

# 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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## The Sacred Heart of Jesus

*Ultimate Defense Against Modernism and the Culture of Death*

by Michael J. Matt

After so many years in the trenches--so much selfless dedication--why is it that the honorable pro-life movement is still fighting an uphill battle, with victories over the forces of death coming only few and far between? Could it be because we have accepted rules of engagement that were crafted by those same forces of evil? Could it be because, for fear of offending our pro-life but decidedly non-Catholic allies, we have hesitated to allow our King to officially lead us in this struggle?

As Catholic soldiers of Jesus Christ, might it not be time for us to consider an alternate strategy that places Him at the forefront of our campaign, not in some Protestant or ecumenical sense, but rather in the manner which He Himself has prescribed again and again down through history?

We Catholics have access to the most powerful physical and spiritual defenses in the history of the world. Think of the Battle of Lepanto of 1571, for example. The victory was Our Lady's, the invincible weapon was her Rosary, the mastermind behind the campaign was a sainted Pope who established the "Holy League" and commissioned Don John of Austria to engage the enemies of the Cross with Rosary in hand.

Think of the Grand and Catholic Army of the Vendee in 18<sup>th</sup> Century France, with the "Sacre Coeur" emblazoned across their flags, battle standards and uniforms. They kept the old Faith even during the Reign of Terror itself and saw to it that Catholicism was not banished from France. Where would they have



been without the Sacred Heart of Jesus which defined everything they were and identified everything they did?

And of course this devotion was nothing new to them. At Paray-le-Monial in central France, Our Lord appeared to St. Margaret Mary Alacoque a hundred years earlier, to specifically call for this devotion. He even asked her to craft images of His Sacred Heart for people

to venerate, to have in their homes and even to carry with them. Margaret informed her superior, Mother Saumaise, of this in 1686 and thus was born the devotion of wearing the little badges of the Sacred Heart.

St. Margaret Mary Alacoque always kept a badge with her and inspired her novices to do the same. She made many badges and insisted that this practice was

very pleasing to the Sacred Heart. (A few years ago, Remnant Tours provided the same Sacre Coeur badges for all U.S. pilgrims on the Chartres Pilgrimage and for the same reason.)

On November 6, 1887, 14-year-old Thérèse Martin (Saint Thérèse of Lisieux), devoted herself to the Sacred Heart at Saint Peter's altar in the Crypt of the Basilica of Sacre Coeur in Paris—which itself was the result of a vow of allegiance to the Sacre Coeur made by Alexandre Legentil and Hubert Rohault de Fleury after France's defeat in the Franco-Prussian War. The Basilica was dedicated to the Sacred Heart in reparation for the sins of their nation during the latter part of the 19<sup>th</sup> century. It was consecrated just after World War I, and the Blessed Sacrament has been perpetually exposed there ever since.

La Basilique du Sacré Cœur de Montmartre was consecrated just months after a French mystic, Claire Ferchaud, also from the Vendee region in France, reportedly had a vision of Jesus Christ Who instructed her to have the Sacre Coeur—the Sacred Heart—sewn onto the tricolored French flags and on the uniforms of all the French soldiers.

Claire took this Divine instruction so seriously that she met with the French president and begged him to convert to Catholicism and reject his Freemasonry. She nearly succeeded, as President Pioncare reportedly agreed to place the Sacred Heart of the French flag but never actually followed through, his Lodge brothers having no doubt convinced him to reconsider.

But Claire was undeterred. She

~ See *Sacred Heart of Jesus*/Page 6

## Cor Orans: Another Evil Spirit of Vatican II

*Pope to Purge What's Left of Catholic Nuns*

by Hilary White

More evidence keeps pouring into my email inbox that the current administration of the Congregation for Religious<sup>1</sup> is planning on using the provisions of Cor orans to totally rewrite the nature of contemplative women's religious life, particularly the "conservative" and traditional communities, in the name of the "[New Paradigm](#)" of VaticanTwoism. [Editor's Note: "[Cor Orans](#)" ("Praying Heart") is

<sup>1</sup> Formally, the "Congregation for Institutes of Consecrated Life and Societies of Apostolic Life" whose acronym, CICALSAL is ironically nicknamed "sickle cell," after the blood disease, by some religious.

the title of an April 1, 2018 document that Implements instructions on how to apply Pope Francis' 2016 Apostolic Constitution – "[Vultum Dei Quaerere](#)" ("Seek the Face of God") addressed to Catholic women religious in contemplative communities. MJM]

As I have written [many times elsewhere](#), the one uniform characteristic of the current pontificate is the purge. It is clear now that Jorge Bergoglio was elected by a group of [1960s progressives](#)

~ See *Cor Orans*/Page 23





# Michael J. Matt Interviews Father Linus Clovis

## A Remnant TV Transcript

**Michael Matt (MJM):** Hello again, ladies and gentlemen. Michael Matt for Remnant TV. I am in London this week for the Family Life International Conference, which was a huge success, and I am excited to get back home and report on the success of that event. And as a great big bonus for all the folks back home and around the world who watch Remnant TV, we happen to have the opportunity this evening to interview the great Fr. Linus Clovis, who I know many of our readers are very familiar with. Father is taking a little time to be with us this evening, before catching a very early flight in the morning. Father, thank you so much for joining us. I appreciate your time.

**Father Linus Clovis (LC):** My pleasure. It is an honor to be interviewed by you. I am one of your fans.

**MJM:** Great! Wow, you've made my day! If you wouldn't mind, Father, I think a lot of people would just like to know a little something about your background. Maybe we can just start right with where you're from, St. Lucia.

**LC:** I am from St. Lucia. It's an island in the Caribbean – eastern Caribbean. It has a soft checkered history: sometimes French, sometimes British. We ended up British, and we became independent in 1979. So I was born there, in the Holy Year 1950. I have four brothers, and we all of us, thank God, are practicing Catholics, and more, we are actually involved in the pro-life movement in various capacities.

**MJM:** That's wonderful. And the island is predominantly Catholic today?

**LC:** It used to be. Some 40 years ago, before the Council, it was 95% Catholic, as many of the islands were. But currently, the last statistics show that we are down to 50%, and decreasing. Most of it is due to proselytization by Protestants – Fundamentalists, at that. So, Jehovah's Witnesses, 7th Day Adventists, Baptists, and so on.

**MJM:** I am always interested in the question of the Traditional Latin Mass around the world. Is it possible to have a Traditional Latin Mass on the island?



Michael J. Matt interviews Fr. Linus Clovis

**LC:** It's possible when I'm there. I'm the only one who says it. My bishops – the previous one and the current one – are not very favorable; but I say it whenever I can.

**MJM:** I see. Your vocation may take too long to go into all the details, but I understand that you were ordained by Pope John Paul II and studied in Rome and all that. That's an interesting story. How did you get to Rome?

**LC:** Well I grew up in London. I was there from the age of ten, and when I was thinking about the priesthood – I always wanted to be a priest, even before I made my First Communion – I approached the Bishops here in England, and none of them were particularly interested. I was teaching at the time. I was doing my PHD in mathematics. John Paul was elected in 1978, and I thought, "I have to go. I have to make a decision." That was October. So I wrote to the administrator in St. Lucia, who was a Jesuit. He was also a Scotsman. And I wrote to him and told him that I thought I had a vocation. I got a letter back within two weeks. He said he was coming to London. He came, he met me. He said, "You are too old to go to Trinidad" (I was 29) "so we'll send you to Rome." And so I ended up in Rome. And then because of my age – I was considered a late vocation – I studied for four years. (Now I wouldn't do it. I think I have lost that love for philosophy.) But four years, I managed to get a degree, and I was ordained by John Paul.

**MJM:** Wow. Well that's a great story. And what was the journey that led you to the Traditional Latin Mass? How did that come about?

**LC:** I've always had a love for the Mass, especially the Latin Mass. And while I was studying,

doing mathematics, I'd often go to the Brompton Oratory. After ordination, I had hoped that John Paul in fact would make it available, which didn't happen until '88. So I was among the first to sign up to celebrate it. So I learned. But prior to that, my spiritual director, Fr. Hugh Thwaites, whom I think you know, was a great encouragement, and he would say it, and so there was that link there. But once I signed up in Rome – and I think that also was an indication that I was willing to put my head above the parapet – once I signed up in Rome, I had to at least learn it. Then I met Michael Davies. He lived quite close to us. And so there was also encouragement to do so. And I started.

**MJM:** That's wonderful. Did you have a relationship over some years with Michael Davies, then?

**LC:** Yes, I knew his books. He lived just two roads away from us, and when he moved later on, Greg was always in touch with him. So I think the angels have been on our side. The Lord has really fenced us around like a family.

**MJM:** It seems that way. There's a number of priests in your family I understand, besides yourself, right?

**LC:** Well I had a grand-uncle – my father's uncle – and myself, and I have a nephew. And then we have two others in the seminary.

