

The Remnant

(Est. in 1967)



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

A National Catholic Bi-Weekly based in St. Paul, Minnesota USA

March 31, AD 2018
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From the Editor's Desk...

By Michael J. Matt

Remnant Tours 2018 Pilgrimage Sold Out

Thanks to the great generosity of Remnant readers, fourteen deserving young American pilgrims have been sponsored to walk the 70-mile Pentecost Pilgrimage from Paris to Chartres, France, with additional pilgrimages to Fatima, the Holy Face shrine, St. Joan of Arc and Notre Dame de Pellevoisin Marian apparition site in Bourges. We expect this year's pilgrimage to be a rich source of grace for the 50 American pilgrims who will take part in this year's Remnant Tour, and of course all Remnant friends and subscribers will be prayed for throughout the 12-day event. Anyone still interested in walking the 70-mile, 3-day walking pilgrimage ONLY, can still sign up with Remnant Tours and be a part of the U.S. Chapter. The cost is \$75, which obviously does not include airfare. Call or email our office if you're interested.

University of St. Thomas: Catholic in Name Only

As the state of “Catholic” higher education in America goes from bad to worse, we were saddened to learn this week of major changes coming to the venerable University of St. Thomas here in St. Paul—the alma mater to both my father and myself. The faculty at the University of St. Thomas is developing a new core curriculum. The proposal up for discussion has dropped the Theology requirements from three to one, with the Philosophy requirement also dropped to just one.

An amendment introduced last week in the Faculty Senate to block this proposed

~ See Editor's Desk/Page 2



"Christ manifested His Resurrection in two ways: namely, by testimony, and by proof or sign, and each manifestation was sufficient in its own class. For in order to manifest His Resurrection, He made use of a double testimony, neither of which can be refuted. The first of these was the Angel's testimony, who announced the Resurrection to the women, as is seen in all the Evangelists. The other was the testimony of the Scriptures which He set before them, to show the truth of the Resurrection, as is narrated in the last chapter of Luke."

- St. Thomas Aquinas -

Ye Shall Know the Truth

By Susan Claire Potts, Ph.D.

Part II

God gave His people two Holy Things to have and to hold on their journey to Heaven: The Sacred Scriptures and the Mass. These are our treasures; this is our patrimony. For over nineteen hundred years, this inheritance was safeguarded, protected.

In the years before the Revolution in the Church, the upending of all Tradition, we were taught that the Mass goes “all the way back to the Apostles.” That was a fact. Unlike the Novus Ordo, which was prepared by a committee, the human authorship of the Holy Sacrifice remains a mystery. Think about it. How did it come about? Who wrote it? Who organized the beautiful sequence of prayers and teaching and admonition? Who composed the song of the Kyrie, the triple-times-three imploring of Mercy?

The Sacred Mysteries predate the Canon of the Bible by more than 300 years. Amazing. And no one knows who did it. Although there was some minor tweaking over the centuries, and some beautiful additions, the structure of the Mass remained intact. It was perfect. *I will go up to the altar of God*, the priest begins, *To God who gives joy to my youth*. And then the Ancient Sacrifice began. Year after year after year. Always the same. No one knows who laid out the plan. No one knows who determined which prayers went where. Isn't that amazing, really? Truly, it was the Work of God.

When Pope St Pius X encouraged the
~ See *Ye Shall Know*/ Page 7

Fake News Scandal Rocks Vatican

By Christopher Ferrara

March 14, 2018: Five years after Benedict XVI fled the Chair of Peter, allowing “The Dictator Pope” to occupy it—thus accomplishing the temporarily thwarted objective of the St. Gallen “mafia”—Benedict now declares in a purported letter from him that “there is an internal continuity” between his pontificate and the Bergoglian dictatorship. Addressed to Msgr. Dario Vigano, Prefect of the Secretariat for Communications, the letter has all the earmarks of a public relations ploy restore confidence in a papacy even commentators of the neo-Catholic mainstream are finally compelled to recognize as “disastrous.”

Tellingly, the purported letter is addressed to the head of the Vatican's PR department in response to a letter from Vigano, who must have solicited Benedict's reply. The letter praises a series of eleven booklets by various authors on “The Theology of Pope Francis”—not to be confused with the theology of the Magisterium. In the portion of the letter made public by the Vatican Press Office we read the following:

I applaud this initiative that seeks to oppose and react to the foolish prejudice according to which Pope Francis would only be a practical man devoid of particular theological

~ See *Deep State*/Page 10



From the Editor's Desk Continued...

change was overwhelmingly defeated. An attempt to get the English requirement back to two after having been reduced to one was also defeated.

As Theology and Philosophy are gradually purged from the “Catholic” campus, diversity is on the upswing. For example, the University of St. Thomas now has its own Islamic prayer rooms, as well as ritual washing stations for observant Muslims. The prayer rooms reflect the surging number of students from Middle Eastern countries flocking to the Catholic university, now that there’s nothing particularly Catholic about the place anymore.

Minnesota’s largest private university has also dramatically decreased the number of Catholic priests on campus, gotten rid of the Archbishop at the top of their board, and even hired its first woman president ever—a Left-leaning liberal, Dr. Julie Sullivan.

In addition, back in October of 2009 an ad hoc committee formed on campus comprised of faculty, staff and students dedicated to “improving the climate for LGBTQ persons on campus,” with support from the Office of the President/Affirmative Action, the Luann Dummer Center for Women, the Office of Student Affairs, the University Advocates for Women and Equity, and the Office of Institutional Diversity. The University’s website proudly announces:

“Student Diversity & Inclusion Services is established to provide a safe place for people of all sexual orientations and gender identity to meet, offer opportunities to learn, teach and discuss the challenges surrounding sexual orientation and gender identity within the Catholic social teachings.”

“Our committee was formed through invitations and nominations solicited from various deans and administrative leaders on campus, and we have continued to welcome new members who have expressed interest. Our initial training was done through the Minnesota GLBTA Campus Alliance www.mncampusalliance.org.”

President Dr. Julie Sullivan showed her support for the effort by positively gushing in her convocation address on September 3, 2013:

“The planning and climate surveys reflected concern about a welcoming and supportive attitude to lesbian, gay, bisexual, and transgender persons in our community. It pains me to think that a gay student, staff or faculty member would ever feel unwelcome or a need to ‘hide’ at St. Thomas. As Pope Francis reminds us, we are not called to judge. We are called to love and support everyone in our community regardless of their sexual orientation. And, I might add, regardless of the gender of their spouse.”

So much for Catholic moral theology, especially when it comes to the Church’s infallible teaching on marriage between one man and one woman. So much for Pope John Paul’s *Familiaris Consortio* and, for that matter, so much for the Catechism of the Catholic Church’s condemnation of homosexual acts.

As these venerable universities rapidly

become Catholic in name only, it’s no wonder that smaller Catholic alternatives are booming all around the country. Take for example, North Dakota’s University of Mary, which may need to launch a waiting list, so besieged are they with applicants:

While the University has always had strong enrolment numbers, the increase this year in interested students is unprecedented. According to its [news bulletin](#), “the University of Mary has 33 percent more commitments from incoming freshmen than at this time last year, along with a 27 percent increase in applications.” As Chip Hinton, Director of Undergraduate Admissions, told me in a recent interview, “This is borderline astonishing. We’re still getting more and more students from North Dakota, more students from the rest of the nation. More students are finding us through *The Newman Guide*. ... Enrolment from Minnesota has increased 450 percent since 2009.” This remarkable boom in enrolment overall can only be attributed to the wonderful work that the University is doing in promoting Catholic, higher education. (“A First for University of Mary” by Veronica Arntz, Newmansociety.org)

And the University of St. Thomas? It’s apparently not interested in being Catholic anymore. And as this is patently obvious to all, maybe the University should drop the charade and just drop any affiliation to a Church whose teachings they obviously reject. Whether that ever happens or not, more and more faithful Catholics have had enough. They are pulling their support from the venerable institution which is now in the hands of anti-Catholics, and instead giving it to the small start-up Catholic colleges and universities around the country that are being run by men and women who are faithful to the promises of their baptism and proud of their Catholic identity.

Christendom College comes to mind, Franciscan University, the University of Mary, Thomas Aquinas College, Ave Maria, Wyoming Catholic and a half-dozen others. These are the future of Catholic institutions of higher learning in America. Why? Because they’re Catholic whereas the University of St. Thomas is not—whether the progressives running the place know enough about the Catholic Faith to realize it or not.

They have our buildings...but we have kept the Faith.

Washington State Bishops Beg State for Religious Liberty...Again!

Matt Markovich of KATU.com reports:

The Bishops representing 1.3 million Catholics in Washington State want Governor Inslee to veto a bill that would require health insurance companies to offer abortion coverage, if maternity coverage is also offered.

The “Reproductive Parity Act” SB 6219 passed the state senate Saturday and is now headed to the Governor for his signature. According to a governor’s spokesperson, Inslee has support reproductive parity in the past. The Bishops claim the measure

offers no ‘opt-out’ for religious, moral or conscience reasons. “This legislation infringes on religious liberty and conscience protections on the part of individuals and employers here in the state of Washington,” said Joe Sprague, Executive Director of the Washington State Catholic Conference. The bill’s sponsor, State Sen. Steve Hobbs (D-Lake Stevens) said it’s a victory for the women in the state. “It’s a choice that this state has made through initiatives, saying that we are a pro-choice state,” said Hobbs. “So I think that decision should rest with the women.” The bill states, “If a health plan, other than a multi-state health plan, issued or renewed on or after January 1, 2019, provides coverage for maternity care, the health plan must also provide a substantially equivalent coverage to permit the abortion of a pregnancy.”

The baby-killers’ insatiable lust for the blood of the innocent is getting downright frightening. All the Left in this country seems to care about these days is making sure every American not only approves but also pays for the murder of babies and the national promotion of sodomy. That’s it. Nothing else matters. The economy is booming right now, but how who cares! Hillary was shamed and Trump addressed the National Right to Life March this year.

One can only imagine what’s going to happen to this country after these people make sure Donald Trump becomes a one-termer. They will sell their souls to the Devil to make sure pro-family, pro-life, pro-God voters are first silenced and then criminalized.

Maybe a few Catholic bishops are beginning to realize the ramifications of “updating” the Catholic Church in order to appease the world. Maybe some of them are finally starting to suspect that, from the beginning, the world was only interested in first silencing and then destroying the Catholic Church.

Anyway, it’s working like a charm. Silenced, marginalized, largely irrelevant, the Church of Vatican II now sits on the side lines, reviled and pathetic – reduced to begging for mercy from the very people to whom she imagined she was reaching out when she set down her tiara, threw out her statues, busted up her high altars, and agreed to become the Church of Accompaniment. Trouble is, the world doesn’t want her company. The world only wants the Catholic Church to shut the hell up. And, for the most part, the world is getting its way.

America’s Most Violent Come from Broken Homes

In the wake of the Parkland school shooting, while most of the media’s passionately clamouring against guns, one woman makes a far shrewder point. In her Foxnews.com column, “Missing fathers and America’s broken boys - the vast majority of mass shooters come from broken homes,” Suzanne Venker writes:

My most recent article about the Parkland school shooting and its connection to fatherlessness prompted a tsunami of emails. In one of those emails, a man named Fritz asked

what I considered to be the root of fatherlessness. I decided to write a follow-up article to answer that question. The subject of “The Desperate Cry of America’s Boys” is a difficult one. To point out that boys need their fathers is to shine a spotlight on divorce and single mothers; and that is, admittedly, uncomfortable. But there’s no way to address fatherlessness comfortably.

The fact is, divorce and family breakdown—which, to answer my emailer’s question, is the root of fatherlessness—is catastrophic for children. There’s more than one reason why, but an obvious one is that in the majority of cases, divorce separates children from their fathers. This is destructive to both boys and girls, but each sex suffers differently. Girls who grow up deprived of their father are more likely to become depressed, more likely to self-harm, and more likely to be promiscuous. But they still have their mothers, with whom they clearly identify. Boys do not have a comparable identification and thus suffer more from father absence. They also tend to act out in a manner that’s harmful to others, which girls typically do not

... When boys don’t have this model, they suffer. And when they suffer, society suffers. A majority of school shooters come from fatherless homes; and a study of older male shooters (think Steven Paddock of the Las Vegas massacre) produces similar results. Indeed, the consequences of fatherlessness are simply staggering. The root of fatherlessness is deep and wide, but it ultimately rests in two things: our culture’s dismissal of men as valuable human beings who have something unique to offer—on the one hand, we tell them to ‘man up,’ and on the other we tell them manhood is the problem—and its dismissal of marriage as an institution that’s crucial to the health and well-being of children. This long-standing belief has been supplanted by the notion that marriage is about the emotional fulfilment of adults.

It is not. Marriage is about the needs of children, pure and simple. That’s how it began, and that’s how it remains. Children’s needs are the same today as they were one hundred years ago. It is we, not they, who have changed.

Now we’re getting somewhere! The Remnant will not be getting into the guns debate here. We’ve said our piece in the past. We support Second Amendment rights. But this is so much bigger than that. And if we don’t address the fundamental problems that have developed in our society since we ran Christian Morality out of town and told God to go to Hell, it won’t matter if we put the nation’s schools in lock down, arm all the teachers with AR-15s and put state-of-the-art metal detectors in every doorway. The evil will continue to come in, the madness will only increase, and the pungent stench of death will continue to permeate the streets and classrooms of our precious New World Order.

You cannot possibly gun down all the monsters we’re mass producing in progressive laboratories from sea to shining sea.

Only God can save us now. ■

The Remnant Speaks

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

The Orphaned Left

Editor, *The Remnant*: Dr. Cathey's article ([Celebrating Lee Day](#)) was cogent and enlightening, but when I had finished his study of the Left and of its screaming slogans, I felt there was something missing. Something visceral. It was that tone of voice you hear when you there at a left-wing rally. That note of rage, of an abandoned child. In fact, many of these apparently disparate and strange protests have that in common, the screaming child abandoned by its parents.

