

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

Betty Heldstab, RIP

A thousand years ago when I was a kid, I walked the Pilgrimage to Chartres for the first time. One of our fellow pilgrims that year was the delightfully eccentric, Miss Betty Heldstab. She was something of an institution, really, and definitely hailed from the old school. Catholic in her bones, she spoke her mind, almost like a traditional Catholic version of the great Edna May Oliver. Blessed with a wonderful sense of humor, she was a classic Catholic lady—marched to the beat of her own drum, cared not one fig for political correctness, and was quick to voice unabashed objection when anyone failed to show proper respect for Our Lord and the Church she loved more than anything else. I only walked one pilgrimage with Betty, but I never forgot her and never will. Over the years, veteran pilgrims have often recalled the good times and funny things that happened a quarter-century ago when we all encountered Betty for the first time. And Betty never forgot us either for, although she was not a woman of means, her generous donations to The Remnant were not infrequent. She died on February 18, 2018, evidently without much of a fuss...just quietly went to God. In your charity, dear Remnant readers, please say an *Ave* or two for the repose of the gentle soul of my friend, Betty.

Massive Viktory for the Hungarian Right

After his victory at the polls earlier this month, Hungary's Prime Minister Viktor Orbán told the press: “We created the

~ See Editor's Desk/Page 2

Ye Shall Know the Truth (How Modernists Destroyed the Word of God)

By Susan Claire Potts, Ph.D.

Part III

Decades ago, I attended a symposium for doctoral students in what the professors called a “non-traditional” approach. It was more than that. Intellectually subversive, the program was a thinly veiled exercise in *Rules for Radicals*¹. I left long before it ended; but in the short time I was there, my eyes were opened to the philosophy and methods of revolution. I am reminded of it now, as I look at the confusion and disorientation of the Catholic people, the psychological disequilibrium wrought by relentless change in liturgy and Sacred Scripture.

The symposium was strange right from the start, as so many things were in those early post-Vatican II years. It was held in a former novitiate, remote from everything and everyone we knew. There were perhaps forty people, all from different fields of study. That, too, was odd. I had expected a colloquium of future psychologists. Instead, I found an assembly of mismatched disciplines.

As part of the admission requirements, the candidates were required to submit their autobiographies. That didn't seem too strange a prerequisite for psychologists, but what did it have to do with advanced studies in chemistry or hospital administration? It didn't make any sense.

There were no classrooms. No desks and no seminar tables. We were seated in a circle on folding chairs in the nuns' community room—a group of strangers

¹ Dedicated to Lucifer (!), Saul Alinsky's *Rules for Radicals*, published in 1971, was a handbook for social change widely disseminated in “intellectual circles.”



Godfather modernist, Martin Luther, edits Scripture to suit his heresy.

vulnerable and open to whatever was planned for us. No hiding behind the person in front of you, no glancing down at notes or a book.

The director stood in the middle of the room. In stentorian tones, he greeted us, then told us we were not to think of ourselves as students, but as “learners.” *That was dumb*, I thought. *Students* was a perfectly good word, and I was honored to be one.

While I wondered what the word change was all about, he handed us back our autobiographies. Looking from one student to another, locking eyes with some, he instructed everyone to throw their papers in the center of the circle. When that was done, he announced with

that supercilious tone so prevalent in academia: “Now you are to forget all that you have written, all that you were.”

He gathered up the pile, and that was the end of our past as far as he was concerned. It was to be a new beginning. We would have a new identity, a new “life of the mind.”

The student next to me whispered, “I feel like I'm being converted to something,” he said.

“You are,” I answered. “Fight it.”

It was brainwashing, pure and simple.

The memory of it is stark. Yet that

~ See *Destroy the Word of God*/Page 10

In Post-Christian Britain, Baby Alfie is Just Another "Bed Blocker"

By Hilary White

Last week a young father named Thomas Evans met with Pope Francis in a private audience, begging the pope to intervene to save the life of his young son who lies in a coma in a hospital in Liverpool. In his morning address at the Wednesday General Audience the pope said (rough translation by me):

I call your attention again to Vincent Lambert and to little Alfie Evans, and I want to say again and forcefully confirm that the sole master of life, from the beginning to its natural end, is God! And our

duty, our duty, is to do everything to preserve life. Let us think, silently, and pray that the life of all persons might be respected, and especially the lives of these our two brothers. Let us pray in silence.

This was pretty big news because Tom Evans is in the middle of a ferocious battle¹ to save the life of his 24-month old son, Alfie, whose death Alder Hey children's hospital in Liverpool – backed up by British courts and police – is

¹ Or perhaps the very end of one. This is today's headline from the Guardian: [Alfie Evans' parents lose latest legal battle at UK's highest court.](#)

~ See *Baby Alfie*/Page 15



Alfie Evans

From the Editor's Desk Continued

opportunity to defend Hungary. A great battle is behind us. We have achieved a decisive victory". The three-time Prime Minister now enjoys a super-majority in Hungary, after his Fidesz-KDNP alliance won 133 seats out of 199. This means that the Hungarian right now has control over the country's Constitution.

A fierce opponent of the insufferable globalist, George Soros, Orbán was immediately maligned as a "racist" by United Nations High Commissioner for Human Rights, Zeid Ra'ad al-Husseini and a "hater" by his political opponents on the Left, who lost by an embarrassingly large margin.

His victory gave the New York Times a conniption, as was evidenced in an April 8 op-ed by Marc Santora:

Mr. Orbán's victory is likely to embolden other leaders who have used a similar playbook, including those in nearby Poland, where the governing party has openly emulated his tactics. Mr. Orbán built his campaign on castigating Western nations as a hostile, multicultural force, where Muslim immigrants ran wild and where traditional family values were under constant assault.

The radical, anti-family, anti-life, anti-God Left has good reason to be concerned. Hungary's Constitution already begins with these words: "We are proud that our king, Saint Stephen, built the Hungarian State on solid ground and made our country a part of Christian Europe more than a thousand years ago." And the Preamble declares: "We recognize the role of Christianity in preserving nationhood..." After this victory, Prime Minister Orbán's party now has the power to change the Constitution with an even more pro-Christian, pro-life, pro-family, pro-nation bent.

So the game's afoot in Europe, with more nations growing weary of the jack-booted thugs of the New World Order. From the diabolical European Union and the wrath of the United Nations, O Lord deliver Hungary.

Syrian Christian Leaders Condemn Missile Strike

In the light of this month's U.S.-led missile strikes on Syria, Christian leaders of Syria [issued a reality check](#) for the war hawks, excerpts of which appear below:

- 1) This brutal aggression is a clear violation of the international laws and the UN Charter, because it is an unjustified assault on a sovereign country, member of the UN.
- 2) It causes us great pain that this assault comes from powerful countries to which Syria did not cause any harm in any way.
- 3) The allegations of the USA and other countries that the Syrian army is using chemical weapons and that Syria is a country that owns and uses this kind of weapon, is a claim that is unjustified and unsupported by sufficient and clear evidence.
- 4) This brutal aggression destroys the chances for a peaceful political solution and leads to escalation and more complications.

6) This unjust aggression encourages the terrorist organizations and gives them momentum to continue in their terrorism.

8) We call upon all churches in the countries that participated in the aggression, to fulfil their Christian duties, according to the teachings of the Gospel, and condemn this aggression and to call their governments to commit to the protection of international peace.

This statement was issued by the Patriarchates of Antioch and all the East for the Greek Orthodox, Syrian Orthodox, and Greek-Melkite Catholic, released in Damascus on April 14, 2018. Presumably, these Christians on the ground know a bit more about what actually happened there than does Anderson Cooper.

Even if President al-Assad had "gassed his own people" — which is laughable on its face — this is still not a crime for America to adjudicate, prosecute and penalize. There are state-sponsored atrocities going on all over the world, with death tolls that dwarf the supposed number of victims in this case. And yet we don't bomb those countries.

Take China, for instance. Why isn't CNN broadcasting heart-breaking images of the dead baby girls that result from China's mandatory two-child policy, so that we can get behind some missile strikes on that country? Ah, but that country can fight back. Besides, Israel doesn't have a pressing need for China to be wiped off the face of the earth.

Right, so back to the Neocon narrative: *President al-Assad gassed his own people, and we righteous Americans cannot—WILL NOT—sit by and let babies die in Syria, dammit! Sure, we wipe out millions of the little people here at home. But that's different. For one thing, that's legal, whereas chemical weapons are illegal. If you're going to kill babies, you gotta make sure it's LEGAL!*

If this insanity isn't checked, the embattled President Trump can forget about whatever re-election bid he may have in mind. He has few friends in the Swamp as it is, and even fewer supporters. If he loses his base by becoming a Neocon puppet in the mold of George Bush, he loses everything.

So, what's really going on here?

Donald Trump is a man accustomed to getting his way. I honestly believe he doesn't know how to handle the bullies standing in his way right now, i.e., the deep state, CNN, RINOs. With all of his billions, it's unlikely he's ever actually been bullied by anyone before and, quite frankly, he's not very good at handling it—thus the reactionary tweets.

The Swamp creatures have their own billions, and they seem to be breaking him down. More often than not now, we see the President with his arms crossed awkwardly over his chest, a dead-giveaway sign of defensiveness and isolation. Understandably, Trump is a man on the ropes. But taking refuge in the arms of Neocons isn't the answer. He won the presidency precisely by opposing them. And if he goes down that road now, he'll surely be a one-termer.



On the other hand, Trump's heart was clearly not in the strikes on Syria. Only days before, he'd announced he would be pulling U.S. troops out of Syria. But that was before al-Assad had—*a-hem*—gassed his own people. Come to think of it, maybe that's WHY al-Assad "gassed his own people." **RED ALERT:** *Trump's about to make a serious America First move. Cue video of suffering babies. Get CNN on the line! Get me some photoshopped visuals of al-Assad looking vaguely Hitlerian.*

Who knows. But Trump's retaliation against Syria was half-hearted and forced. First it was delayed and then conducted in a manner that satisfied no one. The surgical strikes on alleged "chemical weapons plants" — so careful to avoid civilian and Russian targets — were nowhere near enough for the hawks and way too much for the doves. So what was accomplished here? A token bombing to keep us in Syria, please Israel and alienate Russia. Mission accomplished. Dog wagged.

Mr. President, enough already. Stick to your guns—the American-made ones—and bring our troops home!

Pope Dissolves Another Thriving Order of Priests

In August, First Things [reported on the vocation crisis](#) in Europe. Included was the desperate appeal to Rome that came from a thriving new order of priests in Belgium. The Fraternity of the Holy Apostles was threatened with dissolution by a newly-appointed Cardinal who took offense at the order's, well, *Catholicism*:

In Germany, vocations have become practically non-existent. In 2016, there was just one new seminarian in Munich, the historic capital city of German Catholicism. In Belgium, the situation is perhaps still worse. In 2016, there was not a single new Francophone seminarian in the country. The heroic André-Joseph Léonard, Archbishop of Brussels from 2010 to 2015, had given life to a new association—the Fraternity of the Holy Apostles. In a period of three years, the Fraternity had assembled twenty-one seminarians and six priests. The current Archbishop of Brussels, Jozef De Kesel, was appointed a cardinal immediately

upon his installation—an honor denied to Léonard. De Kesel quickly dissolved the Fraternity. The official reason was formal and flimsy; the real one was substantial. The Fraternity was not liberal enough; it respected tradition.

Since then, the order appealed to Rome. They were in the process of appealing to the Apostolic Signatura, the highest Vatican court, but the Pope personally intervened in the legal process by decree. Without waiting for ecclesiastical justice to follow its natural course, Pope Francis definitively dissolved the Fraternity for being hated by the anti-Catholic Cardinal of Brussels, Jozef De Kesel.

GloriaTV explains further:

But in a time of mass-immigration, De Kesel claimed that the group needed to be dissolved because 'too many' of them were French while in the national seminary in Namur out of 80 seminarians only 25 are from Belgium. On April 12 Marco Tosatti, writing on LaNuovaBQ.it, broke the news that an appeal in front of the Apostolic Signature by laypeople against the killing of the community has been stopped by Pope Francis because the judges were in favour of accepting it. Tosatti calls this an "ugly story" that certainly does not cast a good light on Pope Francis. The biggest religious group in Brussels is Islam.

Brussels is not an isolated case, of course: Remember the Franciscan Friars of the Immaculate? Rich in vocations both in Europe and in Africa, inspired by St. Maximilian Kolbe and approved by John Paul II. But five years ago it was put under the authority of a Vatican commissioner, and one year ago it was

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substantially dissolved by Pope Francis.

There is the similar case of the Family of the Incarnate Word. This religious order, begun in Argentina in the 1980s, has more than one thousand members in twenty-six countries on five continents, including in regions where nobody else is willing to go. The Family has roughly 800 seminarians. Jorge Mario Bergoglio, then-Archbishop of Buenos Aires and president of the Argentine bishops' conference, did not care for the Family. He made reference to it, while addressing the bishops: "In Latin America we happen to find in small groups, and in some of the new religious orders, an exaggerated drift to doctrinal or disciplinary security." At one time, he blocked the ordination of the Family's priests for three years. The founder, again, is more or less segregated from his order.

We here at *The Remnant* are well aware of the fact that there are often "two sides to the story" when it comes to cases such as these. We do not pretend to have "inside dope" on this latest one, and I would imagine the various factions have differing accounts of what this is all about.

We do, however, see a pattern here. The Pope, who promotes the likes of Father James Martin and even runs cover for predators such as Chilean Bishop Juan Barros, can be relied upon to spring into action against priests with an orthodox or traditionalist bent.

Cardinal Burke and his allies have been waiting since September of 2016 for Pope Francis to answer their urgent request for clarification of *Amoris Laetitia*. But like the wartime refugees waiting for the plane to Lisbon in the old movie, *Casablanca*, they wait and wait and wait...

Pope's a busy man, I get it, but evidently not too busy to act with lightning speed on behalf of the Brussels' cardinal who had a Church of Accompaniment crisis on his hands—entirely too many vocations in a Tradition-leaning order of priests.

Then there's the Society of Saint Pius X, which feels confident that the "friendship" of the Argentinian pope—whose apparent goal is to rid the entire Church of Faith and Tradition—will somehow shield them from the proactive *modus operandi* of the Bergoglian steamroller.

Let's pray that God will somehow provide an invisible cloak or something similar for our friends in the SSPX, should they ever come under the fatherly benevolence of Pope Francis the Great. ■

The Remnant Speaks

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

Millennial Finds the TLM

Editor, *The Remnant*: Enclosed is a check to renew my subscription, keep the remainder as a gift to help continue the operation. I am 27 and your publication helped bring me to my first Latin mass several weeks ago. Thank you for defending the faith. Please bring back the "What Heretics Believe" articles. God Bless!