**MJM:** One thing that caught my eye about your story is something that we wish we would see happen more in the States, and this is where you took quite a principled stand in favor of pro-life on your island, and when it moved in the direction of going to legalize abortion, I understand that you actually refused Holy Communion to one of the politicians involved with that. First of all, is that true?

**LC:** Yes. I told her that I would not give her Communion. In fact, it was the Head of State. The Governor General. She happened to attend the Mass at the Cathedral which I was saying. So I went up to her before Mass – in fact, the procession had already begun, so I stopped the procession, I took off my chasuble, and I went to her and I said, "I am sorry, your excellency, but Cardinal Ratzinger has written a letter to the bishops indicating that those who publicly support abortion should not be admitted to the sacraments. So with due respect, your excellency, I

strongly advise you not to come to me for Communion, because I shall refuse you." And I repeated it. And people take me very seriously.

**MJM:** And what was her response?

**LC:** Silence. She didn't come. But she did report me to the prime-minister, and the prime-minister reported me to the Bishop, who tackled me on it. So I said to him, "Your Grace, I have a serious problem with what the prime-minister has said, because the governor-general is a Catholic, and she has a problem with a Catholic priest, and she complains to the head of government, not to the head of the Church. So I hope, Your Grace, you told the prime-minister that it is none of his business. The other problem I have is that the governor-general is a Catholic, and she has a problem with a Catholic priest, and she complains to a non-Catholic. So you did tell him, Your Grace, that it's none of his business, didn't you?"

**MJM:** Any response to that?

**LC:** No. Silence.

**MJM:** I wonder why. So like I say, we are all hoping and praying that more Catholic priests will take that sort of principled stand. But I'm curious: what do you say to those who say that's politicizing the Blessed Sacrament and that we shouldn't do those things?

**LC:** I look at it as a spiritual battle, and we're talking about the good of souls. When priests do not take a principled stand, you are leading the flock astray. Was the stand of John the Baptist political, when he told the king, "You are committing adultery"? When John Fischer took a stand and told the king, "No, you have a wife who is legitimately your wife. You cannot put her aside," was that political? No, I don't think it's politicizing at all. We are talking about the salvation of souls. We are talking about human life. The Lord will ask us priests very hard questions, and we better have good answers.

**MJM:** Speaking of hard questions, when I first became aware of you and your work and whatnot, it was over a hard question. I think you referred to the Holy Father's exhortation *Amoris Laetitia* as a "Trojan horse." Maybe two years ago. This seemed quite prophetic, given what's happening now. Do you still stand by that, and did you get in a lot of trouble for that, Father, for saying that so bluntly and boldly?

**LC:** Yes, I still believe it's a Trojan horse. And I have not had any feedback on that. The treatment I'm getting now is: just ignore him and he will go away. But I won't. I'll continue to speak as I see it.

**MJM:** And what about it? Is there anything about some of the problematic footnotes and whatnot in the document that you still think need to be addressed, or are we past the point where even addressing it...is it just a fait accompli

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# The Remnant Speaks

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

## A Word from The Remnant's Ally in Chartres, France

Dear Remnant Readers: I met Michael Matt in 2005 when I was working in the hotel in Chartres as a receptionist in-charge of groups. Since then, every year Michael has been requesting me to help him on to get the confirmations on his bookings in other hotels. It is easy for me since Chartres is my home, and work also in a hotel, as well as the booking of bus for the transportation and restaurants.

I am a Catholic, originally from Philippines, the only country in south east Asia which is 90% of the population is Catholic. When Michael proposed me to join the group, I never hesitated to grab the opportunity to be where I am now! I am in France, always in Chartres for 36 years. I am very thankful to find the Cathedral of Notre Dame of Chartres when I left the Mother Mary of Baclaran in Manila where I used to pray every Wednesday.

This is my 4<sup>th</sup> year that I am full time involved in the Remnant Tours pilgrimage to Chartres every Pentecost. I am very pleased to do the logistic network in France for the group. I am happy to participate in every task to help facilitate the organization and function for the group and to reach the success of the pilgrim tour that each pilgrim will keep and cherish the best souvenir in each pilgrimage trip.

This year, is the first time that I was able to join the group in the campsite and it's a privilege to attend the celebration of a Traditional Latin Mass in an open field. I am very happy to have this experience. I saw the children, adolescents and adults singing, praying while walking. It is well organized with the volunteers, French army, local police, local politicians, families, troops of scouts, priests, seminaries, and nuns from different countries.

Although I spent few days only with the Remnant group, I took the advantage

to talk to few young American ladies and gentlemen. They are so nice, active, motivated and happy. They are engaged truly in our Catholic religion. Because of this contact with these young Americans, I have also seen the French children and from other countries who participated the Pilgrimage to Chartres. WOW! I am proud and I must share the video of Remnant TV (with special thoughts to Walter Matt) to my French and Filipino families, relatives and friends who are living in different countries. This event gives me a strongest and deepest FAITH and BELIEF that give me great HOPE for the future generations that our authentic Catholic religion will prevail above all HUMANITY. I think deeply to the future of my grandson who will be 6 years old this year.

A great appreciation to the parents and donors who, through The Remnant, sent their children to join the Chartres Pilgrimage and Tour 2018 and to see the Mass with Cardinal Robert Sarah here in Notre Dame de Chartres on Pentecost.

May God bless you and "Chez Nous".

Marylou Belle  
Chartres, France

**Editor's Response:** Thank you, dear friend, for all you do for us. I'm humbled by your support and kindness, even as I cherish our friendship. Over the years you have become such an important ally in this effort to bring Catholic American young people across the sea and to your hometown where, together, we can venerate the veil of Notre Dame, our Queen and our Mother. May God bless you always, and we'll see you next year. **MJM**

### Letter from a Pilgrim

Dear Remnant Readers: I walked the entire 72 miles of the Chartres Pilgrimage and can certainly say that I have never felt more tired, hungry, or blessed than I did while on the road to Chartres. It was a truly Catholic experience. I would recommend that everyone makes this journey.

We started in Paris. The cathedral of Notre Dame de Paris was an astonishing

sight to me. I had never before that day seen such a symbol of the glory of the Church. It was a colossal building. My mind was riveted on heaven as my gaze slowly traveled throughout the amazing structure. I had the blessed and truly unique experience of serving the Holy Mass for the chaplain of our group early in the morning. The only people present were priests, their servers, and the choir. As hymns of joy resounded brilliantly throughout the cathedral, the greatest thing any man can be present at on this earth reached its climax; the great mystery of Transubstantiation, the consecration of bread and wine into the Sacred Body and Blood of Our Lord was taking place. I can honestly say that for no apparent reason at all I shed tears. That day continued to point my soul towards heaven as I attended the Holy Sacrifice of the Mass for the second time that day. My heartbeat was pounding with joy as I became a part of the 15,000 man army that marched under the banner of Christ the King and His Blessed Mother, Our Lady the Queen of Heaven and Earth.

And so it began. Over the next three days I was liberated from many of the chains of this life that weighed me down so heavily. I felt a calling to be a soldier for Christ such as I had never felt before. I was helpless to resist enlisting myself into God's service. I hit the road each day with a fighting spirit burning in my heart and a King worth fighting for always on my mind. I watched as the well-supplied gave to the needy, and the strong aided the ailing; the spirited encouraged the desperate, and the joy of heaven infected us all like a virus. We had no immunity to it. When we marched into the cathedral of Notre Dame de Chartres, every single soul was pouring out his love for God in hymns of praise. I was the flag bearer for our group, and I had the honor of making the flag of the United States of America bow before its King.

Words can do little to actually describe the experience. I have tried the best that I could, but I cannot succeed. I pray that God's Will is accomplished in your life and mine; I hope to march that road to Chartres again, and I will carry my new duty as a standard bearer of the King of Glory and the Most Blessed Queen of



Heaven on throughout my whole life. I am marching for God. May God reward you! Ave Maria! Sancta Philomena, ora pro nobis!

The Unworthy Slave, Soldier, and Son of Our Lady, Queen of Heaven and Earth,

Joshua L. D. McDonald

Editor, *The Remnant*: What a wonderful experience to have participated in the awesome Paris-Chartres pilgrimage! I am so grateful for your video that made it sound so easy to do...I may not have gone had I known the real deal! (Just kidding!)

Of course, I want to do it again! I felt such absolute joy as soon as I walked in Notre Dame cathedral in Chartres...all

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# Letters to the Editor Continued...

pain and discomfort were left behind! This just after I got a personal blessing from Cardinal Sarah on the steps of the cathedral (the absolute icing on my pilgrimage cake)!

So, I am still in Canada on the last leg of my trip (the rest and relaxation part) and will return home to Trinidad on Saturday!

I have much to do when I return home especially with the church...the Traditional Latin Mass (TLM) has only been continuously celebrated for just 17 months in Trinidad. We have one priest who is 84 years old, so we need help from fraternities abroad to keep the TLM alive in our country. I have made some valuable contacts with priests while on the pilgrimage...again thanks to your promotional video which enticed me to do it!

