

The Remnant

(Est. in 1967)



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

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From the Editor's Desk...

By Michael J. Matt

The Synod on Young People, October 2018

In all charity it must be said that the poor millennials represent possibly the most dumbed-down generation of human beings in the history of the world. It is certainly not their fault, mind you, but that doesn't alter their tragic reality. After a hundred years of Modernism in the Church and Secularism in the State, the spiritual, moral and intellectual freefall of the millennials offers the most stinging indictment of modernity imaginable. “Progress” along the path to utopia has left an entire generation of young people unsure of even which bathroom to use.

Well played, Enlightened Ones!

By this time, most people who are awake recognize this to be true—most, that is, except for the ageing gentlemen running the Vatican just now. In fact, Team Bergoglio has spent the better part of the past year polling millennials worldwide for their advice on where he should take the Church in the years to come. So crucial is their input, in fact, that the Holy Father has agreed to let them dictate the direction of the next Synod of Bishops (Rome, October 2018).

Outside the Vatican, this is a giant, unfunny joke, since the only real contribution these kids could offer is ironclad proof that the Church of Vatican II has failed an entire generation, having dumbed them down so completely that they have no idea what the Church

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Francisco and Jacinta: Models for Today's Young People

By Martin A. Blake

Author's Note: This little article is based on 'L'Art de s'Émerveiller avec St François et Ste Jacinthe de Fatima' by Jean-Francois de Louvencourt, a French Cistercian monk of a monastery in Belgium, none of whose five books on the Little Shepherds has been translated into English. The key word *s'Émerveiller* is difficult to translate into a single English equivalent, but implies contemplative wonder and marvel. **MAB**

“Long live liberty!”

These enchanting words promise happiness. “Let us liberate ourselves especially from our spirit of belief in the supernatural, in an imagined all-powerful and omniscient God, a fantasy of the imagination of those people who seek to deceive us and profit for their own ends. Citizens unite! Long live the Republic!”

These provocative lines are taken from a manifesto drawn up by Lenin in October 1917 in Moscow which led to a Godless revolution that was to last for seventy years and engulf a considerable proportion of the inhabitants of the civilised world. That same month three little shepherd children named Lucia, Francesco and Jacinta in Fatima, Portugal, had their sixth vision of the Blessed Virgin Mary, and some seventy

~ See Francisco/Page 5

A New Interview...

Cardinal Burke: A Call for Opposition to Papal Errors

by Christopher A. Ferrara

For the past five years the Pope of “the peripheries” has ignored the peripheries (especially the prelates of Africa) while allying himself with the government-subsidized corrupt German hierarchy in an insane drive to convert the Catholic Church into a kind of Protestant denomination.

Now seven German bishops, five from Bavaria, are attempting to resist the Bergoglian juggernaut by appealing to the Congregation for the Doctrine of the Faith against the decision of the German bishops' conference, led by Cardinals Marx and Kasper, to extend the already implemented admission of Holy Communion to public adulterers in “second marriages” to Protestants who are married to Catholics in “certain cases,” presumably including those in “second marriages” with Catholics who are civilly divorced and “remarried.”

Bergoglio is the author of this catastrophe. His subversive notion of “discernment,” introduced via *Amoris Laetitia*, which enshrines the neo-Modernist moral nonsense of Cardinal Kasper, opens the way to “discerning” innumerable “exceptions”

~ See China/Page 6

Francis Using Chinese Communists, Not the Other Way Around

By Jason Morgan

When Jorge Mario Bergoglio was elected supreme pontiff in March of 2013, the world seemed to expect a softening of Pope Benedict XVI's crystalline, intellectual style. At first, the new Pope Francis' many gaffes and *faux pas* seemed part of this more relaxed approach to the papacy. I and many others pigeonholed Francis as a theological and mental featherweight, an affable simpleton whose papacy would be much more about embracing children and washing the feet of the faithful, and much less about issuing encyclicals and wading into the debate arena with the secularist academics.

But as time went on, a pattern emerged. Francis was not the smiling dunce that he appeared to be. He was, and remains, a coldly calculating man, who uses his so-called “slips of the tongue” to befuddle the conservative opposition within the Vatican and undermine any attempt to rein him in. Francis is no fool. He is Machiavellian, and he has been running circles around us for five years.

And who is this “dictator pope,” what does he want? It should be clear by now that Bergoglio is an arch Modernist, that is to say, a heresiarch who seems to hold no Catholic dogma sacred. To Francis, everything is fair game. He upends

~ See Chinese Pope/Page 6



From the Editor's Desk Continued...

teaches, how to pray the Rosary, what the Mass is all about, etc.

And if there was any lingering doubt of this before, it has now been beautifully confirmed, thanks to the *Final Document from the Pre-Synodal Meeting*, which was presented by the youth of the world to Pope Francis at the Pre-Synodal Meeting on March 19-24 in Rome. Pope Francis & Co. have reviewed this Final Document and are currently preparing to place the entire Church at the mercy of the most ignorant Catholics on earth.

In other words, the shepherd is going to follow his lost sheep all over the pasture...just like a madman.

So if anyone wants to know exactly where the Francis Revolution goes from here, please Google “Young People, The Faith and Vocational Discernment: Pre-Synodal Meeting Final Document.” Brace yourselves, though—it ain’t pretty.

The Pre-Synod meeting in Rome involved hundreds of young people, as well as thousands from around the world who participated online—all selected by bishops’ conferences and various church groups. They gathered in Rome to as, one reporter put it, give “the older men who run the 1.2-billion-member church a piece of their collective mind.” They presented a list of grievances to the Pope, which included, among others, a demand for “a more transparent and authentic church, where women play a greater leadership role and where

obeying ‘unreachable’ moral standards isn’t the price of admission.”

Ah, yes, those pesky “unreachable moral standards”, aka the daily duty and faithful practice of the Catholic Faith undertaken by millions and for millennium. For progressive modern Catholics who can’t possibly be bothered to do as Mother Church asks for the salvation of their souls, that’s now quite “unreachable” ... just fifty years after Vatican II.

The “Synodal Church of Pope Francis” marches on. And whereas the last Synod—the Synod on the Family—gave us papal permission for public adulterers to return to the Sacraments, this next Synod—the Synod on Young People—will tackle the “big problem” of unequal roles of women in the church. (READ: *If you don't want to see all the kids leave the Catholic Church, you'd better start ordaining women deacons, cardinals and eventually priests.*)

This next stage of the Francis Revolution will also take on what the young people called “excessive moralism”, which according to this new document is “driving the faithful away” because “out-of-touch church bureaucrats” refuse to “accompany their flock with humility and transparency.”

Take that, all you Savonarola priests out there in Novus Ordo Land. You need to stop with the fire and brimstone!

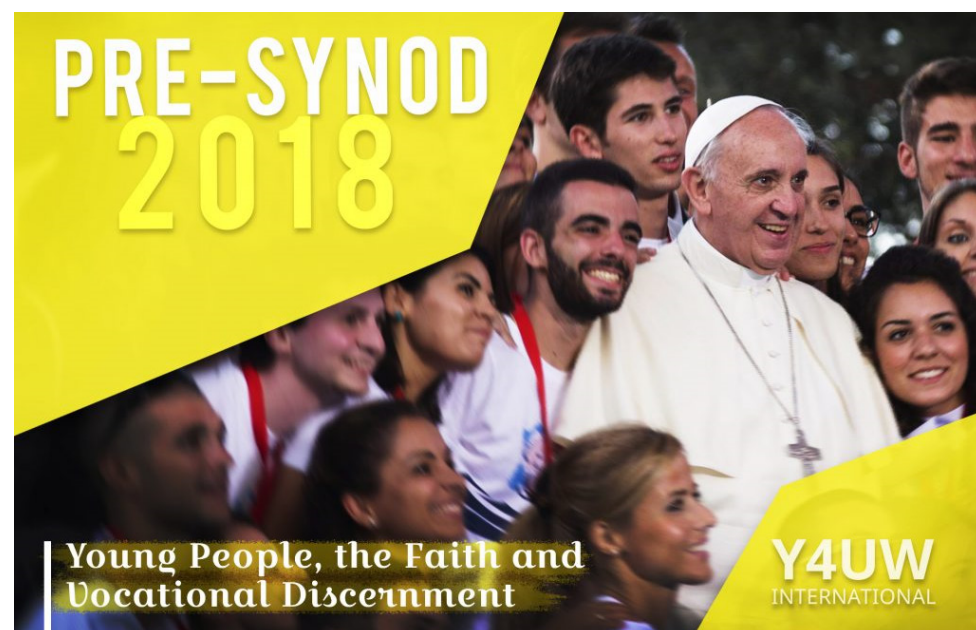
Quite the coincidence, by the way, that this is exactly what Pope Francis has been saying for five years. *Enough of the rigorism and sitting in the chair of Moses throwing rocks at sinners. We're Mercy Field Hospital. For the God of surprises, all we need is love!*

Well, wouldn't you know it, that's exactly what the world's young people want, too. Well played, Francis!

The young people—which, by the way, included Catholics, Protestants, Muslims and Atheists—also told Pope Francis that “we, the young church, ask that our leaders speak in practical terms about subjects such as homosexuality and gender issues, about which young people are already freely discussing.” No surprise here. The Synod on Young People must—simply *must!*—tackle the Church’s “mean-spirited” prohibition on so-called “gay unions.” After all, it’s for the children!

Again, all of this is uncannily convenient for the Vatican, which has been given its marching orders. The next Synod simply must address what the Synod Fathers wanted to address anyway—making the Church more user-friendly for all those “faithful Catholics” in sodomitical relationships.

The Final Document also claims that at least some young people want the “church to change the Church’s teaching or better explain that teaching on contraception, homosexuality, abortion and cohabitation.” And there’s your Pandora’s Box. We’ll have to wait and



see how much the Vatican can get away with from that grab bag.

And why must these moral questions be addressed? I mean, they are already settled in the binding moral law and catechisms of the Catholic Church, right? Yes, but overall and generally speaking—according to the young people—the church often comes off as too severe, and its “excessive moralism” sends the faithful looking elsewhere for peace and spiritual fulfillment:

“We need a church that is welcoming and merciful, which appreciates its roots and patrimony and which loves everyone, even those who are not following the perceived standards.”

Yes, less Don Bosco and Mother Teresa and more Father James Martin and Blase Cupich!

The young people presented their list of demands to Francis on Palm Sunday, by the way, and this is all on its way to becoming one of the working documents that will guide discussions during the October Synod of Bishops. Stay tuned.

This is so perfect, isn't it? Millennials putting together a coherent manifesto that's perfectly in line with Pope Francis's revolution to change the Church in ways that can never be changed back. And of course the Vatican's hands are tied. They simply “must” cooperate with this since children are demanding it. ...To do anything less would be to scandalize them, and we all know what our Lord says of those who scandalize the children.

See how it works? Pope Francis is taking pages right out of the books of any number of Masonic revolutionary movements of the 1960s, which first separated young people from their parents, then ginned them up on folk music and dance, and finally “listened” to the wisdom-free voices of youth, knowing full well where that would lead—i.e., to social and moral revolution.

The hippie movement comes to mind as does the Sexual Revolution, spearheaded by the rock ‘n’ roll industry. The Sillon movement (condemned by St. Pius X in *Notre Charge Apostolique*), and its little brothers and sisters—the Neocatechumenal Way and Focolare, which, by the way, still offers self-

promotion material that is virtually indistinguishable from the Vatican propaganda for the Synod on Young People.

At Foralare.org, for example, we read:

Young people were always present and actively involved in the Focolare Movement ever since its beginnings. But their specific place in the Movement began to emerge in 1967 when **Chiara Lubich** launched her motto: “**Youths of the world, unite!**” that laid the groundwork for the youth movements of the Focolare: the Gen Movement in 1968 and Youth for a United World in 1985.

Young people between the ages of 17 and 30, scattered across five continents, of different ethnicities, nationalities and cultures have been responding to her call up to the present day. They belong to various Christian denominations, different religions, or **do not profess a religious belief**, but they all are united by the desire to build a more united world: to make humankind more and more into a single family, where the personal identity of every individual is honored. They strive in many ways to build **universal brotherhood**...

Sound familiar? Under the guise of making the Church a safe space for snowflakes and millennials, Pope Francis is engaging in all out revolution against what is left of the old Catholic order.

And the silver lining? Well, it has apparently never dawned on our friends inside the Vatican that all this is an indirect admission of the colossal failure of the Second Vatican Council, which has now left the Catholic Church in such ruins that it is incapable of keeping her own young people—her future—engaged and frequenting the Sacraments.

But wasn't the whole point and purpose of Vatican II to “update” the Church, to make it sufficiently “groovy” to keep the young people engaged? Wasn't that what all the hip music, felt banners and hippie liturgy was about—the young people? Weren't all those wonderful World Youth Days more or less guaranteed to keep the kids Catholic?

So what happened? When even the Vatican, while justifying the next Synod of Bishops, has to admit that millions of young people have simply left the Church since the close of the Second Vatican Council, isn't it time for the

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Traditionalist Priest in Need

Editor, *The Remnant*: A traditional priest with health issues requests a 54-day Rosary novena for his intentions. But he would appreciate any prayers that come his way.

Fr. Anonymous

God Bless Patrick Archbold

Editor, *The Remnant*: It was a delight to read the article "Quo Vadis?" by Patrick Archbold (March 15). That's the question that's been on the lips of so many who were adults when the godawful Council, Vatican II, closed and the modernist wrecking crew came on the scene, December 8, 1965, to begin what they thought was to be the utter destruction of the only Church established by God Himself, the Holy Catholic Church outside of which there is no salvation! But back to the article. We all know Patrick Archbold is a talented writer from the articles by him and published in The Remnants of the

past. Those however lacked the vigor of one who knows he has found the Pearl of Great Price. You could tell in those that he had not yet found it and was still Novus Ordo and wishing that we could only see the worth of unity in diversity. At least those were my feelings. Now all tradition should ring out with, "by George he's got it!" Now, by the grace of God in Patrick's own words he will be making this known "Yes, traditional Catholicism is the only answer". Just remember, Patrick, the pen (in this battle) is mightier than the sword so wield it well!