Shawn Briggs

From a Greek Orthodox Prisoner

Editor, *The Remnant*: Thank you as always for continuing to send me the Remnant. I am Greek Orthodox but I have a tremendous admiration for the Traditional Catholic movement. The insanity coming from Rome and U.S. chanceries has inspired some of the strongest writing you have ever printed. Christopher Ferrara should get some sort of medal. You have all really risen to the challenge. In your latest Remnant I was pleased to see a letter from my friend Derrick Blair. We are no longer at the same facility, but it warmed my heart to see his letter, because I am the one who introduced him to the Remnant about four years ago, when a mutual friend introduced us and I gave him some things to read. Derrick was already a Catholic, but he soon became committed to the traditional movement in a big way. I attend the Catholic services here. I wish they could be more Traditional but I don't complain because the volunteers are all wonderful people, very devoted to their ministry and all of us inmates. They are a blessing. Thank you again. I appreciate you and your family so much, even more so with the loss of John Vennari.

God bless you all.

Donald Sprinkle

St. Catherine of Sienna Prayer

Editor, *The Remnant*: As I was searching for a novena to St. Catherine of Siena (her feast day is fast approaching), I came across this very beautiful prayer she offered for the Holy Father, which is fitting for our times too:

"O Supreme and Ineffable God, I have sinned! Therefore, I am unworthy to

pray to Thee. But Thou canst make me less unworthy. Punish my sins, O Lord, but turn not away from my misery. From Thee I have received a body which I offer to Thee. Behold my body and my blood! Strike, destroy, reduce my bones to dust, but grant me what I ask for the Sovereign Pontiff, the one Bridegroom of Thy Spouse. May he always know Thy will, may he love it and follow it, so that we may not perish. O my God, create a new heart in him! May he ever receive an increase of Thy grace; may he never tire of bearing the standard of Thy holy cross; and may he bestow the treasures of Thy mercy upon unbelievers as he bestows them upon us who enjoy the benefits of the passion and blood of Thy most beloved Son, the Lamb without a spot. O Lord, eternal God, have mercy on me for I have sinned." ~St. Catherine of Siena

St. Catherine of Siena offered herself up completely for the reform of the Church.



There is a beautiful and thought-provoking marble statue of St. Catherine in Rome, near Castel Sant'Angelo. She appears fatigued, yet perseveres onward in her call to God, as she heads towards St. Peter's. She is one of my favorite saints.

Kamela Gleason

Jig is Up

Editor, *The Remnant*: When I read the news regarding the way that the Vatican wants to have EWTN fire Raymond



Arroyo, I had to tell folks the "good" news! Because, as you so plainly said "The jig is up" I appreciate straight talk (no pc.) and sooner or later as the truth filters down to the modernist church, if there is a flicker of Faith left to the Novus Ordo folk, they will have to choose. As our Lord so clearly say, "You're either for me, or against me." Thank you for keeping us informed!!

God Bless you!
Dave Joen

Old but Still Fighting

Editor, *The Remnant*: Thank you for helping me to 'hang on' during the storm. I am old. Everything I have ever learned as a Catholic child and married mother, now widowed, has been eaten away at or destroyed. My large family of children and their children are twisting in the wind.

I will do what I can financially and be assured I will pray for you. God bless you for your good works, for the paper, *The Remnant*, and for the underground videos. Thank you.

Ave Maria
Mary A Sheehy

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Remnant Speaks, Continued...

Miracles at Medjugorje?

Editor, *The Remnant*: I want to begin by thanking you so very much for your, what I consider most holy ministry. I have never been to Medjugorje but I was watching on YouTube some videos that some people took on their cell phones. In them you can see the sun dancing in the sky and Our Lady appearing and disappearing within it. I'm not up on all the new technologies by my son has told me about the abilities of some people to create the appearance of something, anything to look like it is real. Is that what is happening there? Those videos are making a farce of the appearances of Our Lady and the Miracle of the Sun at Fatima. I'm curious to know if there are some knowledgeable person (in this area) out there has ever thought of looking into this. Have you heard of any such investigation?

May God Bless you and all those who work with you in this your most wonderful ministry.

Marcel Turgeon

Editor's Note: Photographic "evidence"—especially presented on YouTube—should be considered with the highest degree of suspicion. A 12-year-old kid with an iPhone can make the sun turn into Jimmy Hoffa with a few swipes of his thumb. But there are some apparently sane people who claim to have seen rosaries turn to gold before their eyes as well as other inexplicable manifestations at Medjugorje. The Devil is quite capable of pulling off some pretty amazing signs and wonders—the very things we are instructed by Our Lord to beware of in these times. The Miracle of the Sun at Fatima was not a parlor trick, with a lady coming and going, and spectators calmly taking in the Dancing Sun Show. Those who witnessed the Miracle were terrified during its manifestation, even though Our Lady had predicted the miracle months in advance. Moreover, the Miracle of the Sun was intended to verify the

authenticity, if you will, of the message of Our Lady of Fatima—which was in perfect accord with Catholic teaching. The main problem with Medjugorje is the message itself and the weird manner in which it is supposedly being delivered practically on a daily basis—a veritable sideshow of ecumenism and theological fiction supposedly delivered by Our Lady. It is a false apparition, even if some people have gone through a genuine conversion of sorts at the shrine. People find God in all sorts of places, even in the Gulag—but that does not mean the Gulag is good. **MJM**

Hell Doesn't Exist, Right Francis?

Editor, *The Remnant*: In Paragraph 297 of his encyclical, *Amoris Laetitia*, Pope Francis writes:

"It is a matter of reaching out to everyone, of needing to help each person find his or her proper way of participating in the ecclesial community and thus to experience being touched by an "unmerited, unconditional and gratuitous" mercy. **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."

The pope may or may not have said what Scalfari said he said, but the bold words above make it clear that the pope is serious about teaching that hell is not an eternal damnation of the lost. That is, he does both believe and teach something very similar to what Scalfari recounted.

Alan Olivier

Synod On Young People

Editor, *The Remnant*: Many thanks for your excellent YouTube video, "FROM THE SYNOD ON YOUNG PEOPLE, Libera Nos Domine," 08Apr2018. Watch it here: <https://www.youtube.com/watch?v=BGB4IUTCqHQ>

The Vatican's Synod on Young People is using The Delphi Technique - a psychological technique to manipulate people. Change agents are trained to lead large and small groups of people to a predetermined outcome (e.g. female priests, abolition of sin/Confession). Participants are invited to participate in meetings and exercises to find solutions, not knowing the outcome is already determined. Participants are more likely to embrace the predetermined outcome is they think they are part of the solution process. Participants are encouraged to brainstorm, fill out questionnaires, not knowing the results presented later will be falsified to buttress the predetermined result. The change agent leaders are trained to steer the group to belittle participants who diverge from the predetermined outcome (e.g. traditional-minded participants supporting male only priests). This is so-o-o-o predictable.

YouTube Viewer
www.youtube.com/user/TheRemnantvideo

Apologetics at The Remnant's YouTube Channel

YouTube Comment: The simple reality is that we see ZERO references to the Sacrament of Confession in the bible--Not even ONE. Your extra sacraments are man-made inventions, concocted by Catholic priests and not of God.

TheRemnantvideo: The simple reality is that in the entire Bible we see ZERO references to the word "Bible". Not even ONE. Uh-oh! Where'd "Bible" come from? I hope it wasn't something coined and compiled by Catholic priests in the Third Century---thirteen centuries before Father Martin Luther decided he didn't need the Sacrament of Confession.

Just Cause: Actually penance and confession go all the way back to the Old Testament. Leviticus 19: 20-22: A man who committed adultery had to bring a guilt offering (act of penance)

for himself to the door of the tent of meeting (holy place where the ark of the covenant, which contained God's true presence was kept). But then it adds "And the priest shall make atonement for him ... before the Lord for his sin... and the sin which he has committed shall be forgiven." (see also Leviticus 5: 5-6) The priest could not make atonement if he were not aware of the man's sin and if no penance is offered (sacrifice). He is acting as a mediator for the repentant sinner. Jewish Practice: On the eve of the Day of Atonement or of Passover, it was forbidden to eat and drink, to wash, anoint, lace shoes, or have sexual intercourse. (As penance) Breaking of these laws led to excommunication. The people who came to confess their sins at the Temple annually brought offerings and animal victims to be sacrificed when it got dark on eve of feast of atonement or Passover. They actually, confessed their sins before the meal, afterwards and the next morning in a threefold confession. Priests prayed for their forgiveness.

The Apostles would have conformed to these religious practices when they came to celebrate the seder meal of the Passover with Jesus in the Upper Room before His crucifixion. John the Baptist, whom Jesus called him the greatest "among them that are born of woman," preached a baptism of repentance. Mark tells us that "... there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins.

We learn in Luke's account of the Baptist that he answered many questions for the people concerning the behavior they should follow, but freely confessed that he was not the Christ (Luke 3: 16-17). He doubtless heard countless confessions of sin, but he knew where forgiveness of sin came from for when Jesus approached he declared, "Behold the Lamb of God, who takes away the sins of the world" (John 1: 29). Jesus then sent his disciples to

baptize throughout Judea (John 3: 22) and they too, doubtless heard the confessions of many sinners as they traveled from village to village. Catholics and orthodox pray to God for forgiveness but we also confess our sins to a priest to show humbleness as well. Psalm 147:6 "The Lord lifts up the humble; he casts the wicked to the ground." Confessing our sins to a brother in Christ is the hardest thing to do. But it allows us to follow James 5:16 "Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working." ■

Sunday, 13 May 2018

**Michael J. Matt to Speak in London:
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**"The Catholic Family:
Key to Catholic Restoration"**

Gaudete et Exsultate: Demagogic Piety on the March

By Christopher Ferrara

Gaudete et Exsultate is exactly what we have come to expect from this drearily predictable pontificate. To quote Carl Olsen in Catholic World Report: “many good qualities and substantive passages... often overshadowed, or even undermined, by straw men, dubious arguments, and cheap shots.”

Bergoglian pronouncements in general are precisely vehicles for the delivery of straw men, dubious arguments and cheap shots, all invariably directed against orthodoxy and orthopraxy. Expressions of piety are wrapped around crass ecclesiastical demagoguery, a velvet glove for the clenched fist of militant humility so typical of the boorish cant of leftist Latin American clerics.

The document’s call for a living relationship with God animated by charity is belied by its repeated descent into the uncharitable caricature and outright calumny of those members of the faithful Bergoglio perceives as impediments to his maniacal designs. Herewith a sampling of the invective interwoven into the pious passages of the document:

1) Contemplative orders apart from the world are unhealthy:

“It is not healthy to love silence while fleeing interaction with others, to want peace and quiet while avoiding activity, to seek prayer while disdain service. Everything can be accepted and integrated into our life in this world, and become a part of our path to holiness. We are called to be contemplatives even in the midst of action, and to grow in holiness by responsibly and generously carrying out our proper mission.

2) The Church does not have all the answers and should not tell people how to live (unless it is Bergoglio speaking):

When somebody has an answer for every question, it is a sign that they are not on the right road. They may well be false prophets, who use religion for their own purposes, to promote their own psychological or intellectual theories.... So we cannot claim that our way of understanding this truth authorizes us to exercise a strict supervision over others’ lives.

3) Catholic doctrine is subject to different interpretations depending on circumstances:

“Here I would note that in the Church there legitimately coexist *different ways of interpreting many aspects of doctrine* and Christian life; in their variety, they ‘help to express more clearly the immense riches of God’s word.’”

4) Catholic doctrine is not monolithic, but rather is open to doubt:

“It is true that “for those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion”.... [D]octrine, or better, our under-



standing and expression of it, ‘is not a closed system, devoid of the dynamic capacity to pose questions, doubts, inquiries...’”

5) Strong attachment to Catholic doctrine and discipline is Pelagianism:

“Those who yield to this pelagian or semi-pelagian mindset, even though they speak warmly of God’s grace, ‘ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style from the past.’”

6) Those who resist change—i.e. whatever Francis wants—have succumbed to the forces of evil:

“This is all the more important when some *novelty* presents itself in our lives. Then we have to decide whether it is new wine brought by God or an illusion created by the spirit of this world or the spirit of the devil. At other times, the opposite can happen, when *the forces of evil induce us not to change*, to leave things as they are, to opt for a *rigid resistance to change*....”

7) Those who say all things are possible with grace are really Pelagians:

“When some of them tell the weak that all things can be accomplished with God’s grace, deep down they tend to give the idea that all things are possible by the human will, as if it were something pure, perfect, all-powerful, to which grace is then added.”

8) Even with the aid of grace it is impossible for “the weak” to keep the moral law given their “concrete” limits; only gradual progress is possible (thus exalting the frailty of human will over grace in precisely the Pelagian manner Francis condemns):

“They [imaginary Pelagian Catholics] fail to realize that ‘not everyone can do everything’, and that in this life human weaknesses are not healed completely and once for all by grace....”

“Grace, precisely because it builds on nature, does not make us superhuman all at once. That kind of thinking would show too much confidence in our own abilities. Underneath our orthodoxy, our attitudes might not correspond to our talk about the need for grace, and in specific situations we can end up put-

ting little trust in it.

“Unless we can acknowledge *our concrete and limited situation*, we will not be able to see the real and *possible steps* that the Lord demands of us at every moment, once we are attracted and empowered by his gift. Grace acts in history; ordinarily it takes hold of us and transforms us progressively.”

9) Attachment to Catholic doctrine and discipline is Pelagian aridity that rejects “the Spirit”:

“Still, some Christians insist on taking another path, that of justification by their own efforts, the worship of the human will and their own abilities.... This finds expression in a variety of apparently unconnected ways of thinking and acting: *an obsession with the law, an absorption with social and political advantages, a punctilious concern for the Church’s liturgy, doctrine and prestige*....

“Some Christians spend their time and energy on these things, rather than letting themselves be led by the Spirit in the way of love, rather than being passionate about communicating the beauty and the joy of the Gospel and seeking out the lost among the immense crowds that thirst for Christ.”

10) Observant Catholics are heartless Pelagian curators of a religious museum who reject “the Spirit”:

“Not infrequently, contrary to the promptings of the Spirit, the life of the Church can become a museum piece or the possession of a select few. This can occur when some groups of Christians give excessive importance to certain rules, customs or ways of acting. The Gospel then tends to be reduced and constricted, deprived of its simplicity, allure and savour. This may well be a subtle form of pelagianism, for it appears to subject the life of grace to certain human structures. It can affect groups, movements and communities, and it explains why so often they begin with an intense life in the Spirit, only to end up fossilized... or corrupt.”

11) Attempts to limit mass Muslim migration (primarily military-age males) are morally equivalent to murder in the womb:

“Our defence of the innocent unborn, for example, needs to be clear, firm and passion-

ate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development....