In the short time that we have been celebrating the TLM here, we already

have two young men who have expressed their desire to become priests! So, we will also seek help for them to be accepted and trained abroad.

Today, the feast of Corpus Christi is celebrated in Trinidad...one of the few countries in the world that grants a public holiday for the Catholic Church to have street processions and veneration of the Blessed Sacrament! We are indeed blessed to be able to profess our faith in public... while in some countries you cannot even worship God openly! So, let me wish you, your family and all who work tirelessly for your paper and your media company a very Happy and Holy Corpus Christi!

God bless you and provide all you need to continue your good and necessary work of keeping our traditional faith alive! Please give my regards to Chris Ferrara whom I did not get the pleasure of meeting in person, but whom I also enjoy listening to! I will send some more

info on Trinidad as soon as I can! Glad you like the keychain! Regards,

Anne Marie  
Trinidad, West Indies

## Remnant TV Brought Me Back to the Church

Editor, *The Remnant*: I just want to thank you for all that you do. I left the Catholic Church a long time ago. I went thru catholic school, Latin masses, everything, but then I thought I changed... I realize now that it was the church changing. Watching and following you on you tube brought me back to the church. I thought all this time that I had lost something in my heart with the church, but the church lost its heart. I was born in 52 and in a small town. We had the May processions and the stations of the cross. We were always at church and getting our butts smacked if we didn't kneel straight, lol. Thank you again. My heart is getting full

again listening to you keeping everyone informed on the church, and telling us there is hope if we hold on. I adopted 2 children 4 years ago; needless to say, I'm not a young mom, but I am a mom and custodian of these beautiful children and now bring them to the church. Thank you again for all you are doing. I look forward to all your YouTube updates. Your loyal follower,

Mary T. Donnelly

## Attention Readers: No June 15th Edition

This special double issue of *The Remnant* became necessary after the recent Chartres Pilgrimage made it impossible for us to publish on time. Rather than go out late, we decided to publish a double issue. Our next issue will be dated July 15, 2018. Many thanks. **MJM**

## A Letter from the Editor

### Dear Remnant Readers,

Can I ask you for a quick favor with a project I'm convinced will benefit the Catholic cause we all hold dear?

This past Pentecost weekend in France, something really powerful happened that I'm convinced all Remnant readers will celebrate. Nearly 20,000 Catholics from all over the world -- of every race and color, men and women, old and young -- came together to worship God, to honor Our Lady and to send a message to the world: the anti-Catholic revolution has failed! Catholics are back and they're not apologizing for being proud Christian soldiers of Jesus Christ anymore.

I'm referring to the Chartres Pilgrimage, of course, which each and every year seems to become a bigger threat to the enemies of the old Faith, both in the Church and out.

This year's pilgrimage, for example, featured high-profile Traditional Latin Masses at both ends—one in the Cathedral of Notre-Dame in Paris and the other, three days later, at Notre-Dame in Chartres (offered by Cardinal Robert Sarah). And so with the auto destruction of the Church in Europe in full swing, this event sent an unmistakable message that the Catholic counterrevolution is also in full swing and that it's largely a youth movement.

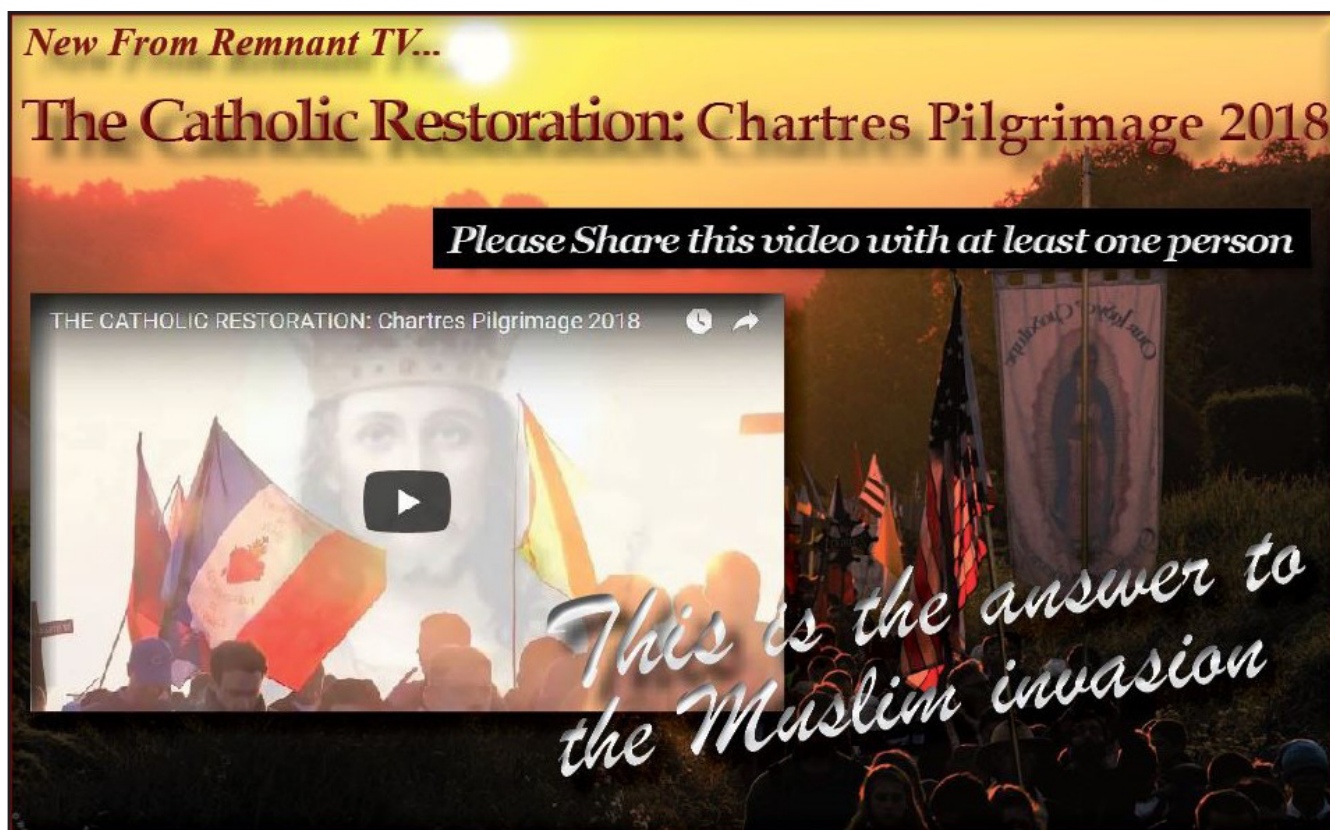
Here's the 5-minute video of the event: <https://www.youtube.com/watch?v=k4M3oNgVa7E&feature=youtu.be>

So why am I asking for your help?

Well, we're trying to use this short video as a propaganda tool in support of the larger Catholic cause and I'm convinced that, with your help, we can send a militantly pro-Catholic message to some pretty powerful people.

Widespread word of this event will, on the one hand, inspire the good guys (our faithful Catholic brothers and sisters) while also putting some fear of the Lord back in the hearts of the bad guys—secularist critics of our Church, modernist prelates and even terrorists who honestly believe that all the Christians have left the field in Europe.

I'm hoping you might consider sharing this video with your friends, families,



### Feedback from viewers:

"That's powerful. Like watching a boxer slugging it out for 12 rounds, fighting for Christ. Give me some of that."

"This is incredible! God is raising an army of youth to take back the Church for His glory! It brought tears to my eyes seeing so many young brothers and sisters in Christ out there in this video!"

"Thank you sooooo much for showing that the real church is still alive!"

"Profoundly moving video. Sad to say in America many Catholic churches are but another variant of the Protestant churches. This

is what makes Catholicism unique, Catholics evidencing their faith in activity, in doing something such a pilgrimage, religious retreats, making the sign of the cross, Eucharistic adoration, praying the Rosary, wearing a scapular or meditating in a Mary's Garden."

"Powerful stuff! May the Catholic faithful help bring Europe back to its former Glory!"

"Astoundingly beautiful!"

"This little video explains to me why God hasn't raised His hand against the world! There are many people, throughout the world praying, and worshipping Him!"

"What a beautiful video. I'll put this on my bucket list." ■

Facebook pages, in the hope of raising awareness and rallying the troops. For those with YouTube channels, you have my permission to download it and use it in any way you choose.

The EU is watching this pilgrimage closely, and they're not very happy with its militantly Catholic message. I'm hoping this fact alone will encourage you to help us promote and defend it in the name of Christ the King, thus making it more difficult for them to censor or even abolish altogether one day.

Thanks so much for your time, and keep up the great work!