Alan E. Fricke
Medford, NY

A Poem on Hope and the Remnant

Editor, *The Remnant*: How grateful I am for The Remnant; it helps me keep the old faith.

Hope

Not much strength left—falling apart;
Surely it's time to depart.

But no, the will to live
Tenaciously holds on to life.
This triumph of the will grapples with truth,
Loath to surrender
We do not want to die.
But die we must.

For us who believe why this fear?
Is faith so weak it cannot carry us through
these latter years of imminent decay
and face our fate after death?

But there's the rub;
The once solid beliefs and hopes
that nourished us from childhood
are toppling like a pack of cards.
Everything's up for grabs.
The Church the Lord founded is
floundering.

Will the center hold? Maybe not.
Apostasy stalks even the top.
But we have His promise, have we not?
The gates of hell will not prevail;
A remnant will be saved

Rita Strow



Priest Learning the TLM. Thank God!

Editor, *The Remnant*: Enclosed is a check for a year subscription: \$50.00. (Keep the change!) We have received your newspaper for years and years now and do so enjoy it. Thank you for keeping us informed.

We live "out in the sticks."(!) Our local parish priest is learning the Traditional Mass! He is in his 60's so it is slow going. But more inspiring each time. We asked 3 years ago—praise be to the Holy Ghost for this great blessing!! God Bless you and your staff.

K. Morgan Keep

Keep It Up, Remnant!

Editor, *The Remnant*: Thank you for your Catholic newspaper in this period of "diabolical disorientation." It is an oasis of sanity I look forward to every month. God Bless this wonderful apostate your family has undertaken. I keep you all in my prayer's—Rosary—and daily sacrifices and Holy Mass intentions. I include \$40.00 for subscription renewal and \$20.00 gift. Prayerfully,

Robert W. Yworik

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Editor's Desk Continued...

rest of us to admit that Vatican II was a colossal failure? If not, why not? And if not, why do we need an entire Synod of Bishops to try to find out why the young people are leaving the Church in droves?

Maybe the Second Vatican Council wasn't all it's cracked up to be. In fact, maybe it was the work of the Devil, if since the close of the Council we've had nothing but mass defections of young people.

And what about the priests...the pastors to all these youths? If everything is so hunky-dory in the Church of Vatican II, wouldn't the hipster priests be able to keep the kids coming to Mass? Wouldn't they at least have a pretty good idea of what's missing from the lives of the youth that stray? After all, they baptized these young people... watched them grow up... heard their confessions (presumably). If Vatican II was such a smashing success, shouldn't the Vatican just be polling pastors to see what adjustments the Church can make in order to be more relevant to young people?

No? Could that be because the Spirit of Vatican II has driven half the priests out of the Church and left the others struggling with their own sexuality?

Could it be because the Spirit of Vatican II has blown families apart, destroyed the traditions that held parents and their children together, driven whole generations of young people out of the Church?

And, finally, aren't we forgetting something? This is the modern Vatican we're talking about here—the overseers and cover-up agents of one of the largest abuse of young people scandals in history. These guys have suddenly figured out how to reach the kids? Are they kidding?

As my friend the late John Vennari once observed: "I wouldn't trust Pope Francis to teach my kids their catechism lessons."

Indeed!

As a practicing Catholic who's never missed Sunday Mass in his life, who

drives forty-five minutes (one way) to find a Catholic Mass, and who's obliged to home-school his seven kids because diocesan schools have become dens of ecclesiastical iniquity—I think I'll pass on the Vatican's Synod on Young People.

In fact, if anyone wants to know my opinion on the Synod on Young People, I'd say this: *Pope Francis and Company need to stay away from the kids and to stop polluting them with their Modernist rot. They have no solutions. They have no answers. They are the very last people on earth who should deem themselves qualified to address the needs of young people.*

But, what do I know.... I'm just another self-absorbed promethean neopelagian trying to keep the Faith despite the current occupant of Peter's chair.

**From the Synod on Young People,
*libera nos, Domine***

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Remnant Speaks, Continued...

Notice This?

Editor, *The Remnant*: Did anyone notice that the Pope was processing with a simple wooden cross with no Corpus on it during the Palm Sunday celebration.

One more step away from tradition!
Ugh.

Sylvia Werner
Castle Rock, CO



Pray to End Abortion in Ireland

Editor, *The Remnant*: As you have commented recently, on the 25th of May there will be a referendum in Ireland to remove all human rights from the unborn child, and allow the legislature & courts to decide on how 'liberal' our abortion laws will be.

Currently our constitution protects the right to life of the unborn child.

Tonight, Easter Sunday, our family started our 54 day rosary novena for the protection of those threatened by this referendum.

Please ask as many people as you can to include Ireland's unborn in their daily prayers until at least the 25th of May, the day of this vote.

Abortion is evil throughout the world, and we want to end it everywhere, but as Ireland is the scene of the most intense battle, being fought in this war, at this very moment, I plead with you and through you, those whom you reach with your ministry to have particular prayerful focus on Ireland in this time of great spiritual need.

God bless you all in your special ministry,

Manus

Determined

Editor, *The Remnant*: Born Catholic, live a Catholic life, and will die Catholic. Why? It is the true church our Lord left for us on earth and where we receive His body and blood in the eucharist.

All I can do is pray for our Pope that he remain true to our Lord and the Lord's church.

Why the pope is so delusional, confused or whatever his problems are, I don't know. But I pray he is mentally competent. If not, all we can do is pray for him and our church. Why? Because everything that happens is God's will, and we should be happy with that.

Tony Gonzalez

"Accidental" Deaths?

Editor, *The Remnant*: My thanks to Dr. Boyd D. Cathey for his informative essay, "Deep State and the Survival of Christian Culture" in *The Remnant*

of March 15. The frontpage display of the Freemasonic symbol of the "All-Seeing Eye" (which also appears on the U.S. Dollar Bill) is called the "Novus Ordo Seclorum"---Latin for "The New Order". Dr. Cathey also mentions the little-known fact that President Abraham Lincoln did his mistaken part in inflating fiat public paper-money to finance the Civil War---currency not convertible to coin money---forerunner of modern Federal Reserve Notes, so useful to the money manipulations (usury) of famous international bankers. Long ago, Federal Reserve Bank Notes were convertible to silver bullions, but now very restricted. Today citizens still have the option of owning gold and silver. Hurry, options may close very soon?

Among notable national leaders who were displaced, eliminated or assassinated,

Dr. Cathey devotes mention of Washington, D.C.'s latest murder on its streets (or in its hospitals) of ordinary citizen activist, Democrat Committee staffer, Seth Rich, most likely the mole who turned over incriminating DNC memos to WikiLeaks---a silent signal of his apparent covert plan to switch loyalties from Democrat to Republican? If true, much of the mystery would disappear?

This assassination of Seth Rich is being covered-up by Madam-Mayor of Washington as a "cold-case"---having ordered the Police and public investigators to "stand-down" on the case of Seth Rich---a de facto Obstruction of Justice? Back in Omaha, Seth Rich's parents strangely want to end investigations, seeking "closure" and "privacy".

History is full of political murder-for-hire accounts. One famously strange death in Washington area concerns the death of Secretary of Defense, James Forrestal, who opened a kitchen window on the 16th floor of the Bethesda Naval Hospital for fresh air---and somehow managed to fall to his death---officially listed as suicide without inquest---in the year of Our Lord 1949. The 603 pages of the 1951 book, "The Forrestal Diaries" edited by Walter Millis, settles nothing; but it notes that he was hospitalized for being "tired".

At age 97, I too think I may be "tired" and forgetful---but must avoid open windows.

Robert

P.S. Concerning the assassination of President Lincoln, 1865: Official records presented as history of Lincoln's assassination tell a lot about those involved in the conspiracy to shoot Lincoln in the Presidential Box at Ford's theater in Washington. As to intent, disputed theories suggest the killer's supposed intent was revenge for the Confederate's loss of the Civil War. But with even more reason, the assassination of Lincoln may have been done at the bidding of opposing powers---as revenge for Lincoln's administration's fiat paper money---issued to bypass the "interest" usually due to "front-men" of

international bankers. The Decalogue tells us that the love of money is the "root of evil". But not to worry, our Modernist theologians, including Argentina's Papal Person, now boldly announce the non-existence of "Hell"! So, the French heretic, John Calvin (1564) may be up for Papal pardon, and Martin Luther for beatification. And who may be holier than thou? So, new saints go marching in.

Request to Remnant Underground: Can We Re-Visit the Marian Apparitions?

Editor, *The Remnant*: Thank you for your videos which expose the issues that are causing traditional, prodigal and new Catholics much discomfort and concern. Your reach is beyond North America so please know you're being heard and appreciated even halfway around the world in Australia.

Since your work is so far reaching and important, it is why I write to ask the following: Is it perhaps time to review the Marian Apparitions more thoroughly now for your followers? When one researches all the apparitions, prophecies and visions of saints, it does indeed seem as though we've entered the last stages, where the prophecies are coming true. For instance, visionaries from both Garabandol and Medjugorje know of dates which must be revealed days before the events that our Virgin Mother prophesied, so obviously these are due to occur within their lifetime. Considering their ages, it makes perfect sense these events will occur within the next 30 years at the very least, providing they have long lives. Less if they're fated for shorter lives.

As for Pope Francis, does he not fit the prophesy of the last pope who will stand before the ruins of Rome and the Vatican? Why is it that St. Malachy prophesied only up to Pope Francis? When Our Lady said at Garabandol that there would only be 3 more Popes (after the then reigning Pope), was she referring to Popes who honored the faith and her warnings? Consider the papacy of Pope John Paul I. Was he a pontiff long enough to even be considered in Our Lady's prophesy? He wasn't there long enough to lead the faithful or to even touch the hearts of the unfaithful. If one considers this, than Pope John Paul II was the last of the Popes who fully embraced Fatima. Why do I say this? Considering Pope Benedict's abdication, and the theories as to why he did so, his papacy comes under scrutiny, for it is not the papacy of a faithful servant to God. So too does Pope Francis' papacy since he espouses heretical beliefs: his latest is Hell does not exist (despite Our Lady having given seers visions that Hell does indeed exist).

In any event, is it not time to really revisit Fatima, Garabandol, Akita, and so many more? What about the Christ Apparitions? Is it possible that all these apparitions combined with current events in the Church and the world, suggest we may seriously be looking at "The Warning" coming sooner than later?

In my heart, I feel it is so, as I suspect many do, since it seems more and

more people are returning to Mass on Sundays, but I could be wrong.

What I am not wrong about though is the world and even the Church are crucifying Christ all over again. Thus I ask, is it time to embrace the Divine Apparitions and their messages more fervently than ever before? If so, would the "underground" aid us in being informed? In so doing, the remnant will indeed keep the true faith alive. Thank you. May God blessings continue to be with you.

Respectfully,

JH

Right On, Clare Wilson

Editor, *The Remnant*: I was very impressed with Claire Wilson's article "The War Between the Sexes: A Catholic Peace Plan". I have been hoping that such a subject would be addressed in a Traditional Catholic publication for many years. The only thing I would add to it is that the issue of understanding and communication is not exclusive to the single; it can last well into married life as well and end up causing incalculable damage. The tragic fact is that this could be so easily averted if wiser heads were consulted when problems begin to surface. There are professionals out there who are not rabid liberals, professionals who may or may not be Traditional Catholics, but nevertheless are decent, God-fearing people. While some may argue that love is unnecessary for a marriage (all that is necessary is that the two parties know the Church teaching and determine to live it out), it definitely helps, and when communication has come to a standstill due to misunderstandings between man and woman, getting outside help will go a long way in insuring that the marriage is strong for the long haul.

It's a testament to the mess of our time when we reject all outside help as liberal or feminist and consequently allow problems to fester until they cannot heal without a miracle. Even traditional Catholic marriages, even those homeschooling many children, are not immune to flying apart at the seams to the shock of all who saw everything looking so good on the surface. It is no sin to admit that you need outside professional help; while it is a sin to divorce. It has been my experience that many traditional Catholics regard obtaining professional help is liberal and feminist; I would suggest that not seeking the help is far more evil in that not addressing long-term issues can so easily lead one or both spouses down the road to serious sin, which in turn affects their children in ways that they may not see in their lifetimes.

While we can sound the alarm about Amoris Laetitia, fight for the integrity of marriage and family, and hold Rosary rallies in city parks to pray for marriage, all of it seems to turn into so much straw if our own marriages crumble to dust -- even if the outward appearances are maintained and all appears well.

Again, much impressed with Miss Wilson's astute observations on the subject and I look forward to seeing more of her work.

Anonymous
Phoenix, AZ

Francisco and Jacinta: Models for Today's Young People



M. Blake/Continued from Page 1

Fatima, Portugal, had their sixth vision of the Blessed Virgin Mary, and some seventy thousand people witnessed the Miracle of the Sun.

We may recall that in 1908, the year that Francisco was born, King Carlos of Portugal and his eldest son were assassinated in the heart of Lisbon, and in 1910, the year Jacinta was born, the Republic was proclaimed leading to a severe persecution of the Church and economic disaster.

The Freemasonic government declared that the Catholic Church could be annihilated within two generations; its goods were confiscated, its schools laicized, and many of its bishops and priests imprisoned or exiled. It was during this very difficult period, just before Lenin's Revolution, that the Marian Apparitions in the Cova da Iria near Fatima occurred.

The editor of the newspaper *O Mundo* distributed extremely anti-Catholic pamphlets at that time, and for example wrote in October 1917 about the "pernicious reactionary propaganda aimed at common people with fanaticism and superstition that was inventing a falsehood that in the 20th Century the sun had danced a fandango with the clouds".

We may recall too how a mere ten days after the final apparition on October 13th the shrine was ransacked and all portable objects carried away to Santarem, where they were exhibited and ridiculed. The government Administrator in Ourem, who oddly enough bore the same surname as Lucia dos Santos, received a telegram from Lisbon a few days later informing him that they were taking the events in Fatima seriously, and he was to do all he could to prevent the growth of this cult. It even promised military intervention.

Nonetheless many local people believed in the apparitions, and they built a small chapel there as requested by Our Lady. But in March 1922 a group of hostile opponents came by night with explosives that blew off the roof. The small chapel in the present Capelhino is modelled on it.

