Taking a shot at the soulless morass of deracinated secular post-war Europe, Pope Benedict says with typical Bavarian bluntness, “we cannot live like that.” In the same interview, the Holy Father speaks of the true Europe born, not only but importantly from the diverse tribes of European people, but

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Book Review

V. Chiarello/Continued from Page 11

Still, the key to the conversion of women was the conversion of men, and the two Jesuits actively began to seek ways and means to find male catechumens whose task it would be to convert the women of their families or acquaintances. But life in Ming Dynasty China was often unpredictable, and with the death of the Jesuit-friendly governor of their province, they were faced with a replacement who ordered them out of the area. Unable to reverse the governor’s order, Ricci was able to secure a sum of money to be used for the building of the second Catholic Church in the Middle Kingdom, but this one was different: it was built in Chinese style.

Ricci spent most of his time teaching mathematics, and, increasingly, the ways of the Chinese began to find favor with him, including the preference of rice-wine to European vintages. Ten years after his arrival, Ricci completed his translation into Latin of the Four Chinese Literary Classics, and in so doing coined the Western name of “Confucius,” for the Chinese K’ung Fu-Tzu (“respectable Master Kung”). Still, his converts were few. To reverse that situation, Ricci now settled on a different strategy, approved by Valignano, and also used by the Jesuits in Japan, to seek the conversion of members of the upper class; the lower classes would follow.

With the assistance of an official in the War Ministry, Ricci was permitted to move to Nanking, where he was granted enough

land to build a mission that could house ten missionaries, but a visit to the Emperor in Peking was still not allowed. It was in Nanking, referred to as “the Capital of the South,” that, for the first time, Ricci heard the words of a respected mandarin: “You have become one of us.” In Nanking, Ricci would greatly expand his circle of contacts with Chinese officials, but waited patiently, teaching mathematics, until he could meet with the Emperor. He added an additional tactic in his seeking converts: since he considered both Taoism and Buddhism “false religions,” he would only work through the Confucian system of ethics to achieve his goal of conversion.

To undermine the control that the eunuchs held in serving as gatekeepers to the Emperor, Ricci, as protocol demanded, sent several gifts to him, among them two clocks and the Four Gospels in Chinese, hoping this would bring about the long sought meeting. To his surprise, one of the eunuchs appeared shortly thereafter, not to set up a meeting, but to ask Ricci to repair one of the clocks that appeared broken. Ricci and his new Spanish companion, Fr. Diego Pantoja, S.J., were invited to enter the “Forbidden City,” where no European had ever been. Their appearance in the Court of the Emperor was to offer further advantages: the Confucianist tradition of Chinese music had been destroyed, and Ricci and Pantoja were asked to teach the eunuchs to play the clavichord. While Pantoja gave lessons, Ricci sought to widen further his imperial contacts at court. As they increased, Ricci now faced a difficult identity problem: although he considered himself, “...a citizen of the Middle Kingdom,” he was, at the same time, Jesuit Superior to the China Mission,

and had to deal with and resolve the problems which had sprung up as a result of his travels through China.

It was at this point that Ricci confronted the problem that was to create a firestorm in Rome. Cronin: “A careful study of the history of the practices...had convinced Ricci that the veneration paid to parents and the similar honors to Confucius were not idolatrous, but purely civil and should be tolerated.” That interpretation would not go over well in Rome.

By 1609, Ricci became seriously ill, and was convinced that his remaining days on earth were numbered. He began an encyclopedic version of his mission: **On The Arrival of the Company of Jesus and Christianity in China**. Curiously, part of the difficulty in writing these 8 volumes, was “his mother tongue (Italian) had become alien.” Shortly after finishing his work, he passed to his Heavenly reward on May 11, 1610. The Emperor, whom he never met, but who had “shown signs of grief” at Ricci’s death, ordered that he be given a burial site reserved only for foreign ambassadors and famous Chinese, despite the objections of the Dowager. Ricci was buried - and remains - to this day in Peking. Above the coffin is a plaque stating, “To one who loved righteousness, and wrote books.”

The arrival of both the Franciscan and Dominican Orders changed the approach of the new missionaries: they spoke through interpreters, and claimed that the previous Chinese Emperors were burning in Hell. But the real battle was fought over the role of the dead and Confucius’s teachings that were allowed under the

Jesuits, for the new missionaries insisted they were “tainted with superstition,” and antithetical to Catholic worship. In Rome, a committee of nine cardinal was appointed to determine which approach the Church should follow; in November, 1704, they decided. Cronin: “They had chosen to be rigorously inflexible.” The result was that any form of homage paid to Confucius was forbidden: Ricci’s policy of tolerance and adaptation was revoked. The Emperor, in reprisal, now decreed that no missionaries would enter the country who did not agree to the practices of Ricci. The Catholic missionary movement in China waned, and crumbled soon thereafter. But Padre Ricci was to be vindicated: in 1939, Pope Pius XII issued a decree allowing the toleration of what had been condemned before.