“We often hear it said that, with respect to relativism and the flaws of our present world, the situation of migrants, for example, is a lesser issue. Some Catholics consider it a secondary issue compared to the ‘grave’ bio-ethical questions. That a politician looking for votes might say such a thing is understandable, but not a Christian, for whom the only proper attitude is to stand in the shoes of those brothers and sisters of ours who risk their lives to offer a future to their children.”

12) Any public opposition by the faithful to Bergoglian designs is defamation inspired by the devil (whose dwelling place is unclear given the interviews with Scafari):

“Christians too can be caught up in networks of verbal violence through the internet and the various forums of digital communication. Even in Catholic media, limits can be overstepped, defamation and slander can become commonplace, and all ethical standards and respect for the good name of others can be abandoned....

“It is striking that at times, in claiming to uphold the other commandments, they [the defenders of orthodoxy against Bergoglio] completely ignore the eighth, which forbids bearing false witness or lying, and ruthlessly vilify others. Here we see how the unguarded tongue, set on fire by hell, sets all things ablaze (cf. Jas 3:6).”

13) The defenders of orthodoxy are heartless judges who look down on others (says Bergoglio who constantly judges and looks down on others):

“It is not good when we look down on others like heartless judges, lording it over them and always trying to teach them lessons.”

14) God demands that we accept Bergoglio’s “magisterium” of “today” and see the Gospel in a new light rather than simply following what the Church (including all prior Popes) has always taught; all else is rigid dogmatism:

“Like the prophet Jonah, we are constantly tempted to flee to a safe haven. It can have many names: ...*the rejection of new ideas and approaches, dogmatism, nostalgia... hiding behind rules and regulations*....

“It is not a matter of applying rules or repeating what was done in the past, since the same solutions are not valid in all circumstances and what was useful in one context may not prove so in another.

“The discernment of spirits liberates us from rigidity, which has no place before the perennial “today” of the risen Lord. The Spirit alone can penetrate what is obscure and hidden in every situation, and grasp its every nuance, so that the newness of the Gospel can emerge in another light.”

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Iskander: Dragon of Albania

George Kastrioti Skanderbeg (May 6, 1405 – January 17, 1467), is also known by his Muslim name of Iskander, (Lord Alexander).” He was also known as the Dragon of Albania, and is the national hero of that country. His story is told at length in the new book [Defenders of Christendom](#).

George was the son of an Albanian lord who had been forced to submit to Murad II, the sultan of the Ottoman Empire. He was still a young boy when he and his three brothers were turned over by his parents to the Muslim empire as part of the practice of *devsirme* (the practice whereby the Ottoman Empire sent military officers to take Christian boys, ages 8 to 18, from their families in order that they be raised to serve the state. This “tax of sons” or “blood tax” was imposed only on the Christian subjects of the empire, in the villages of the Balkans and Anatolia). While his three older brothers were slowly poisoned when they staunchly refused to convert to Islam, George was allowed to live, as he was only a child.

Forced to conform to the practices of Islam, George was subjected to merciless training at which he excelled, proving himself to be both a physically powerful warrior and eventually also a brilliant field commander. Rising quickly through the ranks, he was made *bey generalissimo*, and entrusted to command a large Muslim cavalry unit.

The Ottoman sultan himself honored him by bestowing upon him the name of Iskander, “Lord Alexander,” comparing him favorably to the Macedonian conqueror, Alexander the Great.

The Hungarian commander [Hunyadi](#) was on campaign against the Ottoman Empire when he came face to face with Iskander at the city of Nish. Unknown to his commanders, Iskander had never truly accepted Islam, nor forgotten the murder of his heroic brothers. He had also been secretly communicating with Albanian noblemen from his own country, for the Muslims had failed to erase the memory of his homeland.

Upon learning of the death of his father, Iskander had decided that he would join the advancing Catholic army, and fight the Turks to restore Albania. With three hundred Albanians who had been forced to serve the Turks, he defected and fought side by side with Hunyadi. Turning their swords against their Islamic oppressors, they easily defeated the Muslim army.

At this point in his career, Iskander was an impressive figure, “tall and slender with a prominent chest, wide shoulders, long neck, and high forehead. He had black hair, fiery eyes, and a powerful voice. So warlike was his nature that he truly needed to wage battle from time to time. He killed more than two thousand Turks with his own hands. He



was a master of all weapons, swift and ingenious, a general with a quick and certain gaze, audacious and resolute. Naturally possessed of a fiery temper, anger would go to his head quickly and set his eyes ablaze. But he would dominate his anger, biting his lips until they bled. His courage in battle stemmed from this struggle over his evil passions. All in all, his customs were pure, his manner noble and elevated. Mary was his strength and inspiration.”

Iskander declared war on his former masters, intending to avenge his country for the atrocities it to which it had been

subjected under the Ottoman Empire. His banner displayed a two-headed eagle, an image significant to his own family, but also one that had been used by the Roman Empire. It became a well-recognized emblem in the Balkans, symbolizing the refusal of the Albanian people to submit to Islam. Several of the Albanian princes revolted against their overlords and rallied under Iskander’s banner, forming the League of Lezhe, and electing Iskander to lead the Albanian army.

Iskander was an invincible opponent of Islam, and the reason for his success was no secret: he “loved the sanctuary of Mary with a devoted, enthusiastic love; and Mary in return, not only made him a model of Christian perfection, but also gave him an invincible power, which preserved not only Albania but also Christendom during his reign.”

There was at this time a miraculous painting in the town of Scutari, which was the capital of Albania. Our Lady of Scutari (aka Our Lady of Good Counsel) was an image of Our Lady holding her Divine Son which had been painted on a thin sheet of plaster by an unknown hand. This portrait was venerated and beloved by the faithful Albanian people, and as a child, George Castriota visited this shrine. It was Our Lady of Scutari who had consoled and preserved him through all his trials, and now, when he returned to Albania and dedicated his life to her, it was she who made him invincible in battle, the fearsome Dragon of Albania.

Iskander’s first real test was the battle of Torvioll, which took place in June of 1444. The Ottoman sultan sent an army of 25,000 men into Albania under Ali Pasha, one of his most accomplished commanders.

Iskander took 15,000 men with him to the plain of Torvioll to meet Ali Pasha, awaiting him for battle at the base of a broad slope. The field was surrounded on both sides with hills and a dense forest, appearing to give the Muslim army a distinct advantage.

Gaudete et Exsultate, Continued from Page 5

The media are of course delighted with this latest example of Bergoglian backstabbing of believing Catholics. Particularly delightful is his declaration of a moral equivalence between mass murder in the womb and attempts to limit the mass migration of Muslims, most of whom are military-age males with cellphones, ludicrously depicted as “helpless refugees.” [CNN exulted](#) over this “pointed rebuke to Catholic anti-abortion activists who focus on the issue to the exclusion of all others.”

But we have heard it all before—over and over again, incessantly, for the past five years. At this point, the matter has moved beyond an analysis of Bergoglian pronouncements in order to uncover the poison pills that are always there. There is no need to continue the exercise in verification of the problem when even [an atheist like Marcello Pera](#) can see that Bergoglio is “little or not at all interested in Christianity as doctrine, in its theological aspect,” that “[h]is statements appear to be based on Scripture, [but] actually they are strongly secularist,” and that his pontificate represents a “[rupture with doctrine and tradition](#).”

Now the question being raised by the faithful, both clergy and laity, is whether there is any mechanism by which the Church can be freed from Bergoglio’s clutches be-

fore he inflicts still more damage upon her. Thus, we see commentary in this regard at major Catholic news sources under [such titles as](#) “Cardinals can declare that a heretical pope has ‘lost his office’: Church historian.” And even the retired Bishop of Corpus Christi, Texas, René Henry Gracida, [openly speculates](#) in his blog on the prospect of an imperfect council of cardinals declaring Bergoglio’s election invalid and proceeding to a new conclave.

For starters, to quote Roberto de Mattei, “We need to have the courage to say: “Holy Father, you are the first one responsible for the confusion which exists today in the Church. Holy Father, you are the first one responsible for the heresies which are circulating in the Church today.”” But more than this, clergy and laity must unite wherever possible to do what Saint Robert Bellarmine said we must when confronted with the scenario—a hypothesis now become a reality—of a Pope who attempts to destroy the Church:

Therefore, just as it is lawful to resist a Pontiff invading a body, so it is lawful to resist him invading souls or disturbing a state, and much more if he should endeavor to destroy the Church. *I say that it is lawful to resist him, by not doing what he commands and by blocking him lest he should carry out his will...[De Controversiis: On the Roman Pontiff,*

trans. Ryan Grant (Mediatrix Press: 2015), Book II, Chapter 29, p. 303.

Moving beyond a mere diagnosis of “[this disastrous papacy](#),” which has already been confirmed a hundred times over, we must directly oppose its designs in every field of action open to us. Incredibly enough, the faithful must defend the Catholic Church against a “[Dictator Pope](#)” who would destroy her and rebuild her according to his own vision, [as he himself has made clear](#) in his hubristic manifesto *Evangelii Gaudium*:

More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe...

I dream of a “missionary option”, that is, a missionary impulse capable of *transforming everything*, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s *world rather than for her self-preservation*.

May the good God deliver His Holy Church from the Pope who now afflicts her. And may the Blessed Virgin intercede soon in fulfillment of the divine plan for the Church’s inevitable restoration and the triumph of the Immaculate Heart. ■

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The Witches of Planned Parenthood

By Vincent Chiarello

The latest annual report of Planned Parenthood for 2016-17, shows it performed 321,384 abortions in its fiscal year that ended Sept. 30, 2016. Planned Parenthood receives in excess of \$500 million (no typo) from the federal government each year, which will not change with the current Omnibus spending bill, despite President Trump's and GOP's campaign promises to the contrary.

"This is the natural outcome of a civilization that has allowed moral relativism to triumph over Christianity."
- William Donahue, President Catholic League

Full disclosure: In all previous articles I've written for The Remnant regarding oral arguments at the Supreme Court, I was physically present; that is not true in the NIFLA case. I have read the transcript and

listened to the audio of those arguments, which, I believe, allow me to write what follows, albeit without the ability to judge the intensity of the questions, expressions, or body language of the Justices.

On March 20, 2018 the nine members of the U.S. Supreme Court heard the one-hour oral arguments in the case of the National Institute of Family and Life Advocates (hereafter: NIFLA) v. Xavier Becerra, the Attorney-General of California. Over fifty amicus (friends of the Court) briefs were filed in NIFLA's favor, including one by the U.S. Conference of Catholic Bishops; about the same number were submitted for the California position. The constitutional question raised by the law was this: *Whether the disclosures required by the California Reproductive FACT Act violate the protections set forth in the free speech clause of the First Amendment, applicable to the states through the 14th Amendment.*

In short: was the California law a violation of the U.S. Constitution?

Many reading this article may recall the 19th century fairy tale, *Hansel and Gretel*, by Jacob and Wilhelm Grimm. The story, based upon an earlier one from the 14th century, when the Black Death killed a large percentage of Europe's population, centers on the cardinal sin of avarice, and how certain families were perfectly willing to allow for the deaths of their children so they could survive. The children were sacrificed to a witch, and never seen again. That willingness to rid families of children, in this case unborn, remains with us today, except the term "abortion provider" now substitutes for the witch.

There is no better example of the union of those two descriptions than in the case of Dr. Kermit Gosnell, who was sentenced to life imprisonment for his deliberate - and dastardly - murder of three born

babies in a way too grisly to describe. No one knows how many of his other victims suffered the same fate. Is it not coincidental that the Hippocratic Oath is no longer a requirement of most medical school graduates, for if it were, as it was in the past, the graduate would be bound to accept the condition: *Primum non nocet..* first, do no harm.

The most important sacrament in the liberal/feminist religious pantheon is the unfettered right to abortion. Since its national legal acceptance in 1973, and continuing unabated since, organizations like Planned Parenthood have waged war against any and all organizations or individuals who question their legal and moral right to destroy a child in the womb. And the current political establishment, including its "Catholic" component, if not neutral in this matter, often joins the abortion chorus line. For

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Catholic Heroes, Continued...

As soon as the armies were fully engaged, 3,000 men whom Iskander had hidden in the forest suddenly appeared and struck the Ottoman troops in the rear, causing a panic among the Turkish soldiers. The wings of the Albanian army turned at the same time toward the center, attacking on the flanks and doing a great deal of damage. Seeing his army crumble before him, Ali Pasha and his personal guard fled the field. Nearly every Turkish soldier was put to the sword, with only 2,000 taken captive. Of the Albanians, only 120 men were lost.

All of Christendom was encouraged by the stunning victory, and Iskander was asked to join a papal alliance in a new Crusade against the Turks. Iskander was prevented from joining the Christian army through a deceitful ruse perpetrated against him by the king of Serbia, so Hunyadi ended up fighting the Ottoman forces without his assistance and were sorely defeated.

In 1449, the Ottoman sultan led an army 200,000 strong into Albania. None of Albania's strongholds could withstand him, until finally the sultan faced Iskander at Kruje castle. "With matchless strategy Iskander contrived to keep the myriads of his opponents from the walls. With energy almost superhuman, he swept unexpectedly, now here and now there, by night and by day, into the midst of the foe; every swordsman of his band hewed down scores, and his own blade flashed as the lightning and caused Muslim heads to fall like snowflakes where he passed." When the siege was finally lifted, 20,000 of the enemy lay dead on the field, with the remnant of the Muslim army "pursued with terrific slaughter by the Christians."

After the battle, Iskander went at once to kneel before the image of Our Lady of Scutari, thanking and publicly praising her for his success. "He was a hero formed in the same school as all those who derive their strength from their

devotion to the Blessed Virgin. Like a new Saint Fernando, King of Castile, Scanderbeg was, under the guidance of Mary, as gentle in peace, as he was terrible in war. The good Christian prince was often seen at her feet to beg the protection of his Lady in his greatest afflictions."

Pope Nicholas V called Iskander "the champion and shield of Christendom," which was true because the Blessed Virgin Mary protected her champion and granted him his victories.

Neither treachery nor surprise attacks could defeat Iskander, until finally it seemed to Sultan Mehmet that he might never defeat Iskander on the field of battle. Taking a different approach, he feigned affection for the Albanian prince, offering him his friendship if only Iskander would deliver his son to him as a hostage. Iskander snubbed the Ottoman sultan in writing, signing his refusal, "Skanderbeg, Prince of the Epirotes and Albanians and soldier of Jesus Christ."

After the death of Hunyadi, in the year 1459, Pope Pius II attempted to gather the Christian princes for a new Crusade under the command of Iskander. His efforts met with utter failure, and his words at the realization echo through the centuries to speak to us now in our own time: "We came full of hope; but we are forced to consider it in vain. We are ashamed that the lukewarmness of Christendom is so great. Some run after their pleasures, others are enchained by avarice. The Turks are ready to face death for their doctrine, but we tolerate neither the least expense nor the most insignificant discomforts for the Cause of the Holy Gospel." How true still, in 2018...