From 1918 pilgrims came in ever increasing numbers to pray at the shrine, and use the prayers taught to the children

by the Angel in 1916 and Our Lady in 1917, to make reparation for the sins committed against the Immaculate Heart of Mary, and to comfort the saddened Jesus. Maybe even the Father weeps for human beings who cannot understand the peace with love that He offers.

Perhaps the many threats around us in the world today may lead to some sort of crisis more quickly than we can imagine. We may not be deeply aware of the sadness of God, but it struck Francisco very forcefully and Jacinta too. She was always greatly affected by the vision of Mary's Immaculate Heart surrounded by thorns, seen in June 1917, and he was permanently overwhelmed by what he learned of God's sadness.

One night his father Manuel awoke to hear his son weeping and sighing next door; he went to enquire the reason, and Francisco replied: "I was thinking of Jesus who is so sad because of the sins committed against Him." Manuel comforted him and returned to his room.

The two children experienced *merveillement* to the highest degree, first in 1916 with the three visits of the Angel of Portugal, and then in 1917 with the six apparitions of Mary. Both the Angel and Our Lady shone with a supernatural light, and twice, in May and June, she revealed to them the love of God with a special light. Few saints have recorded such a privilege. Lucia described it as seeming submerged in God, entirely united with the Divinity. This is how Francisco described his experience: "I loved seeing the Angel, and even more seeing Our Lady; but what I loved most of all was seeing Our Lord in that light which Our Lady put into my heart."

Louvencourt goes on to explain how extraordinarily theological Francisco's young mind was. Not only did he recognise Jesus in the light projected by Our Lady but he sensed the wonder of the Divine Trinity.

In her fourth memoir, Lucia wrote about their vision of hell on July 12th: "What impressed and absorbed him most was God, the Most Holy Trinity, in that immense light which penetrated the depth of our souls." And again Francisco showed remarkable insight into the transcendence of God when he said: "We were burning in that light which came from God without being consumed. What is God like? One

cannot say! No, really no one will ever be able to say!" Louvencourt quotes St. Thomas Aquinas from his *Summa Theologica*: "We may ask what God is like, or rather what He is not like." Another aspect of Francisco's character to which Louvencourt alludes was his love of silence, and he quotes Maurice Zundel again to illustrate this. Thus we get a picture of Francisco as a great contemplative gazing at God, the Most Holy Trinity, in silence – with *merveillement*.

Jacinta too was being prepared by God to be a special saint. Louvencourt recounts the story of how at the age of five, on losing a childish game which carried a forfeit, Lucia suggested that she pay it by kissing her brother, Manuel. She objected, but offered instead to kiss the crucifix, which she did with special fervour that left a deep impression on Lucia.

The latter also recalled how Jacinta embraced her crucifix just before she left Aljustrel to go into hospital. At that time Lucia gave her a picture of Jesus' Sacred Heart which she kept under her pillow until she died.

Lucia also gave her a picture of the Holy Eucharist and recalls her saying: "It's the Hidden Jesus whom I love so much." She never, however, received Holy Communion before dying, except from the Angel in 1916. When asked on one occasion by Lucia which of the three intentions for offering her prayers and sacrifices she preferred, she replied: "I love all three equally." And again: "I love telling Jesus how much I love Him. When I tell Him it seems to me that I have a fire in my breast, yet it does not burn me." Thus we see how much her soul loved Jesus, and the extent to which *merveillement* was constantly growing within it.

In a slightly different way this was true of Francisco, too. As his Spanish flu progressed he said he preferred to be in the parish church "with the Hidden Jesus" than to remain in his room. He developed a deeply contemplative character and "spent long hours in prayer, alone with Go" (Positio). On one occasion Lucia asked him to pray for the son of a lady in the next hamlet who might be sent to prison for a doubtful crime. He promised to ask the Hidden Jesus for the grace of saving the young man, and later said to Lucia: "Tell your sister Theresa that in a few days he

will come home." Sure enough, he did so on the 13th day of the month.

And a witness records: "Francisco was always wide-awake and cheerful. His vivacity and joy impressed me" (Positio). On another occasion when Lucia found him hiding by himself and asked him what he was doing, he replied: "I'm thinking about God who is so sad on account of sins. If only I was capable of giving Him some joy!" As Louvencourt comments: "What calm and profound joy must Francisco possess that he can wish that God, so saddened by the sins of men, should recover His joy. For God is joy as he is love."

Near the end of her life Jacinta was taken for treatment to Lisbon, where at first she found lodging in a small orphanage run by a Mother Godhino, which had a corridor that looked over the chapel. Lucia records in her memoirs the pleasure this gave Jacinta. "Her joy at seeing the tabernacle was overwhelming. Living under the same roof as Jesus in the Sacrament was a happiness she never dreamt of."

From the orphanage she was moved to the children's hospital, where a few days later she was operated on, without an anaesthetic, and on February 22, 1920 – now the children's feast day – she died during the night, alone as Our Lady had forecast. Her body was placed in an open coffin in a local church to which a surprising crowd of pilgrims came; and despite her serious and wasting illness it gave off an extraordinary perfume. Here is the witness of someone who actually worked for the undertaker.

"Lying in her coffin she looked as if still alive, with lips and cheeks a beautiful pink colour. I have seen many corpses both young and old, but never anything like this. An agreeable perfume arose from her body which could not be explained naturally. The little girl had been dead for three and a half days yet she smelt like a bouquet of mixed flowers."

When her coffin was transferred to Fatima in 1935 and the body examined it was found to be in a state of perfect preservation, and a photograph shown to Sister Lucia gave her great joy. We may regard these great mysteries which led to her canonisation in 2017 with considerable *merveillement*. **Saints Francisco and Jacinta, pray for us and our children. ■**

Francis Using Chinese Communists, Not the Other Way Around

J. Morgan/Continued from Page 1

everything, glibly remarking that “time is bigger than space”. (Translation: I will make the mess, but somebody else will have to clean it up.) But Francis is not a bull in a china shop; he is a sniper with a powerful scope. One by one, he is picking off his targets. Traditional marriage, blasted away with a tiny footnote in a poorly-written document. Unmistakable teaching against sodomy, laid low by five little words uttered seemingly absent-mindedly on an airplane. The Council of Trent, murdered by a postage stamp. Even Hell, it now seems, has been shot out of the dogmatic picture. The list goes on and on and on. Francis is not a buffoon pottering about breaking things in the chapel. He is systematically destroying whatever is left of the Church that Christ founded. He is, in a word, Modernism exemplified.

Of all Bergoglio’s outrages against the Magisterium, none so neatly illustrates his plan to end Catholicism as his ongoing, slow-motion *pas de deux* with the Chinese Communist Party. How can Pope Francis be so naïve? we read time and again. Doesn’t he know what the Communists are capable of? Doesn’t he remember Cardinal Mindszenty, Fr. Walter Ciszek, Patriarch Tikhon, the Spanish Civil War, Vietnam? Of course he does. The deal being hammered out between Beijing and the Vatican is not a foolhardy attempt by an open-handed pontiff to save the Church in China—it is a move to end it.

It is not hyperbole to say that, even including the early Christians, few have suffered for the Faith as have the faithful in China. My sources inside the People’s Republic tell me of disappeared bishops, arrested parishioners, confiscated church buildings, houndings by the police, surveillance, intimidation, and character assassination. But one hardly needs to resort to espionage to know what the Chinese government does to Catholics, or to anyone who dissents from the party line. Chen Guangcheng, the blind Chinese lawyer who was forced into exile for trying to get the Chinese government to stop performing brutal ninth-month forced abortions on women who had violated the “one-child policy,” says from his new home in the United States that Francis should never sign the deal that is on the table. Joseph Cardinal Zen Ze-kium, the Hero of Hong Kong who has repeatedly taken to the public square to defy Beijing’s designs on one of the last outposts of relative freedom in continental Asia, has urged Francis to stop negotiating with the Communist authorities. Websites in the US and Europe are now thronged with articles and essays pleading with the Vatican to fight against Beijing, and not to capitulate to it. Steven Mosher, the China expert who runs the pro-life Population Research Institute, has

been saying for decades that China is the worst offender against the Catholic Faith, and against basic human dignity, on the planet.

But things look different to Bergoglio. He has no use for such sound council. What is precisely galling about the Chinese Catholics is that they are Catholic. The Catholics who stayed with the legitimate, underground Church—and did not go over to the sham church with “clergy” appointed by the Communist Party—have kept the Faith. They are true believers. They frequently meet martyrdom for their fidelity. Francis wants to cut this out root and branch.

What does he want instead? What do all Modernists want? Francis wants to put a stop to revealed religion and make the Church an adjunct to the state. He is a garden-variety globalist who thinks One World Government will finally solve the problems of mankind. (Globalist Extraordinaire and high priest of the abortion lobby Jeffrey Sachs has been Francis’ frequent guest at the Vatican, often headlining events with the Holy Father and even hosting them from time to time.) When Francis’ lieutenant, Vatican bishop Marcelo Sánchez Sorondo, said that China was “best implementing the social doctrine of the Church,” he wasn’t kidding. And he wasn’t alone. Francis—who said nothing in public to rebuke or even to contradict Sorondo—agrees with him completely.



The above photo was taken recently at a sham-Catholic, “official, government-approved” church in Nanjing. The sign in front of the church touts the patriotic activities going on there, including building “core socialist values” and inculcating “patriotism”. There is no mention of Jesus or the sacraments, but the stone pillar at the bottom center is a *bangmu*, in this case the *huabiao* totem

standing in front of the Gate of Heavenly Peace in Beijing. (The same Gate of Heavenly Peace where the “People’s Liberation Army” opened fire with machine guns and tanks into a crowd of unarmed civilians in 1989.)

It represents the power of the emperor, traditionally known in China as the “son of heaven,” and, by extension, the power of the state. The symbolism is perverse and entirely intentional. The Cross of Christ, where hopes of a political messiah (should have) died forever, is replaced with a cross-like totem to apotheosized statecraft. Just as Francis has turned the Vatican into an adjunct of the radically anti-human environmentalist fringe movement, and has reliably weighed in on the Marxist side of every political debate he enters, he wants to expand the Church-as-handmaiden-to-world-socialism franchise into China, which openly carries on that Leninist tradition in the twenty-first century.

This time, the deal comes with direct insults and blasphemies against Our Lord. Socialist trampling of religion, but with Chinese characteristics.

Just twenty years ago, it seemed that Communism was finally gasping its last. Now, a dozen winters after the death of the pope who dedicated his pontificate to fighting murderous collectivism, his successor once removed is prepared to give it his blessing. ■

Cardinal Burke: A Call for Opposition to Papal Errors

C. Ferrara/Continued From Page 1

Bergoglio is the author of this catastrophe. His subversive notion of “discernment,” introduced via *Amoris Laetitia*, which enshrines the neo-Modernist moral nonsense of Cardinal Kasper, opens the way to “discerning” innumerable “exceptions” to the application of exceptionless moral norms. As the arch-Modernist subversive [Cardinal Marx puts it](#): “We are talking about decisions in individual cases that require a careful spiritual discernment.” In other words, some people are to be deemed exempt from obedience to the moral law, which ultimately means all people, the end of morality in practice, and the reduction of the Ten Commandments to The Ten Ideals.

Now, on the heels of Bergoglio’s reported denial of the existence of hell and the eternal torments of the damned—an opinion he has not in the least rejected or retracted a week after its publication by Scalfari, leaving Greg Burke to issue a slithery non-denial—even Cardinal Burke is admitting that the situation this maniacal Pope has provoked is nothing short of apocalyptic.

During a [recent interview](#) (translation by Diane Montagna), the Cardinal finally presents the matter squarely as what it always was: the imperative of direct opposition to a Pope who is spreading heresy throughout the Church. Quoth the Cardinal in pertinent part (paragraph breaks added):

“What happened with the last interview given to Eugenio Scalfari during Holy Week and published on Holy Thursday went beyond what is tolerable.”

“This playing around with faith and doctrine, at the highest level of the Church, rightly leaves pastors and faithful scandalized.”

“The confusion and division in the Church on the most fundamental and important issues — marriage and the family, the Sacraments and the right disposition to receive them, intrinsically evil acts, eternal life and the Last Things — are becoming increasingly widespread. And the Pope not only refuses to clarify things by proclaiming the constant doctrine and sound discipline of the Church... but he is also increasing the confusion.”

“Many people who were baptized in a Protestant ecclesial communion, but then entered into the full communion of the Catholic Church because their original ecclesial communities abandoned the Apostolic Faith... perceive that the Catholic Church is going down the same road of abandoning the faith.”

“This whole situation leads me to reflect more and more on the message of Our Lady of Fatima who warns us about the evil — even more serious than the very grave evils suffered because of the spread of atheistic communism — which is apostasy from the faith within the Church.

Number 675 of the *Catechism of the Catholic Church* teaches us that ‘before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers’ and that ‘the persecution that accompanies her pilgrimage on earth will unveil the ‘mystery of iniquity’ in the form of a religious deception [*imposturarelignosa* or religious imposture, meaning the conduct of an imposter] offering men an apparent solution to their problems at the price of apostasy from the truth.’”

“In such a situation the bishops and cardinals have the duty to proclaim true doctrine. At the same time, they must lead the faithful to make reparation for the offenses against Christ and the wounds inflicted on His Mystical Body, the Church, when faith and discipline are not rightly safeguarded and promoted by pastors.”

“The great canonist of the thirteenth century, Henry of Segusio, also known as Hostiensis, facing the difficult question of how to correct a Roman Pontiff who acts in a way contrary to his office, states that the *College of Cardinals constitutes ad hoc check against papal error*.”

“It is the essential service of the Pope to safeguard and promote the deposit of faith, true doctrine and sound discipline consistent with the truths believed.”