Today, the Chinese Catholic Patriotic Association, run by the Communist government, claims Ricci as its own: his tomb, damaged during the Cultural Revolution, has been repaired, and visitors are now given special permits to see it. Recent decisions made by Pope Francis regarding the Chinese Catholic Church must concern the heirs of Fr. Ricci; they do worry the Chinese hierarchy loyal to Rome. Four-hundred and thirty-six years after his arrival, the spirit of Fr. Matteo Ricci, S.J. can still be felt.

Vincent Cronin, the son of the novelist A.J. Cronin, has written a very favorable biography of Fr. Ricci, much of it taken from the letters of the Jesuit to his superiors in Rome. It is eminently readable and informative, especially for those to whom Fr. Ricci’s name is unknown. ■

A Remnant Special Report...

How bad is it?

It's as bad as Bishop Stephan Ackermann

by Hilary White

One of the painful parts of writing about the Church crisis is having to learn about the Church crisis. It's a sad fact that in order to write about something with adequate care and diligence, one spends a lot of time amassing facts that most people, most sane people, would really just rather not know.

When I was younger the centre of gravity for the neo-modernist revolution in the Church was the Netherlands. But with yet another [announcement gravely contrary](#) to the Catholic Faith, it seems clear that the Spectre of Vatican II has settled permanently in Germany. With it being said more often and more openly that the German bishops are in a state of open schism, I thought maybe the time has come for us to have a closer look.

The oddity of the situation in the Church of Germany has been pointed out many times; a Catholic who chooses to withhold his financial contributions to the Church through his taxes – perhaps out of reluctance to finance bishops openly opposing Catholic teaching – [will be excommunicated](#). But as of this week, Cardinal Marx – one of the leading promoters of Amoris Laetitia and the Bergoglian New Paradigm – has announced that those who are not in fact Catholics at all (and who presumably are not ticking the “Catholic” box on their tax returns¹) are now being offered Holy

¹ A friend on FB commented: “So, does this mean your Prot-



Communion in Germany's Catholic churches.

Last one out, turn off the lights

Last week I wrote a piece for the Remnant about the closure of Mariawald Trappist monastery, but that is not the only historic German abbey to be closing in the last couple of months. Himmerod Cistercian Abbey, in the diocese of Trier, was originally founded in 1134 by Saint Bernard as a daughter house of Clairvaux, but in 1802 became an early

estant spouse can receive if you're already excommunicated for refusing to pay the Church Tax?"

victim of the anti-Catholic upheavals of the 19th and 20th centuries². In 1922 a group of German Cistercians reopened the by-then-ruined abbey, rebuilding the monastic church and cloisters.

² This pattern for the great monasteries of Europe is depressingly common. All but a tiny fraction of contemplative houses of all orders across Europe were dissolved by secularists starting at the French Revolution, carried on by Napoleon and then by the 19th century's Freemasonic “anti-clericalists”. Himmerod fits the pattern of the monastery founded in the 1100s or 1200s according to one of the great monastic revival movements, flourishing until the 1500s and surviving until the 1700s, after which they are forcibly closed by secularist governments and abandoned. After World War I there was a brief moment of revival and some of the abandoned monasteries in Germany, France and Italy were revived... just in time – while flourishing with post-War vocations – for the potato blight of Vatican II to strike, giving us the global religious famine of today.

As did nearly all religious houses, Himmerod eagerly adopted the New Liturgical Paradigm of Vatican II and began its consequent and inevitable decline. Late last year, the abbey, with its remaining six elderly monks, [breathed its last prayer](#)³ as a Cistercian house; its property was absorbed by the diocese and the church is being used as a [music venue](#).

The bishop of Trier, however, is reportedly looking for another community of monks to maintain the abbey as a centre of religion. The last resident monk at the abbey, [Fr. Stephan Senge](#) said

Bishop Stephan Ackermann wants “to create a spiritual center with him and his staff. That as before people can come to Himmerod and celebrate days of reflection, of peace and of homecoming.”

That sounds like at least a little bit of a silver lining, doesn't it? Better than the worst case scenario of a hotel or mosque, right? In fact Bishop Ackermann [has said](#) that the preservation of Himmerod as a religious place is a “top priority”.

³ The headlines made much of the abbey's original date of founding, with the headlines all noting it was closed after nearly 900 years, without troubling to mention the 120 year gap.