It is too late, little girl, little boy. Mummy and Daddy have already left you in the crèche and you are now alone in various institutions for the rest of your lonely lives. Poor little things. Turn to your Father and to Mary, your Mother. Weep and kneel and pray. It is your only hope.

Our over-industrialized, over-regimented society has seen the demolition of the family, of motherhood, of fatherhood and of childhood itself. We grow up unable to communicate, victims of an insanely over-active consumerism, and offered only the sterile and perpetual loneliness of sexual gratification in fruitless unions. Our parents were always at work, always absent, and averted their eyes and said, "We did it all for you," the cruelest blow of all.

Peter Gilet

Not Ashamed of Trump

Editor, *The Remnant*: A thought on Clare Wilson's "Providence, Politics, and Prudence" (February 28), but first a disclaimer. I voted for Donald Trump in the Ohio primary and again in the general election. I put up his lawn signs on the local highways and byways and made my preference known to anyone who inquired. Granted I did not have the opportunity to vocalize my support for Trump (and utter disdain for that loathsome Clinton woman) face-to-face to 15 hostiles, but my opinion was expressed to many thousands via signed letters-to-the editor.

With that said, it doesn't trouble me in the slightest that Donald Trump is not a model Christian. Like many others, I see him more as a modern-day King Cyrus of Persia than a re-coming of St. Francis. Biblically speaking, Cyrus is viewed as a pagan agent chosen to do God's will by releasing the Hebrews from their Babylonian captivity and supporting the rebuilding the Temple in Jerusalem (2 Chronicles 36: 22-23).

And quite frankly, America does not

need a devote Catholic as president as much as she needs a change of heart and a call to repentance. Regards,

Peter Skurkiss
Stow, Ohio

Thanks for WWII Vet Interview

Editor, *The Remnant*: We thank you so much for the interview of Robert Dahl in the latest Remnant. It highlights the man whose letters and columns have for many years informed and edified us with his wisdom and knowledge and love for our holy Catholic faith.

His analysis of WW2 obviously stems from his experience and knowledge of history. We hope that more letters and writings of his will be published by you, as they are so important, as he says, for the younger generation of traditionalists especially but so conformable with what we older folks believe!

God Bless You in your continuing fight for our Church!

Joan Cleary

Christendom College Attack Dog Part of a Catholic-bashing Pack

Editor, *The Remnant*: I recall the excellent Remnant TV presentation (or article?) defending Christendom College, who teach, and provide for, and legislate for, a moral lifestyle. This was being attacked and undermined by a former student, and now notorious blogger, Simcha Fischer. She was using a criminal off-campus action to attack the way the students are formed, and blaming the latter for the former, and the former on the latter!

Cross the oceans and take a look at Victoria, Australia. The four dioceses in this small but populous state, it would seem to me, are rapidly steering their Catholic schools towards the same trajectory. Namely, that idea that formation in the Faith does not

prepare a Catholic to take his place in the secular world. And it's all coming out of Louvain University. And being vigorously taught in the Australian Catholic University. Nor is this ideology confined to Australia, but is flourishing in Flanders, in the US, the Philippines and elsewhere on the east coast of Australia. You can go to the Books for Dummies (I looked only at "Melbourne") at the bottom of this link, a website sponsored by Leuven and the Catholic Education Offices of Victoria. The main focus is Leuven's ECSI Project: <http://www.schoolidentity.net/introduction/>

And now, at the 59th minute of the eleventh hour, "interested parents and parishioners" are being asked to comment, this request being in an advertisement, from the diocesan Education Vicar Dr Brian Boyle, in the Sandhurst Diocesan newspaper *The Sandpiper*, March 2018. Yours sincerely in Our Lord Jesus Christ,

Anne Buchan
Australia

They Only Way To Fight Modernists Is to Cut them Off

Editor, *The Remnant*: Back in the days before I stopped listening to EWTN, I used to listen to Fr. Corapi quite often, and he spoke of the wickedness in the seminaries many times for numerous years before he ran into trouble.

I must admit, that though I liked him, I'm not convinced that the various allegations against him are false. If you remember, over the years, he made a number of requests, just in passing, for us to pray for priests, including himself, against the various temptations that assail them, and there was always something in his tone that made these requests sound more than a little personal.

That aside, the only reason that the isolate-and-punish tactics as used by the Modernists work is because there has as yet been no unified bloc to give them strength of numbers, nor it seems, a willingness on their part to form such a bloc. How many times was St. Athanasius excommunicated (I don't



recall now)? But he, and those who stood with him, spoke boldly and did not shrink in fear, and the faithful stood with them.

As for us pew-sitters, about the only thing that we can do that seems to get the attention of bishops is to keep our wallets closed.

For whatever good it does--if any--I have stopped contributing to the various diocesan "campaigns" and "appeals" for this and that, and only contribute to the parishes I attend (FSSP and my local NO that I still sometimes attend).

Apart from that, I don't know what else we can do. I once wrote an email to our diocese asking for a breakdown of where the funds from a particular "campaign" was to be channeled just so I could know if any of the funds would be going to one or another of the organizations that have been shown to be "problematic," but I never received a reply, so they have never received another contribution from me. That's just my method of dealing with it, but I'm open to better ideas.

D Mill
Internet

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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:

The Remnant Chaplain and Chaperones Fund
PO Box 1117
Forest Lake, MN 55025

Missing the Old SSPX

Editor, *The Remnant*: I miss the old SSPX, very much. I used to think that if Bp. Fellay joined hands with Rome, that many of us would simply refuse to go along with it. Where we would go for the sacraments, I don't know. But over the last year or so it's dawned on me that I don't think many of us in the SSPX would leave after all. Too many of us have become too complacent, too comfortable, and some of the younger folks wouldn't mind a big breath of fresh, modernist air. It absolutely breaks my heart.

Emily
www.RemnantNewspaper.com

Re: *The Calvary of Nikolas Cruz* by Timothy J. Cullen

Editor, *The Remnant*: Mr. Cullen writes, "The aberration of Nikolas Cruz is nothing new under the sun, but it has begun to appear with alarming frequency."

Based on my reading on the Cruz

shooting, I believe the answers have been laid out for all to see: Restorative Justice principles were quietly implemented in government schools and law enforcement during the Obama presidency. This fact lies at the heart of this school shooting.

I agree with Cullen when he argues the case for saving Cruz's soul via the Church. The author further laments that the decline of "Catholic morals, ethics and simple daily behavior" and replaced by secularism and the damaging un-Catholic principles from the usual suspects: Communists, the Frankfurt School, Castro, and even Charles Manson.

Yet, we must look at the facts: there exist specific government school and law enforcement policies set forth in the stories I link to below. I encourage you to read these in the order given - one leads to the next.

1. [Daily Caller - The School-To-Mass-Murder Pipeline.](#)
2. [Breitbart](#) - Broward County Likely 'Inspiration' for Obama School Discipline Policy to Report Fewer Arrests, Suspensions.

3. [Breitbart](#) - Obama Admin's 'Race-Based' Discipline Policies Increase School Violence
4. [National Review](#) - On School Discipline: Fix the Problem, Not the Statistics

It is my sincere hope that your paper show this message to either Mr. Cullen or another talented writer and commission an article for The Remnant readers. I would hate to omit from your learned Catholic readers the facts laid out in the pieces above.

As Catholics parents who struggled with gov't. schools in the

past, we wish we had been informed of the soul-crushing dangers in the schools. You may recall that it was Bill O'Reilly who vehemently opposed Restorative Justice tactics in our courts that led to the release of rapists from jail.

Buzz and Nina Rhea
Roseville, California

SOLD: Convent Property

Editor, *The Remnant*: I wonder whether you saw the news article detailing the sale of convent property in Los Angeles. I emailed a synopsis to a friend:

Have you seen the web site, *Stand With the Sisters?* It features a video with two elderly sisters of the Immaculate Heart of Mary professionally discussing their sale of convent property which is opposed by the LA archdiocese (and now the Vatican.) One of their objections revolves around the diocesan attempt to sell to Katy Perry who the sisters do not consider a fit owner of their beloved convent. Another is the fact that the diocese is ignoring the order's right of private property.

The sisters had contracted with a much more suitable buyer at a much more advantageous price. Katy Perry and the archdiocese had sued that buyer for elderly nun abuse. The resulting decision bankrupted the prospective buyer. On Friday, March 9, 2018, the two sisters, Sr. Catherine Rose Holzman, 89 and Sr. Rita Callanan, 77 were back in court to defend their right to sell to the buyer of choice when Sr. Catherine suddenly dropped dead.

In the 1960s this order was part of an experiment to modernize their order. Before the experiment, the order operated and staffed numerous schools and other charitable works. Afterwards, the majority of sisters left to form an order which admitted both women and men. Sisters Catherine and Rita were among those who remained faithful to the original order and its vows.

Perhaps there is some other issue involved but sweeping aside the arguments of these courageous nuns seems unjust and uncatholic. There is in the course of this video an allusion to the 600 million dollar "abuse" settlement entered into by Cardinal Mahoney...

Well, I thought you might be interested in this news item. This email is probably unnecessary as you most likely are aware of this occurrence.

In any event, thank you for your Catholic diligence. With my prayers for you good work,

Elaine C. Grogan

Prophetic Books by Malachi Martin

In these books, Vatican insider, exorcist, and best-selling author Malachi Martin presents a wealth of information on the Faith, the trial of modern civilization, and what we need to do to save our souls in these times of unprecedented crisis in the Church:

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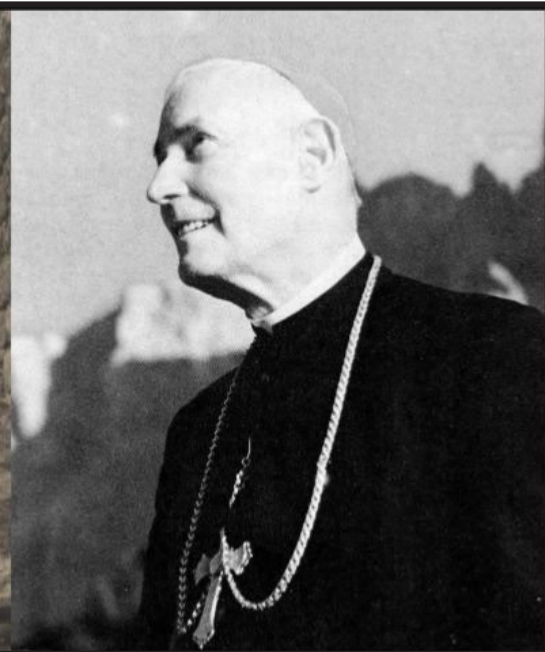
WHAT THE GOSPEL ASKS: Three Heroes of Assisi



Colonel Valentin Müller



Don Aldo Brunacci



Bishop Giuseppe Nicolini

By Annie Laura Smith

The town of Assisi in central Italy is remembered primarily as the City of St. Francis. The city's spiritual legacy is revered since he profoundly changed the world with his message of peace, his concern for the poor, and his love for all creation. St. Francis found much joy in living the Gospel, and showing others how to do so.

The year, 2009, marked the 800th anniversary of the founding of the Franciscan brotherhood. Today Franciscans continue to share the message of God's love and to proclaim the good news of Jesus Christ as St. Francis did in the 13th century. In the introduction to his biography of St. Francis, Omer Englebert wrote, "Francis is one of those men of whom humanity will always be proud."

Seven centuries later three other men in Assisi during World War II led their city to continue his legacy with their concern for others. The clergy and citizens of Assisi saved over 200 Jews during the German occupation of their city. The manner in which they saved these lives borders on the miraculous. It makes some wonder if St. Francis interceded on their behalf.

German troops occupied Assisi on September 8, 1943, as Allied troops fought their way up the Italian peninsula. In spite of the German occupation, several hundred Jewish refugees sought refuge in the city. They were apparently drawn to the city by the legacy of St. Francis, and later attributed their safety to him. The Assisians bravely sheltered and hid these refugees at great personal risk. By the end of the occupation, not one of the refugees had been betrayed to the Germans.

Three men, Monsignor Giuseppe Nicolini (the bishop of Assisi), Colonel Valentin Müller (German commander, physician, and a devout Catholic) and Don Aldo Brunacci (the bishop's secretary) are known as the heroes of Assisi because they were instrumental in the success of this endeavor.

Bishop Nicolini and Colonel Müller had Assisi declared a 'hospital city' by various political maneuverings. This designation made Assisi a demilitarized city exempt from fighting. The city subsequently did not suffer the tragic fate of the Benedictine Monastery, Monte Cassino. In addition, Bishop Nicolini, at the Vatican's request, set about to establish an underground network to help save the Jews who had fled to the city.

The bishop formed a Committee of Assistance with the local citizens. He tasked his secretary, Don Aldo Brunacci, who was the third hero of Assisi, with creating this network. They provided counterfeit identity cards, allowing the refugees to live as though they were local citizens. At one time, the immigrant population of Jews and other refugees was as large as this town of 5,000.

The bishop's humanitarian efforts never wavered during these clandestine activities. Some felt he should show more 'moderation', but he never gave in to these dangers and risks. He hid all of the materials which identified the refugees as Jews in his basement. These materials included money, liturgical vestments and sacred texts. To do this, he used his own stone masonry skills. With the help of his secretary, he walled in the area thus hiding everything

from view.

These belongings were returned to the refugees after the liberation. The clergy and citizens made no attempts to convert the Jews to Catholicism during their stay in Assisi. This intent was to save the people who were desperately seeking safety from Nazi persecution.

The appointment of Colonel Valentin Müller as military commander of Assisi served the citizens well because he repeatedly intervened against the SS and Gestapo who tried ruthless tactics against the Assisians.