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FATHERS OF WESTERN CULTURE: Ambrose, Augustine, Leo, And Gregory

By Fr. William J. Slattery

“The breakdown of the political organization of the Roman Empire had left a great void which no barbarian king or general could fill, and this void was filled by the Church as the teacher and law-giver of the new peoples. The Latin Fathers—Ambrose, Augustine, Leo and Gregory—were in a real sense the fathers of Western culture, since it was only in so far as the different peoples of the West were incorporated in the spiritual community of Christendom that they acquired a common culture.” — Christopher Dawson, *Religion and the Rise of Western Culture*

Ambrose: Defender of the City

Born around 338 into one of the patrician families that had been part of the ruling elite of the Roman Empire, Ambrose in his early thirties became governor of the northern Italian provinces of Emilia and Liguria. In 374, by acclamation, the people declared that they wanted him as Bishop of Milan. For over twenty-four years, as a mirror of the ideal shepherd, Ambrose taught, sanctified, and ruled the diocese that was the capital of the Western Empire.

Notwithstanding his admiration and love for ancient Rome, for its literature, art, and law, Ambrose thought of himself first and foremost as Catholic and as a priest of Jesus Christ. Spontaneously he applied to himself the cry of Saint Paul: “None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s” (Rom 14:7–8). And for him the natural outcome of acknowledging Jesus Christ as Lord and Savior was Catholicism, the very ground of his existence. Therefore, when he spoke of “our ancestors” he was referring not to Romulus and Remus but to Peter and Paul, and behind them to the Jewish patriarchs and prophets. These convictions resonated in sermons of alternating ardor and tenderness where depth of Christian thought sparkled with the literary style reminiscent of Cicero and Virgil. He also composed numerous hymns and improved the liturgy, efforts motivated by a vehement desire to enlighten men’s minds and energize their wills unto deeper Christian conversion.

In the Hexameron, his commentary on the creation of the world, we catch a glimpse of the sensitive prelate’s love of nature, particularly his fascination with the sea:

When the sea foams with its surging white caps and mounting billows, or when it bedews the rocks with its snowy spray, or even when under a balmy breeze it shimmers, often in this case presenting itself to the beholder from afar in colors of purple, suggesting serene tranquillity. Such is the aspect of the sea when it does not beat the nearby shores with the onrush of its waves, but when the waters greet them, as it were, in a fond embrace of peace. How gentle is the sound, how pleasing the splash of the

water, how pleasant and rhythmic the wave-beats!¹

Ambrose had a special care for the downtrodden. When Augustine, eager to get close to the renowned bishop, first saw him in Milan, he found it difficult to do so on account of the crowds of poor people surrounding him. Moreover, Ambrose vigorously promoted social justice by telling the rich that those in need had a right to their wealth. The same revolutionary Christian spirit, so alien to ancient Rome, showed itself in his sensitivity to the dignity of woman. “Lay aside the inordinate emotions of your heart and the rudeness of your manners when you meet your patient wife. Get rid of your obstinacy when your gentle consort offers you her love. You are not a master, but a husband. You



Pierre Subleyras, Bishop Ambrose of Milan Absolves Emperor Theodosius, 1740.

have not acquired perchance a handmaid, but a wife. God designed you to be a guide to the weaker sex, not a dictator. Be a sharer in her activities. Be a sharer in her love.”² How extraordinary, indeed strange, some of these writings must have appeared to the remnant of old pagan aristocrats and intellectuals! How they must have wondered how a man, born into the ruling class of ancient Rome, could ever have penned such assertions! “Almost unknown to himself, the Gospel had turned this conservative into a revolutionary.”³

But it was as a man of government in Christ’s Church that he made the deepest impression on the imagination of the West for two millennia. By carrying out his duties as bishop to their extreme implications, he showed the Church and society that the Catholic priest is no tool of the state, but a leader who stands on the front steps of the Church to be the voice of Christ and the guide of society in politics, economics, and culture—that he is defensor civitatis (defender of the city) because he is defensor Fidei (defender of the Faith). Ambrose, though a man of refined tact, friend to the emperors Gratian and Theodosius, and mentor to the young Valentinian II, was a fighter when it came to claiming the Church’s rights. Boldly he proclaimed, “The Emperor is in the Church, not above it”, and declared that bishops must not fail to rebuke erring rulers.⁴

Ambrose burnt the lesson into the memory of the West through his confrontation with Emperor Theodosius the Great. For in November 390 Ambrose excommunicated the generally upright but rather hotheaded ruler for his massacre of thousands of innocent people in Thessalonica, telling him that it would only be after he had done penance for his sin that he could again cross the threshold of the basilica and receive Holy Communion. His letter to Theodosius combined utmost finesse with unflinching firmness:

You shall then make your offering when you have received permission to sacrifice, when your offering shall be acceptable to God. Would it not delight me to enjoy the favour of the Emperor, to act according to your wishes, if the case allowed it? . . . Are not those who condemn their own sin, rather than those who defend it, the true Christians? . . . He who accuses himself when he has sinned is just, not he who praises himself. . . . Thanks be to the Lord who wills to chastise His servants that He may not lose them. This I have in common with the prophets, and you shall have it in common with the saints. . . . I follow you with my love, my affection, and my prayers. If you believe me, be guided by me; if, I say, you believe me, acknowledge what I say; if you believe me not, pardon that which I do in that I set God before you. May you, most august Emperor, with your holy offspring, enjoy perpetual peace with perfect happiness and prosperity.⁵

After a month’s delay in which shocked courtiers urged the emperor not to give in, the ruler of the Roman Empire took off his imperial robes at Christmas and donned the penitent’s clothing, walking through the square of Milan to the cathedral where Ambrose welcomed him. “He threw to the ground all the royal attire he was wearing,” said Ambrose in his sermon at the emperor’s funeral in 395, “he wept publicly in church over his sin. . . . What private citizens blush to do the emperor did not blush to do: to perform public penance; and afterwards not a day passed on which he did not grieve for that fault of his.”⁶ When Theodosius was on his death-bed he called for Ambrose. Commenting on his relationship with the emperor, the bishop stated with emotion: “I have loved a man who, in his last moments and with his last breath, kept asking for me. I have loved a man who, in the very moment he was being set free from the body, was more anxious about the state of the churches than about his own dangers. Yes, I have loved, I admit it, and for that reason my grief has pained me to the core of my being.”⁷

The submission of Theodosius was one of the most stunning and symbolic moments of Western civilization. The painting of the event by Subleyras depicts men looking on in staggered amazement at what is occurring. As indeed they might! That dramatic scene of a bishop’s hand raised in absolution, and an emperor dressed in penitential purple kneeling before him, showed the social pyramid of the ancient world turned

upside down. The successors of bishops, who only a century before had been executed in amphitheatres by emperors, now judged these emperors within their basilicas. The Caesars who had often behaved as if L’État, c’est moi (I am the state) now recognized themselves as subjects of the natural law and accepted the Catholic Church as its custodian. It was nothing less than a revolution, one that was mightier and deeper than the French Revolution of 1789 and its like. Thus Ambrose, faithful to his priestly duties as teacher, sanctifier, and man of government, sealed the conscience of Western man in a way unknown to other civilizations for almost two thousand years.

The great bishop died in Milan during the night of Good Friday in 397. Right unto the end he worked at a rhythm that astonished his contemporaries. The day after his death, five bishops struggled to baptize the crowd of catechumens that Ambrose had normally brought into the Church singlehandedly. On his deathbed, with his arms wide open in the form of a cross, his lips moving in silent prayer, his dying became the final act of a lifelong thrust for mystical identification with Jesus Christ, Crucified and Risen, through fulfillment of the priestly mission. ■

1. St. Ambrose, *Hexameron* 3.5.21, in *St. Ambrose: Hexameron, Paradise, and Cain and Abel*, ed. John J. Savage, vol. 42, in *The Fathers of the Church: A New Translation* (New York: Fathers of the Church, 1961), pp. 82–83.
2. *Ibid.*, 5.7.19, p. 174.
3. Henri Daniel-Rops, *The Church of Apostles and Martyrs* (London: J. M. Dent and Sons, 1960), p. 589. Ambrose thus exemplified what will be seen time and again throughout the Dark Ages, that the “progressives” who laid the foundations of the new Christian civilization were never conservatives but were always traditionalists, i.e., men loyal to the eternally valid and ever vibrantly relevant principles of Catholicism. As Pope St. Pius X stated: “The true friends of the people are neither the revolutionaries nor the innovators but the traditionalists”. Pope St. Pius X, *Notre Charge Apostolique*, August 25, 1910, in *Acta Apostolicae Sedis*, Typis Polyglottis Vaticanis, 1910, vol. 18, p. 803.
4. St. Ambrose of Milan, *The Sermon against Auxentius*, in *Patristica Latina*, 217 vols. (Paris: J. P. Migne, 1841–1855), 16:1018b (the first number is that of the volume, the second of the column); hereafter cited as *PL*.
5. St. Ambrose of Milan, Letter 51, in *Nicene and Post-Nicene Fathers*, 2nd series, ed. Philip Schaff and Henry Wace, vol. 10 (Buffalo, N.Y.: Christian Literature Publishing, 1896), p. 452.
6. Ambrose of Milan, “Oration on the Death of Theodosius I”, *Ambrose of Milan: Political Letters and Speeches*, trans. with an introduction and notes by J. H. W. G. Liebeschuetz (Liverpool, England: Liverpool University Press, 2005), p. 193.
7. *Ibid.*



Anthony van Dyck, St. Ambrose Bars Emperor Theodosius the Great from Entering Milan Cathedral, 1616/1617.

The Garden of Innocence

By Andrew Senior

You too, my mother, read my rhymes, For love of unforgotten times.

And you may chance to hear once more, The little feet along the floor. —Robert Louis Stevenson

Although we have lost the Garden of Eden, our memory of it is still preserved somehow in the years of innocence in our childhood. Following ancient tradition, St. Isidore of Seville wrote in his great work, *The Etymologies*, about the Seven Ages of Man. We grow in certain definite stages of life, and certain things are appropriate to each. This is real psychology, not fanciful imagining; it is a serious and popular topic in modern psychology. First comes Infancy, from birth to age seven, followed by Childhood, from seven to fourteen; all commonly agree that one reaches the Age of Reason at seven. These are the most tender and formative years, the foundation of innocence. If things go wrong during these years, it is almost impossible to make up for it later.

St. Isidore uses the Latin word *pueritia*, which is related to the word *puer*, which means a boy. He says that it derives from the root *purus*, which means pure. It is of course related to the word for a girl, *puella*. Although we say a child has reached the age of reason, it does not mean that they have achieved the full, mature, rational use of the intellect. It means that during these years one begins to learn to understand.

Strictly speaking, this is a sort of pre-rational training, not yet aimed directly at the intellect, but rather the formation of the imagination and memory. Childhood is the time when the greatest and most-lasting impressions are made on these faculties, when they are most active and receptive. All knowledge begins in the senses and ends up in the intellect, but not immediately. The intellect is an abstractive faculty, it dips into and drinks deeply from the reservoir of the imagination and the memory.

In Plato's *Republic*, following ancient tradition, Socrates says that education begins with The Muses, with songs and stories and poems.

“Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful; and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognize and salute the friend with whom his education has made him long familiar.”

He says further that if you change the kind of music on which children are brought up, you will create a revolution and destroy the State. Therefore children must be fed a wholesome diet of good poems and songs and stories. How well our enemies know this truth! The crafty devotees of The Frankfurt School used this lever to effect the cultural revolution of the sixties, and the process continues today. It is vitally important to have good traditional children's poetry in our homes. This is the time when the seeds of innocence are planted.

Everyone intuitively knows that you cannot reason with children, just as you can lead a horse to water, but you cannot make him drink. Children must be more coaxed than coerced, drawn than driven, pulled than pushed. The word education comes from the Latin *ducere*, which means to lead. The great saint,



Don Bosco, the patron of the education of children, had a vision in which he was told that he must win these little friends, not with blows and beatings, but with gentleness and kindness.

There is so much good to choose from, but perhaps one of the best and most familiar is Robert Louis Stevenson. He begins his famous book, *A Child's Garden of Verses*, with a beautiful, touching dedication.

To Alison Cunningham: From Her Boy

For the long nights you lay awake and watched for my unworthy sake:
For your most comfortable hand that led me through the uneven land:
For all the story-books you read: For all the pains you comforted:
For all you pitied, all you bore, In sad and happy days of yore:
My second Mother, my first Wife, The Angel of my infant life,
From the sick child, now well and old:
Take, Nurse, the little book you hold!
And grant it, Heaven, that all who read may find as dear a nurse at need,
And every child who lists my rhyme,
In the bright, fireside, nursery clime,
May hear it in as kind a voice as made my childish days rejoice!

If all children could retain such a tender yet incredibly strong bond with the days of their innocence, we would have a

generation of saints. They say, and every mother knows it is true, that infants can still see the angels. A child who dies before reaching the age of reason, is not given a Requiem Mass, but the Mass of the Angels. The musical, poetic education of childhood is about realizing that children can still hear them. The traditional Fairy Tales express the deepest mysteries in a special kind of language which perhaps we cannot understand, but children still can.

The Land of Counterpane

*When I was sick and lay a-bed,
I had two pillows at my head,
And all my toys beside me lay,
To keep me happy all the day.
And sometimes for an hour or so,
I watched my leaden soldiers go,
With different uniforms and drills,
Among the bed-clothes, through the hills;*

*and bars;
And high overhead and all moving about,
There were thousands of millions of stars.
There ne'er were such thousands of leaves on a tree,
Nor of people in church or the Park,
As the crowds of the stars that looked down upon me,
And that glittered and winked in the dark.
The Dog, and the Plough, and the Hunter, and all,
And the star of the sailor, and Mars,
These shone in the sky, and the pail by the wall
Would be half full of water and stars.
They saw me at last, and they chased me with cries,
And they soon had me packed into bed;
But the glory kept shining and bright in my eyes,
And the stars going round in my head.*

My Bed Is a Boat

*My bed is like a little boat;
Nurse helps me in when I embark;
She girds me in my sailor's coat
And starts me in the dark.*

*At night, I go on board and say
Good-night to all my friends on shore;
I shut my eyes and sail away
And see and hear no more.*

*And sometimes things to bed I take,
As prudent sailors have to do;
Perhaps a slice of wedding-cake,
Perhaps a toy or two.*

*All night across the dark we steer;
But when the day returns at last,
Safe in my room, beside the pier,
I find my vessel fast.*

Well, one could go on forever, but for this brief essay there must be limits. It is not an anthology, but only a guide to point the way. The other great collection of children's poetry is *Mother Goose*. It is so full of riches, I will only list the titles of some favorites:

*Little Bo Peep
Hey Diddle Diddle
The House That Jack Built
Ding Dong Bell
Ride a Cock Horse
Little Jack Horner
Jack and Jill
The Queen of Hearts
Baa Baa Black Sheep
Hickory Dickory Dock
Sing A Song of Sixpence
Jack Sprat
The Bells of London
London Bridge
Little Boy Blue
Old Mother Hubbard*

It should go without saying that these poems must be read more than once;

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The Demonic Revolt Against Christian Civilization

By Dr. Boyd D. Cathey

Recently I read on AOL.com where some on the Left now believe that Donald Trump was actually foreseen by the prophet Nostradamus some five centuries ago, “and it doesn’t look good... he will finish disastrously,” needless to say. [<http://boredomtherapy.com/nostradamus-predicted-donald-trump/11/?as=701aol&bdk=b701aol>] What possibly can I add or say to such foolishness?