In Christo Rege,

Michael J. Matt  
[Editor@RemnantNewspaper.com](mailto:Editor@RemnantNewspaper.com)



# Interview with Mother Mary Micaela, O.P.

## Mother Prioress General of the Dominican Sisters of Wanganui

### What is the history of the Dominican Sisters of Wanganui?

We are rather proud of our history, which can be traced back to our holy Father St. Dominic. While he was preaching around the Fanjeaux – Prouille area in the South of France, he converted a number of heretic women back to the true Faith. As they still wished to live a religious life, he formed a religious community at Prouille. From Prouille there was founded a Convent in Galway, Ireland. Among foundations from Galway are Cabra and Sion Hill near Dublin. Ten nuns came from Sion Hill with the first Bishop of Dunedin to New Zealand in 1871. I joined this group in 1973 and found them to be marvellous nuns. Unfortunately, even in the conservative South Island of New Zealand, they began to fall apart in the aftermath of Vatican II and so I started a new Congregation called the Dominican Sisters of Wanganui.

### How would you describe traditional Dominican Spirituality? Besides St. Dominic, does the order have other patron saints?

Traditional Dominican Spirituality is both apostolic and contemplative. Our Order has two main mottos. The first is “Veritas”, “Truth” in English, which means that we devote ourselves to the study of the truths of the Catholic Faith. For example, we recently examined a feminist “theologian” and immediately noted that these so-called “theologians” see the truths of our Faith as merely symbolic of their personal development. However, as we study the Summa of St. Thomas Aquinas, a Dominican, we can immediately see that St. Thomas deals with the truths of the Faith as real truths. This explains the traditional devotion of the Order to the realities of creation and redemption.

The other Dominican motto is “Contemplari et contemplata aliis tradere”. In English this means, “To contemplate and to give to others the fruits of contemplation”. We write “O.P.” after our name because we belong to the Order of Preachers. This is what we do in our teaching – we give to others the fruits of our contemplation.

The Dominican Order has nearly three hundred “official” saints, including two Popes. However, our major saints are St. Dominic, St. Catherine of Siena, St. Thomas Aquinas, St. Martin de Porres, and St. Rose of Lima. Interestingly though, we also celebrate St. Francis of Assisi, calling him “Our Holy Father St. Francis” because of the great friendship and mutual admiration that existed between the two great founders.

Please describe a typical day in the



Mother Mary Micaela

### life of a Dominican Sister during the school year.

A typical Dominican Sister in our Congregation rises rather early. We have to get started in good time, since we nearly say the full Divine Office.

#### Daily Timetable:

5:10 a.m. Rise  
5:35 a.m. Lauds, Prime, Pretiosa, Terce, half-hour meditation  
7:00 a.m. Mass; Breakfast  
8:20 a.m. School Meetings  
8:40 a.m. Classes begin  
12:50 p.m. Sext in Convent Chapel; Lunch  
1:40 p.m. Classes Resume  
3:05 p.m. Classes end  
3:30 p.m. Recreation in Convent  
4:00 p.m. Spiritual Reading  
4:15 p.m. None  
4:30 p.m. Free time  
5:00 p.m. Vespers, Rosary, Matins  
6:10 p.m. Dinner; Free time  
7:30 p.m. Recreation  
8:00 p.m. Compline  
9:10 p.m. Lights out

Your Order is both active and contemplative. Could you explain further and also provide us with some of the rules and customs of the Order?

It is a challenge to be both contemplative and active. This has been a balancing act since 1221. At times in its history the order has tipped too far towards contemplation and at other times it

has tipped into a sort of activism. St. Thomas Aquinas reminds us that the Dominican balance between contemplation and action results in a life with the closest imitation of the apostles and Our Lord, while our dear Saviour was on earth. Another dear Dominican brother of ours, Father Reginald Garrigou-Lagrange explains in his book “The Three Conversions in the Spiritual

Life” that “apostolic men” are able to make progress in the spiritual life just as contemplatives. With this delicate balance between the two, progress will always be steady and help the Friar or Nun work towards sanctity.

The Rules and Customs of the Order reinforce the contemplative side of our life, because it is easier to forget this part rather than to forget a demanding apostolate. To help us contemplate, we observe a lot of silence in our lives. Our refectory is a silent space in which we never speak, except on Christmas Day, Easter Sunday, and St. Dominic’s Day (August 4th). Silence creates an atmosphere for meditation. We make two meditations every day, half an hour in the morning and another half an hour in the evening. We have spiritual reading during lunch and dinner with personal spiritual reading before None. We also keep order in our lives, because order is a good background for prayer. We have order in the goods we are given permission to use (Poverty) and order in our relationships with each other, with the children and adults with whom we work (Chastity). Finally, we observe order in our observance of the Rule and Constitutions and by obeying our legitimate Superiors (Obedience).

We live according to the Rule of St. Augustine, the Constitutions of our Congregation, the Acts of the most recent Chapter, and the commands of our Superiors, which are according to the Divine Law, Church Law and the Rule and Constitutions.

There is a nice little ceremony, which simply expresses this obedience. Together we sing the Salve Regina in procession after Compline. In this procession the senior Sisters walk last. When the Prioress gets back to her seat she turns to each side of the choir and bows to them, and the Sisters bow back. Thus, both parties express their esteem for each other. The Sisters express their willing obedience to the Prioress and the

Prioress expresses that the Sisters have been given to her and are under her care to guide them to Heaven.

The two colours of the Dominican Habit express the idea of sacrificial self-offering through contemplation and action. The black of the habit is for penance and the white is for innocence.

For those with religious vocation enquiries, please explain formation.

#### Religious Vocation Enquiries:

First – Make contact with us and feel free to ask questions.

Second – Visit us; one look is worth a thousand words, on both sides.

Third – We will ask you to fill out our questionnaire.

Fourth – At this time, you will consult with the Sisters for a date to enter.

Once you enter the convent you begin as a postulant. You will wear a black skirt and a white blouse and try the Sisters’ life for at least six months, but not longer than twelve months. Next, you apply to become a Novice and receive the habit and a white veil and spend the year receiving lectures from the Novice Mistress and the older nuns. The Novice helps with the work at the Convent and enjoys pleasant walks and sport activities at certain times of the week. The Novice will learn to assume larger roles in the Divine Office and also the finer points of Gregorian chant.

After the first year as a Novice, you learn the ways of the Convent and begin to teach and study. If you and the Order are still of the same mind at the end of this second year of Novitiate you will apply to be professed and take your vows. Dominicans only take the vow of Obedience, although they affirm before profession that they understand that as Dominicans they will be bound to observe the vows of Poverty and Chastity. After their first profession, the Sisters wear a black veil.

At First Profession the Sisters take vows for three years and after three years they renew their vows for an additional two years. After five years of profession, the Sisters make Final vows. Years of study continues, since Dominicans study all their lives, either formally or informally. They also “preach” all their lives with some type of teaching.

The Dominican Sisters of Wanganui are a diverse group of 25 Sisters. What parts of the world are they from?

Australia (7)  
USA (6)  
New Zealand (3)  
Singapore (2)  
Samoa (2)  
South Africa (1)  
Philippines (1)  
Canada (1)  
Argentina (1)  
India (1)

With the steady growth of your Congregation, what are some current major projects?

At the moment we have plenty to do at our two foundations: Wanganui, New Zealand and Tynong, Australia.

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# The Sacred Heart of Jesus:

## Ultimate Defense Against Modernism and the Culture of Death

M. Matt/Continued from Page 1

approached 14 French generals with the same urgent request until, finally, General Foch consecrated his French forces to the Sacred Heart, and later saved Paris from the German invasion—a miraculous victory attributed to the intercession of St. Genevieve and to the Sacre Coeur. Although Claire's vision was never approved by the Church, it is certain that many influential people at the time believed her, and of course, not unlike Melanie of La Salette, she faced powerful Freemasonic opposition...both in the Church and out.

I have just returned from the Notre-Dame de Chretiente Pentecost Pilgrimage to Chartres, where nearly every French flag is still emblazoned with the Sacre Coeur. And if there is a more successful example of Catholic action going on anywhere in the world today I'd surely like to know what it is. That pilgrimage is restoring the dying Church in France, of course, but every year some fairly powerful French politicians also find themselves trudging along the road to Chartres beneath banners of the Sacre Coeur.

Jesus told Claire Ferchaud, later known as Sister Claire of Jesus Crucified, that "His Heart was broken and slashed by the sins of mankind. But He had an even deeper wound, that people do not believe in God." Is not the pro-abortion movement the diabolical brain child of those who do not believe in God?

Today, perhaps more than ever before, we must employ the Divine Solution

in this war against the forces of evil. Protests, marches, witnessing, counseling—these are all noble and good. But how much more effective would they be if we were to proudly and publicly display our allegiance to the Sacred Heart of Jesus and let all the world know that when they line up against us they also line up against Him?

Will this simple plan of Catholic action work for us as it did for the Holy League, the Vendéans, General Foch, the Cristeros (who also wore the Sacred Heart on their uniforms)? Well, we'll never know if we never try.