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C'est Magnifique! Marion Le Pen at CPAC 2018, Continued...

from the “roots” of Christianity, “which created the continents fundamental values and great institutions, in the vision of the Christian faith.”

Either Marion Le Pen is an attentive disciple of Benedict XVI or the Frenchwoman is thinking along the same wavelengths as the 265th Pontiff.

Or both. In fact, Marion Le Pen outmatched Pope Benedict's famous criticism of Islam in his 2006 Regensburg address, by stating that “France is passing from being the eldest daughter of the Catholic Church to the little niece of Islam.”

Of equal importance to Catholics, Marion also gave a thundering endorsement of traditional Christian marriage. Unlike her prochoice aunt with whom [she has clashed](#) over abortion in the past, the *plus joyeux* Marion attacked “eugenics” and “the gender theory delirium.”

As one might guess, the response to Marion Le Pen's speech in both the neoconservative and left wing press has not been positive.

The Washington Post's always reliable Ishaan Tharoor, horrified that American and French populists may be locking

arms in joint defense of the Christian West, [writes](#) with audible trembling that Penn is part of “a political faction linked to the dark remnants of European fascism.”

Yes, Mr. Tharoor's statement is the typically New Left, Frankfurt School *reductio ad Hitleram* in which anyone to the right of Hillary Clinton is a fascist.

It is true, however, there have been a long list of unsavory characters associated with Le Pen's party, *Le Front National*, and the party's founder, Marion's grandfather, Jean-Marie, has said some very rude and impolitic things.

However, *Le Front National* is largely representative of two hundred years of the French right in which a hodgepodge of often unpleasant and disenfranchised characters joined forces with genuinely devout French Catholic patriots.

Since the advent of Napoleon, the French Right has been a strange brew of Bonapartists or those who wanted a strong authoritarian rule with some of the liberal reforms of 1789; monarchists of wide and often fiercely contradictory stripes; and finally, conservative republicans who had thought the Revolution had gone too far. French

conservatives were always culturally Catholic even when, like Napoleon, they openly persecuted the Church.

Thus it should be no surprise if some unsavory and fundamentally unCatholic French conservatives have been drawn to Marion Le Pen's *Front National*.

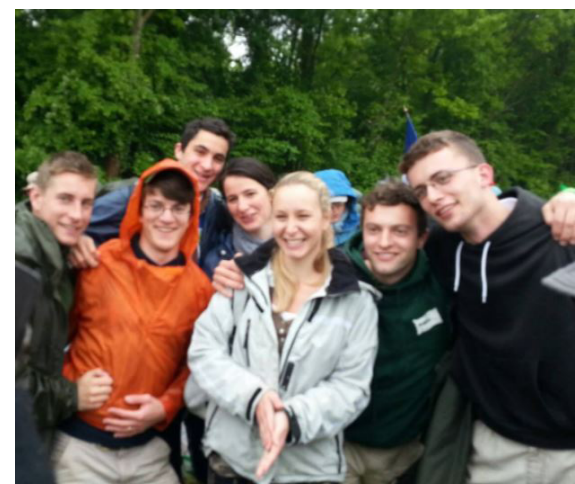
However, it appears that the tides have turned and traditional Catholics are on the ascendancy in the French right. An attendee of the traditional Latin Mass who was educated at a Catholic school run by a group of traditional Dominican sisters, Marion Le Pen has participated in the traditionalist Chartres Pilgrimage [promoted by *The Remnant* for 27 years, which has organized the official U.S. chapter on the pilgrimage. **MJM**], which, of course, has drawn [criticism](#) from the French press.

This is not to hold Marion up as a contemporary Joan of Arc. She's not quite there yet. As much as she cultivates the image of a devout Catholic educated by traditional Dominican sisters, there is also Marion Le Pen the young divorcee who lacks solid Catholic formation and exhibits

many of the obvious shortcomings of the post-Vatican II Catholic.

Nevertheless, Marion Le Pen's speech at CPAC is a powerful sign that muscular Catholic politics is possible. As the Catholic neoconservative movement, midwived by George Weigel, Michael Novak, and Fr. Richard Neuhaus, is consigned to the dustbin of history, and while the Catholic left sinks further down the foul swamp of degeneracy, socialism, and open borders, Marion Le Pen's speech is a bright spark indicating that the eldest daughter of the Church may not yet be defeated. ■

Le Pen on the 2017 pèlerinage de Chartres



How bad is it?

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Yeah... except no. I don't mean to say it's impossible that something good could come out of it, but let's just take a closer look to get an idea of what his plans might include. Stephan Ackermann, as it turns out, is one of the bishops who can give us a fairly clear-eyed notion of how bad things really are in the German Church.