There is an old phrase—a kind of historic truism—that in its original form dates back more than two millennia, to at least the Greek playwright Sophocles, but more recently and more familiarly popularized by American poet, Henry Wadsworth Longfellow: “Whom the gods wish to destroy, they first make [go] mad.” Before Longfellow, the English essayist (and Latinist), Samuel Johnson, had rendered the phrase as: *Quos Deus vult perdere, prius dementat.*

In some earlier published columns¹, I have observed a phenomenon that appears to infect much of modern society, and, in particular, whole swathes of our American population: a kind of lunacy, a madness which isolates the individual, that is, separates him from both the laws of nature and the Divine Positive Laws of God, Himself.

Although in historic Christian teaching both natural law and Divine Positive Law emanate ultimately from God, natural law—the laws of nature—is recognized by reason and observation of “how things work” around us, while Divine Positive Law is derived from Divine Revelation and regards the duties and obligations of men in respect to God.

The concepts are not novel, and are not just found in Christian tradition. Natural law is found discussed at some length by the Greek and Latin philosophers. Examining the early texts of Plato (cf. *Timaeus*; *Gorgias*; and significantly, *Politeia*), he declares that the well-organized and ideal society is one which would “be established in accordance with nature [nature’s laws].” Aristotle is even more detailed (cf. his *Rhetoric*, for instance): the laws *observable* as operative in nature, in the world around us, are universal and “binding on all men, even on those who have no association or covenant with each other.”

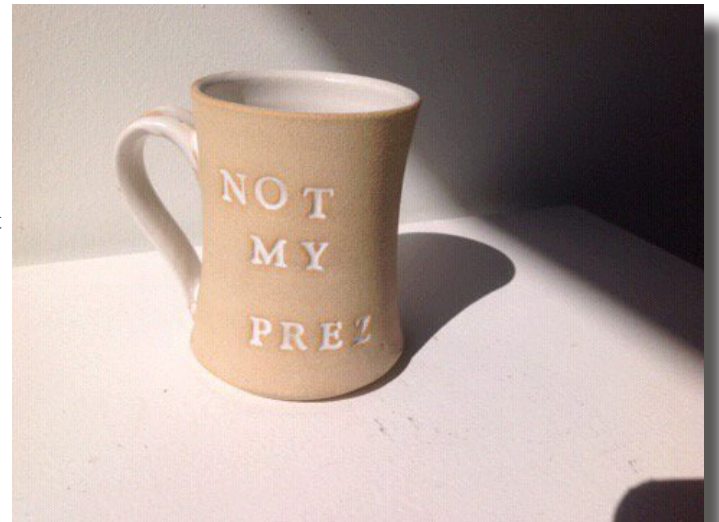
Cicero among the Latins added to this in, among other works, his *De RePublica*:

There is indeed a law, right reason, which is in accordance with nature; existing in all, unchangeable, eternal. Commanding us to do what is right,

forbidding us to do what is wrong.... No other law can be substituted for it, no part of it can be taken away, nor can it be abrogated altogether.... It is not one thing at Rome, and another thing at Athens: one thing to-day, and another thing to-morrow; but it is eternal and immutable for all nations and for all time.

In the Christian West, during the High Middle Ages, this understanding of nature and the laws that regulate it were organized and given supreme exposition by the great St. Thomas Aquinas. But Aquinas did not just simply regurgitate the views and insights of Aristotle or Cicero. For he understood the great religious tradition and contributions of the “people of the Pentateuch,” the Hebrews of the Old Testament, who gave to Christianity an understanding of God’s Revelation and the existence of Divine Positive Law that came from God and required our assent.

That Divine Positive law in no way contradicted the natural law; indeed, it



served to both confirm and refine it in its many applications, such that much of subsequent Christian theology is based on an understanding of both and their agreement: a sinful act in respect to Divine Positive Law is also a violation of the laws of nature. Thus, the act of willful murder violates Divine Positive Law (“thou shalt not kill”), but also the natural law which posits a natural “right to life.” One may die in battle or be sentenced to death for a committed crime, but seen from the perspective of God’s creation and from the natural existence of creatures, murder, while it happens, is never viewed as “normal.” A human being will, given his nature, grow to be an adult; and God’s wish is for His

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Poetry Corner *continued...*

A. Senior/Continued...

they must be repeated until they are so familiar that they are never forgotten. Most children will demand to hear them again and again. And while these tales are so good and necessary for the proper formation of the young, they are also meant for adults. Reading aloud to children is a wonderful pastime, allowing the old to reminisce fondly. Just as one learns to walk and talk and eat when young, it is not something you stop doing when you are older.

Being read aloud to is the first step to learning how to read. In the natural order first you hear, then you speak, then you learn to read, and then to write. Not one of the great writers was ever taught how to do so in some class by some method. They were all read aloud to as children, and then they read a lot themselves.

This essay would not be complete without considering the words of Our Lord:

At the same time came the disciples unto Jesus, saying: “Who is the greatest in the kingdom of heaven?” And Jesus called a little child unto Him, and set him in the midst of them, and said: “Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall

offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost.

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

We must indeed become as little children, and not just metaphorically. We must recover our innocence and purify our souls. And although we must go through the purgative way and do penance, we must also spend some leisure time in meditation. The active life depends on the contemplative. We need to spend many hours reading aloud to our children; and even after they are grown up and gone, we should read some good children’s poetry to ourselves and each other, to soothe our stressed out souls.

Thus far I have purposely cited the

common poems from the canon of English literature, most of which are not explicitly religious. The reason for this is that grace builds upon nature. It is important in education, as in other things, not to fall into the error of fideism, which is the reliance on faith alone and the disparagement of the use of reason and nature. We must first prepare a rich seedbed of normal and natural things, and then add the supernatural. It is during these precious early years that children form their ideas and ideal of bravery and heroism, of nobility and virtue. So in addition to these traditional tales Catholic parents must add the great stories of the Bible, the life of Our Lord and the Apostles, and the Lives of the Saints. A child whose imagination and memory are filled with these will have a much better chance of growing up to be a healthy mature adult, and perhaps even a saint.

So take the time every evening to do the most pleasant of chores, and in every good home, dedicate some quiet time to read to your children.

The Children’s Hour Henry Wadsworth Longfellow

*Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day’s
occupations,
That is known as the Children’s Hour:*

*I hear in the chamber above me,
The patter of little feet,
The sound of a door that is opened,*

And voices soft and sweet.

*From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair.*

*A whisper, and then a silence:
Yet I know by their merry eyes
They are plotting and planning
together,
To take me by surprise.*

*A sudden rush from the stairway,
A sudden raid from the hall!
By three doors left unguarded,
They enter my castle wall!*

*They climb up into my turret,
O’er the arms and back of my chair;
If I try to escape, they surround me;
They seem to be everywhere.*

*They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen,
In his Mouse-Tower on the Rhine!*

*Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old mustache as I am,
Is not a match for you all!*

*I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon,
In the round-tower of my heart.*

*And there will I keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away! ■*

Enter the Dragon

By Timothy J Cullen

*"I destroy kings. I ally myself with tyrants.
And I send my own demons, so that men may believe in them and be lost.
And I incite God's chosen servants, priests and pious men, to want wicked sins, evil heresies and lawless deeds.
And they obey me and I carry them to destruction. And I inspire men with envy and murder, wars and sodomy, and other evils. And I will destroy the world..."*¹

The "dragon" of this essay's title has nothing to do with martial arts movies such as the eponymous Bruce Lee film. No, the "dragon" referred to here is that (he) who appears in St. John's *Apocalypse* 12:1-18: a manifestation of Satan.

"And behold a great red dragon, having seven heads and ten horns and on his heads seven diadems./And his tail drew the third part of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was ready to be delivered: that when she should be delivered, he might devour her son (12:3-4)".

William Blake, an artist, poet and mystic, depicted the image thus:



Guess what? He's *here*! His entrance has been nowhere nearly as dramatic as that portrayed in St. John's *Apocalypse*, Blake's painting (one of many depicting the Red Dragon), or even novelist Thomas Harris's *Red Dragon* or the film based on it. The Father of Lies knows better than to make a dramatic entrance until the time is right; for the time being, subtlety serves his purposes far better.

Perhaps that time is upon us, or at the very least fast approaching. Pope Francis, who has allegedly denied

1. Pseudepigrapha, Testament of Solomon 6:1-4, 8-9 [ms. P]

the existence of Hell², has opened the door wide for the Dragon's entrance in whatever form he may choose to take. The Dragon, you see, is a shape-shifter and a very versatile one at that. He needs no identifying marks, he simply enters whom he chooses if their souls are receptive to his entrance, no matter if the receptive are illiterate animist savages or the very pope of Rome; *no one* is exempt from the wiles of the Devil; *no one*!

Denial of Hell is by default denial of the Devil and thus by default denial of the Truths of the Catholic Faith. The fact that the Holy Father "allegedly" made this statement during Holy Week does not make a prima face case for removal, but Canonical hair-splitting aside, it is time for some member of the Curia to "step up to the plate" or bend the knee to the Master whose existence is best served by denial of it.

"*Vexilla regis prodeunt inferni*" ("The Banners of the King of Hell Advance") wrote Dante Alighieri in a parody of the beloved sixth century hymn of Fortunatas³: (<https://www.youtube.com/watch?v=Mm0ce0amh6s>). The parody can be heard here: <https://www.youtube.com/watch?v=9d5NFaJ0A6Y>: (No, I couldn't listen to it all either, but it

strikes a chord, does it not?). Perhaps an even more "modern" version is what's needed for the next World Youth Day. After all, the King of Hell is now a presence on the proscenium, even if Hell doesn't exist, a paradox that perhaps Pope Francis can explain in his very personal pontifications.

The King of Hell (the "Trickster"⁴) can take any form he chooses, co-opting and corrupting the proud and unwary, making slow but steady inroads into their souls, first befuddling them then finally convincing them that their delusional

thinking is somehow doing God's work rather than that of His chief antagonist, assuming of course that their principal allegiance is to God, an assumption that may or may not be the case.

Enter the Dragon?

The Dragon has always been with us—in some of us—and will be until the end of time, but the present period seems to be a time of trial with respect to his

2. <https://rorate-caeli.blogspot.com/2018/03/there-is-no-hell-new-francis-revelation.html#more>

3. <http://www.italianstudies.org/comedy/Inferno34.htm>

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

increasingly ubiquitous presence. The late Paul VI lamented that the "smoke of Satan" had entered the Church; it increasingly appears that where there was smoke, there is now fire, the "fire" of Hell, not to mince words. Hell exists, Ho... No, I can no longer bring myself to call the present pope "Holy Father", sinner though I may be and doubly so for denying his apparently legitimate claim to the title. Yes, he was elected pope for reasons beyond my limited understanding of the works of the Holy Spirit, but my worldly common sense veritably screams at me: "This pope is at the very least a passive servant of Satan". The Dragon has at last entered into the position he has most desired since the foundation of Christ's Church.

The Dragon, at this moment in time, has begun to win his battle with God for the souls of His fallen creatures, God Who will eventually cast the Dragon back into the eternal pit from which he has emerged, but not until the time of trial has ended. The pope who worries about earthly overpopulation may find himself worrying far more about the overpopulation of the Hell he seemingly believes does not exist. Hell, however, has an infinite capacity for growth.

The Dragon manifests himself in every conceivable way, always intent upon deceiving and dragging down into Hell those who are unwary in spite of what's right before their eyes. The dilemma of these unwary souls, lacking the assurance that the Faith provides, is evident in the lyrics of a popular country song from 1981 sung by Terri Gibbs: "Somebody's knocking should I let him in/Lord it's the devil would you look at him/I've heard about him but I never dreamed/He'd have blue eyes and blue jeans".

Well, Terri, that's his manifestation for you, but he has many, many others, depending upon his effortless reading of your mind, your deepest desires, your willingness to becloud your immortal soul for transient pleasure in whatever form. Once upon a time, one could call upon the Church to rebut such weakness in the face of temptation, but if as the pope supposedly says there is no Hell, simply a nullification of the immortal soul, well, Terri, could be that your call will go unanswered and what the hell, "somebody's knocking". Guess who!

The Dragon is Legion. He manifests in finance, politics, the media... He manifests in school shooters, abortionists, perverts, heretics, that neighbor down the road who's a Christophobe, that soulless bureaucrat who smugly sneers at Catholic tradition and the Faith, the moral and ethical codes that created the culture and civilization that s/he wishes to irrationally destroy, the bishop without the faith and courage to *stand* for his Faith... Legion.

What is one to do in the face of this assault? The Dragon is in the building, so to speak, and speedily and successfully pushing authentic Catholics out. He is reaping the harvest of the Church's failure to deter and destroy the Modernist heresy that has seated itself on the Throne of Peter to the detriment of the Faith and the Church. The authentic Catholic, disturbed and confused, is in this writer's opinion left with little choice: *Stand!* When all is said and done, the consequences are mundane, but in eternity, the mundane consequences pale beside what conscience must decide for the Redemption of our fallen souls. Hold fast to the Faith and damn the consequences with respect to a Church that goes further astray from Her mission in this world that forces the authentic Catholic to begin to think the unthinkable: "blue eyes, blue jeans", mitres, red robes, perhaps even a white cassock (no more crown, however), could it be that I'm being deceived by the Father of Lies, that the Dragon has not merely entered but has made far greater inroads than I could previously have imagined?