Making sacred and public appeal to the Sacred Heart of Jesus is something we

can all do today, right now, by vowing to wear His badge, fly His flag and fight in His Holy Name. The following article appeared in The Remnant back in 1978. We're reproducing it here because we're convinced it's the only way to defeat the forces of Antichrist. Without the Sacred Heart of Christ, we will lose. So all for Thee, O Sacred Heart of Jesus! **MJM**

## On the Sacred Heart of Jesus

by Father Urban Snyder



The flags of the Chartres Pilgrimage bear the Sacre Coeur

the Holy Spirit did not merely form the Sacred Heart of Jesus; He also informed Him totally in the theological sense; "all the fullness of divinity", of grace, of the Gifts of the Holy Spirit dwelt in the human Heart and Soul of Jesus from the first instant, because they did not belong to a human person, but to the Person of God's only-begotten Son; Who, however, was truly man, because they did not belong to a human person, but to the Person of God's only-begotten Son; Who, however, was truly man, because human nature consists of a human body and a rational soul. We must never let go of the central truth that in Jesus there are two natures, but only one Person.

"Of his fullness we have all received, grace for grace." (Jn. 1, 16) The pouring out of the Holy Ghost on Pentecost came directly from the Sacred Heart of Jesus, and should be seen as the fruit of His Passion, but particularly of the opening of His side on the Cross. The Holy Spirit is thus released into the world, as it were, in order that He might do

Our Lord and Saviour Jesus Christ was descended from Adam "according to the flesh" (Rom. 1,3), because His

Body formed by the Holy Spirit in the womb of the Blessed Virgin was flesh of her flesh and bone of her bone. But

Continued Next Page

## An Interview With Mother Superior, Continued...



Rosary Convent is only half completed. It is here where I reside and Novices are trained before making their Profession. As you can imagine, this major building project requires financial help.

*How can people help support the Dominican Sisters of Wanganui?*

We ask that you continue to pray for the Dominican Sisters of Wanganui so that we will be able to reach our goals.

We are currently in need of pantry items from our fellow parishioners in Tynong, Australia, but from the rest of the world we need money! Additional funds help to provide accommodation to house our sisters and educate them.

The Sisters pray every day for their benefactors, especially on Saturdays. A Mass is offered every month for their intentions. You will never be forgotten in the Sisters' prayers. Your donations will help the Sisters to expand their apostolate in the English-speaking Catholic world, and keep Catholic Education and the flame of traditional Dominican spirituality well and truly alive.

### HOW TO MAKE A DONATION

For some, the easiest way to make a donation is through our website under **Contact Us: [www.dominicansisters.net.nz](http://www.dominicansisters.net.nz)**

Others may prefer to donate by mail in their respective countries:

#### UNITED STATES:

Cheques should be made out to "The Dominican Sisters of Wanganui" and sent to: OP Motherhouse Project, Attn: Loren Vaccarezza, 1590 Berryessa Road, San Jose, CA 95133

#### AUSTRALIA:

Cheques for the Convent Building Project must be made out to "St. Thomas Aquinas College Convent Building Fund Account" and sent to: OP Motherhouse Project, P.O. Box 50, Tynong, VIC. 3813, Melbourne, Australia. All donations for the Building of the Convent are tax-deductible.

#### NEW ZEALAND:

Cheques should be made out to "The Dominican Sisters of Wanganui" and sent to: OP Motherhouse Project, 12b York Street, Wanganui, 4501, New Zealand.

#### SINGAPORE:

Cheques should be made out to "Friends of the International Priestly Society of St. Pius X" and sent to: OP Motherhouse Project, SSPX, 286 Upper Thomson Road, Singapore 574402. ■



In Wanganui, New Zealand, St. Dominic's Convent supports St. Dominic's College (high school) and the Signadou Boarding House for girls. We are moving on to the "second generation" in the girls' boarding school, which has been going very well.

In Tynong, Australia at St. Thomas Aquinas College (high school), we are a large group of Sisters fulfilling our apostolate by teaching. Here, we also intend to open a Traditional Teachers' College, which will equip future graduate Sisters with a teaching license.

A major undertaking this year has been the OP Motherhouse building project in Tynong, Australia. Our Lady of the



Continued from Page 6

mystically in each one of us what He did corporally in the body of Mary, i.e., form the Heart of Jesus within us. We are all meant, little by little, to become other Christs, so entirely one with our Head as to love only what He loves, hate what He hates, and suffer what He suffers. "Be not conformed to the world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God."

One reason Jesus chose to die in absolute poverty and nakedness on the Cross, stripped of every created good, including even His good name, was to focus our attention on the only riches that really matter, namely, the possession of His Spirit, and His image and likeness in our souls.

The night before He died Jesus promulgated His last will and testament, announcing that He would leave to all those who believe in His name nothing more nor less than His own living Spirit, which would make men sharers, through sanctifying grace, in His own divine nature, members of His Mystical Body, living temples of God, and co-heirs to the Kingdom over which He rules in love and peace for all eternity.

"If you love me, keep my commandments. And I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you..."

"In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me. But he who loves me will be loved by my Father, and I will love him and manifest myself to him..."

"If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him..."

St. Paul, perhaps more than any of the other apostles, was deeply struck by our oneness with Christ in the Mystical Body, and the indwelling of the Trinity in our souls. And no wonder! He could never forget the spiritual lightning which struck him on the road to Damascus: "Saul, why are you persecuting me?" "Who are you, Lord?" "I am Jesus, whom you are persecuting (in my brethren, with whom I am one, in whom I live)".

It is not surprising then to find Paul later writing such powerful passages as: "Do you not know that your bodies are members of Christ?...Do you not know that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and that you are not your own? For you have been bought at a great price. Glorify God and bear him in your body."

"Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone destroys the temple of God, him will God destroy; for holy is the temple of God, and this

temple you are." (1 Cor. 3, 16-17)

The indwelling of God in our souls, and our oneness with Christ in His Mystical Body, are the basis of all Christian dignity, morality, modesty, courtesy and true "human rights". To declare that divorce, abortion, birth prevention and other sins against nature are "human rights" is plain and simple blasphemy. Moreover, every mortal sin committed by a baptized Christian involves, in a broad sense, a certain element of sacrilege, for it defies "the temple of God" which we are. Everyone will see this clearly in eternity. Meanwhile, we priests should preach in season and out of season, as did Paul, the sacredness of the human person as a member (or at least potential member) of Christ, through Baptism and the indwelling of the Trinity. This is the positive and vital antidote against the sick modern world, as St. Paul realized in his own day. That's why he stressed these doctrines most in the places where morals were worst, such as Corinth and Ephesus.

Our courageous "pro-life" fighters against abortion and euthanasia are greatly to be admired and supported, but for my part I should wish to see them make more effective use of the riches and positive power of Christian doctrine; I should wish to see them pass over from a policy of minimalism, of mere defensive warfare, and bring into play the atomic power of full Catholic, Christian dogma, which makes even the devils tremble. We must indeed condemn abortion and all similar crimes, but their full horror can only be seen in the light of the call of every individual to become a living member of Christ and a temple of the living God. Children especially should be well-schooled in these doctrines, so beautiful, so vital, so central to our Faith.

If anyone takes the trouble to read in 3 Kings (I Kings in modern versions) how the prophet Elias (or Elijah) stood single-handed against all the priests of Baal, he may find a good allegory of today's contest between the true religion

of Jesus Christ and modernism, or the so-called New Religion, which is not really new but a synthesis of ancient errors expressed in new jargon.

What Elias said to the "children of Israel" on Mt. Carmel, he could well say to many Catholics today: "How long will you hesitate between two sides? If the Lord be God, follow him; but if Baal, then follow him." The people "did not answer him a word," but Elias went on: "I alone remain a prophet of the Lord, but the prophets of Baal are four hundred and fifty men. Let two young bulls be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under it. Call ye on the names of your gods, and I will call on the name of my Lord; and the God that shall answer by fire, let him be God. And all the people answering, said: "A very good proposal."

When we read of the pagan priests leaping and dancing and howling around that altar (which significantly is left vague and formless in the account), the resemblance with some modernist priests is striking; and while the priests of Baal only cut and wounded themselves with knives and lancets, their modern counterparts wound their souls and the souls of others with sacrilege and blasphemy. Their offerings will not draw down the fire of the Holy Spirit.

Elias let the pagan priests carry on till after midday. Then he set to work and "repaired the altar of the Lord which was broken down. He took twelve stones according to the number of the tribes of the sons of Jacob (i.e. the members of the true Church in the Old Testament)... And he built with the stones an altar in the name of the Lord; and he made a trench for water... And he laid the wood in order, and cut the bullock in pieces and laid it upon the wood." After that he ordered twelve jars of water to be dowsed over the bullock, "and the water ran down round about the altar, and the

trench was filled with water."

Elias here is surely a type of Christ our High Priest, and the victim on the wood prefigures Christ our Redeemer, dying on the Cross for the sins of the world. When, at the prayer of Elias, fire fell from heaven, it consumed not only the victim and the wood, but also "the stones, and the dust, and licked up the water that was in the trench." Everything, in a word, was vaporized, wafted up to God after a fashion. So does the Holy Spirit vaporize, i.e., supernaturalize and divinize the stony hearts of members of the true Church who live and die in Christ; and He does this so thoroughly that not even the dust to which the stones are at first reduced, can any longer be found; this dust corresponds to what theologians call the relics or remnant of sin, i.e., evil tendencies remaining in the soul – not even this or the water of our native human weakness can any longer be found when the soul has been wholly and finally purified and made ready for Heaven by the fire of the Holy Ghost.