When the German troops began retreating from the advancing Allies, Colonel Müller feared these retreating forces would occupy the city. Although German Marshal Kesselring assured the doctor this would not happen, Colonel Müller stationed himself and other guards to ensure they would not enter Assisi.

When all of the other German forces had fled Italy, Colonel Müller and his division left Italy, too. Word went out from the citizens of Assisi that he should have safe passage for what he had done to help them during the German occupation. The Colonel and his family were welcomed as visitors in Assisi after the war ended.

On December 11, 1977, Dino Tomassini, the Bishop of Assisi, received the Medal of the Righteous Gentile on behalf of Bishop Nicolini from the State of Israel for saving the Jews. The award to Bishop Nicolini was given posthumously. Father Brunacci also received the award for his dedicated efforts.

St. Bonaventure University in

upstate New York awarded Don Aldo Brunacci the National Gaudete Medal on March 23, 2004 in recognition for his exemplifying the spirit of St. Francis and inspiring others. The words on the medal read: **For service to God and humanity in the Franciscan spirit of compassion and sacrifice, faith and humility, hope and joy.** He was also an honored guest at the Holocaust Memorial Museum in Washington, D.C.

Father Brunacci contributed many of his recollections to the book, *Three Heroes of Assisi in World War II: Bishop Giuseppe Nicolini, Colonel Valentin Müller, Don Aldo Brunacci* because of his desire to "publish all the documents in my possession regarding the events in question... because only the truth deserves to be known".

Don Aldo Brunacci died on February 1, 2007. He was not a Franciscan, but a diocesan priest who was "a Franciscan at heart".

When asked why he risked his life for a couple of hundred Jews, he replied, "It is what the Gospel asks a Christian to do." These actions affirmed the message of St. Francis as they did what the Gospel asked them to do. ■

Sources:

Three Heroes of Assisi in World War II: Bishop Giuseppe Nicolini, Colonel Valentin Müller, Don Aldo Brunacci, Assisi Editrice Minerva (2005) Edited and written by Josef Raischl SFO and André Cirino OFM "Franciscan Friars"
<http://www.franciscan.org/>

Die to Selfie

By Tess Mullins

It's 2018 and, on a daily basis, enlightened humanity is guilty of some pretty bizarre behaviors. We fight pitched battles behind avatars in comment boxes, we need safe spaces, we suffer panic attacks when there's no Wi-Fi, we say things like, "I need a vacation from this vacation", and we turn our front-facing cameras on and take six-billion pictures of our own fat faces. Then we upload the winner to social media and hit refresh until our eyes bleed, our self-worth ballooning in direct proportion to the number of Likes.

What's that about?

Selfies are everywhere, and don't they just stink? They're the pathological offspring of the marriage between narcissist and schmuck. From the perspective of "why are we here", humans can't get much further off-base than compulsively inserting ourselves into every photo we take as we demand constant affirmation by chronicling our mundane existence on social media (with thanks from the creators of Wiretap—I mean, "The Google").

Social media itself probably isn't evil. It is a powerful way to network and, when it first arrived on the scene, it was mostly the prerogative of businessmen who also had pagers and blackberries. Remember those? Social networking was about the collective voice and connecting with people... theoretically, anyway. But after a few years, social media birthed a little cripple named MySpace, and suddenly the game began to change.

Before we knew it, teens and tweens (shudder) were crowding cyberspace, sharing pics of the only thing in the world they care about; themselves. And, amazingly, grownups followed suit, easily regressing back to their vapid high school personas, especially once the more sleek and savvy Facebook showed up. Selfies landed on the radar as a "thing" and vehicles for their display came right along to meet demand: Twitter, Instagram, Snapchat...

Judging by the rafts of Instagram evidence, there are now several categories of selfies. Here's a sampling:



"Tell Me I'm Pretty" aka "Trying Too Hard" is a selfie usually snapped from the bathroom mirror (because there's no better backdrop than the place you do your business) or the driver's seat

of your car. Tends to be accompanied by an unnecessary caption with the tedium of a Facebook status update, "Going to the grocery store! Lol!" These folks didn't spend an hour on their face just to be seen by their pets and a bagger.

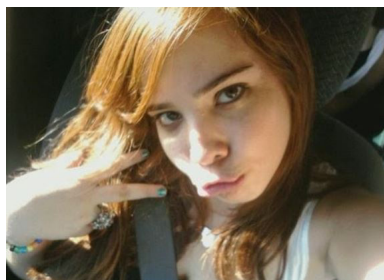
"Spontaneously Jumping for Joy!" But, they're not. Now this one may not fit the Oxford definition of "selfie", because someone else has to snap it while they jump in place like a maniac forty-seven times before they get it right, but it's still an unabashed promotion of their own image. Not to mention, a moronic thing to do in public.



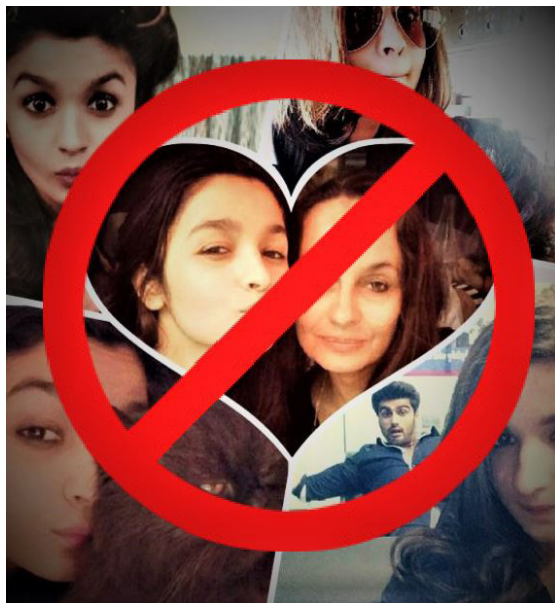
"Gym Selfie." This is for jerks. Self-explanatory and fundamentally nauseating.



"Duck Lips!" This is the worst. Because in no culture is it considered attractive to eat an invisible plate of spaghetti. (A 2015 study of the duck lips phenomenon found that neurotic people are more likely to use this expression in their selfies.) When in the course of daily life is this expression appropriate?



Selfies are the manifestation of a societal

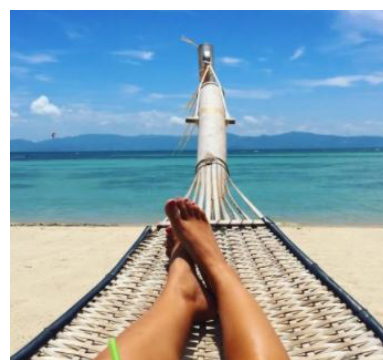


game change. It's not about caring for the common good, or even about connecting meaningfully with people; it's 100% ALL ABOUT ME!

"Lookit me! I'm being cute! I may be doing the same bit a billion other morons are doing, but I'm great at it and

I deserve meaningless praise for my unoriginality!" *duck lips!*

It fuels the atmosphere of competition in social media, until all that fills the Internet are selfies and blogs. Behind most profiles is a loser in competition with everyone over the most banal aspects of man's existence. Changing the world for the better? Nope. At the end of the day, the only goal is to make their virtual followers jealous of their lives (real or pretend):



"Bali again, and I'm like, why even?? NBD."



"My Starbucks frapp is better than yours and dig my fresh manicure while you're at it."

Oh, how we envy everyone else's Instagram!

It used to be embarrassing to be caught publicly in a selfie. But these days my friends will literally pause mid-conversation to make a deranged expression and Snapchat it to someone they, apparently, would rather be hanging out with ("Snapchat" is a verb now, but stranger things have happened—the Oxford dictionary recently added "twerk" to its lexicon). It's one thing to make a dumb face; it's another to freeze-frame it and share it with the world in order to prove you have a silly, funky

side. Is the world supposed to care that you're nutty, especially when "nutty" is posed and practiced?

What have we become? I know narcissism is culturally acceptable and often admired, but this is self-idolatry to the point of insanity. It's probably cliché to ask, but what do your grandparents think about that ten-second pause while you finish a text, uncross your eyes, register their spoken words, and brokenly answer their question? There has been no other time in history when that kind of pause would have been acceptable (nor has there been a time when people based their travel wardrobe around the pictures they plan to take—Instagram or the Europe trip didn't happen!).

But guess what? Many of these folks are traditional Catholics who should know better. Even Catholics have finally succumbed to the bizarre behaviors we used to collectively point and laugh at as the self-infatuated habits of the secular world.

That is why this is so frightening. At some point we crossed the line and ceased to be self-aware (or maybe it's God-aware). We don't stop to think what we look like when we fall in lockstep with the current trends. — "Temple of the Holy Ghost?" Is that a new *Indiana Jones* thing? — Think how we would recoil if we came across a holy card of a duck-lipped St. Therese taking her own picture, "I love Jesus, lol!" Horrible thought, right? Well, maybe that start you just felt was the proper reaction to such an absurd and narcissistic gesture. Maybe it isn't just mundane for Catholic young people (and lots of older ones on Facebook) to be routinely engaging in such behavior; maybe it's actually wrong...

I haven't been at this for very long, but I remember a few years back when traditional Catholic young people stood out because of their prudent reserve when it came to this kind of thing. They heard "trending" and they shrugged and did their own thing. That's called dignity. Some still have it, but we're losing more and more to the hectic pursuit of online attention. And for what false rewards! The dramatic rise of child suicide within the last decade is proof that a life whose value is measured in Facebook "likes" is a life made miserable by its own awful emptiness.

Even if the obvious spiritual reasons aren't enough to put us off selfies, why join a race we're bound to lose? Because there is no way in those good old-fashioned fiddlesticks that our selfies' numbers of hits are going to place anywhere near first in the worldwide self-promotion contest. Not while the Kardashians still have thumbs. ■



Ye Shall Know the Truth

S. Potts/Continued From Page 1

use of the missal by the people, he said that “in order to *hear*” Mass as it should be heard, we must “pray with the priest the holy words said by him in the Name of Christ and which Christ says by him.”¹ And he didn’t mean out loud. Not just the consecration, either, when the priest acts in *persona Christi*, but the words of the Mass. All the thrilling, soul-stirring, consoling, words of the Mass of all Ages.

That’s why no one was supposed to touch it. No one dared lest he call down the “the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”²

Why would Pope Pius V add the names of the two great Apostles, why would he warn the malefactors not to incur their anger?¹ Obviously, because the Mass codified at Trent—the Ancient Mass of the Ages--was the Mass of the Apostles.

It was the same with the Sacred Scriptures. We were taught unhesitatingly that the Bible is the Word of God. God speaking. God revealing. God teaching. The Bible is holy, No one was supposed to change it.

But they have.

We’re not talking about translations, or even minor orthographic and syntactical changes to ease readability, like Bishop Challoner’s revision of the Douay Rheims. That was the version all of us knew and loved before the Destruction of all that is Holy. It was the language of the lectionary, the language that formed our religious sensibilities, that touched our hearts and fed our souls.

No, what they’ve done—and continue to do—is not just an attempt to render sixteenth century English readable. They’ve torn the Bible apart, changed meanings, ignored the true sense of the words. Why? To establish the language of a new religion, the religion of *Man Becoming God*. Truly, the men who have done this thing have a frightening agenda. I am not exaggerating. There is no way that someone with reverence for the Bible, with humility and awe before the Word of God, could possibly do what they have done.

It’s not just that the new translations are pedestrian, banal, and dull. No, it’s more than that, something far, far worse. Those who have ravaged our sacred texts no longer believe that Truth is revealed in the Scriptures. Rather, truth is *becoming*. There is no solid ground, no immutable truth, no certainty for souls. It is a sort of spiritual evolutionism in which the *search*, the *progression* is everything.³

Tell me, doesn’t the title *The New American Bible*, say it all?

The translations—which are not translations at all, but rewrites—seek to capture the thought of the (unknown) “author” in a way that will speak to modern man. Now, that is patently ridiculous. And because it is so ridiculous, we’re on to them. They’ve shown their hand.

Using their absurd technique of “dynamic equivalence,”⁴ they are doing nothing less than changing the Faith.

pretext whatsoever to reject it.’ (4th Session, April 8, 1546).⁵

- As part of the counter-reformation, The Douay Rheims edition (1582-1610) was introduced to provide English speaking Catholics with a virtually word for word translation of the Vulgate.

- In the 18th century, Bishop Challoner updated the language of the Douay-Rheims Bible. This was not a new translation, merely a revision of antiquated expressions. This is the Bible that most Catholics used.

But now we have a whole new thing. Let’s take a look.

Some of the translations are just plain stupid (like Jonah being swallowed by a big *fish*).² In an attempt to be relevant, the “scripture scholars” use language that will quickly be dated. Not only that, but the words chosen have no depth of meaning. They are matter-of-fact, mechanical, the language of a technological age. The poetry is gone. The beautiful Hebrew style of repetition, alliteration, symmetry—which St. Jerome maintained in the Vulgate—has been plundered and sacked. The parallelism is destroyed, as is its counterpoint, antithetical parallelism.

These people make the Holy Ghost sound like a robot.

But that’s not the worst of it. Words that were never in the original text, with meanings diametrically opposed to the clear sense of the Latin, have been inserted. This is not accidental. What they are doing is using language as the vehicle for change—a change that will forever alter our understanding of the Catholic Faith.

The most glaring (and horrifying) example of this is found in Genesis 3:15. God is speaking to Lucifer, appearing in Paradise as a Serpent. The accursed archangel has hurt the woman, seduced her, beguiled her into sin. Now, God pronounces

the punishment for what the Enemy has done. The Almighty intones the ultimate humiliation of the archfiend: he will be defeated by a Woman. The evil to the human race will be undone; the new Eve will triumph. She is Mary, the Mother of God.