During the dozen years I've been writing for the *Remnant*, rarely have I written in the first person, but an exception seemed to be called for, so...

During my many years as a lapsed Catholic I listened to a great deal of pop music, and one particular piece and verse come to mind with respect to the present state of the Church and the authentic Catholic: "Dreams of loneliness/Like a heartbeat/Drives you mad/In the stillness of/remembering what you had/And what you lost".⁵ We have lost so much! And there is no guarantee that still more will not be lost. God willing, I will soon reach my seventy-second birthday, but I have two grandsons with a third grandchild on the way, so I cannot succumb to despair, if only for their sakes. To cite another of those corny but oh-so-telling country songs: "If you wonder how long I'll be faithful, just listen to how this song ends/I'm going to love you forever and ever, forever and ever, amen"⁶. That's how I feel about the Faith in which I'd like to see those grandchildren and their grandchildren and so on forever and ever, amen. God willing, God's Church and Her shepherd will keep and protect that Faith for them, but as my old childhood black "Magic 8-Ball" used to show in its blurry window now and again: "Outlook not so good".

Perhaps the most sinister manifestation of the Dragon as seen in the cinema is the sibylline and apparently sexless (although acted by a woman) creature shown in *The Passion of the Christ* (2004), a fitting portrayal for

5. <https://www.youtube.com/watch?v=My0Cp1FhLEA>

6. <https://www.youtube.com/watch?v=UQUkVYdCQI&pbjreload=10>

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The Demonic Revolt Against Christian Civilization

B. Cathey/Continued From Page 9

creatures to do likewise, and with His grace.

Aquinas and other writers also noted that the reality of natural law—the existence of the laws of nature, of a normative “way things operate and work” in the world—was not exclusive to just to the Greeks, or to Romans, or to the ancient Hebrews. Other cultures and societies had analogous concepts—they also recognized that there was a normative order in the world around us that in a very real sense governed us and our existence, and that the violation of this observable order could and probably would have disastrous consequences for those who violated it or revolted against it.

When I was studying philosophy and theology years ago, one of the major influences on my thinking was the late Dr. Heinrich Rommen (d. 1967), whose volume *The Natural Law* was and still is a primary source, a kind of modern summation of 3,000 years of Hebraic and Christian understanding about the laws of nature and how those laws, those actual rules within society serve as the basis for order—and that true justice and natural law were inextricably bound. The truth of “nature and nature’s God”—the natural and Divine Positive Law—is justice, and justice is dependent on their observance and proper functioning:

The foundation of law is justice. “Truth grants or refuses the highest crown to the products of positive legislation, and they draw from truth their true moral force” (Franz Brentano). But truth is conformity with reality. And just as the real and the true are one, so too the true and the just are ultimately one. *Veritas facit legem*. And in this profound sense of the unity of truth and justice the

words, “And the truth shall make you free,” are applicable to the community of men under law. True freedom consists in being bound by justice.

Notice two critical points that Rommen makes: (1) “truth” is defined as “conformity with reality,” and (2) “true freedom consists in being bound by justice.”

And that brings me back round to those earlier essays I wrote, and the observation that what we are witnessing today in America is the creation of a “counter-reality” which has long existed, sometimes in the shadows, but has now shown itself visibly and publicly as never before as an advancing and dominating force in our cultural, religious and political life. It is that “counter-reality” that I have called a form of lunacy, because it is not in conformity with reality, that is, with the laws of nature and Divine Positive Law. And thus it ultimately perverts justice, truth and true freedom.

Back down to earth, so to speak, I think you can find crude signs, indications of this, in the descriptive language that Hillary Clinton used to define those who opposed her as *deplorables*, and then there was Obama’s descriptive term, “bitter clingers.” In effect, both Clinton and Obama were attacking what I call “normal people,” persons who go about their business and perform their jobs, raise their families, attend church, pay taxes, and who accept, at least implicitly and normatively, those laws and limits of the laws of nature, in many cases as incorporated in our historic constitutions and the enacted laws of the land which flow from those constitutions.

But that “normalcy” goes much further,

for we have inherited traditions and beliefs, including religious beliefs that incorporate Divine Positive Law, which serve to govern our lives, even if at times we only give lip service to them or attempt to circumvent them. In a real sense it is that “great chain of being,” that accumulated past and all it includes that make us who we are, shapes us and gives us meaning. Thus, the Western tradition and understanding of property rights, of the inherent rights of the family (found in natural and Divine Positive law), of the “right to life” (as opposed to the modern abortionist materialist idea about life), of the sacredness of marriage

Natural law and the Divine Positive Law provide a kind of road map for humanity—they have done so for two millennia. They are the basis for our civilization, and, indeed, they are the *only* basis we have. We have no other, at least no other that has been remotely successful.

They provide the basis for our rights and our duties, give us order socially and politically, clothe us with belief, and present to us the lessons and wisdom of tradition and counsel and examples of great (and not-so-great) men who have gone before. And they are, in reality, the



(and the irreconcilable opposition to such barbarisms as same sex marriage), of patriotism and love of country, and, yes, of the right to possess and own weapons and guns—these “rights” come to us vouchsafed as a consequence of our obedience to and observance of the laws of nature and Divine Positive Law.

The often virulent and unbridled opposition to these God-given “possessions” of mankind I have termed a form of lunacy, the product of the counter-reality which strives to replace the order created by God and consistent with the laws of nature. I have used imagery from the great English Catholic essayist G. K. Chesterton previously, as it very practically and skillfully helps us understand in few words what great theologians have taken thousands of words to explain about the relationship between true liberty and the laws of nature and of God.

In his volume, *The Poet and the Lunatics* (1929), Chesterton’s character Gale asks the question: “What exactly is liberty?” He responds, in part:

“First and foremost, surely, it is the *power of a thing to be itself*. In some ways the yellow bird was free in the cage... We are limited by our brains and bodies; and if we break out, we cease to be ourselves, and, perhaps, to be anything.

“*The lunatic is he who loses his way and cannot return*.... The man who opened the bird-cage loved freedom; possibly too much... But the man who broke the bowl merely because he thought it a prison for the fish, when it was their only possible house of life—that man was already outside the world of reason, raging with a desire to be outside of everything.” [Italics mine]

only means of securing true freedom and justice based upon truth in this world.

The great “heresy” of our age we see all around us is this: the denial of what the poet Robert Frost once called, “the truths we keep coming back to” (in his “The Black Cottage”). It is the proclamation of a counter-reality, of a “new” Paradise on Earth aborning, of a “New World Order” that rejects the insight and wisdom of two millennia. It perverts both the natural and Divine Positive Law and demands we look upon its horrid face, and asks “what think ye of me?” It is a demonic lunacy, a madness of those who have lost their way, deny and, in effect, denounce their Creator, and therefore demean and dehumanize mankind who become nothing more than brute animals—without with a past, without an annealing culture and inheritance, and without God.

And it is this that we stand—that we *must* stand—against.

St. Augustine of Hippo wrote 1,600 years ago: “He who created us without our help, will *not* save us without our help.”

That is our obligation... and my meditation for this time after Easter. ■

(Endnotes)

1. “The Triumph of Lunacy and the Creation of A Counter Reality,” *The Remnant*, June 30, 2017; “The Self-Consuming Madness of the Social Justice Warriors,” *The Unz Review*, September 8, 2017: <http://www.unz.com/article/the-self-consuming-madness-of-the-social-justice-warriors/>; and “Celebrating Lee Day, While Thousands of Women Go Marching off to Hell,” *The Remnant*, January 22, 2018: <https://remnantnewspaper.com/web/index.php/fetzen-fliegen/item/3676-celebrating-lee-day-while-thousands-of-women-go-marching-off-to-hell>

Enter the Dragon, Continued

a supernatural being that can invade and inhabit any natural, sentient being without regard to race, creed, color, sex or species; the human being, possessed of an immortal soul, is its preferred prey. It need no longer tread lightly in today’s world; indeed, it struts proudly in the public square in firm possession of innumerable human souls who provided access to themselves not least because they are now unprotected by the Catholic Church, Herself infested to an inexplicable degree by a hierarchy that seems to have succumbed to that deadliest of sins: hubris, an overweening human pride that sloughs off Catholic Doctrine as if it were no longer needed when in fact it is needed now more than ever.

Christ rose on Easter Sunday to redeem humankind and save immortal souls through His Teachings and His Church. That is the holiday we celebrate this year on the first day of April, coinciding with a folk “holiday” known as “April Fools’ Day”. One would like to believe that Francis the playful was merely playing a prank, tricking the faithful with his “no hell” nonsense, but sadly one doubts this is the case. The folk holiday first

appeared in “The Nun’s Priest’s Tale” in Chaucer’s *The Canterbury Tales* (1392), in which “the vain cock Chauntecleer is tricked by a fox”⁷. The fox as “Trickster” is just one further manifestation of the Dragon, when one stops to consider it.

In the present case of papal tomfoolery, however, the question remains: Upon whom and by who is the trick being played? The cock is tricked by the fox in Chaucer’s tale, but the fox himself is then tricked in return. The cock escapes the fox and fails to fall for his lies a second time. One wonders if Francis is as capable as was the vain cock in eluding the lies of the fox.

The Dragon is playing for keeps as in the end he always does; believing otherwise is to place oneself at peril. When the Dragon enters, his intention is to take the immortal soul with him to the place from which there is no exit.

Hell exists, as does the Dragon. Denial of this as prideful Pope Francis has done is to indirectly deny the very purpose of God’s Manifestation in His Second Person. Enter the Dragon. ■

7. https://infogalactic.com/info/April_Fools%27_Day

Zeno's Papacy and the Sherlock Holmes Axiom

by Hilary White

Zeno's papacy: pope cutting finer and finer slices of reality away as he daily halves the distance between himself and a formal declaration of heresy.

The ancient Greek mathematical philosopher Zeno of Elea (c. 450 BC) proposed a kind of thought experiment in which, in order to complete a distance of, say, a hundred meters, a runner would have to first divide in half the distance between himself and the finish line. But to get to that fifty meter mark, he would first have to achieve half that distance, which would in turn require that he halve that 25 meters, and to get to that mark would have to halve that distance... Each iteration of the project of getting from here to there requires splitting the difference again and again, meaning it would require an infinite regression of smaller and smaller distances be crossed to get to the finish line.

Zeno's Paradox popped into my mind again as yet another of Pope Francis' apparently infinite supply of scandals burst forth when he again was reported to be uttering heresies. The secular English language newspapers burst forth in songs of gleeful praise as the pope – on Holy Thursday no less! – denied the entire point of Christ's redemptive sacrifice on the Cross.

Unrepentant wicked souls, the pope is reported to have said, *“do not go anywhere in punishment. Those who repent obtain the forgiveness of God and go among the ranks of those who contemplate him, but those who do not repent and therefore cannot be forgiven vanish. Hell does not exist, only the disappearance of sinful souls.”*

The take-away message of the pope to the Catholic faithful the day before Good Friday? “So really, there was no point at all to that whole crucifixion/resurrection business. It was all just a rather sad waste... Redemptive suffering? Uniting your own suffering to that of Christ on the Cross? Redemption from what?”

As always, it was done in a way that provided sufficient cover, by again allowing the nonagenarian, radical atheist and notorious anti-Catholic Eugenio Scalfari to report the pope's words “from memory”. The method allows barely enough plausible deniability to encourage the usual suspects to issue their (increasingly absurd) excuses; Austen Ivereigh and other professional Francis-apologists suggested again that this was the “merciful” Francis trying to convert Scalfari. These claims were bolstered with yet another [hasty “non-denial”](#) issued by the Vatican. The fact that the Vatican message-controllers failed



completely to either assert that the pope didn't say that, or that the pope believes what the Church believes about the existence of Hell and the immortality of the human soul, seemed not to deter them a bit.

As Antonio Socci observed, the methodology here, that appears to be Francis' favourite game, is two-tracked: first, to issue “vague and theologically ambiguous” messages

message out for those with ears to hear, all while remaining with his toes barely on this side of the “formal heresy” line, the line that he knows we are all waiting for him to cross.

Given the regularity with which the Catholic world has had to endure this monotonous exercise in two-step subversion since the first days of this pontificate, it is difficult to argue against Socci's thesis without ignoring much

see to govern, no seminarians to form. The ordinaries, the sitting bishops and archbishops are either hiding in studious silence or are currying the favour of this pope by [ever-more open declarations](#) opposing perennial Catholic doctrine.

I know we have been wondering all this time; how far are the “good bishops” going to let it go?

How do we know what's true:

“ In other words, he's hiding behind Eugenio Scalfari specifically because of Scalfari's lack of credibility

intended to be heard by the Catholic world, meticulously avoiding “explicit statements” while “little by little demolishing” Catholic doctrine; and second, to send signals to the secular world, the non-Catholic readers of the extreme-left *La Repubblica*, that the pope's real position is one of fashionable, radical doubt on central issues of Catholic teaching. Socci asserts that this radical doubt is the substance of Francis' “true ideas” and these messages are being issued in this way “in order to build up his ‘revolution’ and to have popularity among non-Catholics and the media.”

In other words, he's hiding behind Eugenio Scalfari *specifically because of Scalfari's lack of credibility*; because Scalfari is a life-long bitter anti-Catholic crusader; because he's in his 90s; because he admitted he doesn't take notes or make recordings. This is the cover that Francis is using to get his

of what we can observe with our own eyes. From what his former victims in Argentina have reported, this is the patented game, the Bergoglian Tango, that he has used from the earliest days of his ecclesiastical career. Jorge Bergoglio was and remains known mainly for his skill at manipulation and his eagerness to cause division, strife and chaos in order to consolidate his own power. A classic Peronist.