Father Mateo, the great apostle of the Sacred Heart, used to say that, for him, devotion to the Sacred Heart meant, above everything else, devotion to the Mass and to the Most Blessed Sacrament. In every valid Mass, Jesus our high priest is made present on the altar in the same dispositions which He had on the Cross. Showing His wounds to the Eternal Father, He pleads continually that the Holy Ghost will be sent into the world, and into the hearts of men who are willing to receive Him. And if the soul clings to God, nothing can resist, ultimately, the purifying action which the fire of God brings about, though for most of us the completion of the work takes place in Purgatory, where there is ordeal by fire, without merit. Nothing defiled can enter Heaven. (Cf. Apoc. 21-27) "The works of God are perfect, and all his ways are judgments" But one way or another, for every soul who "dies in the Lord",

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Catholic counterrevolutionaries have worn the badge of the Sacred Heart for hundreds of years. Isn't it time we do the same?



# US Bishops Blast Trump, Wimp Out on Abortion

By Jason Morgan

On June 13, Daniel Cardinal DiNardo, archbishop of Galveston and Houston and head of the United States Conference of Catholic Bishops, read aloud a statement at the USCCB spring meeting in which he denounced the immigration policies of United States President Donald Trump and Attorney General of the United States Jeff Sessions. Cardinal DiNardo was particularly exercised by Trump's and Sessions' policy of refusing asylum to those fleeing gang violence, and of prosecuting everyone who illegally enters the United States, a practice which could potentially separate children from their criminal parents.

According to a Religion News Service (RNS) report, "DiNardo asked bishops to clap if they approved the statement. The room erupted in applause."

Other bishops wanted to do more than just clap. "Bishop Edward Weisenburger of Tucson, Ariz., [suggested] implementing canonical penalties for Catholics 'who are involved in this', referring to children being separated from their families at the border. [...] 'For the salvation of these people's souls, maybe it's time for us to look at canonical penalties.'"

Since 1973, more than sixty million of my countrymen have been murdered by abortionists. To the best of my knowledge, no "canonical penalties" have ever been levied against the politicians "who are involved in this," or the hundreds of millions of people who have participated in "children being separated from their families" by voting for candidates and political parties with pro-abortion platforms. During the 2016 presidential election, for example, the USCCB did not dare to suggest that Catholics who voted for Hillary Clinton might be met with "canonical penalties" for their endorsement of a woman whose position on in utero homicide can perhaps best be described as "triumphalist".

During the years that sixty million Americans were being vivisected in the womb, the American Church has been overrun by scoundrels. The Church now wants to excommunicate those who say enough is enough. But enough was enough a long time ago. I have gone to confession and been unable to hear the priest because of the electric guitar mariachi band practicing in front of the tabernacle. I have arrived at Mass to find the pews and aisles strewn with glitter and confetti from the "ethnic" service beforehand. I know of priests, nuns, and other church officials who have actively conspired with illegal aliens to help them break the law, such as by forging documents, obstructing justice, and concealing crimes. (When all this was reported to the local bishop, no action was taken.) I have seen church buildings slowly destroyed: items stolen, restrooms vandalized, drywall demolished, common areas left looking like the bivouacs of a conquering horde.

The same thing has happened to my country, but on a much larger scale. Entire towns are overrun by illegals. Hospital emergency rooms are filled with them. Insured taxpayers must wait,

often with fatal results, while those who laugh at our laws and are fattened by money expropriated from our paychecks get priority medical attention at our expense. Poor Americans cannot find work because illegals have swarmed all the entry-level positions. Barbaric gangs throng our schools and our jails, and their appalling violence spills out into our streets. We are under siege.

But the bishops are oddly silent about all this. More than silent—those who sound the alarm about the dangerous lawlessness and abuse of goodwill within the Church in the United States are accused, with no hint of irony, of themselves being "cruel" and "hard-hearted". What could possibly explain the failure of the USCCB to impose "canonical penalties" on those who participate in infanticide, and the standing ovation that the USCCB reserves for those who insist that the invasion of the United States across the southern border be intensified? How did such moral cowards—who said nothing when sacred vestments were used in a pornography program at the Met [see page 11 of this edition for *The Remnant's* take on this event]—suddenly summon such pluck?

We are mistaken if we continue to see the USCCB, or even the Vatican, as a religious organization. It is nothing of the sort. It is a purely political body which does not limit itself to verbal advocacy of anti-American, anti-civilizational positions, but proactively defies legitimate laws, undermines

social order, promotes anarchy, and leads millions of faithful astray by blasphemously attempting to endure political subversion with ecclesiastical penalties having eternal consequences. In short, the Vatican is a rogue state, and the USCCB is its agent. There is nothing even faintly religious about it.

Jorge Bergoglio was duly elected pope. But due process does not guarantee purity of heart going forward. Bergoglio may have been put into office by a properly constituted conclave, but he has taken advantage of the naivete (and the willful ignorance) of the College of Cardinals and a reliable gaggle of obsequious bishops to carry out a modernist revolution from within St. Peter's. Francis' is the Manchurian Papacy. He is not the vicar of Christ, but of George Soros. He does the bidding of those who are determined to end national sovereignty and institute One World Government, a socialist mega-state that would be the culmination of the modernists' thousand-year project. The endless flood of invaders into the United States is just one part of an Argentinian communist's attack on government, good order, and patriotic sentiment. The Hungarian Captivity of the Church is the single most pressing crisis of our day, and Catholics must wake up and refuse to comply with a Church that, God help us, follows globalist madmen and not the Good Shepherd (Who, let us remember, knew how to keep the wolves out).

To answer the USCCB: defending one's homeland from invasion is not a sin.



**Bishop Edward Weisenburger would like to canonically punish those who advocate the prosecution of illegal immigrants**

Preferring the health of one's family and one's community to the reintroduction of dread diseases like tuberculosis, bubonic plague, polio, diphtheria, cholera, and leprosy is not inhumane. Building a wall and keeping violent criminals, human traffickers, pimps, rapists, and drug smugglers on the other side of it is not cruel. Being a Catholic and being a sucker are two different things. Or, I should say, they used to be. ■

## The Sacred Heart of Jesus, *Continued from Page 7*

the prophet's words will be fulfilled: "I will give them one heart, and will put a new spirit in their breasts, and I will take away the stony heart out of their flesh, and will give them a heart of flesh...that they may be my people, and I may be their God." (Ezech. 11, 19-20)

The "one heart" and "new spirit" are none other than the Sacred Heart of Jesus and the perfection of His Spirit. There can be no other heart in the Mystical Body, because no child of Adam, not even the great and most holy Mother of God, is capable of the least act of supernatural virtue, in time or eternity, except in and through and with the Sacred Heart of Jesus. He is the Vine, we are the branches, without Him we can do nothing.

Every invocation in the Litany of the Sacred Heart expresses a divine mystery, eternal, infinite, ever-living and ever-sanctifying in its effects, if we place no obstacles. Each mystery confers its own proper graces, and if you received the full grace of any one of them, you would become a saint. It is wise, therefore, to treasure the invocations of the Litany of the Sacred Heart, to carry around a supply in the cupboard of memory, and use them as a leaven in daily life. There is something there for every need, and for the attractions of every soul.

No specific formula of prayer, of course, is needed for drawing on the limitless

graces of the Saviour's Heart. Even a sigh, or a glance at His image will do. But it is wisdom to have a few habitual ejaculations which will come easily to the lips in time of stress. Readers may remember how, when Bernadette Keenan was dying, she prayed to the very end, and repeated very often in Latin, *Omnia pro Te Cor Jesu!*

Knowing how difficult it is for a dying person to pray in any language except his own, I was intrigued, and asked her sister about it. She replied that as a child in school, Bernadette learned a hymn to the Sacred Heart in which this Latin phrase was the apogee, if I may use the word, of each stanza. This hymn corresponded so well to the sentiments of her heart that it became, so to speak, her theme song: you could even call it her "battle hymn", so much did her spirit resemble Joan of Arc's. Through years of incredible trials and sufferings, Bernadette would burst into this song in moments of great stress.