I don’t have to tell you that she doesn’t do it on her own. It is through her Son that she will conquer the Evil One. That is too obvious to elaborate. But she is, as Wordsworth writes,

Mother! whose virgin bosom was uncrest

5. Baronius Press online

With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature’s solitary boast⁶

She is the Immaculata. She will crush the serpent’s head. As Christ is the firstborn Son, she is, in a sense, the firstborn daughter, the one whose will is perfectly conformed to the Will of God, whose love is perfect, whose sanctity soars above all creation, human and angelic. It is this simple verse—right at the beginning of the Bible--which establishes in our minds the ultimate queenship of Mary.

And it is that which the Destroyers destroyed. And they used just one word to do it. *Ipsa*.

The traditional English text reads:

I will put enmities between thee and the woman,
and thy seed and her seed:
she shall crush thy head,
and thou shalt lie in wait for her heel.

This is a literal translation of the Latin Vulgate (with added punctuation marks):

*inimicitias ponam inter te et mulierem
et semen tuum et semen illius
ipsa conteret caput tuum
et tu insidiaberis calcaneo eius*

The word is *she*. *Ipsa* is feminine. It does not refer to her seed. It refers to herself. She will crush the Serpent’s head—as one sees in centuries of Catholic art—statues and paintings of Mary with her foot on the Snake.

And who are the seed of the Serpent?

We’re not just talking about human evildoers here. No, the *semen illius*, the seed of the serpent, is something even more. It’s the Enemy’s retinue of serpent gods, false deities, whom she will crush. Look at the long list of serpents and dragons worshipped by pagans throughout the ages. There were fire serpents and serpent eaters of souls. There were dragons with two heads, flying serpents, and the half-human, half-serpent Cecrops. Rainbow serpents and plumed serpents. There is Damballa the Voodoo serpent god. All to be crushed by this fair Maiden. Look at Quetzalcoatl, the serpent god of the Aztecs, to whom thousands were sacrificed, their beating hearts ripped out of their chests. Who conquered him?

Although she crushes the Serpent by the power granted her by Her Divine Son, she really *does it*. Far surpassing Judith of ancient times—the woman who slew the evil Holofernes—Mary is the glory of Jerusalem... the joy of Israel... the honour of our people.⁷ Truly, this is one more of the innumerable reasons all generations call her blessed. But the translators will have none of

6. Wordsworth, William, “*The Virgin*,” a sonnet, 1821.

7. Judith, 15:10.

Continued Next Page



Before we begin our analysis of some of the more egregious examples of the “new orientation,” let me repeat what Catholics were taught about the Bible.

- The Vulgate was the official Latin Bible. “The Council of Trent declared the Vulgate

Bible authentic, declaring that ‘No one (may) dare or presume under any

3. For a brilliant and scholarly exposition of their theology (in their own words!) read Atila Sinke Guimaraes’ eleven book collection, *Eli, Eli, Lamma Sabacthani?* published by Tradition in Action.

4. Dynamic equivalence is a sense-by-sense translation, not word-by-word. And they determine the sense! This is opposed to traditional “formal equivalence” which is faithful to the actual words of the text.

1. *New Marian Missal*, 1955.

2. Pope St. Pius V, *Quo Primum*, June 14, 1570. “Therefore, no one whatsoever is permitted to alter this notice of Our permission, statute, ordinance, command, precept, grant, indulgence, declaration, will, decree, and prohibition. Would anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”

Ye Shall Know the Truth

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it. They wage a frontal attack on Mary Reparatrix, Our Lady the Repairer. She crushes the devil; they crush the truth. Here's what they've done. It's unbelievable. They translate "ipsa" as *he*. This is absurd. *Ipsa* means *she*. It's so simple. Let's take it step by step.

- Genesis 3:15 is in the Torah, the first of the five books of the Old Testament.

- The Torah was written in Hebrew.

- Hebrew has no neuter gender. All nouns and pronouns are either masculine or feminine.

- St. Jerome translated the Hebrew into Latin. He used the feminine pronoun "she," *ipsa*, not the masculine "he," *ipsum*. Why? Did he not know the difference between he and she in Hebrew? But of course, he did.

- As proof, look at this: the word *semen* (seed) in the previous line is masculine. If *ipsa* was to refer to *her seed* rather than *herself*, the correct word would have been *ipsum*.

Now this presents a difficulty. The translators know, better than anyone, the extreme care the Hebrews took in transcribing the Sacred Scriptures. There was special parchment, special ink. The scribe had to be ritually pure. No mistakes could be made. If one stroke was wrong, the entire page had to be rewritten. There was no *perhaps it could be written this way* then or now.

But what to do? If any freshman Latin student opened the Vulgate, he could read the word plain as day. That wouldn't do. So the revisionists took a dastardly step, one that shocks and terrifies.

They changed the Vulgate.

This New Vulgate—supposedly now the official Catholic Bible—reads *ipsum—he*. Now the poor student won't be confused. Now the "translations" are consistent with the *Nova Vulgata*, the New Vulgate.

And with that one word, *he*, they've changed our religion. Mary has no special place. She is not the Woman in 3:15 nor in the Apocalypse.

This is how they set the tone for redoing the Sacred Words to communicate what they imagine the "thoughts of the various writers" would have been, the phrases that would resonate with the people of the times and, would communicate those same thoughts and responses in our own days.

We have to be reprogrammed, you see. Our literature, our culture, our writing have all been nourished through the ages by Sacred Scripture. The words take root in our heart. But that has to change. John Senior, author of *Death of Christian Culture*, once said that literature is the ox of culture. I would add that words are what feed the ox. Feed the ox poison and you get a poisoned culture. And that's exactly what they've done. They've poisoned Catholic culture.

There are innumerable examples of how

the scholars butcher the language of the Holy Bible, turning things upside down and wresting away the clear sense of words. Shall we look at a few more? Pay attention to the changes in expression and tone. Listen to the deadening of the language.

I referred earlier to the praises sung to Judith. Here are the words in the Douay English Bible:

Thou art the glory of Jerusalem, thou art the joy of Israel,

thou art the honour of our people:

And in the old Latin Vulgate:

tu gloria Hierusalem tu laetitia Israhel

tu honorificentia populi nostri

Here we have a triplet of praises, repeating, amplifying, emphasizing—glory, joy, honor. Now look at the assonance of the words—the o, o, o sounds. Hear the music, the words playing back on themselves—glory, joy, honour... the repetition of the y and the r sounds combined with the soft o. The words roll off the tongue as praises should.

The Latin has the same repetitions and amplification. Amazing! St. Jerome captured the Hebrew poetic style in a foreign tongue, and then the translators of the Douay caught the cadence. Truly this is the Work of God.

Not so the new interpretations, *non sic*.

Read now how *The New American Bible* renders the cry of a jubilant people: (Look at all the exclamation marks. Do they do that to make up for the lack of force in the words themselves?)

You are the glory of Jerusalem!

You are the great pride of Israel!

You are the great boast of our nation!

This doesn't sound holy. It doesn't even sound joyful. It reads like a junior high school pep rally.

Shall we examine another example? Take a look at the lament of St. Paul in his second letter to the Corinthians.⁸ His language is authoritative, yet constrained. The impression is of humble dignity. Real humility, founded in truth. He doesn't coin words, and he doesn't use silly expressions when he refutes those who are claiming to be disciples of Peter or other apostles. He asserts his mandate. But the new translators would have him sound sarcastic, petulant, like a spoiled child. This is dishonorable to say the least. Read for yourselves:

In the Douay English Bible:

For I suppose that I have done nothing less than the great apostles.

And in the old Latin Vulgate: *existimo enim nihil me minus fecisse magnis apostolis.*

Note the word "done," translated literally from the Latin "fecisse." It doesn't say sum or am. He's speaking

8. II Corinthians 11:5

of what he has *done*, not who he *is*. And *existimo* doesn't mean *think*. It's a supposition, an appraisal in this case of himself.

But read the new rendering: *For I think that I am not in any way inferior to these "superapostles."*

Can you believe it? What? *Superapostles*? Who came up with that one? And in quotation marks yet! This can't even be called sophomoric. Besides the ridiculous label, the whole sentence reeks of self-congratulation and a certain snarling contempt of those whom he wishes to refute.

I could go on until your eyes blur, but I think you see the destructive forces at work. Using language, the innovators are fashioning a new history, a new literature, a new *Evangelium*. This isn't just sloppy work. It is deceitful, a deliberate and not-so-secret re-ordering of our holy religion.

Now even the *Our Father* is being subjected to the revisionists. People were shocked when Pope Francis declared that the translation of the Lord's Prayer needed to be changed, that it wasn't accurate. *What is he doing?* they asked, thinking that the novel idea was his own. But it isn't.

The ICEL (International Commission for English in the Liturgy) has been working on a new translation of the Our Father for decades in order to standardize "common liturgical texts." And then we have the English Language Liturgical Consultation (ELLC), established in Boston in 1985. Before that, there was the Consultation on English Texts (ICET) established in 1969 by the International Commission on English in the Liturgy (ICEL). So many committees.

The work goes on. New translations of the Lord's Prayer already abound. You'll find them in the *Good News Bible*, *The New Living Translation*, the *Message Bible*.

And it's not just English, either. The Italians, the French, and the Dutch have already introduced a new version of the Our Father into the liturgy. I imagine

the United States bishops will not be far behind.

What is this? What are they doing?

Like Francis, they're concerned about our asking Our Father not to "lead us" into temptation. They say God doesn't do that. Well, I'm sorry. Our Lord says he does—or could, should He will to do so. And if you were to comb the Scriptures, you would see for yourselves. That's why we ask Him not to do that. We need protection. We don't wish to be left to ourselves.

Ne nos inducas in tentationem could not be more clear. *Lead us not into temptation.*

Truly this is a new Gospel. Who is their god? The "experts" set themselves above the Holy Ghost. They have created a god whose words they can change at will. Just who is he? Who is the one they worship? Does he save? Does he judge? Does he care? Obviously not. He is a figment of their imagination, born of loathing and disbelief.

We must beware of lying teachers, of lying pedants. St. Paul warns us about men like these. In his letter to the Galatians,⁹ he tells us: *Sed licet nos aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis, anathema sit*, which translates as "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

Anathema. The same in English and Latin. Remember what it means: accursed.

And so, God, speaking through the Psalmist says: Let them become as dust before the wind: and let the angel of the Lord straiten them. For without cause they have hidden their net for me unto destruction.¹⁰

It does not matter what their intentions are; their words are wrong. The translations are in error. We cannot accept them. We must keep the Faith. We must keep the Word of God in our hearts and in our minds lest, being deceived, we are lost. ■

9. Galatians, 1:8

10. Ps 34: 5, 7



“We Are the Champions”: How the Lavender Mafia Got Over the Wall and into the Sanctuary

(A Remnant 80s Retro Special)

By Jesse Russell, Ph.D.

“Never interrupt your enemy when he is making a mistake.” -
Napoleon Bonaparte

Throughout the Anglophone world while John Paul II, Margaret Thatcher, and Ronald Reagan inaugurated “liberal-conservative” or neoconservative revolution to combat the menace of Soviet Communism, the airwaves of the 1980s were saturated with the Dionysian crooning of suspiciously effeminate men who nonetheless were marketed to young teeny boppers as heartthrobs. In addition to being decorated with gaudy 80s fluorescent colors, the rooms of young girls were often plastered with posters of such “hunks” as the members of New Kids on the Block, Wham, and Duran Duran. And while sipping on their Pepsis, the 80s “cool kids” drink, many young and confused dudes sat in their rooms mesmerized by records and tapes of bands such as Human League, Level 42, New Order, and Flock of Seagulls. The fact that the musicians in these synthesizer-soaked bands sang and danced like (immodest) women and more often than not also dressed like women, clouding their eyes with mascara and outrageously teasing their way-too-long hair, did not seem to register with the boys who became the first generation of American kids to spend more time frantically pressing the hard plastic buttons of video game controllers than they did developing their critical thinking skills.

When concerned parents (themselves having drunk the Bacchanalian poison of 60s psychedelic and 70s rock) objected, sneaker clad young people, and their pried pipers in the pages of *Rolling Stone* and on the grainy MTV pumped into American homes via the newly-popular cable television, would always retort that it was just a gag; that the rockers adorned with blush and singing such sappy, melancholic pieces as *Regret* or such occult-laden blasphemies as *Personal Jesus*, were just having fun.

In some cases, this dismissal may have been at least partially true, as many of these “synth” and “new pop” 80s male artists would later go on to marry women and raise a family, even after it ceased to be hip to be a square and became hip to be gay in the 1990s.

But then there were artists who were very strangely out of place even amidst the Gordon Gecko decadence of the Reagan-Thatcher era. Musicians like George Michael, Pet Shop Boys, and Boy George didn’t need the makeup to seem girly and did a very poor job singing about ostensibly heterosexual (aka normal human) love in songs such as *Careless Whisper*, *West End Girls*, and *Do You Really Want to Hurt Me?*, which were played at high school dances while goofy 80s kids drenched in Aqua Net danced the last “slow dance” of senior year.

However, as homosexuality became increasingly normalized and propagandized, these artists officially “came out” as gay.

When musician after musician gave mascara bleeding, teary eyed “coming out” confessions to sympathetic and encouraging reporters and the idea of being gay crystallized in the minds of young people whose consciousness had been rinsed with the toxin of 80s pop culture, it soon became apparent that



Poison: the last hair metal band standing (yes, all four are men)

many of the favorite 80s love songs were by no means about love between men and women, but rather were about shocking and repulsive homosexual behavior buried in clever and often grotesque code words and illusions--in fact, some songs such as Erasure’s bold, liping 1988 hit *Chains of Love* were politically charged anthems of the “gay rights movement.”

Oddly enough, some have suggested that the whole point of pumping coded homosexual music into the homes of young children broken by their divorce, which skyrocketed in the 1970s and 80s, was to lure them into the gay lifestyle carelessly whispered about by the androgynous Orpheuses, who sang the music to which they listened on their Walkman while roller skating through the increasingly dangerous streets of America.