Among the questions remaining at this astonishing pass is how fine is he going to be able to cut the remaining infinitesimal distance between himself and a formal declaration of heresy? And, perhaps even more to the point today, as Cardinals Burke and Brandmuller are speaking at a Rome conference on the “confusion in the Church” over doctrine whilst never once actually calling Francis out by name to demand that he declare and defend Catholic truth: *who is going to hold him to it?* Who, among

these “good” bishops and cardinals is going to say to him, to his face, “Holy Father, you're a heretic and you will lose the papal office if you do not recant immediately.”? Who of our hierarchy is going to have the guts to call it?

While these two cardinals, and Bishop Athanasius Schneider and Cardinal Zen by remote teleconferencing, are in Rome, where are the sitting bishops? All or nearly all of the bishops who have said anything thus far – as the Pope grows ever more bold, halving the distance again and again – are retired, having no

Sherlock Holmes and the drawing of negative space.

Of course, the now-normal fight over whether the pope “really said it” immediately broke out on social media, with precisely the same excuses being offered that we have seen trotted out for five years. I was told it was “common sense” that a pope would never say such things, and therefore “the media” were “blowing it out of proportion,” “taking him out of context,” “misquoting” and anyway – our old favourite – “it was probably a mistranslation.” With every one of these interview scandals being so much the same, both in what the pope says and the reaction to it, it can be difficult to keep track of it all, but someone I know dug around and made a count: this is the *eighth time* Francis has had one of these little “informal chats”

Continued Next Page

Hilary White Continued...

with Eugenio Scalfari. More than one Catholic news outlet asked the obvious question: "If, as the Vatican press office continues to insist, Scalfari either lies, misinterprets or otherwise misrepresents the Holy Father's words in his 'reconstructions' of their conversations – and every single time causes a huge uproar in the Catholic world – why does Francis continue to go back to him?" The [UK's hapless Catholic Herald](#), still bravely trying to square the "conservative" circle, laments that this habit is causing "confusion" among the faithful.

Perhaps the Herald is doing that (aggravating) English thing of talking around the point in order to make it obvious. The point, of course, being that it is perfectly clear that Francis keeps going back to Scalfari *specifically for the purpose of creating this confusion*.

But how do we know this is the correct interpretation? How can we figure out what is really going on?

Easy; by eliminating everything that doesn't fit.

There's a technique in classical realist art called drawing the negative space. Drawing a portrait is among the most difficult tasks for an artist; everything, each feature, every curve and shadow has to be in absolutely perfect proportion and exactly accurate distances from each

other in the complex system of a human face. The human eye is so well trained to recognise faces that even the tiniest inaccuracy in the placement of any element of the drawing will be spotted instantly. One of the tricks an artist will employ to place, for instance, the left eye exactly correctly in relation to the right eye, is to draw around it. My instructor called this "sneaking up on it". If you are struggling to get the placement of the feature right, draw everything on the face that isn't the left eye. Once you've done everything else with perfect accuracy, the only space left will be the precisely correct spot for the eye.

This idea, of identifying everything around a problem, was articulated by Arthur Conan Doyle who put it in the form of a logical axiom that was the operating system of his great investigator, Sherlock Holmes; "Once you have eliminated everything that is impossible, whatever is left, however improbable it may be, *must be the truth*." In some idealised reality, in a parallel universe in which, say, Scola was elected pope in 2013, it might very well have been "common sense" that a pope would never deny a dogmatically defined, *de fide*, portion of the Catholic faith. But since we are living in this universe, and we have this puzzle to examine, let's do it rationally. What Austen Ivereigh and his pals want us to do is to take every artefact produced by

the Great Bergoglian Scandal Generator as a singular object without context. They want us only to look at the left eye, by itself, without reference to its position in the rest of the face. When he tells Eugenio Scalfari that there is no hell, this is to be examined in a kind of hermetically sealed mental "clean room," where it will be examined exclusively on its own merits, with no reference to all the other times he has said this or something similar.

They want us to not remember that Bergoglio has said exactly this and other scandalous things to Scalfari, and not once but several times. They want us not to think about the fact that in every case, he has never once issued a clear, unequivocal statement that Scalfari's claim was not true. They want us to ignore the fact that something very similar to this was inserted into [the text of Amoris Laetitia](#) – again with just enough of an ambiguous twist to provide a diaphanous veil of increasingly implausible deniability: "*No one can be condemned for ever, because that is not the logic of the Gospel! Here I am not speaking only of the divorced and remarried, but of everyone, in whatever situation they find themselves.*"

With each rotten bloom of scandal, we are expected to look only at this instance, and ignore the full context of all that we have learned in the last

five years¹. We are supposed to forget that Bergoglio's longstanding habits have been reported by the Argentinians he worked with in the past and these reports are completely congruent with what we are seeing today. And we have ourselves heard and read the dozens, perhaps hundreds, of times he has "accidentally" misquoted Scripture, endorsed homosexual activists, gender ideologues and abortionists, insulted faithful Catholics, lay and clerical; said that atheists can be redeemed through good works, said that Christ and His Blessed Mother were guilty of sins...

After five years of this constant stream of scandal, error, heresy, blasphemy and outright blatant lies, are we now really expected to believe that Francis didn't tell Eugenio Scalfari what Scalfari said he did? It's true that we don't have a recording of the conversation, and yes, it's true that Scalfari is an elderly communist and hater of the Church. But these are the only bits of negative space left in the drawing, and all that surrounds them pretty clearly tells us exactly what we're looking at. ■

¹ Fortunately the internet never forgets, and there are people out there who have been keeping meticulous track. One of the most informative archives [is this one](#), put together by the Wild Voice.



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CHARLES DE FOUCAULD (Charles of Jesus) Essential Writings

by Jean-Jacques Antier

Reviewed for The Remnant By Vincent Chiarello

If I were to ask, Remnant reader, who was Blessed Charles de Foucauld, how might you reply? Did you know that he was declared Venerable in 1978, and beatified in 2005 by Pope Benedict XVI? I did not, and I could not have answered the question until 2016, when, during the annual Angelus Press Conference, one of the speakers, Andrew Clarendon, of St. Mary's College, spoke of the life of this priest/hermit. His talk, entitled: "Soldier, Convert, Monk, Martyr: Blessed Charles de Foucauld," so fascinated me that I sought to find out more about this truly remarkable - but most unusual - cleric.

Before the name Charles de Foucauld was known to me, I had watched the movie, *Of Gods and Men*; I would urge anyone reading this, who has not seen this French production, available now on DVD, to do so.

The story that frames the plot of the movie is based on an incident in Algeria in May, 1996, where eight Cistercian monks of Notre Dame de l'Atlas (Atlas being the mountain range in Algeria) gave their lives, rather than desert the residents of Tibhirine, the town where they formed the only Christian presence in a Moslem region



Last photo taken of Charles de Foucauld before his death in 1916

wracked by civil war. More than once the monks had been warned by Algerian authorities to leave, but, as is seen in one of the more compelling scenes of the movie, they unanimously chose to stay, knowing the fate that probably awaited them.

In his spiritual testament, the Prior of the monks, wrote: "And I shall be able, if it pleases God, to gaze deep into the eyes of the Father and contemplate with him his children of Islam as he sees them radiant with the glory of Christ, the fruit of his Passion...and in establishing communion and restoring similarities, while playing with the differences." The wishes of a true man of God, but one who refused to accept the reality of the situation in Algeria in 1996, or much of the Middle East today.

Eight Cistercian monks were martyred, but they were not the first to have given their lives in missionary efforts in the former French colony of Algeria: 80 years before, a priest/hermit, Blessed Charles de Foucauld, was to meet the same fate, and therein lies a tale of how one man sought to be a follower of Christ not only by totally changing the direction of his life, but to inspire other to do the same. To begin at the beginning...

While monastic life was adopted relatively early in the development of the Church, the idea of the eremitic, or the "hermit," path to God was to find fewer followers: monks had the company of those whose mindset was similar in achieving eternal salvation; the hermit usually did it on his own, although he might bring a disciple along with him. In Catholic terminology, hermits were men who sought to triumph over the two unavoidable enemies of human salvation, the flesh and the devil, by depriving them of the assistance of their ally, the world, from which they withdrew.

The eremitic path to salvation was popularized by St. Anthony, not of Padua, but of Egypt, at the beginning of the fourth century following persecutions of Christians in much of Asia Minor. After the hounding waned, the numbers of hermits increased greatly in Egypt, then Palestine, then in the Sinai peninsula, Mesopotamia, Syria, and the rest of Asia Minor. In Egypt, more so than in the other areas, the merits of the cenobitic (monastic), versus the eremitic, style raised the question: Which was the better to achieve one's salvation? On occasion, those who helped most to spread the monastic ideal were originally eremites; one such example, described by Hilary White in a recent article in *The Remnant*, was St. Benedict of Nursia, founder of the Benedictines. As a general rule, the Church sought to unify individual hermits into communities.

The uncharted early life of the man who was to become "Charles of Jesus" saw the first light of day on September 1, 1858, in the city of Strasbourg, in Alsace. Charles's father, Viscount Edouard de Foucauld, whose lineage included a fallen Crusader and family that had been devastated as a result of the French Revolution, was

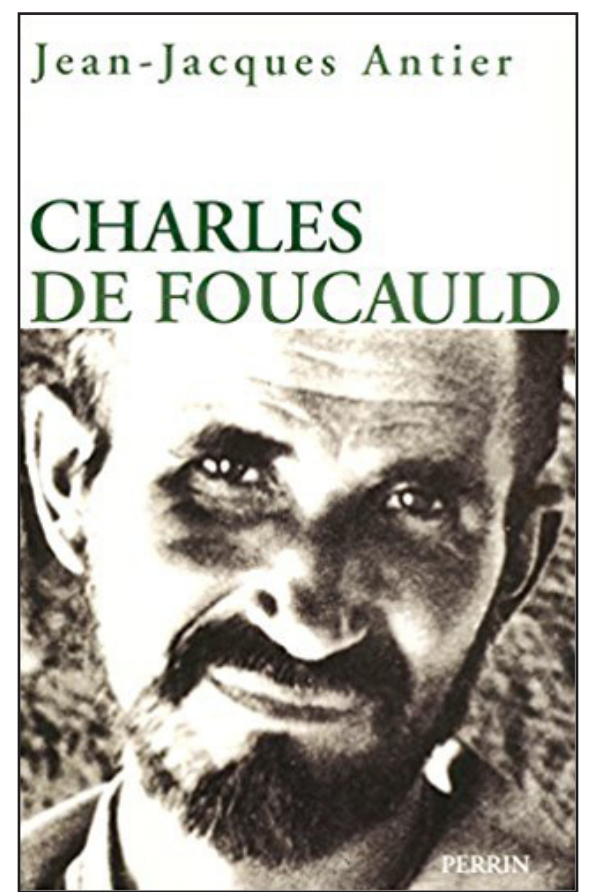
a minor government official in the Forest Ministry. His mother, Elizabeth Beaudet de Morlet, came from a family made wealthy by the Revolution, was very religious and very rich. Tragically, both father and mother were to die within five months of each other, and Charles, then 6, and his sister, 3 year old Marie, were sent to live with their maternal grandfather, Col. de Morlet, an officer in the French Army.

Although Charles had not overtly reacted to the death of his parents, "...he began to wonder about the God who had so cruelly affected their lives." Another brick in the house of despair that was slowly, but surely, being built and becoming a part of Charles's behavior, was the disastrous war with Prussia, in which France ceased to be an Empire. He was to write of his fervent desire, "to kill Prussians." At 16, he was sent to St. Genevieve's, a Jesuit school in Paris, which did little to stem the tide of his loss of faith, a condition that would follow him for decades.

Unable to matriculate into France's prestigious *Ecole Polytechnique*, he was accepted into *St. Cyr's*, a military academy. Graduating near the bottom of his class, Charles entered the French Army's Cavalry School at Saumur, where lengthy horse riding added to his ennui. "Unfortunately, horses interested Second Lieutenant Foucauld very little." In searching for something that would interest him, he began a lavish and profligate lifestyle, fueled by the considerable sum he had inherited from his grandfather. That way of life included, "Consorting in public with a woman of loose morals." For disobeying his superiors, he was placed on a "non-active" status, but when a rebellion in Algeria began, he asked to be re-instated, and he was. His "consorting" ceased.

It was while present in Algeria that he first heard the siren's call: the call of the African desert. Antier: "He let the dazzling beauty of the desert sweep him away, with its dunes like the waves of some petrified sea..." But there was something else: the "Truth" of a primitive and wholesome life through the Berbers (a nomadic tribe of the desert) and an appreciation of their religion: Islam. De Foucauld was to later write: "Islam appealed to me...and I was attracted to its simplicity of dogma, hierarchy and morality." Rejecting Islam, in large part because "it was without a Divine basis, and that the Truth was not there," he would embark on his journey to find the "Truth," although that discovery was still far from realization.

There is a French saying that, "A coincidence is an event in which God chooses to remain anonymous." Upon returning to France after a lengthy trip through the Moroccan desert, Charles, still



searching for that elusive "Truth," wrote in his diary, "Let us find a teacher of Catholic religion, and educated priest, and let us see what there is in it." Through a family member, he was to meet Fr. Henri Huvelin, a parish curate at Saint-Augustin's Church in Paris, who guided Charles's spiritual journey by staying in the background, for Fr. Huvelin believed that only Christ can convert, "...and He does so by going for the heart." Charles's journey had begun. After a lengthy period of study and reflection, Charles de Foucauld chose the life of a priest, and the Trappist Order, and in so doing, set the tone for the rest of his life: "To make to God the greatest sacrifice in my power by leaving forever those I love. O Lord, with all my soul I renew this offering of my entire self, given so that I shall never take a breath that is not for you. *"Iacta alea est"*...the die was cast.