There were many more battles that Iskander fought against the Turk, alone and unaided by a thankless Christendom. With the aid of Our Lady of Scutari he remained invincible, fighting to preserve a Christendom that neglected him.

In 1466 Iskander learned that the Ottoman sultan was advancing toward his homeland once again with an army of 200,000 men. He and his fellow Albanians had borne the brunt of Christendom's battles, and it had nearly ruined his kingdom. The Dragon of Albania went to Rome seeking assistance from the pope.

These were his very words: "After twenty-three years of unceasing war, I present myself here together with the warriors that remain. Ours is a state exhausted by so many battles; Albania is a body of which no member remains unwounded; only a few drops of its blood remain to be shed for the Christian world. Alas, come to our aid, otherwise the last champion of Jesus Christ will soon disappear from the other side of the Adriatic!"

The pope gave what he could, but the assistance was merely financial, and not enough to meet Iskander's need. It is almost as if the world is not worthy of such men. All the members of Albania had been scourged. It remained now only for the heart to be pierced.

Iskander went back to the castle of Kruje, which was then surrounded by Mehmet's army. The siege lasted for months, with great toll on both sides. Iskander, along with his best warriors, remained outside the walls so that they could arrive at any location unexpected to antagonize and harry the Turkish besiegers.

After several months Mehmet returned to Constantinople, leaving an army of 80,000 to continue the siege. With only 13,000 men remaining, Iskander attacked the Turks so violently that their leader was killed and the rest driven to a panicked retreat.

"The prince and unvanquished warrior, whose strength of soul gave his compatriots fortitude to throw off their lethargy, courage to rise up against the oppressive infidels, daring

to despise death and thus expel them from their country, moved his subjects not only by example but also by his unbreakable faith, his ardent charity, and his unshakable hope...Scanderbeg was God's sword against the enemies of the holy Catholic Faith, the impregnable defensive wall protecting his realm."

Physically exhausted from his labors, and sensing that his death was near, Iskander went one last time to visit Our Lady of Scutari at her shrine, and then retired to the city of Lesh to die. There, on his deathbed, he made his last confession, and received Holy Viaticum.

Mehmet had his spies in Albania, and was thus fully aware that Iskander was dying. He sent another large army into Albania to attack Lesh, expecting to conquer all of Albania once Iskander had died.

The sounds of battle, and the cries of despair coming from the startled populace reached Iskander. "Hearing the shouts, the dying man's eyes opened. Color returned to his cheeks. The perspiration of agony disappeared. Iskander ordered his horse and weapons brought to him. Then, a great battle ensued at the gates of Lesh. The Dragon of Albania had pushed death aside and carried it instead to the enemies of Christendom."

The Muslims were routed and completely defeated after a bloody battle. Iskander gave thanks to the Blessed Virgin and returned in triumph to his palace. Once there, he set aside his weapons and went back to his bed where he lied down and soon gave up his soul to God. He had ended his life as a powerful defender of the Catholic faith and of Christendom, and his battle-standard became the flag of his native Albania. ■

Source:
roman-catholic-saints.com/skanderbeg.html
Excerpts from the book: *Defenders of Christendom* by James Fitzhenry

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example, Susan Collins, the “Catholic” Republican Senator from Maine, has been the consistent recipient of donations to her campaign by none other than Planned Parenthood. Last November, it awarded Collins the *Barry Goldwater Award*, and in so doing recognized that for over 20 years, she has been a “...champion of reproductive health care issues and those who fight to ensure the rights granted to women.” That is coded language for Collins’s support of abortion. It should also be noted that Virginia’s Democrat Sen. Tim Kaine, once a Jesuit lay missionary in Honduras, did fundraising for his campaign with the President of Planned Parenthood at his side. However, on the positive side, Planned Parenthood has lost taxpayer funding in 10 states, had it reduced in others, and was investigated by a Congressional committee.

In 2015, California’s legislature passed the “The California Reproductive Freedom, Accountability, Comprehensive Care, and Transparency Act (‘FACT Act’) which was signed by Gov. Brown. As written, the statute requires that pro-life pregnancy care centers in the state provide free advertising for the abortion industry. The law mandates licensed medical centers that offer free pro-life help to pregnant women post a disclosure at the entrance saying that California provides free or low-cost abortion and contraception services. The disclosure must also include a phone number for a county office that refers women to Planned Parenthood and other abortionists. Those familiar with the political make-up of the state were not surprised.

A lawyer posted the following on the Supreme Court blog, which detailed how extensive the abortion industry influence is in that state:

The extent of California’s enthusiastic support of the unfettered abortion regime is equaled in few other states. For example: California clinics and healthcare providers are prohibited from giving parents any information about their children’s medical treatment, questions or prescriptions for contraception unless the child consents. Minors can also obtain an abortion without notifying their parents or any other adult. If a minor is unable to pay, California will provide the funding. California has enacted statutes that “protect” pregnant mothers from pro-life counselors who seek to communicate information about the consequences of abortion. And a 2014 California law dramatically expanded the supply of abortion providers in California by authorizing nurse practitioners, certified nurse midwives and physician

assistants to perform first-trimester abortions through “vacuum aspiration,” a procedure which is as diabolical as it sounds. It is not for nothing that, in the words of the National Abortion Federation’s president, California is “the gold standard” for access to abortion.

Yet, apparently even this was not enough to satiate the abortion leviathan in California.

The abortion industry cannot exist without endless supplies of patients who are told



Planned Parenthood: the Black Plague's Witch

that abortion is their best—or only—alternative. It is estimated that since 1973, over 50 million (no typo) abortions have been carried out nationwide. Still, any effort to prevent that from happening must be destroyed, often with the assistance of the media, but the State of California, whose Governor, Jerry Brown, was a Jesuit seminarian, went one step further to assure the plentitude of patient victims to the state’s abortion mills.

Before the Supreme Court that day was also the legal question of whether the “Fact Act” was an example of legitimate state coercion that pre-empted the right of religious dissent, guaranteed under “free speech clause” of the First Amendment of the U.S. Constitution. Michael Farris, the chief legal adviser to NIFLA, explained: “When the government decides what people should and should not say, other freedoms are sure to disappear soon after. The government exists to serve its people, and not the other way around.” Joshua Klein, representing California, responded that the statute “...empowers the woman by explaining that her financial circumstance does not make her unable to access alternative and supplemental care, including full prenatal and delivery care that Petitioners (NIFLA) do not themselves supply.”

The legal battle lines were drawn, but this case differed in another way: Jeffrey Wall, the U.S. Deputy Solicitor-General, representing the Trump Administration, participated “.in support of neither party,” a policy conspicuously different from the Obama administration. Yet, in his opening remarks, Wall described why the Trump Administration was present in the Court: **“The First Amendment allows states to require truthful, factual disclosures**

about one’s own goods or services. What the First Amendment does not allow and what California has done is to require pregnancy centers to make disclosures about services they do not provide and that would violate their most deeply held beliefs without any showing by the state that it truly needs to compel speech rather than speak its own message” (Emphasis mine)

In the many cases I’ve heard while at the Court, I was continually reminded that “Court watchers,” that is, those whose job it is to follow the flow of cases and decisions by individual Justices in each Term, would embark on a “fool’s errand” to predict the outcome of any case based on the questions of the Justices. They are often intended to mislead not only the public, but also the advocates making their case. Yet, there was a thread that ran through my mind as I read the transcript and heard the audio version of the oral arguments that day.

As I expected, and what, in fact, happened, was that NIFLA’s attorney would be subjected to intense scrutiny by the “Liberal” wing of the Court, led by Justices Ginsburg, Breyer, and Sotomayor. Shortly after Farris began, as all lawyers must, with, “Mr. Chief Justice and may it please the Court,” Justice Ginsburg interrupted and began a series of questions seeking to demonstrate “a legal moral equivalence” between Planned Parenthood and NIFLA: “What would be the situation, taking the other side, if the state law were that all women’s health providers that perform abortions would have to tell the patients, if you would like to carry the pregnancy to term, you will have access to a clinic that will assist them, provide adoption facilities they might contact, or provide instruction on how to care for infants?” Farris responded that “counseling is not remotely connected with abortion, for the former is not a “medical intervention;” the latter is.

But then something happened, something I’ve not seen or heard before: Justice Kennedy, who has voted for, and given approval of, every abortion statute before the Court, came to Farris’s defense. After insisting Ginsburg’s argument was “hypothetical,” Kennedy then sought to undermine her analogy further by now saying: “The hypothetical case is doctors who are offering abortion services have to say that if the pregnancy is carried to a full -- full term, there’s assistance.” But Farris, Kennedy, and Ginsburg know that was not the object of the “Fact Act.” Was this an effort by Kennedy to undermine Ginsburg’s position, or was he playing games with the audience? Time will tell.

But in reviewing the audio and transcript of the oral arguments, one other aspect of

it also came as a surprise: you will note that I did not include the name of Justice Elena Kagan among those who would seek to weaken the NIFLA case. Throughout the oral arguments, Justice Kagan appeared highly skeptical of California’s efforts, including a question of whether or not the state had, “gerrymanded” the case, something she thought very serious. Justice Kagan: “Because if it has been gerrymandered, that’s a serious issue. In other words, if, you know, it’s like, look, we have these general disclosure requirements, but we don’t really want to apply them generally, we just want to apply them to some speakers whose speech we don’t much like.” What Kagan was asking, perhaps rhetorically, was this: was this law passed knowing that only the pro-life pregnancy centers would be included, and unable to challenge it? Time will tell.

Time had also coarsened the intensity of the debate, in which the Justices increasingly interrupted the answer(s) they requested, and it finally reached a point where none other than Chief Justice Roberts, in an unusual manner for him, but after Justice Sotomayor had consistently interrupted Farris and Walls, pleaded: “Maybe could we let him finish the answer, please?”

What does this case mean to the pro-life movement, and the affirmation of religious liberty challenged by the law under question? While I will not embark - again - on a fool’s errand, the law is clearly on the side of the petitioners, NIFLA. The only reason this case reached the U.S. Supreme Court is that California’s 9th Circuit Court of Appeals, the most liberal in the nation, ruled in favor of California by carving out a novel legal theory that “professional speech” was immune from the guarantees under the First Amendment. As Justice Alito reminded his colleagues during the argument: “Journalists are professionals. So would they be subject to this standard? How about economists? How about climate scientists? How about a fortune teller? The Fourth Circuit said that a fortune teller is a -- is a professional. How about somebody who writes an advice column for parents?” Fool’s errand or not, I do not believe that Justice Alito will allow this law to stand. I also cannot conclude without mentioning a big victory for the advocates of religious liberty.

After the Supreme Court failed to resolve the issue of the applicability of the religious liberty clause in a case involving the government’s demand that the Little Sisters of the Poor include contraception in their health insurance plans, the incoming Trump Justice Department decided not to continue the effort to reach a “political solution” in this case. In late March, Federal Judge David Russell drove a stake through the heart of the Obama mandate: he dismissed the Obama administration’s legal arguments, and ordered a permanent injunction against the government proceeding with the case. (It is highly unlikely that the Trump administration will appeal the ruling.) He also threw out the fines, totaling 6.9 billion (no typo) against the Catholic Benefits Association. (CBA) The ruling will also have major future consequences: it not only binds the current, but future, administrations in protecting CBA member from violating their religious consciences. I do not believe I embark on “a fool’s errand” in saying that the cause of religious liberty has improved in the past year. Will it continue? Time

Self-Control: An Unexpected Path to Catholic Success

By Clare Wilson

Today's world runs on instant gratification. Much of the success of the technological boom is directly correlated to this fact. Apps, subscriptions, unlimited data—all these ensure that as many people as possible can indulge their least desires whenever they want, and simultaneously support the capitalist machine with a flood of monthly fees. For an apparently negligible sum, people can talk, read, watch, shop, work, play, and date, literally twenty-four hours a day, seven days a week, if they care to. You might think this would lead to a world of more energized and engaged human beings, but the actual result is often a kind of flaccidity. When faced with the dilemma of whether to spend a thirty-minute bus ride working and reading, or to watch shows on Netflix the entire time, it's not hard to guess which choice wins out.

A few months ago, my parents showed me a video spoofing a job interview with a member of the millennial generation. The actress presented the broadest caricature of an entitled, spoiled, undisciplined, distracted, inconsiderate, late twenties young person. Such an exaggerated figure would never be found in real life, but is also close enough to actuality that everyone laughs at the portrayal with a mixture of chagrin, embarrassment, and recognition. As a member of the generation in question, when I reflected upon the video, I realized that the constant stream of satisfaction offered by our phones and apps and data actively undermines qualities such as respect, patience, commitment, and work ethic—all of which comprise the requirements for a good employee and a successful individual. Human beings naturally tend toward the path of least resistance. If nothing is done to prevent us from making the easiest choice, if in fact the easiest choice is constantly offered and improved and rewarded, fallen nature will rapidly become trained to avoid any challenges or hurdles, no matter how desirable the goal on the other side.

Does a solution then exist for keeping the younger generations from losing all moral fiber and failing to achieve anything in their lives? Perhaps it seems overly simplistic to say so, but the answer is the Catholic Faith. I do not declare this lightly or glibly. For the past six months, I have attended a state university, observed the undergraduate students with whom I work as a tutor, and interacted with my fellow graduate students. The former are often show signs of distraction and preoccupation, even though they themselves chose to bring their term papers for review and correction. Many of them become twitchy during tutoring sessions, and pull out their phones at the soonest possible moment, as if something earth-shaking may have happened during the thirty-five minutes we spent reviewing their paper.

Despite their good intentions, they lack the mental discipline to pay attention to the help they know they need.

My own peers are not so distractible in class or during group meetings, but nonetheless often joke about how they should be working on a school project, when instead they are looking for dates online, binge-watching whole seasons of TV shows, or posting memes on Facebook. Most of them have professional experience of some kind, so they have absorbed enough discipline to allow them to complete assignments in the nick of time, but they surprisingly lack competitive spirit and drive, preferring to complete just enough to get by while maintaining their various digital pastimes and entertainments. The result is that, in spite of the multitude of professional and creative opportunities offered by my graduate program, the same few people end up involved in all of them—most of whom are older, married, or from some kind of counter-cultural (often religious) background.

I have become a member of this small, enterprising core of graduate students, while I watch others of my classmates, probably by nature more talented than I, squeak past the deadlines and minimum requirements. I can hardly attribute this success to my own efforts since I see how closely it depends on my Catholic identity. Parents, priests, and teachers direct Catholic children to practice sacrifice, self-restraint, virtue, cleanliness, and orderliness from infancy onward. This decades-long training results in a habit of self-control, which for Catholics is primarily directed toward service of God, but can also have the side-effect of making us competent adults. Moreover, for the salvation of our souls we constantly evaluate our behavior. "Is this medium of entertainment an occasion of sin? Is this form of recreation detrimental to my duty of state? Do I need to get up earlier so that I can have time to complete my daily prayers? Does this habit disturb my peace of soul and resignation to God's will?" Practicing Catholic constantly ask themselves these questions and adjust their lives accordingly.