Ackermann was a protégé of then-bishop of Trier, Reinhard Marx whom he succeeded as bishop in 2009 when Marx was promoted to Munich Freising and made a cardinal by Pope Benedict XVI. Since then he has proved himself a devoted disciple of the Marxian school of the German episcopate, enthusiastically promoting the trendiest causes while closing nearly all the diocese's parishes.

Catholic sexual teaching just plain out of date

In 2014, in the lead-up to the Synods on the Family, Ackermann was [among the first](#) to outright demand that the Church simply abandon her teaching on sex and family. It was clear that Ackermann was in the know about what was finally to appear in the form of *Amoris Laetitia*. He told the newspaper *Allgemeine Zeitung Mainz*, "The Church's teaching on morals and sexual ethics needs to change."

"The Christian concept of the human being emanates from the polarity of the sexes but **we cannot simply say homosexuality is unnatural.**" Ackermann is known for spending time in "pastoral" activities in gay bars.

"The recent survey [sent out by the Vatican Synod organisers] has shown that the moral teaching of the Church is considered to be focused on rules and bans and to be far removed from reality. If we strengthen people's feeling of being responsible then we also need to respect the decisions they make before their own conscience."

Ackermann's opinions on the divorced and civilly remarried were lockstep in line with those promoting the Kasper doctrine: "**It does not fit into our times anymore to consider a marriage that follows a divorce as everlasting mortal sin** and not to admit the re-married to the sacraments. It is not right that **there exists only the ideal on the one side and condemnation on the other side.**"

But he went a few steps further, saying, "**It is not maintainable to consider every kind of pre-marital sex to be a grave sin.**" For good measure, Ackermann took a shot at *Humanae Vitae*⁴, saying, "The distinction between natural and unnatural methods for preventing pregnancies is artificial and nobody understands this anymore."

Let us not forget, moreover, that Germany is a porn-saturated society in which prostitution has been legal for decades and men can frequent government-sponsored brothels. There was little outcry from the public – and total silence from the bishops – when it was revealed that women in receipt

of state benefits were being [forced into prostitution by social workers](#), or that the government was shipping in "more staff" for the state-sponsored [brothels during the World Cup](#).

Germany has, literally, become a state of pimps and human traffickers. One might think that it could have been a useful topic for a German bishop to bring up at the Synod on the Family.

A New Paradigm in the diocese – literally Catholic in name only

Despite the peculiar situation of the immense wealth of the German Church granted by the Church Tax, the diocese of Trier – Germany's oldest, founded in the 3rd century – is at the forefront of dynamically! [creatively!](#) and excitingly! overseeing the systematic shut-down of the Church's institutions. Despite the money, you see, there just aren't any people going to Mass, a situation the German episcopate finds ideal, apparently.

Last year, Ackermann announced the decision of the diocesan synod to reduce the number of parishes of Trier from 887 to *thirty-five* to serve the 1.4 million Catholics in Rhineland-Palatinate and Saarland. These "maxi-parish" clusters represent the future of the Church according to the diocese's officials, who said there would be in each of these regions a single "parish place," where the administration is "bundled." To this would be added "a diverse network of ideas, initiatives, church sites and theme centers." The bishop was quoted saying that of the old concept of the Catholic parish, "only the name will remain the same."

Zero tolerance; except when it isn't

Most recently, the [diocese admitted](#) that it is ready with a €450,000 pay-out to 90 victims of sexual abuse by 33 members of the diocesan clergy. A spokesman for the diocese assured the press that the money for the payment "would not come from the church tax" but will be covered "solely by the diocese itself"... whose funds come from the Church Tax... But who's counting?

Stephan Ackermann, it might be noted, was the prelate at the head of the German Bishops' Conference abuse commission, and was a vocal proponent – as much as Pope Francis, in fact – of the "zero tolerance" policy put in place by Pope Benedict. Like the pope, however, Ackermann's devotion to the policy was mostly on paper. In reality, after he had publicly encouraged victims to come forward with their accusations, he refused to act on them, either to investigate the cases of impose penalties.

[Reporting in March 2012](#), Spiegel said that in January of that year, "Ackermann had to issue a public apology after failing to immediately suspend a suspected pedophile priest in 2011." Spiegel reported that they had information about another seven cases of priests in Trier suspected of having abused minors, about whom the bishop had remained silent.

"The treatment of problematic ministers is similar in many cases: The presumed offenders are reported to the

authorities for suspected sexual assault or are encouraged to turn themselves in. Then, they are given a suspended sentence. After that, they are permitted to return to service within the Church. They are often assigned to hospitals or retirement homes as well as permitted to assist in the surrounding communities.