In June, 1890, Foucauld arrived in Syria, and headed for Cheikle, the world's poorest and most isolated Trappist monastery. As the steamer that had brought him from France departed, he recognized his last tie to the world he once knew was at an end. He was now Brother Alberic, in a Trappist community where he awoke at 2 a.m., followed by 8 hours of physical labor, followed by 8 hours of spiritual activity. After six months in Cheikle, he wrote to his sister, "My soul is experiencing a profound peace, which grows daily." But with that rigorous life came his first reprimand from the abbot, who ordered him to eat more, and, what would mark Brother Alberic for life, curb "...his excessive love for bodily mortification." The Abbot asked for prayers because Brother Alberic, in his zeal to achieve perfect poverty, "sometimes frightens us...His perfection is too great to

Continued Next Page

Cardinal Burke: A Call for Opposition to Papal Errors

C. Ferrara/Continued from Page 6

In the interview with Eugenio Scalfari quoted above, the Pope is referred to as “revolutionary.” But the Petrine Office has nothing, absolutely nothing, to do with revolution. On the contrary, it exists exclusively for the preservation and propagation of the immutable Catholic faith, which leads souls to conversion of heart and leads all humanity to the unity founded on the order inscribed by God in His creation and especially in the heart of man, the only earthly creature made in the image of God.”

The Pope, through the divine will, enjoys all the power necessary to safeguard and promote the true faith, true divine worship, and the sound discipline required.... This power belongs not to his person but to his office as Successor of St. Peter. In the past, for the most part, the popes did not make public their personal acts or their opinions precisely so as not to risk the faithful being confused about what the successor of St. Peter does and thinks.”

“At present there is a risky and even harmful confusion between the person of the Pope and his office, that results in the obscuring of the Petrine Office and in a worldly and political idea of the service of the Roman Pontiff in the Church.”

“Any act of a Pope that undermines the salvific mission of Christ in the Church, *whether it be a heretical act or a sinful act in itself*, is simply void from the point of view of the Petrine Office. Therefore, even if it clearly causes very

serious damage to souls, *it does not command the obedience of pastors and faithful.*

“We must always distinguish the body of the man who is the Roman Pontiff from the body of the Roman Pontiff, that is, from the man who exercises the office of



St. Peter in the Church. Not to make this distinction means papolatry and ends up in the loss of faith in the Divinely Founded and Sustained Petrine Office.”

“A Catholic must always respect, in an absolute way, the Petrine Office as an essential part of the institution of the Church by Christ.... This respect also includes the duty to express the judgment of a rightly formed conscience to the Pope, *when he deviates or seems*

to deviate from true doctrine and sound discipline, or to abandon the responsibilities inherent in his office.”

“If the Pope does not fulfill his office for the good of all souls, *it is not only possible but also necessary to criticize the Pope.”*

“Some have criticized those who have publicly expressed criticism of the Pope, saying it is a manifestation of rebellion or disobedience, but to ask — with due respect for his office — for the correction of confusion *or error* is not an act of disobedience, but an act of obedience to Christ and thus to His Vicar on earth.” Note well the statement that “the College of Cardinals constitutes a *de facto* check against *papal error*.” Is this an indication of impending action

by certain members of the College in the form of a demand that Bergoglio retract and make amends for his heterodox pronouncements and machinations prejudicial to integrity of the Faith?

As Antonio Socci [reported days ago](#), “an important cardinal (not Italian) contacted some of his colleagues and then, also in their name, indicated to Bergoglio what that interview [with Scalfari regarding hell] could signify (to profess heretical theses is one of the four causes of cessation of the papal office).”

Was Burke that non-Italian cardinal? Perhaps in a few days, during the summit meeting in Rome being [covered by Edward Pentin](#), we will know the answer. And perhaps, given the attendance of Burke and two other Cardinals at that meeting, we will see at last, from at least some members of the College of Cardinals, a formal correction of the most wayward Pope in Church history.

This much is certain: humanly speaking, there is no way to halt the madness of Bergoglianism besides overt opposition by members of the upper hierarchy. Failing that, the end of this madness will be imposed from on high under the most dramatic circumstances for the Church and the world.

**Our Lady of Fatima,
Pray for us!**

Charles de Foucauld, Continued...

be lasting.”

Other Trappist Brothers, however, saw a different Brother Alberic. The Father Prior, in observing the new arrival, wrote: “When I am suffering greatly, I have need only to glance at Brother Alberic...to feel comforted. If we are not too unworthy, God will make him a true saint!” But Brother Alberic’s self-mortification now took on another dimension after a papal brief allowed the Trappist to garnish his home-grown greens with butter and oil. To his sister, Brother Alberic wrote, “A little less mortification, that means a little less given to the good Lord. A little more spent, that means a little less given to the poor. Where will this all stop; are we on a slippery slope?” But there were other bones of contention, too.

Brother Alberic also questioned the need for the complicated Latin liturgy of the Order, for, “It closes the doors of our convents to Arabs, Turks, Armenians, who do not know a word of our languages.” Antier: “His dream: spiritual life would be built around the Mass, an event involving the entire community, with long orisons and solitary prayers.” This concept would, for a while, instill the need to create a separate Religious Order that would satisfy his vision of required poverty, but, in the end, he would accept the rule of obedience to this superiors. Other issues, however, now confronted Brother Alberic and the Trappists: among them, the “religious cleansing” of Armenian Christians by Kurdish Moslems, with the assistance of the Turkish Army. In the Syrian monasteries in Cheikle and Akbes, the Trappist monks

resolved not to abandon their Christian families, a scene akin to the one that confronted the Trappists of Tibhirine, Algeria, seven decades later. But Brother Alberic’s life would now be turned upside down: he was ordered to Rome to study theology at the Jesuit Pontifical Gregorian University.

While preparing for enrollment, Brother Alberic met the man who had ordered him there: the Cistercian Abbot-General, Dom Sebastian Wyart. After that encounter, followed by Dom Wyart’s meeting with the Cistercian Council, Brother Alberic was given the news that he had been set free: the Cistercians had given their consent for him “to follow the particular vocation that seems good for you.” Released from the vows of his Order, Brother Alberic’s real pleasure, expressed in a letter to his brother-in-law, made clear what the “freedom” entailed: “The will of God is that I follow this attraction, which draws me out of the monastery toward the life of renunciation, humble work, and deep obscurity that I have long envisioned.” Rome and Theology courses at the Gregorian were now behind him, and ordination would finally come in 1901. In February, 1897, he left for the Holy Land, where he would soon begin his stay as a gardener for the Poor Clare Sisters of Nazareth.

Even among these cloistered nuns, “Brother Charles,” as he now wished to be called, would make an impression: the Mother Superior of the Order would describe him this way: “...he dresses like a pauper, talks and writes like a scholar, and prays like a saint.” But Brother Charles still could not

find solace: “The life of Nazareth can be led anywhere.” What he sought was, “... to live on the outskirts of a little village, and to have at the same time the silence of retreat and the proximity of souls.” The Sahara, with its allure and danger, beckoned once again.

The last third of this very detailed and heavily footnoted biography (first published in France in 1997) deals with Br. Charles’s efforts, among others, to attend to the needs of local slaves. Africa, particularly Sub-Saharan Africa, had been the major source of slaves for the Arab world. Although he was able to buy - with money from his sister - the freedom of several slaves, he lambasted the French government’s complicity in compromising its ideals about the evils of slavery in exchange for the loyalty of tribal chiefs. “No human power has the right to fetter these unfortunate creatures, whom God created as free as you and me.” Perhaps that ambivalence on the part of the French government was purposeful: In March, 1912, Morocco agreed to become a French protectorate; Algeria had been a French colony since 1830.

On the morning of December 1, 1916, about 40 *rezzou* (pillagers) of the Senoussi Brotherhood, which sought the elimination of European influence in Africa by “jihad,” or holy war, gained entrance to the building that housed Br. Charles and some stored food. Their purpose was to kidnap the *marabout*, or holy man, and hold him for ransom. Tied and beaten, the invaders demanded that Brother Charles recite the *chahada*, renouncing Christ and submitting

to Allah, but the priest/hermit continued saying his prayers. When the marauders were surprised at the appearance of two native soldiers, the guard watching Br. Charles fired his rifle at his head, and he died shortly thereafter. Br. Charles had been granted his wish. While in Nazareth, he’d written: “Think that you are to die a martyr, stripped of everything, stretched out on the ground, naked, unrecognizable, covered with blood and wounds...and desire that it be today!”

His death, virtually unnoticed at the time, was analogous to the Biblical seed: it had to die before it sprouted. Within two decades of his death, three congregations inspired by Fr. Charles de Foucauld, would arise: Little Brothers of Jesus, Little Sisters of the Sacred Heart, and Little Sisters of Jesus, all of whom live in small groups all over the world, preaching by the lives they lead.

A word about the organization of the book. Antier has employed flashback to intersperse the story and the background to it. I found it very effective. Ironically, a problem in writing this biography was not the usual paucity of documentation, but the abundance of it. Foucauld left “...some seven thousand letters and more than twelve thousand pages of writing...”

Finally, to learn of Br. Charles’s beliefs and practices in his own words, the Maryknoll publication, **Charles de Foucauld, Essential Writings**, is a wise choice. The Preface and Introduction by Robert Ellsberg, who had contact with a New York City offshoot of Fr. Foucauld’s legacy, is very well done. ■

The Jorge Youth



have as much at stake in this as we do.

Drawing upon these listening sessions, 300 carefully-vetted youth from around the world gathered in Rome for a pre-synodal meeting, producing a working document for the Synod in October. These representatives of youth included

liberal Catholics, non-believers and members of other religions.

Predictably, given the participants and contrived processes set up by bishops, episcopal conferences and the Vatican, the major priorities attributed to Catholic youth include a call for compromises on sexual moral issues, an openness to feminist demands to expand leadership roles for women in the Church, a preoccupation with progressive social and environmental issues, and hope for a more humanized Church.

Imagine, for the moment, that instead of assembling a collection of radicals, malcontents and heathen the bishops and Vatican had solicited their pre-synodal input from traditional Catholic youth... Granted, under the present Modernist regime this scenario is unimaginable, but let's suspend disbelief for a moment. What would the concerns and priorities of traditional Catholic youth and young adults be? How about this list:

Full restoration of traditional liturgies and sacraments to their rightful place in the Church; reformation of Catholic educational institutions and programs to be in perfect accord with Catholic tradition; reformation or suppression of errant religious orders and promotion of vocations to the priesthood and religious life; moral, spiritual and financial support for home-schooling families as an alternative to parish programs; protection of youth and young adults from sexual abuse by clergy and permanent removal of predators.

Instead of this laudable list of concerns, read this lamentable list from the Vatican youth working group:

There is often great disagreement among young people, both within the Church and in the wider world, about some of her teachings which are especially controversial today. Examples of these include: contraception, abortion, homosexuality, cohabitation, marriage, and how the priesthood is perceived in different realities in the Church. What is important to note is that irrespective of their level of understanding of Church teaching, there is still a disagreement and ongoing discussion among young people on these polemical issues. As a result, they may want the Church to change her teaching or at least to have access to a better explanation and to more formation on these questions.

So according to the Vatican working group, youth have as their high priority the desire for "the Church to change her teaching" on major moral issues. Dare anyone disagree with this? If so, Francis has some harsh words for you. In his pathetic Palm Sunday sermon celebrating World Youth Day, *Jorge Haereticus* compared those who disagree with his youth agenda to those who called for the Crucifixion of Christ:

Dear young people, the joy that Jesus awakens in you is a source of anger and irritation to some, since a joyful young person is hard to manipulate. But today, a third kind of shouting is possible: "And some of the Pharisees in the crowd said to him, 'Teacher, rebuke your disciples.' He replied, 'I tell you, if these were silent, the very stones would cry out.'" The temptation to silence young people has always existed. The Pharisees themselves rebuke Jesus and ask him to silence them. There are many ways to silence young people and make them invisible. Many ways to anesthetize them, to make them keep quiet, ask nothing, question nothing. There are many ways to sedate them, to keep them from getting involved, to make their dreams flat and dreary, petty and plaintive. On this Palm Sunday, as we celebrate World Youth Day, we do well to hear Jesus' answer to all Pharisees past and present: "If these were silent, the very stones would cry out" Dear young people, you have it in you to shout. It is up to you to opt

for Sunday's "Hosanna!" so as not to fall into Friday's "Crucify him!" It is up to you not to keep quiet. Even if others keep quiet, if we older people and leaders keep quiet, if the whole world keeps quiet and loses its joy, I ask you: Will you cry out? Please, make that choice, before the stones themselves cry out."

What should we expect from the Synod on Youth? Much the same as from the Synod on the Family: compromise on moral teaching and sacramental practice and compromised consciences. No more than adulterous couples can be expected to live chaste lives can youth be expected to do the same, after all. And it will fall to misguided pastors to affirm and accompany these lost souls on the pathway to hell.

The Nazis had their Hitler Youth to advance their agenda and now the Modernists have their Jorge Youth. Woe to any who cause children to stumble; better to be tossed into the sea with a heavy millstone necktie! ■

By Father Celatus

One of the truly terrible abominations that has plagued the Church in the era of Modernism is the sexual abuse of minors by clergy. The Church is paying a very high price for this abuse, literally, as diocese after diocese ends up in bankruptcy, parishes face lawsuits, but also in the loss of confidence in Catholic leadership.

But not all abuse of minors at the hands of Catholic perpetrators and prelates is sexual in nature. Decades ago, prior to Vatican capitulation to demands that women should serve in sanctuaries, many disobedient pastors were already making use of girls as altar servers in *Novus Ordo* Masses. A pastor I know wrote his bishop to complain about this flagrant misuse of girls, referring to this illicit practice as "child abuse."

Not surprisingly, the pastor received a defensive response from the bishop, insisting that this did not constitute abuse and that it was not a widespread practice. This was the same bishop, by the way, who did little or nothing at the time to stop predator priests from sexually abusing children. So egregious was his failure to protect children from sexual abuse that years later, punitive damages were leveled against him.

The misuse of children and youth for illicit or devious purposes continues to be the *modus operandi* for Modernists. Take, for example, the countless youth "listening sessions" that have been staged worldwide in anticipation of the upcoming Synod on Youth. According to one U.S. Cardinal:

This is a time to learn from youth and young adults, to listen to their stories and to engage them in authentic dialogue. We can also remember that youth and young adults are the agents, not the objects, of this process and this synod. So they must

"THE MOST DANGEROUS WORLDVIEW IS THE WORLDVIEW OF THOSE WHO HAVE NOT VIEWED THE WORLD"
ALEXANDER VON HUMBOLDT

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