Indeed, some more conspiracy-minded journalists have suggested that this effeminate music combined with the occult and magical references in the lyrics, music videos, and even tonality and rhythm of the music itself, was a part of an Aleister Crowleyan ritual to initiate the world into the gay 90s as one

more step to the construction of a New World Order.

But I digress.

Looking back on these songs, the allusions to deviant and degenerate behavior (and the occult) are quite obvious and belie an arrogance and even diabolically puckish sadism on the part of the artists and music producers who wanted to initiate the young into the unhappy and cruel world of gay culture.

80s musical nostalgia to uncover this rasping horror, we have our own long history of degeneracy hidden in plain sight.

Throughout much of the 1970s and 80s, under the careful eye of Chicago’s Cardinal Joseph Bernardin, the Catholic Church in America was overtaken by what has been called the “Lavender Mafia,” a group of gay clerics who ascended to positions of power and attempted to saturate much of the Church with their co-degenerates.

As the horrific sex scandals with which the Church has been rocked for over three decades now testify, the first generation of the Lavender Mafia or “Lavender Mafia 1.0,” full of “old school gay” old liberals, was a little too obvious and careless. Playing on the trust of Catholic families and communities, and the initial tendency of American law enforcement filled with Irish and Italian Catholics to look the other way, gay and pederast priests were able to accomplish what Protestants, Masons, and Communists were never able to do: completely destroy the faith of American Catholics in their priests and bishops.

After the “Spotlight” investigative journalism by the *Boston Globe*, led by editor Marty Baron (who now sits at the helm of “fake news central,” *The Washington Post*), the Lavender Mafia 1.0 largely laid low as their friends either went to jail, or if they had powerful enough connections in and outside the Church, escaped to Rome in humiliation.

Yet, like a slimy caterpillar mutating into a monstrous, gaudy and arrogant butterfly, the gay mafia in the Church has spawned Lavender Mafia 2.0.

Chastened by the abuse scandals, this mafia is much wiser and much more cautious than their reckless forefathers impelled by the ghostly spirit of Vatican II.

Like the cleverer producers and artists

So, why couldn’t parents and young people notice this degeneracy in this seemingly innocent and playful music?

The first answer is that many Christians did and kept their children away from this anti-Christian aural sewage.

The second answer is that the perversity and Satanism was hiding in plain sight.

Surely, many a naïve parent thought the FCC and the music industry would not allow for harmful and wicked music to

“ Like a slimy caterpillar mutating into a monstrous, gaudy and arrogant butterfly, the gay mafia in the Church has spawned Lavender Mafia 2.0 ”

be broadcast on radios and television.

But they did, and it has only gotten worse with contemporary 2000s music celebrating every immoral act and crime imaginable and being ushered to Americans via elaborate and detailed occult rituals performed in YouTube videos and Super Bowl halftime shows.

As the reader might guess, the music industry is not the only place where degeneracy is hidden in plain sight. As Catholics, we do not have to turn to retro

of 1980s sodomy-synth pop music, Lavender Mafia 2.0 has learned to adapt and now exercises a cackling, velvet-gloved, Machiavellian craftiness. At the same time, while they might be censured by the press and attacked by outraged laity, the members of Lavender 2.0 know that, within the Church at least, they have friends in high places.

The key to understanding the renaissance

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Fake News Scandal Rocks Vatican

C. Ferrara/Continued From Page 1

or philosophical formation, while I would have been only a theoretician of theology that understood little of the concrete life of a Christian today.

The little volumes rightly show that Pope Francis is a man of profound philosophical and theological formation and they help therefore to see the internal continuity between the two pontificates, even with all the differences of style and temperament.

Consider, first of all, the absurdity—one of the innumerable absurdities of the post-conciliar epoch—of a “retired” Pope commenting on the “style and temperament” of his successor, as if to assure the shareholders of a publicly held corporation that the new CEO, despite his disturbing behavior, will maintain company policy and the value of the company’s shares. Is this for real?

That aside, how did the ailing 90-year-old “Pope Emeritus” find the time and energy to read eleven volumes, even

“little” ones, on “the theology of Pope Francis”? In fact, Benedict *hasn't* read them. In the leaked integral text of the letter, which Sandro Magister’s blog has done us the favor of publishing [in the original Italian](#), we find the following admission, concealed by the Vatican:

However, I don’t feel I can write a brief and dense theological passage on them because throughout my life it has always been clear that I should write and express myself only on books I had really read. Unfortunately, if only for physical reasons, I am unable to read the eleven volumes in the near future, especially as other commitments await me that I have already assumed.

[Tuttavia non mi sento di scrivere su di essi una breve e densa pagina teologica perché in tutta la mia vita è sempre stato chiaro che avrei scritto e mi sarei espresso soltanto su libri che avevo anche veramente letto. Purtroppo, anche solo per ragioni fisiche, non



Honey Badger don't care.

sono in grado di leggere gli undici volumetti nel prossimo futuro, tanto più che mi attendono altri impegni che ho già assunti.]

Quite amusing is Benedict’s observation that he will not be able to read the eleven volumes in “the near future,” not only because he is physically weak, but because of “other commitments” that have priority.

Evidently, the schedule of the “Pope Emeritus,” who pronounced himself too feeble to be an actual Pope, remains so busy he cannot devote his attention to the theological views of the very man who succeeded him on the Chair of Peter—the same successor for whom he has nothing but praise. He did, however, find time and energy to attend his own birthday party, at which he quaffed *eine kräftige Tasse Bier* in the midst of an apocalyptic Vatican-orchestrated assault on faith and morals of which he seemed blissfully unaware that Roman afternoon in the Vatican gardens.

Antonio Socci asks: “Why has the Vatican not made public the whole letter?” Answering his own question, he writes (with appropriate derision):

Now it is all clear. The great Sandro Magister... has published in its entirety the letter from Pope Benedict that the Vatican on Monday had not distributed to the press, and thus we discover that in the second part—with subtle sarcasm—Benedict makes known how to interpret the “toll” he had to pay in the first part

In substance, the Pope Emeritus explains that he had no time to write a comment on the “formidable” theological thought of Bergoglio (as he had been asked), and not even the time to read “the eleven little volumes,” by various authors, which unfold all the Bergoglian wisdom. They would have been useful to illustrate the thought of the Argentinian pope, but he, Benedict, lets it be known that he has not read them and does not even have the intention of reading them because he has other things to do. Get the hint? A few words to the wise (it seems to me an elegant and sublime mockery) [emphasis by Socci; translation mine]

Up to its usual tricks, [many of which were deployed to obfuscate the Third](#)

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Lavender Mafia, Continued from Page 9

of degeneracy in the Church under the reign of Lavender 2.0 is to examine Pope Francis’s infamous July 2013, “Who am I to judge?” blurb within its proper context.

While most of the media attention given from both hostile and friendly sources to this quote has argued that Pope Francis was greenlighting homosexuality in general and gay marriage in particular (which he may, in fact, also have been doing), the Holy Father, in this context, was specifically talking about gay priests.

Even one of the most widely read articles on the nefarious quote, published, where else but in the *New York Times*, was titled, [“On Gay, Priests, Pope Francis Asks, ‘Who Am I to Judge?’”](#)

Pope Francis was not specifically talking about the issue of homosexuality, gay marriage, or sodomitical acts: he was specifically talking about gay priests.

And these gay priests were listening. However, while they knew that had support in the Vatican, these members of Lavender 2.0 had to rework their *modus operandi* to avoid showing up on the front page of the *Boston Globe*.

There are four key tactics have been used by Lavender 2.0 to beguile their opponents, gain support from the hierarchy, and lure in support Catholic conservatives who have not yet turned to traditionalism.

The first tactic is what we might call “St. Sebastianism.”

Like the wounded martyr of Catholic iconography, many members of Lavender 2.0, present themselves as victims of judgmental and cruel traditionalists who are either crazy, evil, or even gay themselves.

This tactic is especially effective in drawing the sympathy of the women who, often having been themselves genuinely wounded by men, congregate for tea and sympathy with gay priests who shower them with “harmless” attention and affection, asking, like a lisping Mafioso, only for support and protection from these women when the cleric is attacked on Twitter or has a speaking engagement canceled.

The second *mo.* of Lavender 2.0 is simultaneously to make heretic statements as well as commit publicly scandalous acts and then immediately retreat behind a veil of piety.

The social media profiles and interviews of many of Lavender 2.0 clerics are loaded with gay innuendos, heresies, and even creepy-flirty messages to those in the know.

At the same time, Lavender 2.0 clerics protest of their devotion to the Blessed Mother and the Holy Sacrament of the Altar and are not afraid to drop pious public statements that neocon and liberal Catholics quickly paste as headlines on their blogs and websites.

This tactic is drawn right out of the playbook of our friends in the entertainment industry: hide degeneracy in plain sight but then double back with affirmations of normalcy, or, in the case

of lavender clerics, orthodoxy.

All of these manipulative tactics are part of what is called in the field of psychiatry “gas lighting” or a type of manipulative and controlling behavior in which the abuser hides his abuse in plain sight and then gets the victim to blame him or herself for the abuse and end up adoring the abuser.

Despite the recent efforts of Lavender 2.0 priests and bishops to portray themselves as martyrs for the cause of tolerance as well as Pope Francis’s own attempts to save his image with the public with the release of a heart tugging and hip new film, Catholics the world over have had enough of the charade.

And many in the Lavender mafia cannot abide by the new 2.0 rules of more discretion and tact, and gay clerical scandals from Detroit, to Chile, to the Vatican itself are, once again, a sign that Lavender 2.0’s attempt to present themselves as gay-but-chaste priests is all an ugly charade.

But, as is always the case, there is more to the story, and we do not have simply a few bad apples in the Church; this network runs throughout many if not most dioceses, religious orders, and Catholic education institutions.

Catholics who are currently waging a war against the network of degeneracy in the Church in both the concrete public square and in the digital trenches must redouble their efforts and, to paraphrase the great Pope Leo XIII, finally “rip the mask off” of the degenerates who have hijacked our Church. ■

Secret, the Vatican published only a photo of the letter, whose second page, containing the damning admission, is hidden under a pile of the same eleven volumes Benedict hasn't read:



Photo distributed to press by the Vatican Press Office

Worse, as the AP's Nicole Winfield reports, the Vatican has been caught digitally altering the last two lines on the letter's first page, which begin the paragraph in which Benedict reveals he never read the volumes his purported letter endorses:

The Vatican admitted to The Associated Press on Wednesday that it blurred the two final lines of the first page where Benedict begins to explain that he didn't actually read the books in question. He wrote that he cannot contribute a theological assessment of Francis as requested by Vigano because he has other projects to do.

A Vatican spokesman, speaking on condition of anonymity, didn't explain why the Holy See blurred the lines other than to say it never intended for the full letter to be released. In fact, the entire second page of the letter is covered in the photo by a stack of books, with just Benedict's tiny signature showing, to prove its authenticity.

Winfield points out that "Most independent news media, including The Associated Press, follow strict standards that forbid digital manipulation of photos. 'No element should be digitally added to or subtracted from any photograph,' read the AP norms, which are considered to be the industry standard among news agencies." With exquisite irony, she concludes: "Vigano heads the Vatican's new Secretariat for Communications, which has brought all Vatican media under one umbrella in a bid to reduce costs and improve efficiency, part of Francis' reform efforts. The office's recent message for the church's World Day of Social Communications denounced 'fake news' as evil and urged media to seek the truth."

Vigano "never intended for the full letter to be released" because—is anyone really surprised? —both the letter and the eleven hastily produced volumes it falsely appears to endorse are part of an elaborate fake news operation

designed to promote the fictional narrative that Bergoglio's theology is wholly orthodox. We are expected to believe this despite an endless torrent of disordered, offensive, insulting, scandalous, heretical or proximately heretical utterances and outrageously twisted interpretations of Scripture, compiled here by a group of diocesan priests who, in order to avoid the long arm of Bergoglian mercy, must remain anonymous.

Benedict's obvious slighting of "the theology of Pope Francis" does indeed lend itself to reading the letter as a whole thus: "I am

saying what I am expected to say, but I want you to know that I cannot vouch for it." And yet Benedict was still willing to subscribe to the claim that eleven volumes he hadn't read "rightly show that Pope Francis is a man of profound philosophical and theological formation," thus providing the Vatican PR machine with a handy blurb for a work of which he knows practically nothing. This bespeaks either undue influence upon him or his own lack of candor. Which, I cannot say for certain.

Socci notes, by way of comparison, the laudatory preface Benedict provided to Cardinal Robert Sarah's "The Power of Silence: Against the Dictatorship of Noise"—a book that Benedict *has* read. In that preface, entirely "composed in his diminutive handwriting during Easter Week," we read the following:

As I was reading the new book by Robert Cardinal Sarah, all these thoughts went through my soul again. Sarah teaches us silence—being silent with Jesus, true inner stillness, and in just this way he helps us to grasp the word of the Lord anew....

From this vantage point, he [Sarah] can then see the dangers that continually threaten the spiritual life, of priests and bishops also, and thus endanger the Church herself, too, in which it is not uncommon for the Word to be replaced by a verbosity that dilutes the greatness of the Word.... Cardinal Sarah is a spiritual teacher, who speaks out of the depths of silence with the Lord, out of his interior union with him, and thus really has something to say to each one of us.... With Cardinal Sarah, a master of silence and of interior prayer, the liturgy is in good hands.