Naturally enough, the phrase *Omnia pro Te Cor Jesu* also became a favorite ejaculation. She would not have had the grace to repeat it when dying unless she had used it often, very often, while living. Here then is the text of what we may now call "The Song of Bernadette Kennan":

*Life on earth is all a warfare,  
Foes within and foes without.*

*Jesus! Jesus! – lo, the tempter  
Flees before that battle shout.*

*In the fierce unceasing combat  
Let our tranquil war cry be:  
Omnia pro Te, Cor Jesu.  
Heart of Jesus all for Thee!*

*This shall nerve the arm that's weary,  
This shall dry the tear that steals,  
This shall soothe the wasting anguish  
That the heart in secret feels.*

*Ever in my heart 'twill slumber,  
Often to my lips will start:  
Omnia pro Te, Cor Jesu,  
All for Thee O Sacred Heart!*

*All things, all things, hard and easy,  
High and low and bright and dark:  
Naught too poor for me to offer,  
Naught too small for Thee:*

*Health and sickness, rest and labour,  
Joy's keen thrill and grief's keen smart"  
Omnia pro Te, Cor Jesu.  
All for Thee O Sacred Heart!*

*All, yes all – I would not pilfer  
From my holocaust a part:  
Every thought, word, deed and feeling,  
Every beating of my heart.*

*Thine till death, and Thine forever,  
My heart's cry in Heaven shall be:  
Omnia pro Te, Cor Jesu!  
Heart of Jesus, all for Thee.*

(*The Remnant*, May 31, 1978) ■



# The Masterpiece Cakeshop Decision:

## A Reprieve for One Lone Heretic in the Holy Secular Empire

By Christopher Ferrara

On June 4, 2018, at the end of a six-year-long saga of judicial torment, the United States Supreme Court (SCOTUS) liberated Christian baker Jack Phillips from a decision of the Colorado Civil Rights Commission, affirming the decision of an administrative law judge, that Phillips' business, Masterpiece Cakeshop, must sell "gay wedding" cakes to all comers, train his staff appropriately, and file "quarterly compliance reports" for two years documenting his compliance with any and all demands for "gay wedding" cakes.

Phillips was delivered from judicial bondage not because he had been forced to bake cakes for homosexuals pretending to be married, but rather because the Commission had shown *anti-religious bias* in forcing him to bake cakes for homosexuals pretending to be married. The essence of Justice Kennedy's issue-ducking majority opinion is that while "[o]ur society has come to the recognition that gay persons and gay couples cannot be treated as social outcasts or as inferior in dignity and worth" the Commission's treatment of Phillips "violated the State's duty under the First Amendment not to base laws or regulations on hostility to a religion or religious viewpoint." Departing from SCOTUS's usual position that it is generally not a court of error that corrects mistakes in the application of correct principles of law, Kennedy's opinion focuses precisely on judicial mistake: two members of the Commission had openly expressed contempt for Phillip's Christian conviction that he could not participate in a "gay wedding" by contributing one of his signature cakes.

The Commission's decision had to be set aside, Kennedy concluded, not because it was wrong on the law, but only because in applying the law the Commission "was neither tolerant nor respectful of Phillips' religious beliefs." On the other hand, the same Commission had ruled in favor of two bakers who, based on their merely secular convictions, had refused to sell cakes to Christians inscribed with messages in *opposition* to "gay weddings." The double standard of respect for convictions evidenced anti-religious bias in the Commission. That bias—but *not the ruling as such as a matter of administrative adjudication* under Colorado's anti-discrimination statute—violated Phillips' rights under the Free Exercise Clause of the First Amendment. The opinion ducks the issue whether Phillips' rights under the Free Speech Clause of the First Amendment had also been violated by compelled expression of a pro-"gay" message in the form of his custom-made wedding cakes.

What all of this means is that, according to Kennedy, there might be a right way to "balance" the supposed interests of the State of Colorado in prohibiting discrimination against "gays" on the one hand, and Phillips' religious scruples against participating in "gay weddings" on the other. But here the Commission

did not "balance" correctly, choosing instead to impugn Phillips' religious convictions as discriminatory *per se* while accommodating the secular convictions of the bakers who did not wish to sell cakes offensive to "gays."

Thus, in a future case the same Commission could hide its bias with an appropriately neutral "balancing" test and find that Colorado's interest in forcing bakers to bake gay wedding cakes outweighs the bakers' religious interest in not being forced to bake them. So long as the balancing is "neutral," you see—meaning not *openly* hostile to Christianity.

In short, Phillips wins, but his victory does nothing for the rights of Christians not to be compelled to participate in the legalization and normalization of sodomy that SCOTUS itself has imposed on the entire nation with its infamous decision in *Obergefell v. Hodges*, wherein SCOTUS invented the "fundamental right" of people of the same sex to "marry."

Worse, *Obergefell* must be read in light of the Court's almost as infamous decision in *Employment Decision v. Smith*, wherein none other than the late Justice Scalia, the legal positivist who passed for the Court's arch-conservative, opined for the majority that religious beliefs must give way to a "neutral law of general applicability"—in that case, an Oregon state law prohibiting the sale or possession of peyote as a controlled dangerous substance despite its use in Native American religious rituals. The State cannot allow religious beliefs to interfere with neutral law enforcement, Scalia held, because "To permit this would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself."

John Locke could not have put it more clearly. Indeed, in the Court's decision in *City of Boerne v. Flores*, holding that the Archbishop of San Antonio could not challenge the City's landmark designation prohibiting expansion of his cathedral (striking down the federal Religious Freedom Restoration Act as applied to state laws), Scalia's partial concurrence, citing his own prior opinion in *Smith*, adverted to the "originalist" understanding of the limits of religious liberty as seen in "the background political philosophy of the age (*associated most prominently with John Locke*), which regarded freedom as the right 'to do only what was not lawfully prohibited'..."

Given that Colorado's anti-discrimination

law includes "sexual orientation" as a protected class, alongside race and religion, refusing to sell wedding cakes to "gays" would appear to be no more permissible than refusing to sell them to Catholics or African Americans. The only way for a Christian to argue against application of this "neutral law of general applicability" to him would be to argue that, at least as applied to him, it would compel him to do something that violates his religion or to express a message with which he does not agree. And then the "balancing" begins: Is the baking of a "gay wedding" cake a



Jack Phillips, owner of Masterpiece Cake Shop

state-compelled form of expression in favor of the "gay wedding," and does the right not to be compelled to make that expression outweigh the State's interest in compelling it? Let us see, let us see.

At least in this case, and in [the just-released voting rights decision](#) allowing Ohio to purge its voter roles of inactive (i.e., potential fake Democrat) voters, it is clear that President Trump chose well in nominating Neil Gorsuch to the Court. Gorsuch's carefully reasoned concurring opinion in *Masterpiece* weaves through the result-oriented decisions of the Colorado commission in order to find a standard that would have supported a finding in favor of both Phillips and the other two bakers who escaped liability: "In both cases, it was the kind of cake, not the kind of customer, that mattered to the bakers." That is, none of the bakers, including Phillips, were discriminating based on the identity of the customer, but rather only as to the content of a message they did not wish to endorse.

Out of the question, of course, is any argument that a law compelling accommodation of homosexuality, including "gay marriages," in services to the public is in itself a violation of religious freedom and freedom of expression. No, there must be a constant fight, on a case-by-case basis, by bakers who do not wish to bake cakes for "gay weddings," photographers who do not wish photograph "gay weddings," proprietors of B & B's or renters of apartments who do not wish to accommodate sodomy on their premises, and so on and so forth *ad infinitum*.

Kennedy's opinion anticipates just that

sort of endless judicial struggle between Christians and militant "gays" who demand judicially enforced respect for sodomy: "The outcome of cases like this in other circumstances must await further elaboration in the courts, all in the context of recognizing that these disputes must be resolved with tolerance, without undue disrespect to sincere religious beliefs, and without subjecting gay persons to indignities when they seek goods and services in an open market."

As Justice Thomas warned in his dissent in *Obergefell*, a warning he repeated in his concurring opinion here: "In *Obergefell* I warned that the Court's decision would 'inevitabl[y] ... come into conflict' with religious liberty, 'as individuals ... are confronted with demands to participate in and endorse civil marriages between same-sex couples.' This case proves that the conflict has already emerged. Because the Court's decision vindicates Phillips' right to free exercise, it seems that religious liberty has lived to fight another day. But, in future cases, the freedom of

speech could be essential to preventing *Obergefell* from being used to 'stamp out every vestige of dissent' and 'vilify Americans who are unwilling to assent to the new orthodoxy.' [quoting Justice Alito's dissent in *Obergefell*]."

In my upcoming lecture at the Roman Forum at Lake Garda, I will discuss (among other things) the utter naiveté of Jacques Maritain's expectation, echoed by his disciple Paul VI, that the supposedly clear delineation of the respective planes of Church and State in political modernity would be to the good of both Church and State, and that now that the "sacral age" had given way to the "secular age" all the Church required from the State in order to flourish was liberty, not any special advantages. The great lay "prophet" Maritain somehow failed to notice that what was happening before his eyes was not a proper delineation of the Church-State boundary, but rather a disastrous blurring of that boundary in favor of the dominance over all religious particularities of a state-sponsored civic religion united to the exercise of state power—precisely the "new orthodoxy" of which Justice Thomas complains. Today, Christians, driven into an ever-smaller defensive corner by the ever-expanding zone of state-enforced dogmas of moral rectitude, are reduced to pleading for tolerance of their "heresies" before state and federal tribunals of the Holy Civic Inquisition, which defends the Holy Secular Empire against religious insurrection.