... "At a recent and emotionally charged event in Trier, even Church employees turned against their bishop. Jutta Lehnert, the spiritual director of Trier's Catholic Students' Association, told Ackermann in no uncertain terms: 'The power structures in the Church must be carefully scrutinized,' adding that they amount to 'an open barn door for sexual predators.'"

Extra Ecclesiam Tota Salus

A bishop who covers up the crimes of his own priests while preaching justice for victims, one who lies about the will of God with regard to the most important issues of the day, is bad enough, but in the eyes of God, isn't public apostasy worse? The first three Commandments give us a hint about the priorities we must have: the rights of God come first. Remembering this is a good deal of what separates "traditional" Catholics from "conservatives" who seem not to mind too much. It's telling, perhaps, that enthusiasm for "ecumenism" is one of the earmarks of the "conservative" Catholic paradigm.

The first thing in English that pops up when you Google Bishop Ackermann's name is a page of the [Tradition in Action website](#) that claimed he had allowed himself to be "rebaptised" by a Lutheran ministrix in some kind of "ecumenical" para-liturgy in 2012. TiA does not include a link, however, and I was ready to drop the search when I found [on the Trier diocesan website](#), on the bishop's bio page,⁵ a photo of this event.

At the event, Ackermann told the audience, "Even today Christians of all denominations are interwoven by the gift of faith and baptism, as undivided as the Holy Rock." He added, "In Christ we are one, he gave his life for the unity of his Disciples."

The website of the Diocese of Trier, confirms that this ceremony was a "baptismal renewal service" and was part of a diocesan "day of ecumenism." [The page includes](#) a photo of the bishop receiving a "blessing" on his forehead from Barbara Rudolph, a minister of the Lutheran church. The bishop was

⁵ In the same blurb on the Trier diocese website is announced the 2013-2016 Diocesan Synod that ultimately resulted in the downgrading or closing of nearly all Trier's parishes.

quoted saying that the "Church should not withdraw from the world 'into the sacristy'." It should, instead, be a "landmark" to the world on one hand and on the other should "if necessary... interfere with things."

"In Germany, the church is very strongly networked with society - for example in education, health or social institutions. Sometimes you have to make compromises - even between 'show a clear edge' and 'tie in with what does not distinguish us so much' of the 'world.'

"We are sent by Christ into the world," says Bishop Ackermann and promotes a concept of 'critical connection.' 'We share many values with the people of our day, even if they are not Catholic.' Thus, one can build on the fact that the respect for the freedom of the individual has grown, that in society on a large scale people around the world will be helped or that tolerance for other ways of thinking has become greater."

The bishop called for a "permanent evangelisation" by Christians who "not only know about the Good news," but who "allow themselves to be influenced by it."

To most Catholics perhaps this would seem like little more than a populist stunt, the kind of thing fashionable for prelates of the Catholic Church since Pope John Paul II started giving pectoral crosses to Anglican laymen visiting Rome dressed up as bishops. But if we take the Faith seriously at all, is not the act of being publicly "rebaptised" in fact, at the very least, a public declaration that the Sacrament of Baptism of the Church (we must presume Ackermann received this) was somehow insufficient?

These aren't the bishops you're looking for... Move along...

The other day I wrote about the closing of Mariawald in the context of "the all-but-open apostasy of much of the German episcopate." But doesn't this take it to the next step? Is it complicated?

Isn't it simply that being "re-baptised" in a Protestant church a *public* act of apostasy? It also demonstrates what a lot of us are saying lately: it's not a conspiracy if they're doing it in the open, sending out press releases and posting it on the diocesan websites.

Something to remember about Ackermann and Germany, however, is that he is normal. He is not a "liberal" bishop. This category simply doesn't exist in European ecclesiastical circles. The United States is almost unique

in this strict categorizing of its episcopate into these two warring camps. Ackermann is simply what a German bishop is in our time. He's not an equivalent of a Mahoney or a Gullickson. He's normal. This is the Church in Germany. ■

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⁴ Take note of the scandal, NFPers...

Fallen

By Timothy J Cullen

“I’ve fallen and I can’t get up!” (1989 television commercial)

All humankind is fallen, but we have the Church to help us rise anew, though one might wonder if this is as true as once it most assuredly was, given what the Church has become over the past 60 years and during the present pontificate in particular. Present difficulties notwithstanding, however, the Faith is everlasting and while the Church may have Her ups and downs, She will *always* get up again; we the faithful may wish to lend a hand, but it is the Hand of God that will determine when the Bride of Christ will arise and return to Her full glory; clearly, that time has not yet come.

Each authentic Catholic is a fallen being and remains constantly aware of this inescapable fact. Every authentic Catholic sees how far the Church has fallen but clings to the Faith while professing fidelity to a Church administered by fallen men, men whose fall is far from over if one considers what awaits them in the afterlife.