Of course, we are always works in progress on the path of our sanctification, but since true Catholics are always oriented toward God, we can never rest easy on whatever small achievements we make. We can always see more to do for God, greater endeavors to which

He calls us. So we order our days to include the components that belong to our duty of state and our salvation, often finding that apps and shows and the unending stream of digital data must be minimized or even cut out to make space for more important things in the eyes of God. These sacrifices of entertainment

coworker. We can practice the virtue of listening to those in authority over us and obeying their directions without delay. We can order our lives to make sure we have time for prayer, work, family, recreation, and friendship—all of which serve simultaneously to make us better Catholics and more balanced



and ease result in making us more productive, engaged, and committed individuals—ideal employees, in a surprising twist of providence!

When thinking about our day and age, I often compare it to the late Roman Empire. The most powerful civilization in the world then also crumbled into decadence. Overrun by its own enemies whom it had actively invited to join its military and government, it attacked conservative minorities who refused to embrace the bizarre morals and customs of the time. Then as now, Catholics were viewed as a strange breed whom none understood, some persecuted, and most ostracized. However, members of the Catholic Church slowly but steadily gained ground, not because they ran campaigns and engaged in political or social activism, but because they loved and supported each other, built communities guided by charity, provided the witness of martyrdom when needed, and lived according to the disciplines of the Faith. Eventually, their quiet, orderly lives shaped society and even brought them to places of political power, culminating when Constantine became the first Christian emperor.

No doubt it can seem daunting to embrace the full scope of our calling as Catholics. What can we really do to establish the social kingship of Christ, we might ask. Based on my observations, though, we make great strides simply by striving to be functional human beings. Where others succumb to the lure of instant gratification, taking refuge in technology rather than interacting with others or facing responsibilities, we can view small, daily challenges as instances of God's will. We can learn to interact patiently with the difficult client or

human beings. We can view new career or vocation opportunities as invitations from God to advance to a new level of virtue and perfection. Throughout this life of sacrifice and self-control, even while we remain conscious of how far we must go to achieve perfection, we may suddenly look around to find that we have outstripped our non-Catholic comrades. Following God takes a person further than following self.

This is not to say that the path will be easy or automatically successful. In the first place, due to the ease of access to instant gratification, temptations to abandon Catholic discipline and morality in favor of our own comfort and pleasure constantly surround us. The past two weeks of my life underlined this reality for me. I spent January through March housesitting, and due to the cost of the homeowners' internet and cable plan, I asked them to cancel it while they were gone. My graduate school budget meant limited data on my phone, as well, so for a good four to six hours every day, and many more on weekends, I could only check email and complete minimal research for my homework and writing. The three months were peaceful and ordered. I was productive in school; I read several extra books; I completed all the requirements of my spiritual life.

When the homeowners returned, however, I returned to a living place with internet. Almost immediately I found myself spending more time browsing aimlessly online. Seeing how easy it is for me to relax my discipline as soon as that option is presented, I realize how much compassion I must have for my peers in the world, who do not have

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Ye Shall Know the Truth (*How Modernists Destroyed the Word of God*)

S. Potts/Continued from Page 1

indoctrination wasn't an isolated thing, confined to graduate school. What people don't realize is that the change agents in the Church use the same techniques, maybe not quite so blatantly, but with the same goal in mind: to change our Catholic Identity.

And it works.

We are no longer what we were.

George Orwell once wrote, "The most effective way to destroy people is to deny and obliterate their own understanding of their history."¹

That's exactly what the New Church has done. As everybody knows, our tradition has been altered; our link to the past, destroyed. It didn't start with Vatican II. It began while the ancient Mass was said in all the parishes of the world, when nuns were in habit and priests in collar, when schools were crowded and children learned their catechism, when Catholics didn't use birth control or eat meat on Friday. All the customs were intact. And yet, unknown to most people, ecclesiastical infidels were slithering under the Rock like burrowing snakes.²

What was their motivation? Were they ashamed of our religion? Was it too primitive, too *unenlightened*? What shadows lurked in their minds, what blackness in their souls? We don't know. But we can see that for this reptilian nest of destroyers, the Mass, the Hours, the Psalms—the Faith Itself—were no longer relevant.

They mounted their attack. Before the alteration in liturgy and customs, before the changes in architecture and education, before the emergence of a radical and false theology, there was something else—they disrupted our language. They used their fine intelligence and linguistic skills to destroy our Catholic identity. "Scripture scholars" began to retranslate and reinterpret the Bible.

Their language was coarse and common, obliterating all depth of meaning and ascent of soul. No longer faithful to the text, the translations conveyed a new teaching, a Religion of Man, wherein Salvation History must be rethought and truth can be whatever the experts say it is.

It was treason.

A new mentality was imposed on us by those in high places.³ It consists of this: to believe and disbelieve at the same time. They believe with a wink and disbelieve with haughty assurance. Doubt lies over it all. There is no overt denial, but it is lethal nonetheless. It is the principle of evil, the holding in consciousness of two contradictory ideas. There's no way to figure it out. The two cannot be reconciled.

¹ Orwell, George, *Nineteen Eighty-four*, London, New York, June, 1949.

² Of the genus *Atractaspis*—nineteen species of venomous, secretive snakes, known as burrowing asps, mole vipers and stiletto snakes. Their fangs are long and their bite is lethal.

The apostates assumed the Hegelian dialectic, awaiting synthesis. Meanwhile, the mind is dulled; the heart grows cold.

Our Catholic understanding has been torn apart, our apostolic heritage yanked up by the roots. This is no "hermeneutics of continuity." By changing the Bible, these betrayers disconnected us from our past. Once that was done, they reshaped it. The elements may still be there, but the whole thing has been deconstructed. The Articles of Faith lie at our feet like broken pottery. Sniffing with smug satisfaction, this company of ecclesiastical traitors picked up the pieces and led us astray.

Like sheep, we followed. Who dared resist? We were just laypeople, after all, without power or authority. So now, blindsided and blind, the flock flounders. The brainwashing is nearly complete; clear thinking, nearly dissolved.

Faith requires doctrinal coherence and integrity. There must be permanence, an unadulterated understanding of the Things of God. We must have a sense of the supernatural. We don't have that anymore. And because we don't, we have been changed. Our orientation has been diverted; our cognitive points of reference, obscured. We've lost a Catholic point of view. There is no unity of belief. After all, they say, there are many roads to Heaven (if it exists), and religion is really just a cultural expression or, perhaps, for the more sophisticated, a projection of one's inner

subjectivity.

There's nothing divine about it.

Recasting Sacred Scripture

Referring again to *Nineteen Eighty-Four*, Orwell's characters, Syme and Winston were discussing Syme's work on revising the Eleventh Edition of the Newspeak dictionary. Syme said to Winston, "It's a beautiful thing, the destruction of words."⁴

That's what the compilers of the New Bible have done. Under the guise of scholarship, they destroyed sacred words. Once we had the Word of God; now we have *The New American Bible*. And with it, they've rattled our brains and smashed our conviction. It may be the bible approved for liturgical use. It may be the bible people read. But it is a "translation" that deviates so drastically from the original, that it cannot be true. And it is not holy.

The compilers boast that they have gone back to ancient documents and original languages in their work—as if the

Scriptures had been based on something else. But what documents? Ah, they have an answer! They've found *fragments* of old parchment, they've found *scrolls*, they've combed the writings of "other traditions" and ancient "stories" and come up with something so wrong, so ugly, so false that it's a wonder the sky doesn't fall on their heads.

Don't believe me? Shall we look a bit deeper?

The Church was always wary of translations, knowing how easily error could creep into the sacred Writings. We had an official Bible, one single Holy Book, the Latin Vulgate. It was translated from the original languages by St. Jerome and canonized by the Council of Rome.⁵ It was sacrosanct, never to be altered. The Bible had human scribes, but no human author. It was God's own Holy Book.

Centuries later, the Council of Trent unequivocally affirmed that "... this truth and discipline are contained in the written books, and the unwritten traditions which, received by the Apostles from the mouth of Christ himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand."

Do you see that? *Dictated*. God is the Author of the Bible. Human hands may have held the pen and formed the letters, but the Word is from the Mind of God.

The Old Testament had been faithfully handed down for centuries, intact, inviolate, the ancient scrolls meticulously kept and honored. The New Testament was guarded as well, scrupulously translated (from the original languages) into the language of the Church. Language and liturgy would be one in the Roman Rite forever.

The Council of Trent continued, restating and affirming that the Church "receives and venerates with an equal affection of piety, and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—as also the said traditions, as well those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession."⁶

Until modern times. Until now.

The text continues with an admonition: "Furthermore, in order to restrain

⁵ Council of Rome, AD 382, during the reign of Pope Damasus I.

⁶ Documents of the Council of Trent

petulant spirits, It decrees, that no one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine, wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which holy mother Church,—whose it is to judge of the true sense and interpretation of the holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never (intended) to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established."

There it is. No one was to reinterpret the Sacred Scriptures. No one was to treat them as literature. But they did.

Scripture by Committee

They have indeed *wrested the Sacred Scriptures to their own senses*—as anyone knows who has picked up a *New American Bible* or suffered hearing it read at new order Masses. It didn't happen overnight. It was a process using the historico-critical method, a system of biblical rearrangement and reinterpretation. The technique takes many forms now, one inside the other like Russian nesting dolls.⁷ Most people have never heard of it, but it's not new. It goes back well over a hundred years. Borrowed from literature, linguistics, history, archeology, and philology—this

destructive method purports to ascertain the meaning of a text in its "historical context."

This means that the words don't actually mean what they say.

The system grew and took root in the minds of those who no longer believed that the Bible was given for all ages in words whose meaning could never change. Soon the thing was well entrenched in Protestant circles. Referring to the work of translating, the former president of the American Bible Society, Eugene Nida (a Baptist minister) maintains that in new translations, the "original text has been transported into the receptor language so that the response of the receptor is essentially like that of the original receptors."⁸

Got it?

⁷ Various referred to as Textual Criticism, Source Criticism, Form Criticism, Redaction Criticism, Tradition Criticism...and on and on.

⁸ Eugene Nida, quoted in *Christianity Today*, August 26, 2011.

Continued...

He goes on to say that his system “allowed translators to rearrange sentences in the Bible to convey more clearly the meaning and intention of the original language.”¹

Talk about head-spinning subterfuge!

We Catholics were spared all that. The Vulgate was the official Catholic Bible; its interpretation rested on the Rock. While the Protestants were furiously joining together to come up with modern translations using methods deadly to the truth, Rome stood aloof. Catholic scholars were not allowed to join the various Bible societies whose members were laying their hands on Sacred Scripture.

But that prohibition didn’t last.

Catholic scholars were itching for change. The drive for a new translation of the Vulgate reached a crescendo in 1936, when the Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine invited a group of scholars to lay the plans for a revision and new translation of the Vulgate. The Catholic Biblical Association was formed, whose principal work was revision and translation.

All this newness would have collapsed on itself had it not been for Pope Pius XII’s 1943 encyclical, *Divino Afflante Spiritu*.² In an astonishing statement, he encouraged scholars to translate the Scriptures *from the original languages*.

But they already were! we protest. That’s what St. Jerome did! That’s how we got the Vulgate.

Just what did the pope mean?

It gets worse. The Holy Father taught that the translations could be done “more fruitfully” if the scholars joined a knowledge of languages to “a real skill

¹ Ibid.
² Pope Pius XII, September 1943, *Divino Afflante Spiritu*, called for new translations of the Bible. Later referred to as the “Magna Carta of Biblical Progress.” (emphasis mine)

in literary criticism” of the text. This is shocking! Did he not know what the term “literary criticism” meant? Was he not aware of the philosophy that underlay it?

Thus, with papal approval, the work went on. Fifty scholars worked on the project. Translations proliferated. Various books of the Old Testament were published in 1952, 1955, 1961, 1969. New Testament revisions followed. Later, there were forty revisers. All working in committee. Soon the whole thing was done.

After the Second Vatican Council, the scholars weren’t all catholic, either. In accordance with *Dei Verbum*, the Dogmatic Constitution of Divine Revelation,³ translations were to be “produced in cooperation with separated brothers,” so that “all Christians may be able to use them.”⁴

Why couldn’t they use the Vulgate or the Douay-Rheims-Challoner translation? Was there something in our Catholic Bibles they didn’t believe and couldn’t swallow? Nevertheless, the New American Bible was promulgated:

“Translated from the Original Languages

With Critical Use of All the Ancient Sources

Authorized by the Board of Trustees of the

Confraternity of Christian Doctrine

And Approved by the

Administrative Committee

Of the United States Conference

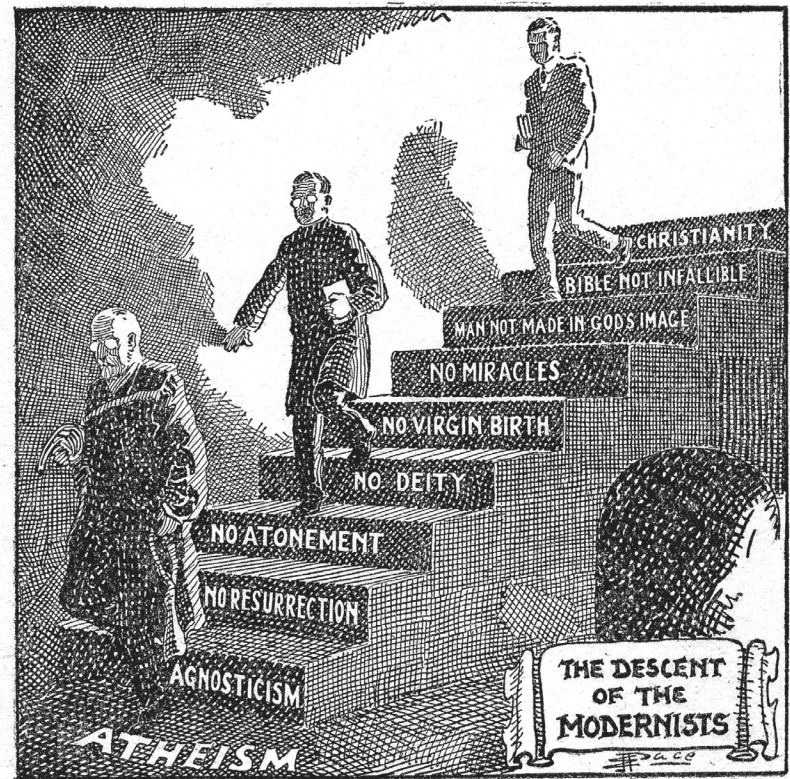
Of Catholic Bishops”⁵

³ *Dei Verbum*, No. 22, Solemnly Promulgated by His Holiness Pope Paul VI, November 18, 1964.