Benedict provided this preface even though he cannot have failed to notice that Cardinal Sarah's book launches a veiled but devastating broadside against the entire Bergoglian regime, with *Amoris Laetitia* in the bull's eye, as indicated by the following quotations (collated by the indispensable Life Site

News):

I will untiringly denounce those who are unfaithful to the promise of their ordination. In order to make themselves known or to impose their personal views, both on the theological and the pastoral level, they speak again and again. These clerics repeat the same banal things. *I could not affirm that God dwells within them.*

But they talk, and the media love to listen to them in order to [reveal] their ineptitudes, particularly if they declared themselves in favour of the new post humanist ideologies, in *the realm of sexuality, the family, and marriage.*

These clerics consider God's thinking about conjugal life to be an "evangelical ideal." Marriage is no longer a requirement willed by God, modeled and manifested in the nuptial bond between Christ and the Church. Some theologians in their presumptuousness and arrogance go so far as to assert personal opinions that are difficult to reconcile with revelation, tradition, the centuries-old Magisterium of the Church, and the teaching of Christ.

Bishops that scatter the sheep that Jesus has entrusted to them *will be judged mercilessly and severely by God.*

And yet, for two millennia, what a surprising paradox it has been to see so many garrulous theologians, *so many noisy popes, so many successors of the Apostles are pretentious and infatuated with their own arguments.*

During conclaves, the spirit points out God's choice to the Cardinals; the latter must submit to his will and not to human political strategies. *If we thwart the Holy Spirit by miserable, petty human calculations, secret meetings, and media consultations, we run headlong into tragedy and we are gravediggers of the divine nature of the church.*

Some pretentious, cynical ideologies threaten the truth of Jesus. *Confusion, relativism, and chaos* point toward to be fatal prospect.

The impression is given that sin no longer exists; adultery, divorce, cohabitation are no longer to be considered serious sins. They are failures or

stages along the way to a distant ideal.

The Church today is going through *unprecedented exterior and into interior trials. Something like an earthquake is seeking to demolish her doctrinal foundations and her centuries-old moral teachings.*

It is necessary to revive *staunch adherence to the Catholic faith*, it is necessary to proclaim the consistency of the Church at the heart of a world that is in *complete upheaval and threatened with collapse.*

Benedict's preface declares: "We should be grateful to Pope Francis for appointing such a spiritual teacher as head of the congregation that is responsible for the celebration of the liturgy in the Church.... With Cardinal Sarah, a master of silence and of interior prayer, the liturgy is in good hands." But, as Magister mordantly observes: "It is no mystery, however, that Jorge Mario Bergoglio confined Cardinal Sarah to that post in order to neutralize him, certainly not to promote him. In fact he has deprived him of all effective authority, has surrounded him with men who are working against him, and has even disavowed in public his proposals for a 'reform of the reform' in the liturgical field."

Then there is Benedict's statement for the funeral of Cardinal Meisner, one of the four "dubia cardinals" Bergoglio has refused to answer, wherein Benedict praises the late cardinal for his "deep conviction that the Lord does not abandon His Church, even when the boat has taken on so much water as to be on the verge of capsizing."

The fact remains, however, that Benedict has lent his name and signature to the fraudulent claim that Bergoglio exhibits a profound philosophical and theological formation, even though he has spent the past five years engaged in shallow mockery of "the theologians," whom he would consign to a desert island, while shamefully misrepresenting the teaching of Saint Thomas as supportive of his campaign to admit public adulterers to Holy Communion. What Bergoglio exhibits, rather, is crude demagoguery in aid of what even Philip Lawler is constrained to call "a deliberate effort to change what the Church teaches." That effort that includes a non-stop jeremiad against the defenders of Catholic orthodoxy by a Pope that Lawler's own bestseller describes as a "Lost Shepherd" who is "misleading his flock."

Despite its contrary signaling, therefore, Benedict's letter to Vigano must be seen as cooperation in a scheme to rescue Bergoglio's imploding papacy from itself, no matter

Fake News Scandal

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what Benedict's subjective intention may have been in going along with the ruse. The letter's claim of an "internal continuity" between his pontificate and Bergoglio's is a transparent evasion of the truth. "Internal continuity" is just another way of saying "apparent lack of continuity." Nor can the apparent lack of continuity be reduced to "differences of style and temperament." There is not an even arguable continuity between the two Popes regarding the dominant theme of Bergoglio's pontificate: an absolutely unparalleled attack on the Sixth Commandment and even the natural law, far more dramatic than Bergoglio merely trudging along the path of "ecumenism," "dialogue" and "liturgical renewal" established at Vatican II. Bergoglio has jumped the divider into an express lane to final disaster, leaving even the conciliar Popes in the rear-view mirror.

Surely, Benedict would know that Cardinal Sarah's book, while it avoids naming Bergoglio, reflects the reality that his pontificate is one long campaign to overturn the teaching of Benedict himself, John Paul II and all of Tradition on the absolute impermissibility of intrinsically evil behaviors, including adultery and contraception, and thus the "intrinsically impossible" admission of public adulterers to Holy Communion on account of their "permanent and public adultery"—a norm to which "the conscience of the individual is bound without exception" because it is "a norm of divine law" the Church "has no discretionary authority" to alter.

Benedict would have to know in particular that Chapter 8 of *Amoris Laetitia* reduces the Sixth Commandment, an exceptionless precept of the divine and natural law, to a mere "rule" and an "ideal" that does bind strictly in certain "complex circumstances," thereby smuggling into the life of the Church, under the guise of "authentic Magisterium," precisely the evil of situation ethics that John Paul II condemned as follows in *Veritatis splendor*:

The *negative precepts* of the natural law are universally valid. They oblige each and every individual, *always and in every circumstance*. It is a matter of prohibitions which forbid a given action *semper et pro semper, without exception*, because the choice of this kind of behaviour is *in no case* compatible with the goodness of the will of the acting person, with his vocation to life with God and to communion with his neighbour. It is prohibited

— to everyone and in every case — to violate these precepts....

The Church has always taught that *one may never choose* kinds of behaviour prohibited by the moral commandments expressed in negative form in the Old and New Testaments. As we have seen, Jesus himself reaffirms that these prohibitions allow no exceptions: "If you wish to enter into life, keep the



Meanwhile, Msgr. Dario Viganò, Vatican Communications/PR chief launches the SuperPope Tee

commandments... You shall not murder, *You shall not commit adultery*, You shall not steal, You shall not bear false witness" (Mt 19:17-18).

Francis, in short, is the one and only Pope in 2,000 years who has dared to attempt a flat contradiction of all prior teaching of the Magisterium on a matter of basic morality that binds all men without exception, and then label this outrage "authentic Magisterium." The only way Benedict would not be aware of this catastrophe is if he has lost the capacity for reason since his abdication, or else has been kept from seeing or even hearing about the pertinent Bergoglian texts and oral utterances.

The latter scenario is certainly at least somewhat plausible, given that Benedict resides in a monastery building, has not left the Vatican enclave since his abdication and a brief sojourn at Castel Gandolfo, and is not even allowed to appear at public events

unless invited to do so by Bergoglio. The *Atlantic Monthly* aptly describes this living arrangement as "the Pope in the attic" who is "an *autoclustrato*, a self-cloistered contemplative in an order with a membership of one," and is confined to a "cell of his own making, committed not to travel and pledged not to speak out against his successor." I doubt Benedict is surfing the Web to sample the rising worldwide opposition to his successor's dictatorial insanity. As for print publications, we can be certain he is not provided with anything even remotely critical of Bergoglio.

On the other hand, if Benedict *is* aware of the Bergoglian Debacle, then the conclusion that he is knowingly aiding and abetting it is inescapable. In that case, the letter to Viganò would be just another example of how the conciliar Popes have presided over an epoch of deception that the Vatican has been orchestrating for more than fifty years. The half-century of lies emanating from a manifestly less-than-holy Holy See began with the Big Lie that Paul VI had juridically banned celebration of the Church's immemorial received and approved rite of Mass, despite the lack of any definitive papal pronouncement so stating.

That fraud upon the Church was finally exposed by Benedict himself in *Summorum Pontificum*. Yet even *Summorum* kept the fraud going on some level by means of the shifty rhetoric that has enabled the post-conciliar revolution from its inception. Quoth Benedict:

The last version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were "two Rites". Rather, it is a matter of a twofold use of one and the same rite....

Already from these concrete presuppositions, it is clearly seen that *the new Missal will certainly remain the ordinary Form of the Roman*

Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

So, according to *Summorum*, the Mass of the ages is now "extraordinary" while the New Mass, the most extraordinary—and destructive—novelty the Church has ever seen, is the "ordinary" form of Catholic worship. The Ministry of Truth in Orwell's Oceania has nothing on the post-conciliar Vatican apparatus and the Popes who have headed it, Benedict included. Nor can we overlook that the very author of *Summorum* conspicuously refused ever to celebrate in public the bimillennial traditional Mass the post-conciliar revolution had overthrown.

Here, and in so many other places throughout Joseph Ratzinger's long ecclesiastical career, we see an evidently conflicted theological liberal, a "moderate" Modernist who was instrumental in the Council's disastrous departure from its traditional schema. Yet he later had the intellectual honesty to admit the failure of the post-conciliar *aggiornamento*, especially where the new liturgy is concerned, while invoking the utopian hope in a future realization of "the true Council" by way of a "hermeneutic of continuity" he was never able to explain and should never have been necessary in the first place. And, quite unlike his successor, as Pope he had enough respect for the Petrine office to declare at the outset of his pontificate that "The Pope is not an absolute monarch whose thoughts and desires are law.... *He must not proclaim his own ideas*, but rather constantly bind himself and the Church to obedience to God's Word, in the face of every attempt to adapt it or water it down, and every form of opportunism." In fairness to him, we can say that he kept his word in that regard, at least materially.

But who can provide a definitive diagnosis of the mind of Ratzinger, his subjective intentions for the Church over some sixty years, or the reasons for his mysterious abdication? Certainly not this writer. This much is clear, however: Pope Benedict's abdication and the rise of Bergoglianism mark the end of the line for neo-Catholicism and its ruinous attempt, assisted too often by Ratzinger himself, to reconcile Tradition with the spirit of age. As I observed on these pages [back in 2002](#):

The neo-Catholic phenomenon in the Church, therefore, parallels the political mobilism of secular society, in which the term "conservative" no longer means what it did forty years ago. A *Democrat* of the 1950s would view today's "conservative" Republican as a liberal savage. In like manner, today's "neo-conservative Catholics"...

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are *progressives* who embrace novelties that Saint Pius X could not have imagined in his worst nightmare. Not only do they embrace these novelties, they attack the “paleoconservative” traditionalists as “schismatics” for declining to follow suit.

Sixteen years ago, in commenting in particular on the inadequacy on Cardinal Ratzinger’s ambiguity-laden *Dominus Iesus* as a “conservative” antidote to the rise of the fatal heresy of indifferentism in the Church, my co-author and I [wrote](#):

Dominus Iesus has not proven to be the answer to the postconciliar crisis. No Vatican document will be. It is our conviction that the only way out of the crisis is *the full restoration of Roman Catholic ecclesiastical tradition, classical theology, classical preaching and Scholastic philosophy*. That is, a restoration of the Church to her basic condition a mere forty years ago. We are also convinced that such a restoration is no nostalgic dream, but an inevitable provision of God’s providence, for *the current abysmal state of the Church’s liturgy, preaching and general discipline cannot possibly serve as the foundation for her mission in the future*. Sooner or later, God will intervene, if those who govern the Church will not do what has to be done to bring her back to health.

The unprecedented and [untenable](#) division of the Church into traditionalist, “conservative” and liberal branches, with Bergoglio now clumsily attempting to saw off the first two branches, signals an historical turning point at which it seems only divine intervention of the most

dramatic sort will be able to restore the Church to the path of Tradition from which her human element so tragically deviated at the Council.

That day of divine reckoning seems almost to be upon us. But whenever it comes, and in whatever circumstances it takes place, our abiding faith in the Church’s indefectibility allows us confidently to predict an ultimately decisive defeat of what Pope Pius X, the sainted foe of Modernism in all its guises, [denounced](#) as the “unremitting attacks of insane dreamers, rebels and miscreants. OMNIA INSTAURARE IN CHRISTO.”

LETTERGATE UPDATE – March 18, 2018: Vatican’s Fraudulent Doctoring of Letter from Benedict to Vigano Now Fully Exposed

In the two days that have elapsed since my piece on this subject, the full extent of the Vatican’s doctoring of the letter from Benedict to Archbishop Vigano respecting the “theology of Pope Francis” has been revealed under growing public pressure for full disclosure.

As has so often been the case, [the sleuthing of Sandro Magister](#) has led to a breakthrough. In the hyperlinked column, Magister notes another suspicious circumstance surrounding the letter, beyond the blurring of the first two lines and concealment of almost the entire second page by a pile of the eleven booklets on “the theology of Pope Francis” that Benedict was asked by Vigano to review and endorse. To quote Magister:

“In fact, between the first two lines that were made illegible in the photo, at the bottom of the first page of the letter, and the valediction and signature of Benedict XVI on the second half of the second page, there is a space too big to be occupied only by the last part of the paragraph omitted in the [Vatican] press release.”

In other words, there is more on

the second page than the censored paragraph wherein Benedict states “I don’t feel like writing a short and dense theological passage on them” and that he hadn’t read them and had no intention of reading them because, in essence, he has other things to do. The photograph of the letter bears this out.

Beyond this speculation, however, an “unimpeachable” source had informed Magister that there was *other* censored language on the second page in which Benedict had indicated a *refusal* to endorse the books because of the dubious theology of certain German contributors.

Confronted with the mounting evidence of its fraud, the Vatican [has finally disgorged the entire letter](#), including the additional text on the second page. The two blurred lines at the bottom of the first page and the second page in full actually read as follows [translation provided by Edward Pentin]:

End of page 1:

However, I don’t feel like writing a short and dense theological passage on them because throughout my life it has always been clear that I would write and

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express myself only on books I had read really well. Unfortunately, if only for physical reasons, I am unable to read the eleven volumes in the near future, especially as other commitments await me that I have already made.