Because of what the Church hierarchy has done since Vatican II, vocations have fallen, Mass attendance has fallen, the number of monastic houses has fallen, the number of parochial schools has fallen... Fallen, fallen, fallen.

Once-Catholic countries with fallen birth rates, fallen moral standards, fallen marriage-for-life statistics... Fallen, fallen, fallen.

If there were a “City of Satan” one could easily imagine demonic real estate developers scrambling to create entire suburbs to house an exponentially growing population of fallen souls, funded by the fiat currency of Hell’s central bank, controlled of course by Satan’s closest cronies just as is the case in the City of Man. Satan rubs his palms with glee, knowing as he does that the decline of the Church as an effective defender of the Faith shows no sign of abating; quite the contrary, in fact, as Doctrine is diluted to a degree that only the staunchest authentic Catholics can see their way clear to doing what must be done to spend eternity in the City of God rather than in one of the ever-growing subdivisions of a Hell without city limits.

The Church has been effectively co-opted by the agents—conscious or hopelessly confused—of the Prince of Darkness. The “smoke of Satan” has not merely entered the Church, but rather now casts its supernatural pall over Her very seat and thus inexorably spreads downward to becloud believers incapable of understanding that the institutional “Church” is *not at present the True Church* and that resistance to this corruption of Doctrine while holding fast to the Faith is the sole guarantee of salvation. Semantic attempts to reconcile this aberration to conform with supposedly “divinely inspired” dogma increasingly fall upon deaf ears with respect to authentic Catholicism, given

that any authentic Catholic *knows* that while the intentions of God *cannot* be known by any fallen human, *the present pope included*, one’s own conscience may in certain circumstances speak with a very clear voice. This presents a very knotty dilemma, to be sure, but thanks be to God there are still priests and bishops able and willing to provide sounder spiritual guidance than that presently on offer from within the body of the clearly corrupted hierarchy of the institutional Church that in this writer’s opinion clearly intends to “revolutionize” not merely the Church, but the Faith itself!

Antonio Gramsci¹—in this writer’s opinion the most formidable intellectual enemy of the Church and of the Western civilization created by the Church—was allegedly a deathbed revert to Catholicism², but that possible truth notwithstanding, nevertheless his works were perhaps the greatest nefarious anti-Catholic influence of any pre-and-post Vatican II intellectual save perhaps for the neo-Thomist and later repentant French philosopher Jacques Maritain³ and Fr. Gustavo Gutiérrez⁴, the generally-accepted founder of what is known as “liberation theology”. Any Catholic who wishes to understand the “why” behind the decline of the Church as a true voice of authentic Catholicism is obliged to become familiar with the works of these men and gain a genuine understanding of them in order to refute the so-called “teachings” of the post-Vatican II- “Church” that purports to represent the Faith that *is* Catholicism.

Traditional, authentic Catholics know that something is very, very wrong with the Church as She is presently constituted. Indeed, one could go further: the “Church” as presently constituted is a far cry from anything even remotely resembling Catholicism as it has existed over the millennia. This is an unfortunate truth that no Catholic wishes to speak aloud, but in truth it *is* truth. Unfortunately, the defined dogma of the Church prohibits deviance from what constitutes dogma, thus “painting the faithful into a corner”, so to speak. The subversion of the Faith through the creation of fallen-human-made dogma that acts against the interests of the *authentic* purpose of the Faith and its primordial mission of Salvation has created a situation in which *no* acceptable solution to the dilemma is possible. It bears remembering that the Father of Lies is a very clever adversary, one clever enough to have created a situation previously unknown in the Church. Worse still, he has found acceptable agents at the highest levels of the hierarchy to collaborate with his agenda. What is to be done?

This writer, himself a fallen man, is theologically entirely unprepared to dare offer any sort of answer to that question; he can do no more than offer what he perceives to be common-sense observations with respect to the situation, inadequate

¹ https://infogalactic.com/info/Antonio_Gramsci

² <http://theroadtoemmaus.org/RdLb/21PbAr/Hst/GramsciConvrt.html>

³ https://infogalactic.com/info/Jacques_Maritain

⁴ https://infogalactic.com/info/Gustavo_Guti%C3%A9rez

though those observations may be. He does not consider himself privy to God’s design for His Church, but at 71 years of age and many, many years of study, does consider himself able to distinguish visible, earthly reality from abstract metaphysical speculation. His conclusion? Barring what Catholics *must* believe will be divine intervention, the Catholic Church as She presently stands is *fallen* and will not be “getting up” anytime soon, or even in the foreseeable future. What can *authentic* Catholics do about this sad state of affairs? Engage in endless and ultimately futile and impractical debates? Or perhaps accept that a principled and faithful resistance to the present papacy and the earthly institution it proclaims to represent is the only viable option? It appears to this writer that there is no longer a middle ground between a visibly subverted, corrupted and fallen institution that by dint of carefully contrived circumstance can call itself the Catholic Church when anyone who has experiential evidence of what once She was is compelled to recognize that what She is now little resembles what used to be known as “Catholic”.