⁴ *Ibid.*

⁵ Preface to the New American Bible, eBook Version, August 2016. *Nihil Obstat* Stephen J. Hartdegen, O.F.M., L.S.S., Censor Deputatus; *Imprimatur*: James A. Hickey, S.T.D., J.C.D., Archbishop of Washington, August 27, 1986.

Rescript issued by Francis Cardinal George, O.M.I. Archbishop of Chicago, President, United States



It was a “retranslation” replete with cross-references and “expanded exegetical” notes. But that wasn’t enough. They won’t stop there. The Preface to the Revised Edition of the New American Bible explains the necessity of further translations and revisions, citing the need to “keep pace with the discovery and publication of new and better ancient manuscripts.”⁶

Have you ever heard of a “new” ancient manuscript?

The writer digs in. He asserts that because of “advances in linguistics and biblical language—a better understanding and more accurate translations of the original languages is possible.” In fidelity to the historicocritical method, he cites developments in vocabulary and cultural background of—get this—“the receptor language.”

There’s more. Read it yourself if you can stomach it. The explanation goes on and on, demythologizing, creating new “stories,” new explanations. Nothing is left untouched. Dates, times, people—all are subject to reinterpretation by the Bishops’ Committee on Doctrine. Lending assistance are Boards of Editors, Revisers, English consultants, and various Subcommittees on the

College of Catholic Bishops.

⁶ *Ibid.*

Translation of Scripture Text.

The work expands, brainwashing the Catholic people. Take away from them everything they once knew as true. Mock their “primitive” beliefs. Give them something new. New ideas, new concepts, new orientations. A whole new historical perspective.

None of that makes sense! you protest. *This Bible is fake. It can’t be true.*

They shrug. *You’re just not enlightened. Too stupid, too rigid to understand.*

But they’re wrong.

We do understand. We know what they’re about. It’s the substitution of a new faith, a new psychology, a new paradigm—all perfectly formed and ready for the emergence of the Beast. It won’t be long now if this travesty continues.

We must carry on. Truth will prevail. The Serpent will be crushed. Then, in the end, the Triumph. We shall see Our Lord and God “coming in the Clouds of Heaven with much power and majesty. And He shall send his angels with a trumpet, and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.”⁷

⁷ Matthew 24: 30-31, *Douay-Rheims Bible*.

Self-Control: An Unexpected Path to Catholic Success

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Catholic faith and morals to motivate and bolster them against temptation. For me it is virtuous to regulate and avoid temptations to waste time or shirk my duty of state, but my peers do not share this helpful, and in fact salvific, outlook. Needless to say, I now look forward to my move to a permanent home in a couple of weeks, where I have decided not to install internet service. Avoiding the temptation of instant gratification altogether fits with the ancient Catholic practice of asceticism which counters human weakness through self-denial.

Whenever I struggle to settle on the most virtuous course of action concerning modern technological tools, which even modern science admits are highly addictive, I fall back on some advice

given during a spiritual direction meeting last year. The young priest sitting across the desk from me, listening patiently to my complaints about how much busier graduate school was than expected, said suddenly, “I try never to complain about how busy I am, because I know that I could always arrange my time more efficiently and accomplish more things if I wanted.” That observation has lingered in my mind. Embracing it could change our lives. If our first duty is to seek the kingdom of heaven, then indeed we should analyze our daily schedules to determine whether we have actually directed them toward the establishment of that kingdom in our lives. Even if I spend every other moment of my life productively, but let myself browse Facebook aimlessly while I eat meals, can I really say that I have

employed every moment for the honor and glory of God? On the other hand, does that mean I must avoid all forms of light entertainment, just to be a virtuous Catholic? Of course the answer is no, but perhaps I could be reading from an enjoyable book or literary journal, which would actually further my duty of state as a writer and student while still restoring my mind.

I find it curiously providential and reassuring that even in the midst of our disorienting world, God has preserved the Catholic Faith as a means by which human beings can find solid footing and rise above the temptations and perversions which surround us. The Church militant calls her members to learn discipline, self-control, and self-denial. If we heed that call and

perfect our commitment to duty of state, however God has ordained it, we already have a vast advantage over non-Catholics, many of them awash in a sea of self-indulgence. Perhaps it is tempting to suppose that the Church will remain beleaguered, that the age of Christendom is gone forever. However, in His wisdom, God has given us the tools we need to move history toward the establishment of a new Catholic society. Much as the early Christians remodeled society by patience, prudence, and perseverance in the face of disapproval and persecution, we can lay the groundwork for a societal shift if we simply live as disciplined Catholics. This in turn will make us good citizens and employees, and perhaps help us find places of influence from which to promote the glory of God. ■

Life and Death at St. Pancratius

By Donal Mahoney

Author's Note: I realize that The Remnant does not normally print fiction, but this piece is based on the reflections of a writer who came back to the Catholic Church after a 40-year hiatus. I left when the Tridentine Mass was still being said and came back to find the Novus Ordo. Upon my return, I began to attend a daily Novus Ordo Mass at three different parishes on different days. This story is my distillation of the "climate" that I encountered at those three parishes. I think I have captured the spirit present among many Novus Ordo Catholics, most of them old, who attend daily Mass in many parishes circa 2011-12. **DM**

MASS BEGINS at 6 a.m. every day at St. Pancratius. Despite the early hour, and no matter the weather, elderly parishioners come out of their little bungalows in the dark to walk to Mass. Some have canes, others have walkers, and there's one man who pushes his wife in a wheelchair. For the most part, they move in silence down the surrounding streets and converge on the big Gothic church in small installments.

Patrolling the neighborhood at the end of his nightowl shift, Officer Thomas Gursky likes to watch the old-timers make their way to church. Having worked that shift for 15 years, he wants to make certain they make it to the church. But every few years, no matter how vigilant he is, one of them falls

One morning, just a few winters ago, after a bad storm, there was "black ice" on the sidewalks, invisible even to a young pair of eyes. One of the parishioners fell, and it was Officer Gursky who rushed him to the hospital. The elderly man had a new hip installed and lived another six months. He was buried from St. Pancratius. Just about everyone in the tiny parish turned out for the funeral.

Every so often, Officer Gursky reminds his wife about this parade of ghosts "in dress rehearsal" that he sees every morning. He tells her that if the two of them live long enough, they will one day, God willing, be part of that parade. Mrs. Gursky admits that one day God may be willing but she certainly hopes He's not in a hurry.

At least an hour before Mass, Deacon Emeritus Patrick Rafferty is the first to arrive at St. Pancratius. He unlocks the big front door, turns on the lights, and then settles in the front pew, usually with a sigh. Unless disturbed by an unexpected sound, he sits there like a mannequin, his lips moving in silent prayer, and stares at the tabernacle until the priest comes onto the altar and Mass begins.

Rafferty didn't always occupy the front pew alone. His wife, ever attentive to his needs, used to sit next to him. But one Sunday afternoon, while taking a nap, she died of a cause not yet disclosed. If Deacon Rafferty remains true to himself, the cause may never be disclosed. "It's nobody's business," he told one inquiring parishioner. "She should

still be alive. I'm the one with all the ailments."

A man of few words, except when miffed, Rafferty has been a widower now for almost 10 years. He still sings louder than anyone at the High Mass every Sunday at noon. Otherwise he keeps to himself, although he keeps an eye out for any situation that requires his attention. Once a deacon, always a deacon, Rafferty likes to remind anyone who will listen. He's ever watchful, he says, because you want to stifle a ruction before it starts. But there is no record of any ruction ever disturbing a Mass at St. Pancratius in the last 50 years, according to the oldest parishioner who has been a regular there for all that time.

Each morning, after Rafferty has settled in his pew, two ancient nuns, crisp in the veil and wimple of their order, arrive at the church. They always walk in a few yards apart, never together. Each takes a different side aisle to reach a pew distant from the other and at least ten pews to the rear of Rafferty. After Mass, the nuns leave as they arrived, apart, never with each other.

One of the nuns, Sister Mary Margaret, then walks west to her small apartment while the other nun, Sister Mary Magdalene, walks east to hers. On the way, Sister Mary Margaret passes the empty convent where both of them once lived for years with other nuns. And Sister Mary Magdalene passes the empty school where twenty nuns, most of them now deceased, taught hundreds of children for many decades.

That was during the Golden Age at St. Pancratius, when families were many and children plentiful. It was an era that seemed to slip away slowly, beginning in the Seventies, after the demise of the Latin Mass and the introduction of the Liturgy in the vernacular.

Another daily worshipper is the elegant widow who makes it to the church just before Mass begins. She is always the last to arrive. In contrast with those who make it to church on canes and walkers, the widow is never early. Just before the priest comes out to start the Mass, Mrs. Brannigan sails like a swan down the center aisle, dressed as if every day were Sunday.

Some say she began to dress that way after Rafferty was widowed. But Rafferty has never shown any interest in Mrs. Brannigan, comely as she might be to some of the other widowers in attendance. In fact, legend has it, that Rafferty told one of the nuns after Mass one day that "a little powder and a little paint make the ladies what they ain't."

Mrs. Brannigan is also a departure from the norm in her seat selection. Every morning she sits in a different pew, a maneuver not understood by the other worshippers who always sit in the same pew.

Without exception, the regulars have been sitting in the same pew—i.e., their own pew—every day for years. And the

pews they sit in are spread all over the cavernous church, making it possible for everyone to find an island of their own that is perfect for contemplative isolation. Even after one of them dies, the deceased's pew is left vacant out of respect for his or her memory. At its best, and possibly at its worst, this is what some wag once called Catholic fellowship, markedly different from Baptist fellowship celebrated every Sunday in the church down the street. Even the Unitarians, a half a mile away, are said to be a little louder.

Mrs. Brannigan is perhaps the best example of this kind of Catholic fellowship. Once she has settled into her pew du jour, she kneels, bows her head and prays devoutly, oblivious to all around her. After Mass, she leaves immediately, sailing back up the aisle, with her head down and with her pocket book tucked to her side. No one would ever be able to steal that purse. She remembers quite well the tall young

at the time. They both agreed there was probably no delicate way to address the issue since the "popcorn" communicants probably had no idea of how irreverent they appeared to be in receiving the Sacrament in this manner. This would be just another "reform" that would have to be made over time in response to a change in the Mass made after Vatican Council II.

The older folks, of course, remember the Latin Mass well, especially Deacon Rafferty, because when the Latin Mass was said in every Catholic Church in the western world, there were no laymen ordained as deacons. Lay deacons had no role on the altar during the Latin liturgy.

Back then there was also a surplus of priests, which is not the case now, as Rafferty likes to point out. In fact, he says, that's why there are so many rumors that Rome may soon begin to ordain deacons as priests. This would be a major change since most deacons are



Mass then...

man who one Saturday at the mall tried to do just that. She screamed and finally he let go of the purse and ran off, never to be seen again. Mrs. Brannigan would recognize his sneer in a minute if she ever saw him again. She even bought a cell phone to call the police in case he turned up. A couple of other parishioners carry a whistle in case they encounter a similar attack, but they have never had to use it.

Mrs. Brannigan is also unusual in that during Mass she receives the Holy Eucharist on the tongue. This is the way the Eucharist used to be received by all Roman Catholics decades ago, back when the Mass was said in Latin. Today, however, almost everyone receives the Eucharist in hands that are cupped like a saucer. Then the communicants place the Host on their tongue, make the Sign of the Cross facing the altar and return to their pews. Most do this with great reverence. A few, however, pop the host in their mouth like popcorn.

Rafferty noticed the popcorn syndrome years ago and mentioned it to his pastor

married men at the time of ordination even though they cannot remarry if the wife dies. Some women, too, have begun to lobby for ordination to the priesthood as well as to the diaconate but no woman with that notion has surfaced so far at St. Pancratius.

In the old days, a priest would say the Latin Mass alone, assisted by an altar boy or two who would bring the cruets of wine and water to the altar prior to the Offertory. An altar boy would also ring the bells at the Consecration. Otherwise, the priest could--and would--say the Mass without assistance.

Back then, no one called the priest celebrating the Mass the "presider," as he is called now in many parishes today. And there were, of course, no altar girls either, in the Latin Mass. Altar girls were introduced as another of the changes that surfaced after the Vatican Council.

During the era of the Latin Mass, Rafferty had been an usher at St.

Continued Next Page

Pancratius. In fact, for many years he had been the Head Usher, which was pretty much the top job that any layman could have aspired to in a Catholic Church during those days.

As Head Usher, Rafferty was tasked with commingling the collections taken up by his six assistant ushers after the three crowded Sunday Masses. Now there are only two Sunday Masses but attendance at both would suggest that St. Pancratius could easily get by with one and suffer no overcrowding, except perhaps at Christmas and Easter when the prodigals come back for the holiday.

In the past, the Latin Masses drew large crowds and the collections were indeed hefty, according to Rafferty. It was he who had to stay after the final Mass to count all the money and then take it in a big canvas bag over to the rectory. "Brinks" is what some of the younger men had called him. Sometimes he didn't get home until 3 p.m., an inconvenience at times for his wife, Opal. Both of them agreed, however, that as Head Usher, Rafferty was obliged to make the sacrifice and take as much time as necessary to count the money accurately. She knew that words always

During the Latin era, the Mass was always called the Holy Sacrifice of the Mass, the term most of the elders at St. Pancratius still use today because they know that without the re-presentation of the Sacrifice on Calvary that occurs during every Mass, there would be no Holy Eucharist. The bread and the wine can be consecrated only during the Sacrifice of the Mass and at no other time. It's not like blessing a fresh batch of Holy Water, which can be done at any hour, even by a priest in a hurry to make a sick call.

Today, Rafferty points out, there seems to be far less demand for Holy Water among the laity, another reaction, he says, to the reforms of Vatican Council II. In the old days, ladies would sometimes bring empty, well-washed cough syrup bottles to take holy water home to fill the small fonts they had mounted on door jambs. Children were encouraged to dip their fingers in a font and make the Sign of the Cross before going to school or out to play. It was simply another form of prayer.

A humble and pious man, Father O'Brien is aware that he is young enough to be the son, even the grandson,

ridden mother who was disabled by a stroke shortly after Father O'Brien was ordained. She had been able to attend his ordination with her husband but then he passed away a year later. Pancreatic cancer doesn't let its victims linger.

The pastor's mother hasn't been seen in years and she is still missed at the Wednesday gathering of the parish quilters. She was always good fun and she always brought a tasty pastry to share. Her Hot Cross buns were famous among the ladies and infamous among some husbands to whom the leftovers were distributed at supper. Rafferty certainly didn't miss those buns. In fact, whenever he had to eat one he'd mention silently to God that he was eating it in reparation for his sins and for the conversion of Russia. And also to keep Opal quiet.