Only as an aside, I would like to note my surprise at the fact that among the authors is also Professor Hünermann, who during my pontificate had distinguished himself by leading anti-papal initiatives. He played a major part in the release of the “Kölner Erklärung”, which, in relation to the encyclical “Veritatis splendor”, virulently attacked the magisterial authority of the Pope, especially on questions of moral theology. Also the “Europäische Theologengesellschaft”, which he founded, was initially conceived by him as an organization in opposition to the papal magisterium. Later, the ecclesial sentiment of many theologians prevented this orientation, allowing that organization to become a normal instrument of encounter among theologians.

I am sure you will understand my refusal [*il mio diniego*] and I offer you cordial greetings.

So, the Vatican censored the entire underlined and bolded paragraph because Benedict had sharply criticized Hünermann for having launched an attack on the teaching of John Paul II in *Veritatis splendor*, wherein John Paul affirms, in accord with all of Tradition, that adultery and other intrinsic evils forbidden by the negative precepts of the divine and natural law can never be permitted under any circumstances, no matter how “complex.” *But Hünermann’s attack on that teaching is precisely a hallmark of “the*

theology of Pope Francis,” as seen in *Amoris Laetitia* and its disastrous implementation with his approval, fraudulently denominated “authentic Magisterium.”

Moreover, the pile of books of trick also hid the word “refusal” in the letter’s closing line so that no one would know that Benedict had *positively refused* to endorse the eleven volumes of “the theology of Pope Francis.”

Now forced to admit to its fraud, the Vatican has issued [a statement](#) that only aggravates the offense, claiming that its deliberate act of concealment “was motivated by confidentiality and not by any intention to censor.” Please! If the letter was “confidential” then the Vatican has violated its commitment of confidentiality by quoting parts of it that serve its fake news narrative while hiding the other “confidential” parts.

The Vatican has thus falsely presented as a public endorsement of “the theology of Pope Francis” a letter that Benedict intended to be private wherein he *refuses* to give any such endorsement. The Bergoglian dictatorship has no shame.

A word to the wise: It is a risky business indeed to make definitive declarations about the mind or motives of Benedict, the reasons for his abdication, the situation in which he now finds himself, or the intention behind letters and other statements attributed to him by assorted Bergoglian *mafiosi*.

UPDATE, March 18, 6:58 p.m. – Vatican/Vigano deliberately published a doctored version of Benedict’s letter even though the envelope was marked “personal” and “confidential”)

“The dishonesty reaches the point of presenting as a celebratory letter written on the occasion of the fifth anniversary of the pontificate of Francis (therefore destined for the public) a personal letter of refusal of a proposal (thus perhaps to be interpreted in the opposite way). I repeat, a personal letter (“**personal,**” “**confidential,**” was also written on the envelope that accompanied the letter) that as such should have remained private. Its publication is a clear violation of privacy, a theft.”

[La disonestà arriva al punto di presentare come lettera celebrativa scritta in occasione del quinto anniversario del pontificato di Francesco (quindi destinata al pubblico) una lettera personale di rifiuto di una proposta (quindi casomai da interpretare in modo opposto). Ripeto, una lettera personale (“personale”, “riservato” c’è anche scritto sulla busta che accompagna la lettera) che come tale doveva restare privata. La sua pubblicazione è una chiara violazione della privacy, un furto.]

-Riccardo Cascioli in *Bussola Quotidiana* <http://lanuovabq.it/it/se-le-fake-news-nascono-in-vaticano> [Translation by Chris Ferrara] ■

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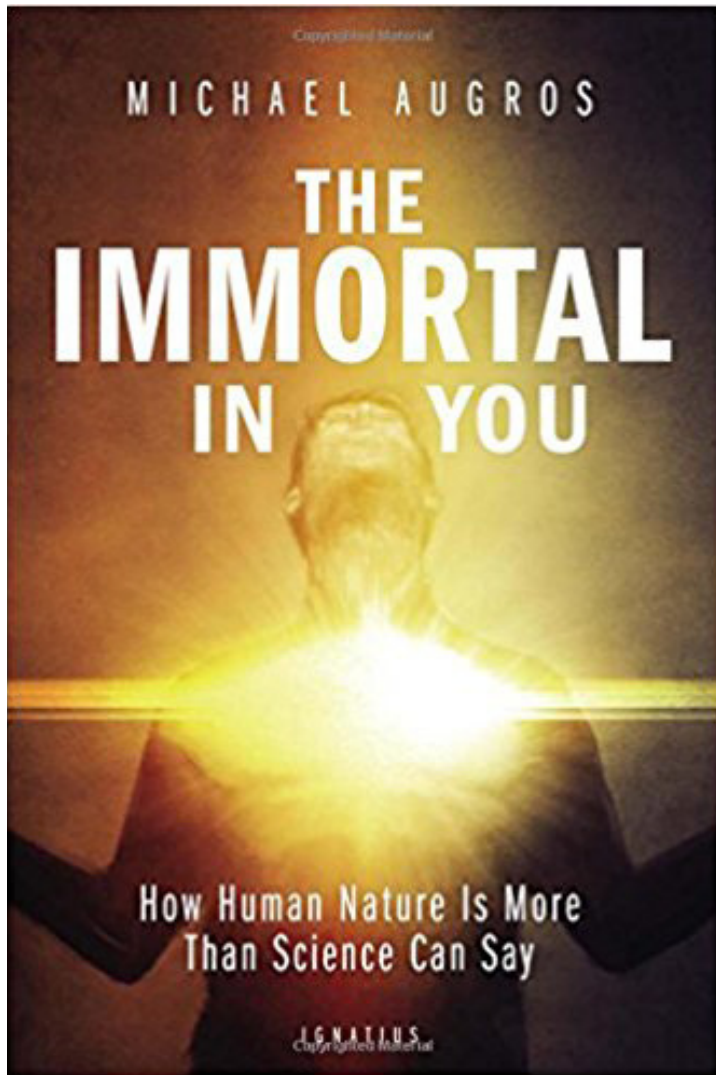
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The Immortal in You By Michael Augros



find out what kind of being you are, this book consults both views of you, but especially your insider's view.

A common objection to the insider-view approach is that nothing interesting can be found by simple reflection on everyday experience. The types of questions Augros believes he can answer through the insider-view, however, are astounding. Augros claims that he can prove, by walking the reader through his or her experience of reality, that humans have a soul, the soul has a non-material intellect, and that the soul is immortal.

thinking about death is extremely uncomfortable. Augros says:

Many of us seem to have as much difficulty believing in our bodily mortality as in our spiritual immortality. If death is not just for old people, at least it is for other people... This fragile and temporary arrangement is easiest to maintain when we are in good health ourselves, along with everyone else we care deeply about.

Thinking about death, despite how uncomfortable it makes us feel, is essential. It is also one of the chief jobs of the philosopher. Cicero said that "To study philosophy is nothing but to prepare one's self to die". "The Immortal in You" provides a reason-based approach to thinking about death in a positive way. Although, nobody alive really knows what it's like to die, the hope for life beyond death takes some of the sting away.

Augros makes the claim:

For every one practitioner of the philosophy of nature today there are perhaps hundreds of scientists. Why should that be? If, as the foregoing considerations imply, natural philosophy is a genuine part

of the science of nature, and if it is so certain and its conclusions (such as the immortality of the human soul) so momentous, then why is it hidden from public view and not a mainstream enterprise in our universities?

It's an interesting point. If the logic in this book is accurate, or if the logic in this book is inaccurate, there is a place in society today for philosophers. Specialization is a catalyst for progress. Individual prowess in specific industries promotes the development of society as a whole. Given the gravity of what is discussed, there should be specialists who focus solely on this topic.

In fact, the biggest take away from "The Immortal in You" is the discussion that *isn't* happening. Clearly Professor Augros is an intelligent man. He has devoted his life to the study of these questions. He deserves to be taken seriously. Where are the counter-arguments? There are the "new-atheists" but their case rests more on insults than logic. If the popular sentiment is right, and the ideas in this book are useless, than it should be easy to disprove. Why that hasn't happened is something worth reflecting on. ■

Reviewed for The Remnant By Patrick Doherty

The tech boom of the last several decades has produced interesting technologies, but it has also been a little disappointing. As the Silicon Valley entrepreneur Peter Thiel observed, "We wanted flying cars, instead we got 140 characters."

Compare the advances in recent times to the Golden-Age of Athens. During the period after the Persian wars, the Athenians not only advanced, but *actually invented* theatre, history, science and philosophy. Today, natural science is flourishing, however, its contemporary, natural philosophy, has been largely ignored. In his book, "The Immortal in You" Michael Augros points out the value of returning to natural philosophy, and uses it to prove some amazing claims about human nature.

Philosophy is both fascinating and frustrating. It is fascinating because it asks the most important questions the mind can formulate. It is frustrating because it is sometimes difficult, esoteric and even, if done incorrectly, pointless. Big, often made up, words are used. It sometimes feels as though a degree is needed just to understand the jargon. Augros takes a different approach.

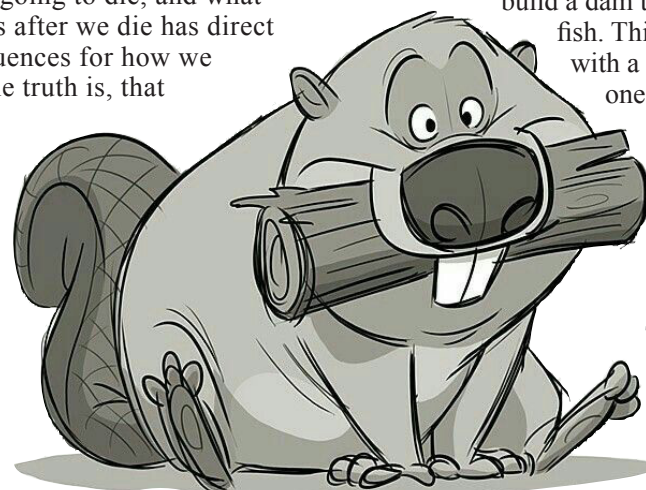
At the heart of his process, is the notation of an insider's view of reality.

There are two views of you, one from within, and another from without. You have both... In order to

If the claim that we can arrive at a certainty of our own immortality through logic and natural philosophy struck you as ambitious, it should. It sounds too good to be true. It must be some kind of Jedi mind trick. In an age where many, highly intelligent, people have rejected the idea of life beyond the grave, how can just reflecting on everyday-experience prove our own immortality, and why haven't we heard this more?

Augros mentions that one reason natural philosophy gets little attention is that it doesn't attract much venture capital investment. However, if I were an investor, I would pour money into the thing like the next Microsoft. Think about it, if immortality is just one truth produced by natural philosophy, what other conclusions might be drawn through this type of investigation?

Few questions are as important as whether we are immortal or not. We are going to die, and what happens after we die has direct consequences for how we live. The truth is, that



A View from the Retirement Home...

How Beavers Got Their Dams: An Evolutionary Tale

By Mr. J. Allen

Not many people realize that beavers did not always have those ingenious dams. Before evolution became compulsory they had to make do with streams and lakes where fish were few and far between. Then came the disaster of global warming and they knew that something had to be done.

One day a group of hungry, unevolved beavers gathered by their stream to discuss the matter of dwindling fish stocks. The debate at first was very negative but then Beverly, an older female, stood up and suggested that they

build a dam to concentrate the fish. This was at first greeted with a stunned silence, no-one had thought of this before; but the idea gradually caught on and, after a show of flippers, was carried unanimously.

Then the question arose of how to do it? Clearly some sort of training was needed; centers

of higher learning were approached. Oxford and Cambridge both flatly refused to take in beavers, so it had to be a correspondence course from the Open University. This was done, one bright student getting a degree in what they called 'aqua dynamics'.

Thus prepared, all beavers set eagerly to work using only local environmentally-friendly materials. After the 4 ½ billion years that the authorities insisted on, a fine dam had evolved teeming with terrified fish so that the beaver's future was assured.

Then a new problem appeared; lots of noisy humans with clipboards demanding intimate details on the beavers' life-style. After a mandatory further 1000 years of evolution and another meeting they solved this one: simply dive into the dam where the pests could not follow. All their problems now solved, missionary beavers were sent out to spread the new technology and save other colonies all that evolutionary time. Surprisingly, otters did not follow suit. They were quite happy to stay as they were thank you very much. ■

On the cultural front...

The War Between the Sexes: A Catholic Peace Plan

By Clare Wilson

Last August, I sat on a plane after a long weekend at a friend's wedding, preparing as usual to ignore my seatmates and tackle some writing. As the safety presentation wound to its close, however, I realized that the middle-aged woman and young man sitting beside me were already engaged in a strangely intriguing conversation.

"I don't know how it happened," the woman was saying, "but my daughter is so angry at the patriarchy. I just helped her move for a new master's program, and while she was getting situated in her new apartment, she blew up at one of her roommates because he tried to explain how the tenants divvy up refrigerator space. Can you believe that she told him that he was perpetuating rape culture?"

The young man, extremely tactful, responded with neither praise nor blame. I began listening in earnest as the mother went on to lament the fact that she had not taught her daughter any such attitude, that with her Catholic girls' school background she couldn't even imagine where she had picked up those ideas. The young man had completed a business degree at a prominent school in New York, and proposed that perhaps such notions came from the girl's college education. "It's all over the place at universities."

At this point I could no longer keep myself from chiming in, so I plunged into the conversation. "I think our world, and especially academic circles, actually encourage conflict between demographics," I said. "Races and genders and religions are all encouraged to think of themselves as persecuted or discriminated against, so everyone is on the defensive and ready to lash out at the least provocation. Especially with men and women, you can see how they are being pitted against each other by our current social trends."

The three of us then spent the entire three-hour flight in conversation, moving from the topic of conflict, to relationships, morality, education, etc. It was a fascinating discussion, but the idea that has lingered with me for eight months was that modernity encourages men and women to exist in mutual enmity. If this wasn't bad enough, today's society fosters the attitude that regular sexual activity is a normal and necessary part of adult life, which means that even while they regard each other with suspicion and distrust, men and women are also supposed to be seeking each other out for intimacy and satisfaction.