The faithful are fallen upon hard times. There is no easy solution—

perhaps there is *no* earthly solution—to the unraveling of such a carefully crafted web of deceit as that which has entrapped Holy Mother Church and Her faithful. Gramsci’s evil genius lay in his realization that the anti-Catholic revolution would best be accomplished by what he termed “the long march through the institutions” up to and including the Catholic Church. His followers understood that if Church teachings were to be concentrated less upon doctrine and more upon ideological, political and social concerns, in time the Church would more closely resemble an institution more secular than religious, such as has proven increasingly to be the case, an ugly reality most nominal Catholics would prefer to ignore.

Is the institutional, fallen-human-directed Church still *our* Church? The unconditional answer, abundance of fallen human flaws notwithstanding, is *yes!* The Church was, is and always will be *our* Church, if by “our” we refer to authentic Catholics prepared to keep the Faith and ignore what is obviously aberrant in the present doings of a Church gone sadly astray. We are not permitted to disobey papal teaching and guidance, but questioning it and resisting it is another matter entirely. This writer believes that as things presently stand, to do otherwise is tantamount to renouncing the Faith of our fathers whilst bending the knee to forces that are very close to achieving their final objective: the overthrow of the Church and the culture and civilization of the West to which She gave birth.

“Ignorance is bliss” goes the old saw. Perhaps that is true on this earth, but

not so in the hereafter; fallen man is judged by his knowledge and actions of what is holy as taught by the authentic Catholics of yore, not by the prattling of popes placed on the Throne of Peter by the principalities and powers of this dreadfully fallen world, popes who have deformed Doctrine and transformed the Church into the mire of iniquity despised by the world at large and no small number of the once-faithful who have tragically abandoned Her simply because there is nearly no one to demonstrate to them the error of their ways; the Church *will* endure—She *must* if Christ is to be believed—, but who among her priests, religious and lay faithful will instruct them? Precious few, a very precious few.

Platitudes no longer serve. It is all well and good to dream of a future in which all will be put right, but in the interim, countless souls are on the road to the final fall: an eternity in Hell. Fallen humans have failed the Faith and the Church from top to bottom. Fallen humans fail to face the inescapable fact that Holy Mother Church has been violated by perverse popes and priests for a period now nearly 60 years long

“ **The Church will endure—She must if Christ is to be believed.** ”

and showing no signs of abatement. If the best counsel authentic Catholics have to offer is “grin and bear it”, then this writer might recommend another, one offered by a fictional character in a 1963 novel penned by Thomas Pynchon, a very irreverent novelist to be sure: “Cross yourself and face the wall/ Dreams will help you not at all”.⁵

The days of evangelizing monks among the barbarians, crusading knights, courageous counter-reformationists such as St. Francis de Sales... those days now belong to a glorious history that the Church would apparently prefer to consign to oblivion, perhaps along with the Doctrine that made all of that possible once upon a time. But—hey!—it’ll all come out right in the end, so meanwhile we’ll... we’ll... well, we’ll reassure ourselves with that and... and... and... well, we’ll behave ourselves and mumble our discontent while we do absolutely *nothing* that could conceivably be construed as disobedient to the papal authority of a man placed upon the Throne of Peter by a cabal of subversives who laugh all the way to the Hell to which the wolf leads the submissive sheep.

Is this God’s will?

This writer has his doubts, but who is he to doubt? He wishes he knew the answers to both questions, but he does not.

Do you?

Ashes, ashes, we all fall down, unless we hold fast to the *Faith*. ■

⁵ Pynchon, Thomas, *V*, J. B. Lippincott Company, NY 1963; Bantam edition, 1968, p.236.

The Romans Are Coming! (To Destroy the Novus Temple)

By Father Celatus

The traditional Gospel reading for the Third Sunday of Lent is taken from the Gospel of Saint Luke:

And Jesus was casting out a devil, and the same was dumb: and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it: But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you.

Throughout the three-year ministry of Jesus, from the very first miracle until the last, the enemies of our Lord obstinately refused to believe in Him or His works. Unable to discount the miracles and exorcisms themselves, they resorted to attacking the source of the power by which Jesus performed them. They attributed the power of the Holy Spirit to that of a prince of the demons.