Caring for his disabled mother, rather than placing her in a home, endeared Father O'Brien to his congregation. Many of them have a number of adult children, most of whom are very busy, some in other cities, earning a good living. They are seldom heard from except at Christmas and sometimes at Thanksgiving. They also call home if a promotion or layoff occurs. Their parents have spent considerable money to put them through many years of Catholic education and now the young people are reaping the dividends, financially if not always spiritually, some of their parents maintain.

In quieter moments, usually at night when the elderly congregants are at home reading the Bible or watching something decent on TV, they sometimes reflect on the possibility that one day Father O'Brien will be saying their funeral Mass as he has already done for so many of their friends. But, as the pastor himself once pointed out during a homily, his parishioners might some day have the opportunity to attend his funeral Mass. If that were ever to be the case, he has said that he wants no flowers but if anyone is moved to do so, donations could be made in his name to the parish food pantry.

After all, as Father O'Brien likes to make clear, a stent is just a stent and it is made by man and not God, a fact that tempers his confidence in the two stents he relies on. He also likes to mention during homilies that as good as God is, he doesn't make any pacemakers, either—which Father O'Brien maintains is another good reason to frequent the Sacrament of Penance often. One needs to be ready to die at any time, free of any serious sin on one's soul, because the Lord Jesus Christ oversees the final destination of every soul right after death. There's no mulligan or second chance to do better. An unconfessed mortal sin is a one-way ticket to Hell, plain and simple, Father O'Brien says. That is one reality the reforms of the Vatican Council didn't change, he likes to emphasize.

Since the reforms of the Vatican Council were put in place, however, it appears that fewer Catholics are committing serious

sins, Father O'Brien says. The evidence for this, he says, occurs every Saturday afternoon when the lines for going to confession are very short except during Holy Week and just before Christmas. Yet every Sunday at Mass just about everyone receives the Holy Eucharist, something not to be done if one has a serious sin on one's soul. After all, Catholics believe that the Holy Eucharist is truly the Body and Blood of Jesus Christ, a factor that distinguishes Catholicism from other Christian faiths in which Holy Communion is a symbol, usually consisting of bread cubes and grape juice.

Shortly after the homily in which Father O'Brien mentioned that he might die in advance of some of his elderly parishioners, Deacon Emeritus Rafferty and his wife decided to place a small wager, just between the two of them. They agreed to it on a Sunday night when they were both in a good mood after a nice meal at Priscilla's Buffet. Rafferty suggested the bet, all in good humor, right after they had watched another rerun of the Lawrence Welk Show. He was surprised when Opal, not a woman to gamble on anything, took him up on it.

The bet had to do with who would die first—one of them or Father O'Brien. The deacon had won the bet, of course, since Opal had died first. But every day since he buried her he has realized anew that he will never collect on that wager. Is it any wonder, then, that every morning at Mass he asks God in his prayers to remind Opal that when he gets to heaven, she owes him a chicken dinner.

Rafferty would certainly like to make the same bet with Father O'Brien, as to which one of them will die first, but he doubts the priest would go for it. He doesn't drink or smoke and he probably doesn't gamble, even when the stakes are paltry. It makes no difference, though, since the winner of such a bet would never be able to collect on it, either.

It is this kind of unfairness in the world that has always reinforced Rafferty's belief in heaven. But even if chicken is served in heaven, he doubts that it would rival the version served at Priscilla's Buffet. At the moment, however, he realizes that only Opal knows whose chicken dinner is better, having by now had ample samplings of both. After he dies—and provided he passes muster and makes it to Heaven—Rafferty plans to take Opal by the arm and ask her where the dining hall is. He won't have any money but that should be no problem. For years now it's been Opal's turn to buy. ■



Media
Mass now.

came easily to her husband but numbers required him to concentrate.

To mollify Opal, Rafferty would usually take her to dinner every Sunday evening. They would go to Priscilla's Buffet, where the roast chicken and green beans seemed to pacify her for the time she had spent at home without her husband. For such a tiny woman, Rafferty said Opal had been truly a terror with a knife and fork. She left nothing on her plate, and she sometimes took a roll home in her purse, a practice not countenanced by the restaurant but not an infraction of sufficient magnitude to fall under the aegis of serious sin.

These days, however, Rafferty, the widower, sits alone in the front pew at St. Pancratius seven days a week. Every morning, Father O'Brien, the eighth pastor Rafferty has known, says the Mass in English. In many churches today, however, it is no longer called the Mass. Instead, some call it the Liturgy, another term that became popular after the reforms of the Vatican Council.

of many in his pews. He has held up well since his illness, thanks to a second stent installed by a cardiologist from India, a gentle man with many colorful turbans, "a Sikh who ministers to the sick," as Father O'Brien affectionately likes to call him. Many in the pews know Dr. Singh themselves. Some, in fact, are indebted to his pacemakers, which last a long time and are said to be worth the money.

Despite his heart condition, and a few other ailments unusual in a man so young, Father O'Brien always offers a daily homily superior, his parishioners say, to any of the homilies offered in other nearby Catholic churches. The man can certainly preach. He has the fervor of a Baptist minister and the vocabulary of an Anglican, quite a combination.

After Mass, however, Father O'Brien doesn't hobnob with the congregants at the back of the church as is the custom in many Catholic churches today. Instead, he goes straight back to the rectory through the side door, always in a hurry to make breakfast for his bed-

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Crabgrass in the Catholic Garden: Weeding Out Worldliness

By Sam Beurskens

Editor's Note: In an effort to recruit more young Catholics into the Catholic restoration movement, we're encouraging up and coming writers to contribute blog posts here from time to time. We're grateful to young Mr. Beurskens for accepting our invitation, and we hope his article will encourage others of his generation to follow suit and to help us demonstrate that all is not completely lost in the world of the Millennials. **MJM**

G.K. Chesterton wrote, "[Education is simply the soul of a society as it passes from one generation to another.](#)" It follows, then, that the primary reason that the world is in a chaotic and disturbing state is the collapse of Catholic education. Most Catholics today are being taught that they can have one foot within the Catholic Church and another in the modern world, and still remain faithful Catholics.

Though this contradictory belief is held even in some traditional circles, it is more commonly found in Novus Ordo Land, wherein it has become common as crabgrass. Like that destructive weed, this notion has taken a stubborn hold.

The mistaken belief in the possibility of being both in the world and *of* it produces a wellspring of lukewarm Catholics. Cossetting themselves eagerly, without contemplation, in society's boundless troughs of entertainment and material things, many Catholics are so befuddled that they struggle to fulfill their true calling: to become saints.

I have witnessed this belief—let us call it the Anti-Principle of Non-Contradiction belief—in otherwise seemingly orthodox, conservative Catholic families, even homeschooling families, wherein the catechism was taught faithfully for years. How does it further poison our society?

First, we modern Catholics are too often not living out our divine mission or purpose as explained in the [Baltimore Catechism](#): "God made us to show forth His goodness and to share with us His everlasting happiness in heaven." But we struggle to achieve this goal for the very reason that our actions and words are not demonstrating what God intended—showing his infinite goodness—because we are in fact doing the opposite. We are pursuing pleasures and possessions that are spiritually damning and leading people away from eternal truths.

For example, we modern Catholics, especially perhaps we young ones, following our fallen nature, display to others that holy works and ways are of trivial importance. We morph into de facto Protestants—or worse, pagans—through our attitudes, mode of dress, actions and tolerations toward immoral video games, music, movies, and popular TV shows, which we discuss openly and without shame.

We inadvertently show the world that

venial sin is not repugnant and offensive, leading to mortal sin one action at a time. We forget what Saint John Bosco says: "[Enjoy yourself as much as you like - if only you keep from sin.](#)" We're not interested in what St. Catherine of Siena says: "[It is human to sin, but Diabolic to persist in sin](#)"

In addition, we don't follow the demands of the Church. Again, we need only go to the [Baltimore Catechism](#): "To gain the happiness of heaven we must know, love, and serve God in this world." But how can we fulfill our divine mission if we are committing acts that transgress the laws of God? Rather, with Matthew, we should strive towards a higher vision of our divine mission: "*Lay not up to yourselves treasures on earth; where the rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven; where neither the rust nor moth doth consume, and where thieves do not break through nor steal*" (Matthew 6:19-20).

Many devotees of the Novus Ordo Church believe, it would seem, that sin, as long as we don't intend it, is not a sin, and that we are not therefore in any way held responsible for it in the eyes of God. This could not be more incorrect for the reason that the authentic Church teaches the exact opposite. A list of "**Nine Ways of Being an Accessory to Another's Sin**" is taken from the [1962 Roman Missal under the heading of "The Most Necessary Prayers."](#) These nine ways are as follows:

1. By counsel
2. By command
3. By consent
4. By provocation
5. By praise or flattery
6. By concealment
7. By partaking
8. By silence
9. By defense of the ill done.

The pre-conciliar Church taught Catholics to strive to live as saints. The pre-conciliar Church had the view so embraced by great saints such as John Vianney: "Sin is the assassin of the soul." How tragic, then, that so many Novus Ordo adherents (mainly, I fear, by the weakness and disbelief of certain priests, but also partly by being formed in corrupted catechisms and bibles) give their children ample opportunity to develop indifferent beliefs and values than those extolled in good books (written by the saints) and in traditional teaching (to which the saints devoted their lives). Since such solid teaching is often contrary to the modern and worldly mindset, the Church of Nice simply avoids pointing out the dangers, apparently because to do so would make modern Catholics feel uncomfortable, even perhaps drive them into Evangelical mega "churches," where worshippers are free to indulge in their personal emotions and predilections.

So what are these weeds, this crabgrass, and how can we avoid it? Well, I

have watched Catholics—Trad and Novus Ordo—adopt so many of the modern social fads such as "dating" almost as a sport (as opposed to courtship), while the boys run around in girlish "skinny jeans" and the girls turn up everywhere, even in church, in short shorts. In years past, the Catholic Church encouraged the practice of courtship, which had been in practice in Christendom for 1600 years. But the «problem» with courtship for most Novus Ordo adherents is that it does not feed the emotions and appetites; that is to say, courtship requires the kind of romance that is spiritual and sober, putting first the sanctity of the immortal soul and the purity of heart.

In addition, courtship looks to the mind and soul for virtue that exudes through the body in honorable acts and self-sacrifice, including the openness to life—the penultimate point of marriage, along with Godly goal of eventually helping one's spouse to gain everlasting life. In other words, whereas courtship is a Godly romance between souls, "dating" is a pale and corrupt version of the ideal, that most often includes a de facto denial of the old Catholic notion of the "near occasions of sin." To put it another way, courtship is for elves while dating is for orcs.

Another example of creeping worldliness is the emotional, financial and intellectual support of immoral or sacrilegious enterprises and entertainments. I have known many Novus Ordo Catholics who support pro-abortion pop music bands by attending their concerts and by purchasing their music. According to [rate your music.com](#), these bands support abortion in a variety of ways. Some of them donate money to or give free concerts to raise money for Planned Parenthood, Rock for Choice, Voters for Choice or Zero Population Growth.

Some of these bands produce songs with a pro-abortion message. The bands on the following list either promote or endorse abortion—the senseless slaughter of babies: [The Foo Fighters](#), [Green Day](#), [Bare-naked Ladies](#), [Madonna](#), [Pearl Jam](#), and [Spinal Tap](#) etc. According to [Rock for Life](#), the following bands also support abortion in many different ways: Blink 182, Dropkick Murphys, Flogging Molly, Green Day, John Fogerty, Justin Timberlake, Red Hot Chili Peppers, Ten Foot Pole, PINK, Katy Perry, Dave Matthews Band, Bruce Springsteen and the E Street Band, and Christina Aguilera.

Yet all of these "artists" I have seen promoted in some way around local churches by "faithful Catholics." In most Novus Ordo parishes, one is unlikely to escape the unsettling spectacle of young Catholics approaching the most Holy Sacrament sporting "PINK" t-shirts and one is hard pressed to find a Novus Ordo Catholic young person who does not listen to—indeed celebrate—such "artists." This embracing of the culture of death is one of the reasons that I abhor most pop and rock music.

In addition, related to the above example, there is general repugnance to mortification of the senses when it comes to sinful persons, places or things in our daily life. Call to mind the bible verse, "[And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.](#)" Matthew 5:30.

For instance, let us say that there is a movie, website, or song that includes inappropriate and/or immoral images, scenes or lyrics and even blasphemies. Should not the followers of Jesus and Mary agree to limit their contact with that source of entertainment? So why do so many in my generation (millennials) insist on delighting, even praising it? How does this help us with our first objective in life: achieving sanctity?

The bottom line regarding Catholics becoming numb, indifferent and even antagonistic to all this is that they *freely will* to live in denial of what St. Padre Pio warned against: "[The devil is like a rabid dog tied to a chain; beyond the length of the chain he cannot seize anyone. And you keep at a distance. If you approach too near, you let yourself be caught. Remember that the devil has only one door by which to enter the soul: the will.](#)"

Does it not stand to reason that by living the Anti-Principle of Non-Contradiction belief—with one foot in Heaven and in Hell—we ultimately lead ourselves into temptation, where the young person especially will begin to construct his own morality, which will be subject more to our carnal whims than God's law? As Saint Ambrose declares, "[There is nothing evil save that which perverts the mind and shackles the conscience.](#)"

Why I am—a young traditional Catholic man—sharing all of this with you? Because I believe the hour is late and there's an urgent need for my generation to return to order, to the Traditional Latin Mass, and to discard the errors and laxity of the Novus Ordo liturgies and social trends, which I firmly believe lead to interior chaos through vague and contradictory teachings.

We must humbly return to Tradition in every way, to the attitudes prevalent in centuries past -- when the Catholic Church taught that there is a Hell; when she demanded evangelization and obedience; when she was unified in belief and practice; when she followed the example of the great Saints; when she imparted Christ's teachings faithfully. If we do this, even if only in our own homes and lives -- while waiting for the Church to do the same -- perhaps we can all get back to focusing on the reason we were born: to know, love and serve God in this world so that we can be happy with Him forever in the next. ■

In Britain, Baby Alfie is Just Another “Bed Blocker”

H. White/Continued from Page 1

determined to effect. On Friday, Alfie’s family were refused permission to lodge an appeal to the UK’s Supreme Court of a lower court ruling that had been obtained by the hospital. “There is no reason for further delay... the hospital must be free to do what they have determined to be in Alfie’s best interest,” the court said. And that “best interest,” according to the hospital, is his death, which they have just promised to effect on Monday by removing his ventilator.

his natural span, however long or short it may be?

And why is this becoming so common in Britain? Why are hospitals in that post-Christian country so often forcibly overriding the wishes of parents? Alder Hey called police in to stop Thomas Evans from removing his child, though a specially equipped and trained medical team were standing by to assist Alfie’s transfer to Rome. Many want to know why a disabled person’s “best interests” is believed by doctors and courts to include his death.