This attitude makes no sense, and even constitutes a form of cognitive dissonance, as the brains of single young people try to embrace two positions at once. If men have been labeled oppressors, why should women desire them? If women are seen as fiery crusaders against the patriarchy, why should men (who by mere accident of birth inescapably belong to said patriarchy) seek out someone who actively campaigns for their destruction? The solution for this conundrum in the

world at large seems to be an increasing passivity from men. In my graduate program, with its many internships and opportunities for professional development, it is largely women who initiate undertakings and assume positions of responsibility. The men will partake, but often as followers. In conversation they also dutifully adopt the language of the feminist movement, criticize the patriarchy, worry to the point of inaction about possible macroaggressions in which they engage, and denounce institutional misogyny.

As someone who does not embrace modern opinions and indoctrination, however, I watch these men during their interactions. I notice their small hesitations or silences, perhaps indicating that in reality they have no other choice but to assume the position of feminist ally if they want women to treat them well, much less consider them relationship material. No one wants to be alone, after all. Many of these women are beautiful, intelligent, and successful. Other than the rage they exude against so-called male oppression, they are highly attractive. Thus, somewhere in their subconscious, as a way of winning such women over, the men mold themselves to female expectation. They do not want to be at odds, participating in the conflict that society has pushed upon the sexes, so they surrender and, in the guise of being considerate, suppress any innate impulses to assume positions of leadership or take initiative for endeavors.

Meanwhile, I often spend time with young women from my program, talking about womanly things, as woman always do. Almost every one of them has some complaint to make about how they are single, and no one in the program has approached them for a date. The irony is enormous.

You would think that in Traditional Catholic circles, young people would escape this stalemate, but observation has told me this not is the case. Granted, the kind of conflict present between men and women is not exactly the same. At least among Catholic young people, respect and desire for traditional gender roles in marriage still remain. However, no one is immune from the time in which they live. Messages of conflict are blared at us constantly. All women are prodded to be the best versions of themselves they can, professionally and socially; their goal is to achieve maximum independence.

All men are told they are swine, whose best hope for a relationship lies in being rich and impossibly good-looking, or else fawningly submissive to the feminist agenda. At the same time, the culture in which many Traditional Catholics are raised staunchly maintains the importance of women embracing the role of mother and homemaker, while men shoulder the burden of breadwinning. Similarly, in dating, women must wait until they are approached at the risk of seeming forward and unladylike, whereas men must divine as best they can who might be available or interested. Somehow all these messages blend together until

Catholic young people don't know what they want, and generally feel that the opposite sex is somehow out to get them. Unfortunately, therefore, I see almost more conflict among Traditional Catholic men and women, especially those born into the first half of the Millennial generation (1982 to 1992), than I do among our non-Catholic peers.

This seems like a problem. Are we not supposed to be restoring all things in Christ, after the example of Saints Paul and Pius X?

A common scenario that friends divulge to me—and one that I myself have experienced, standing in at different time for both roles I'm about to describe—goes as follows: Circumstances bring together a young man and woman, often in a work-related setting. He is sometimes Catholic, or even Traditional Catholic, but sometimes not. The woman is Traditional Catholic. They work together, engage in some light flirtation, talk frequently via technological means, perhaps attend group activities together, get teased by their friends that they would make a cute couple. Perhaps one or the other or both don't make the boundaries between them clear enough, but overall, it's a good friendship between good people, with no reason to blame either of them for maintaining the status quo. Eventually, the girl discovers she is in love with the guy, but she is uncertain of his feelings. Deep down she probably knows that if he were interested, he would have asked her out long ago, but unfortunately she still sees him too frequently to allow her to acknowledge this reality and recover her equilibrium.

This situation sometimes goes on for months, as she tries to crush her own feelings, or ends up heartbroken when he chooses a different girl but still wants to keep her friendship. Eventually, though, she begins appearing in new venues, looking for new opportunities; other men, often Traditional Catholic, start asking her out for coffee, or trying to get her number. Perhaps she goes on a few dates, or interacts minimally, but after all she doesn't have the emotional energy for a relationship as she either continues to wait for the unavailable man, or tries to recover from her lingering feelings. She may have even decided that for a while she will simply reject all other men, because she feels it's not fair to say yes when her heart is elsewhere. Instead she throws herself into her career as a way of doing something constructive while she heals.

Meanwhile, one (or all) of the rejected Traditional Catholic men is inclined to think that he has been dismissed for no good reason. He is not stupid, so he has noticed that the girl has her eye on someone else, but he wants to know why he isn't considered just as attractive, just as successful, just as much fun—why, in short, he didn't get a chance just like the other guy did. If the other guy is not even Catholic, this reflection becomes even more frustrating. In this frame of mind, the young man may be rejected again by several other girls for the same reasons, or perhaps because one is about to move for work, or another is applying

to grad school and thus has decided not to date for the present. Finally, he concludes that women are impossible to please. They are difficult, demanding, withholding, and at base simply don't want to be married even while they pretend to be available. Basically they are all closet feminists.

However, another girl comes along, this time perfectly available, and catches his eye. Next thing he knows, he is asking her for her number or a coffee date, or perhaps just chatting with her online. Maybe she agrees to coffee, or at least doesn't ignore his text messages. He feels encouraged, begins to push for more. Perhaps the girl barely knows him, though, and doesn't yet feel comfortable in saying yes to a dinner date or a video chat. He pushes a little harder, asking her not to be unreasonable, and finally she must take a stand, say no. Immediately, the man's simmering irritation over previous rejections boils to the surface. He finds himself ranting via text message that Traditional Catholic women are sabotaging his happiness. The girl has no choice but to stand up for her sex, or at least try to explain why they might have valid reasons for refusal. "I've done everything I can to make myself attractive," the man ends up shouting through their chosen means of communication. Those words serve only to make him terminally unattractive to the girl in question. Communication ends abruptly, with shock and hurt feelings on both sides.

The result of such situations, laced with misunderstanding and prejudice is that there are many single Traditional Catholic men and women who simmer with anger and sadness—not exactly a happy environment for the cultivation of healthy relationships leading to holy marriages! The women think that men lead them on, take advantage of them, refuse to commit, and at base are perhaps motivated by misogyny. The men think that women only want high-powered careers and alpha males, and might as well admit they are really feminist activists.

In reality, though, everyone in these situations is wrestling with his or her own loneliness, suffering and uncertainty about God's will. Moreover, each young person is attempting to navigate the confusing waters of modern life as a single Catholic. In reality, there is very little ill-will in these young men and women as they stumble through their attempts to find another person who can help them found a Catholic family and save their soul. However, after repeated disappointments, especially given the blurry boundaries of behavioral norms in our society, it is easy to conclude that the reason one is single is because the entire opposite sex has malfunctioned. Bitterness becomes a common attitude, and poisons new attempts at connection.

This hardly seems like the way of true charity. In the first chapter of Genesis, the inspired writer reports simply that God created man in His own image, "male and female He created them" (Gen I, xxvii). In the second chapter, the

Continued Next Page

*The Last Word...***Fox and Friends on *Adulterii Laetitia***

By Father Celatus

The Last Word and several other traditional sources have not shied away from describing Francis of Rome as a wolf disguised as a shepherd who preys upon the sheep rather than protecting them from evil. In the Sermon on the Mount Jesus warned about wolves disguising themselves: *Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.* Who could have imagined that one day a false prophet would disguise himself not in white wool but rather in papal white?

The image of a ravening wolf brings to mind a ferocious animal, extremely hungry, hunting for prey—especially live prey. This allegory certainly fits when applied to Modernists such as Jorge Bergoglio, who have a voracious appetite that satisfies itself with souls of the faithful and the destruction of the Church.

Yet another biblical zoo-morphism image comes to mind with regard to Modernists, namely, that of a fox.

There came some of the Pharisees, saying to Jesus: Depart, and get thee hence, for Herod hath a mind to kill thee. And he said to them: Go and tell that fox, Behold, I cast out devils, and do cures today and tomorrow, and the third day I am consummated. Nevertheless, I must walk today and tomorrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not? Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord. (Luke 13:31-35)

A common interpretation of the word fox applied to someone is that the person is cunning. But another interpretation of the word, in its original Hebrew context, is that a fox represents an imposter who thinks himself greater than he really is. Ancient rabbinic writings contrast a fox to a lion, the fox being far inferior to the lion. As for Jesus' rebuke, the gist is that Herod is a pompous pretender to the throne.

In the case of Jorge, both meanings of the word fox are fitting. Just as Herod sat upon a throne of religious power and was undeserving of it, similarly Francis sits upon the Throne of Saint Peter, and now after five years has shown himself repeatedly as undeserving of it. So too Francis often resorts to the tactics of a fox, using cunning deception to get his way.

Examples of the deceptions of Francis the Fox are myriad. Take, for example, his successive attempts to undermine the Church's teaching and practice regarding adultery and the reception of Holy



Now that Holy Communion for adulterers has modernist magisterial approval, Francis continues to advance his wicked agenda through the malformation of consciences, including those of confessors. In recent remarks to seminarians and priests on the topic of the Sacrament of Confession, the Fox stated:

First of all, I would say that it is always necessary to rediscover, as Saint Thomas Aquinas says, the instrumental dimension of our ministry. The priest-confessor is the source of neither mercy nor grace; he is

certainly the indispensable instrument but always only an instrument! And when the priest takes charge of this, he prevents God from acting in hearts. This awareness must favor a careful vigilance over the risk of becoming "masters of consciences," above all in relationship with young people, whose personality is still being formed and is therefore far more easily influenced.

Never mind that Aquinas described confessors as acting in *Persona Christi* and not as mere instruments. Remember, too, what Jesus said: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Not to mention the fact that precisely because personalities of young people are still being formed,

Communion. First there was his publicized phone conversation with a woman in an adulterous relationship, who was advised by the Fox that she should receive Holy Communion. Then there was the fraudulent Synod on the Family which was actually a Synod on Adultery, which the Fox manipulated from start to finish.

When the Synod itself failed to produce the predetermined goal intended by Francis, the Fox promulgated his Apostolic Exhortation *Adulterii Laetitia*, in which he put his footnote in the door for the reception of Holy Communion by adulterers. Then the Fox placed his letter to the Argentine bishops in the *Acta Apostolica Sedis*, thereby approving publicly their guidelines offering Holy Communion to adulterers.

C. Wilson/Continued from Page 15

writer gives more specifics, revealing that God created Eve as a sort of missing piece for Adam, for whom alone "there was not found a helper like himself" (Gen II, xx). In short, God's design is for harmony, for men and women together to reflect the image of God, and to help each other in doing so. God did not intend for the two sexes to be at war with each other, constantly attributing intentions of cruelty or manipulation or objectification.

We cannot wave a white flag of defeat as men in the world seem to have done in exchange for a modicum of peace with women. Instead, we must discover the path of true charity and balance for men and women in our confusing times. I recommend an attempt to cultivate understanding of the other side's challenges as a first step toward mutual success. Women in our Traditional Catholic communities can be more aware that men are constantly bombarded with temptations against virtue, and denigrations of

the confessor should insure that their consciences are properly informed.

The beguiling Fox went on to note that a priest-confessor is called to be "above all a witness:"

Dear young priests and future priests, be witnesses of mercy, be humble listeners to the young and to God's will for them. Always be respectful towards the conscience and freedom of those who approach the confessional, because God Himself loves their freedom.

God help a confessor who is a complicit witness to any soul freely choosing a path to hell!

The Last Word will conclude with a timeless tale from Aesop's Fables:

A fox, to escape the peril of the chase, leapt into a thorn bush, whose thorns hurt him sore. Thereupon the fox, weeping in his anguish, said to the thorn bush, "I am come to thee as to my refuge and thou hast hurt me to the death." Then the thorn bush said to the fox, "Thou hast erred and well thou hast beguiled thyself, for thou thought to have taken me as thou art accustomed to taking chickens and hens."

Remnant Readers, Francis the Fox has consumed countless chickens while hens stand by and excuse his behavior. Traditionalists are the thorn bush that refuses to be tricked and we prick the Fox with thorns. Thankfully, it now appears that *Fox and Friends* have underestimated the chickens and overestimated their own cunning, as they are caught in one absurd deception after another. May their heretical House of Modernism become as desolate as ancient Jerusalem! *Blessed is he that cometh in the name of the Lord!* ■

The War Between the Sexes

their masculinity, and mixed messages concerning what women are and should be. Men in the same communities can develop an understanding that women must learn independence and the ability to stand up for themselves in order to survive in the modern world, but that doesn't mean that they have any less appreciation for true masculine strength and chivalry.

Both men and women must swallow the pill of humility and acknowledge that someone they would very much like to date may perhaps not be interested in them, and that this mismatch of interest does not mean anyone is at fault. They must cultivate compassion for people whose advances have been refused over and over. They must strive for awareness and not accidentally take advantage of someone else's feelings, simply because having the friendship is enjoyable, even though the other person obviously hopes for more. Maintaining proper boundaries, especially when it is easy to go beyond them thanks to technology and the modern environment, is a new

form of charity, by which we can prevent ourselves from causing others pain and leading them to bitterness.

In short, in a society where morality has been cast to the wayside and the harmonious pattern established by God between Adam and Eve has been forgotten, single Catholic men and women are called to a new level of virtue in their dealings with each other. None of us can be callous or dismissive of the opposite sex, nor can we compromise our principles. Every action must be guided by charity and courtesy. It is a huge responsibility to shoulder the task of restoring God's order, requiring great self-discipline and the constant exercise of looking for God's image in other people, no matter how inexplicable and perhaps hurtful their actions may seem. Although the effort required is great, in the end our willingness to grapple with the challenge can prove to be Providence's way of turning our generation of men and women into saints, who in turn will raise up holy families for God. ■