In so doing these enemies showed themselves to be lacking not only in faith but also in good reason. As Jesus pointed out to them, why would Satan drive out a demon who had successfully taken possession of a man? Soon after this confrontation, Jesus warned about the unpardonable sin, namely, blasphemy against the Holy Spirit. Attributing that which is Divine to the realm of Satan is a blasphemy, to be sure.

Unity of effort is a basic strategic principle for any successful military campaign. Whereas in a fallen condition the realm of the demons would ordinarily be one of chaos and disunity, for a common evil purpose even demons will unite to accomplish their sinister goals. Such goals include enticing souls from a state of grace into hell and engineering the Crucifixion of Christ to preclude the salvation of any soul.

Not surprisingly, the Jews who set themselves against Christ operated with the same diabolical strategy. Ordinarily these Jewish enemies of our Lord would have been at enmity with one another. Sadducees, who were secularized Jews and collaborated with pagans for their own power and wealth, had almost nothing in the common with the Pharisees, who rigorously avoided contact with Gentiles at any cost. The Herodians were political toadies of the corrupt dynasty of Herod, whose

rule was resented by Jews. Yet despite these and many other differences in their religious ideologies, these various leading elements within Judaism often partnered together to set various traps for Jesus and they conspired as a united force under the corrupt leadership of the high priesthood to destroy Christ and after that, the Church. But there was a very high price to pay by the hardened enemies of Christ and those who were misled by them, once the war was won with the triumph of the Cross. Without doubt, Satan, having manipulated and urged on the enemies of Christ, turned upon them in a diabolical rage, once he realized he had lost the war. St. Augustine describes the Cross as a trap for Satan, who assumed he would be victorious in dooming mankind for the murder of the Son of God, only to find himself crushed beneath the Cross itself.

Among the horrific consequences inflicted upon the enemies of Christ was the widespread apostasy of mainstream Judaism. All but a remnant of the Jews continued to be misled by their wicked shepherds. Another consequence was an ever increasing division within apostate Judaism that ultimately contributed to its own destruction. The Jewish cults squabbled, false messianic movements arose and Jewish assassins terrorized and murdered their fellow Jews.

Remember what our Lord said of a kingdom divided? It cannot stand, as house collapses upon house. Jesus had warned prophetically that this would happen to apostate Judaism, when He cleansed the House of God with a whip and lamented over the impending destruction of Jerusalem. As Jesus had warned, so came to pass, not one stone was left upon a stone of the desecrated House of God.

The condition of the institutional Church, under the leadership of



Modernists for more than fifty years, is not unlike that of the Jews in the time of Christ. While Judaism as a whole was not in formal apostasy while Christ yet lived, within a generation mainstream Judaism was in full-fledged apostasy and its center was destroyed. Only a remnant remained true to the Faith and upon this remnant God built the Church.

Modern Catholicism is more and more separating itself from its religious roots, as did apostate Judaism. We see this in nearly every aspect of religious life, including the radically revised Mass and Sacraments, a plethora of indults and novelties, magisterial documents that are heterodox and even heretical, misguided worldly causes that undermine the divine mission and now even the corruption of basic human morality.

With separation from tradition comes division, as happened within Judaism. It is no longer Pharisees and Sadducees and Herodians and Zealots but Modernists and Liberals and Conservatives and Neo-Catholics. Only Traditionalists, a remnant, remain rooted in tradition. *Nota bene* fellow Trads: the more unified we traditional

Catholics remain in our common cause for a restoration of tradition, the stronger we remain! Division also abounds and is ever increasing in practice, often along the lines of episcopal conferences. Some conferences determine that they will offer Holy Communion to public adulterers while others will not; some conferences decide they will invite Protestants to receive Holy Communion; years ago renegade pastors determined that girls may serve in the sanctuary, which disobedience was rewarded with permission worldwide; now some pastors and bishops are providing same-sex ceremonies and blessings.

Divide and conquer! That is a military strategy for war and that is the Modernist strategy for the Church. But a kingdom divided will not stand and as surely as apostate Judaism came crashing down in utter ruin so too will the apostate Modernist church. This happened under the reign of Caiaphas & Company and this will happen under Francis & Friends. As to when this will happen? God only knows but the faithful remnant must remain intact to either welcome the Coming of Christ or to pick up the pieces and rebuild the Church. ■

Michael Matt's Speaking Engagements Spring/Summer 2018

February 13: AOTM Debate in St. Paul, MN

March 9-11: Fatima Center Conference in Dallas, TX

March 24: Talk in Wilkes-Barre, PA

May 15: Family Life International Conference, London, UK

May 26: Fatima Conference, Fatima, Portugal

June 25: CIC on the Road, Albuquerque, NM

July 2-13: Roman Forum Symposium in Gardone, Italy

For more information about scheduled events, or to request your own engagement, email us at Admin@RemnantNewspaper.com