It is not convincing to say that it is the fault of the obsession of “socialised medicine” with money. If the choice is to allow Alfie to die or be

taken to Rome, either

way he ceases to be an expense of the NHS. So if it was about money why should they care either way?

Right now, some aspects of UK law are creating these public legal conflicts. Clinicians are allowed not only to refuse life-sustaining treatments determined to be non-beneficial, “futile,” or “therapeutically obstinate,” but also to do so specifically against the wishes of the patient or guardians. The reason so many British cases like this become prominent news events is that hospitals must go to the courts to obtain permission to override patient/parent wishes. The fact that court records are publicly available gives journalists the chance to publicise the cases. In the last

is necessary. We know that British law allows it, that Parliament has passed laws and approved regulations, but many are asking how this came to be the case.

To understand what’s happening now, we have to go back 200+ years. Behind all law is philosophy; in this case a preference for death over life as a disabled person. And in Britain¹, the functioning philosophical preference for Utilitarianism in law and all public practices, is becoming alarmingly draconian.

What is Utilitarianism, and why is it in our hospitals?

One of the best and most succinct explanations of Utilitarianism I’ve ever heard of came from a Chinese Catholic philosopher speaking at a conference on ethics at Rimini in 2013². Tianyue Wu explained that Utilitarianism is, essentially, what you get when you have exhausted all other – better – philosophical proposals for life’s meaning. Utilitarianism is the void, where only power can survive, and leads inevitably – and often very quickly – to Nihilism’s thuggery.

The extreme secularism of 19th century Chinese nationalism and then Communism, Wu said, has taken everything from the people that had made their lives meaningful, one by one: the nation’s historic philosophical foundations of Taoism and Confucianism – that maintained her social identity and cohesion for millennia – Buddhism and Christianity. In today’s China even socialism has been exhausted and no one is moved by anything but raw consumerism, the pursuit of immediate, material pleasure, the ownership of more things. Utilitarianism is what’s left when all faith dies.

Utilitarianism was first proposed as a system of ethics – that is, applied philosophy – by English post-Christian philosophers in the 18th century.

It states that the best action is one that maximises “utility” or usefulness, not only for the actor, but for the whole community. It was proposed by its founder, Jeremy Bentham, as a kind of mathematical formula in which, from the sum of all pleasure that could result from an action is

subtracted the possible suffering. If the pleasure outweighs the suffering, the action is judged to be good. It is usually more

1. Of course, this is happening to one degree or another in many places in the western world, though British society and laws seem to be particularly keen. A court in France has decided a [42-year-old disabled](#) (and not terminally ill) man, Vincent Lambert, must be starved and dehydrated to death, again contrary to his family’s wishes. That sentence is being begun right now, Friday April 20th, as I write this.

2. [Disillusioned Chinese suffering from empty materialism: Chinese philosopher.](#)

concisely described as the “pursuit of the greatest good for the greatest number” in a given society³.

As it is practiced today in the medical world it is manifested as secular Bioethics, a system of ethics that was developed in the United States in the 1970s⁴. Utilitarianism proposes that because there is no God, and we live in a materialistic universe devoid of objective meaning, human life is no more significant than any other animals; the “greatest good” is pleasure and therefore the rule of medical practice is to avoid human suffering at all cost. There is no such thing as inherent “personhood” in Utilitarianism⁵. Personhood in this ideology is a legal fiction conferred by the State according to various arbitrarily determined standards.

One of the things “Bioethicists” do in universities is come up with lists of criteria and methodologies for deciding when a patient’s personhood has ceased to be a significant factor in determining his fate. In Bioethics it is usually considered that “autonomy” is the determining factor, and a patient who is deemed to possess a reduced autonomy is also judged to have a reduced personhood. The more helpless, the less likely he is to recover... Well... The math here is clear. From all this, it becomes immediately clear why Utilitarian Bioethics is so keen on euthanasia. Killing patients for their own good is built right in.

The other two watchwords of Bioethics are “beneficence” and “justice,” but these are not applied to the patient; it is justice for the community that is beneficently sought by obtaining the death of a patient whose personhood has been drained away by his illness. These, of course, include those judged to be in a “vegetative state,” or who are said to be “brain dead,” or whose condition of dementia is so severe that treatment, including things like antibiotics in cases of pneumonia, is judged to be “futile”. Such patients Bioethics regards as “bed blockers.” Simply put, they are taking up room and resources that could be more profitably spent on more hopeful cases.

There have been many, many such cases in the last 20 years, and all have ended the same way. British hospitals now routinely determine that it is the patient’s continued life, not the treatment used to keep him alive, that is “futile.” Even if he or his

3. It’s notable that the governing body of the NHS, the National Institute of Health and Clinical Excellence (N.I.C.E) has a similar mathematical formula for determining whether a patient qualifies for a proposed medical treatment, based on “efficacy and cost effectiveness,” in which a key formula is the “quality adjusted life year” (QALY). QALY “takes into consideration the quality of life of the patient during any additional time for which their life will be prolonged.” Another concept is the “cost per quality adjusted life-years gained” (CQG). The CQG examines the cost of treatment, divided by the estimated years to be gained by the treatment and creates an “overall cost benefit ratio,” giving the “cost per quality adjusted life-year gained.” [Britain’s N.I.C.E. think tank not so nice...](#)

4. Also called [Principlism](#), Bioethics was created by [congressional order](#) in 1978 as a “normative” system of ethics to help legislators create laws in emerging areas of biomedical research, including genetic and cloning research and organ transplantation. It was also applied to the emergence of cases in which patients were being kept alive on respirators.

5. The concept of the person as a legally protected entity appeared in Roman jurisprudence, but as we understand it now was mainly a product of medieval Christian philosophy and is based on the concept of the human being created in the image and likeness of God.

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Baby Alfie and his father

Readers can Google the rest of the details of Alfie’s case; there’s been quite a lot written about it. In briefest possible terms, the toddler is suffering from an undiagnosed neurological condition that Alder Hey doctors said has resulted in serious and irreparable brain damage. In February 2018 the hospital obtained a court ruling upholding their decision that continued life support was not in the child’s “best interests”.

Pope Francis instructed Bp. Francesco Cavina, of the diocese of Carpi, to intervene between the Secretariat of State and the family, “so that all initiatives be taken to transfer the child to the Bambino Gesù in Rome.” At this point it’s impossible to tell if anything will come of this.

After his audience with the pope, Thomas Evans summarised the question many are asking when he spoke to the press, “We do not understand why our child amongst many more is being treated like this,” Evans said. “We believe it is because he is disabled and the U.K. wants to legalize euthanasia.”

But why does Alfie have to die?

Many people on social media, including in messages to me personally, have echoed Mr. Evans’ cry: Why is the ruling establishment of the UK so determined not to give this child a chance to live?

Why this insistence that he *must* be put to death? Why not simply allow the parents to decide what his care should be? Why not let some other hospital – the Bambino Gesù in Rome is standing by, ready to help the family move the child safely to Rome under medical supervision – try to help?

If one group of doctors in the UK can’t find out what’s wrong with him, why not simply let someone else try? And further, if he can’t be cured, why not let him live out



year there have been seven of them brought to the courts over disputes between patients and their relatives, and the hospitals who want to suspend or end treatments.

But this does not explain why there is such a determination by these hospitals in Britain to kill helpless disabled persons. It is not merely that treatment has been determined to be of no use – in Alfie’s case, a respirator – but that his continued life is judged to be “futile” and therefore his death

The Last Word...

The Pope's New Cassock

By Father Celatus

For some reason when I hear or read something from or about Francis of Rome, seemingly non-sequitur associations often pop into my head. For instance, following multiple Bergoglian atrocities committed and reported during Holy Week and the Easter Season, the story of *The Emperor's New Clothes* comes to mind. For those Remnant readers who may not remember the details of the story, here is a short summary.

Many years ago there was an emperor who loved to parade around in public showing off his fine clothes. One day some swindlers came and offered to weave him the finest clothes imaginable. The emperor was delighted and paid them a large sum of money. The swindlers set up looms and pretended to weave but they used no thread. Instead they told the emperor that the clothes could be seen only by those who were worthy but were invisible to the ignorant and incompetent. The emperor and his servants could not see anything but they pretended to see clothing, lest they reveal themselves as stupid and unfit for office.

Soon enough it was time for the emperor to process through his empire in his new clothes. All of his subjects pretended to see the clothes and praised them aloud, though they saw nothing. Then suddenly an innocent child cried out that the emperor was wearing nothing and was naked. The emperor shivered a moment but determined that the procession had to go on. So he walked more proudly than ever, heedless of his nakedness, as his

noblemen held high the imaginary train of the garment what wasn't there at all.

Assuming that others had already associated this short story with Francis of Rome, *The Last Word* did a Google search on the subject. Sure enough, the first hit led to a speech by a *Francisophile* Cardinal who associated Bergoglio with the innocent child of the story, who cries out against the nakedness of the American government – aka the Trump Administration – for its attempts to restrict illegal immigration.

My associations of real people with fictional characters in this story are dramatically different from those of the Cardinal.

The idea of associating Bergoglio with the innocence of a child is preposterous, particularly in the wake of the terrible suffering endured by a terrified little boy who was physically forced to hug Jorge and whisper a *FrancisVatican* contrived



There's no problem the Pope can't solve by huggin' it out.

question in his ear.

That public debacle alone should disqualify any association of Francis with anything innocent. Quite the opposite, Jorge Bergoglio is eminently qualified to be cast as the buck-naked emperor himself, biblically speaking that is. What do we mean by biblically speaking with regard to being naked?

From beginning to end, from the book of Genesis to the Apocalypse, nakedness is a biblical image for guilt and shame. When stripped of supernatural grace, Adam and Eve were ashamed of their nakedness:

And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened: when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons. And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, and said to him: Where art thou? And he said: I heard thy voice in paradise; and I was afraid, because I was

naked, and I hid myself.

Millenia later, particularly in prophet writings, there are several striking references to nakedness:

The Lord spoke by the hand of Isaias, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot. And the Lord said: As my servant Isaias hath walked, naked and barefoot, so shall the king of the Assyrians lead away the prisoners of Egypt, young and old, naked and barefoot, with their buttocks uncovered to the shame of Egypt. (Isaiah)

Behold, I will gather together all thy lovers with whom thou hast taken pleasure and all whom thou hast loved, with all whom thou hast hated: I will gather them together against thee on every side and will discover thy shame in their sight and they shall see all thy nakedness. I will deliver thee into their hands, and they shall destroy thy brothel house and throw down thy stews: they shall strip thee of thy garments and shall take away the vessels of thy beauty and leave thee naked and full of disgrace. (Ezekiel)

Therefore, will I lament and howl: I will go stripped and naked: I will make a wailing like the dragons, and a mourning like the ostriches. (Micah)

Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will shew thy nakedness to the nations, and thy shame to kingdoms. (Nahum)

Finally, in the Apocalypse there are references to nakedness representing guilt and shame:

I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear

And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

Like a peacock without a plume and an emperor without clothes, Francis shamelessly struts his modernist stuff before the Church and the world, heedless of his own nakedness. Like the sycophant servants and the toady attendants who feared for their positions and promoted the imperial pretense, so too modernist prelates and proponents of *FrancisChurch* protect their naked *pope*. Meanwhile the fallen world cheers him on with chants of "Hail Jorge" and "Go Bergoglio" while Neo-Catholics deny that the man is naked.

The only voice proclaiming the truth and refusing to be silenced are the remnant faithful Catholics, the innocent child, who cries out to anyone who will listen: "That man is naked!" And the longer this man continues his fraud, the more he and his conspirators are able to strip the Catholic Church of her glory, her modesty, her integrity and her traditions.

May the guilt and shame of this naked *pope* be uncovered! ■

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parents/guardians decide he wants to live, doctors in Britain get to decide that a patient would be better off dead.

The general public still assumes that the moral law of Christendom – that they have mostly received unconsciously – is still in effect in hospital and government ethics committees, among the people who actually make such decisions. But this is often a fatal assumption.

In 2004, a disabled British retired postman, Leslie Burke, sued the National Health Service to obtain a guarantee that, when his degenerative condition reached a point where he could no longer feed himself, he would not be killed by dehydration. The NHS fought Mr. Burke's petition all the way through the courts, maintaining that it must have the right to kill him by withdrawing food and hydration when it was determined that his continued life was no longer in his "best interests".

Leslie Burke had a type of ALS that was going to render him completely dependent on care givers. He fought for two years to try to obtain a promise that he would not be killed, and lost. His final appeal to the European Court of Human Rights was rejected when that court ruled that "adequate protections" exist in British law against the premature removal of "artificial nutrition and hydration." Mr.

Burke commented at one point that he had little confidence in these protections, noting that he had a pretty good idea of how much regard Bioethicists have for the "quality of life" of severely disabled persons.

"I only hope that if I am lucky enough to be in hospital, that the doctors treating me will not believe at some stage that it will be in my best interests for ANH [artificial nutrition and hydration] to be withdrawn," Burke said.

Such is the death obsession in Britain's medical world that it was reported in 2007 that Catholics and others, fearing their continued existence would be determined to be "futile," had begun to carry cards stating their wishes not to be dehydrated to death in case of incapacity⁶. The same year, Lord Charles Falconer, the main campaigner for legalised euthanasia in the House of Lords, threatened doctors in the UK with prison terms if they refused to remove feeding and hydration tubes on demand⁷. Pro-life advocates have long known that while "active" euthanasia remains technically illegal in Britain, "passive" euthanasia – mainly through the withdrawal of food and hydration – is de facto law. This development – the vast switch in modern western medicine from

⁶ [Catholics in UK Carrying ID Cards Asking Not to be Starved to Death in Hospitals](#)
⁷ [UK Doctors Face Jail if They Refuse to Euthanize Patients](#)

classical Hippocratic/Thomistic ethics in medicine to this new, evil and deadly thing – makes the whole business of Alfie Evans depressingly comprehensible. Alfie's continued existence, under the three principles of Utilitarian Bioethics, is actually considered a species of injustice, a threat to the community. His state of reduced autonomy means he can never experience the pleasures of normal human life; he is creating suffering for his parents; his presence in hospitals is taking up resources that could be more beneficently applied to other, more hopeful cases. The math is clear: Alfie's "best interest" – as well as everyone else's – is for him to be helped along to the next life as soon as possible. This insidious shift in the philosophy behind our laws regarding medical care has happened mainly without the public knowing it. Utilitarianism has become like the mycelium... the invisible underground strands and tendrils that cover every inch of our societal substrate, but you can't see it unless you look very closely. The cases like Alfie's are just the fruiting body, the poisonous mushroom that flares up out of the ground from time to time.

And of course, like all real-life applications of Utilitarianism, it comes down to raw power. And this is what we've seen in the last few weeks at Alder Hey, when it comes down to who has the power to call and be backed up by the police. ■