What deluded fools were the movers and shakers of the Council with their dreams of "religious liberty" in the secular state and their zeal to shake hands with their enemies to the death. ■



# ST. STANISLAUS THE MARTYR (1030-1079)

THE CHURCH has had martyrs who gave their lives for various specific reasons – some for the Truths of the Faith, others, for the unity of the Church or for her liberty, or for justice, or charity, or chastity, while still others, like St. Stanislaus the Martyr, died for having censured the evil deeds of a king. In this latter respect, St. Stanislaus was like St.

John the Baptist before him and

like St. Thomas a Becket (d.1170) and St. Thomas More (d.1535) after him. And he, too, like the others, stood alone in confronting the king with his sins and rebuking him, while his colleagues in the hierarchy did not dare to do so lest they lose the favor of the king.

Stanislaus was born on July 26, 1030, at a place in Poland called Szczepanow, within the diocese of Cracow. His family name, like that of his hometown, was the honest to goodness Polish name of Szczepanowski. His parents were of the nobility, though they stood out especially in nobility of virtue and of soul. They were without children for some 30 years of married life, but their prayers of many long years were finally answered when God gave them a future Saint. In gratitude the devout parents offered their child to God at his birth.

Inspired by the example of extraordinary piety and charity towards the poor and self-denial on the part of his parents, young Stanislaus from his earliest years showed an unusual affection for those same virtues. His parents encouraged him in his virtuous life, and did not have any wrongheaded or misguided affection for their son that could lead him to choose the easy and mediocre ways of worldlings, who do not keep in mind the high destiny for which God created them. As a boy, Stanislaus did not give himself much to amusement and recreation, but preferred rather to use most of his free time in acts of piety and of charity towards the poor, to whom he would often give the money which his parents placed at his disposal.

After having shown great promise in his earlier studies, Stanislaus was sent for later studies to the University of Gnesna, the first in rank in the Kingdom of Poland at that time, and then to Paris, where he spent 7 years in the schools of



*St Stanislaus*

philosophy, theology, and canon law. His success in studies, as well as his meekness, simplicity, and modesty, won for him many admirers and friends. Out of humility, he refused any degrees offered him.

After the death of his parents, Stanislaus took to

heart Our Lord's counsel to give all to the poor and follow Him. His parents left him a plentiful fortune which he was able to dispose of in favor of his beloved poor. He was in due time ordained a priest of God by the Bishop of Cracow, Lampert Zula, who later made him canon of the cathedral, as well as vicar general and his official preacher. His sermons, enlightened by God and supported by the holiness of his life, brought about a transformation of morals in many souls and also inspired many to give up the world and follow Christ. His spiritual advice was sought by clergy and laity.

Bishop Lampert desired to retire and name Stanislaus the new Ordinary of Cracow, but the Saint would not hear of

recognize the Will of God and submit only when an express order came from Pope Alexander II (d. 1073), to whom countless petitions had been directed. The Saint was consecrated Bishop of Cracow in 1072.

Seeing himself now vested with the dignity and authority of a successor of the Apostles, Stanislaus sought to make himself worthy of the same. His charity to the poor, learned from his parents, continued to be an outstanding virtue of his, and his Episcopal residence was always frequented by the poor, while he kept a list of the names of poor widows and others in distress. He was tireless in doing his duties as a bishop, especially in preaching, while at the same time practicing heroic self-denial and devoting much time to prayer. He visited his diocese each year, and was very watchful in correcting irregularities, whether of clergy or laity.

Bolesias II was at that time King of Poland. This prince had won great victories over the Russians, but he brought shame upon his name because of acts of extreme cruelty and of uncontrolled lust. He earned for himself the inglorious title of "Bolesias the Cruel". Though married, he did not hesitate to lust after other women and do violence to them, and soon his shameless acts became an open scandal. Stanislaus was the only one of the Polish hierarchy to have the courage to face the King and reprove him for his scandalous conduct. The King at first defended himself and then showed some signs of feeble repentance.

King Boleslas soon relapsed into his former ways. One of his greatest scandals was the kidnapping of a very

After fervent prayers to God, he went to the royal court in company of some of his clergy and of some laymen, and there he earnestly admonished the King to terminate his sinful union and amend his ways. He concluded by warning that the King would risk excommunication if he persisted in his sins.

The infuriated King vowed revenge, saying that anyone treating a sovereign this way would better be a swine herder than a shepherd of souls. At first, the King resorted to calumny. It had happened that Stanislaus purchased some land for the Church from a man named Peter, who had since died. Peter's living relatives were now persuaded to spread the lie that Stanislaus never paid for the property. The case came before the King, but witnesses of the payment by Stanislaus were not allowed to appear and testify to the truth. By fervent prayer and fasting for 3 days, the Bishop obtained from God the miraculous return to life of Peter, who testified before the royal court that Stanislaus had indeed paid for the property in question, and then returned to the grave.

The King was visibly shaken by the miracle, and for a while seemed to be reconciled with Stanislaus. But there was no real conversion of heart, and new acts of cruelty brought new warnings from the Saint. After a fourth visit to the King, who had become more hardened than ever in his sins, Stanislaus saw no other recourse than to excommunicate the royal sinner. And this meant death for the Saint.

Now insane with rage and with hatred for Stanislaus, King Boleslas sent some soldiers out to murder the holy Bishop, who had retired to St. Michael's Chapel, outside of Cracow, where he was offering Holy Mass on May 8, 1079. The soldiers were thrice repelled on seeing the Saint at the altar and surrounded by a heavenly light. Infuriated, and calling his men cowards, the King rushed into the chapel and dispatched the Saint with his own hand. The soldiers then cut up the holy body and scattered the parts in a field for wild animals and birds of prey to devour, but the relics were miraculously protected by eagles. The canons of the cathedral brought the relics together, which were miraculously joined together, so the Saint's body showed no traces of wounds or cuts. It was reverently buried before the door of the chapel in which the Saint was martyred. The insane King forbade an open display of mourning or sorrow for the heroic Bishop's death, but he was soon afterwards forced to flee to Hungary, where he died a miserable death, after having been excommunicated by Pope St. Gregory VII (d. 1085). St Stanislaus was canonized by Pope Innocent IV in 1253, and his feast is on May 7. ■



*The murder of St. Stanislaus by King Boleslas*

it. However, on the death of Lampert, Stanislaus found himself unable to resist the almost universal clamorings of king, clergy, and laity that he be appointed the new Bishop. He was forced to

beautiful woman, wife of one Miecislav a nobleman, and forcing her to live with him. Several children are said to have come from this unchaste union. Once again, Stanislaus was the only Bishop who dared to reprimand the monarch.



# Something Wicked This Way Comes:

## The Heavenly Bodies Gala, the Whore of Babylon, and the Making of a New Religion

By Dr. Jesse Russell

“Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters, With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her whoredom. And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.” — *Apocalypse 17.1.5*

“We’re beautiful like diamonds in the sky.” —Rihanna



Pop idol, Rihanna, came to the 2018 Met Gala dressed as... the Pope?

On May 7, 2018, the hallowed Metropolitan Museum of Art in New York City inaugurated their “Heavenly Bodies: Fashion and the Catholic Imagination” exhibit with a gala at which Hollywood figures mingled with Catholic clerics ostensibly to celebrate Catholic art and culture. Among the many celebrities at “Heavenly Bodies” was the pop phenomenon Robyn Rihanna Fenty, possibly the most popular contemporary female singer in the world right now, who was dressed in what *Harper’s Magazine* called “a papal miter and necklace.” The author of the perhaps too revealing Harper’s piece, Lauren Alexis Fischer, further commented, in jest, that Rihanna’s new look could help “launch a miniseries or new religion.”

Even Cardinal Dolan, who attended the event to honor one of Heavenly Bodies’ principal sponsors, Stephen A. Schwarzman who is perhaps the largest single donors to the Archdiocese of New York, recognized that the pop star Rihanna stole the show. Responding to criticism that Rihanna was clearly mocking the Church with her immodest dress, Cardinal Dolan, in typical form, laughed off the event with the joke

*Cardinal Dolan works the crowd*



that he had lent the singer one of his miters, saying “She gave it back to me this morning. ... She was very gracious.” His Eminence even [joked](#) to his auxiliaries that the Barbadian singer had “volunteered to do some confirmations.”

Both *Harper’s* Lauren Fischer and Timothy Cardinal Dolan’s jokes, like most humor, contain a kernel of truth. At least symbolically, Rihanna is a new priestess of a new religion that has largely replaced Christianity in the public sphere. This new religion’s rituals such as the pornographic and sacrilegious Heavenly Bodies gala, have replaced the mass; its clerics, like Rihanna herself, have replaced the priests and theologians of the Church; and its new morals have replaced Christian virtue and the Gospel.

It is thus very fitting that Cardinal Dolan, head of one of the most historically important and largest dioceses in the United States and flanked by the prophet of the newly revived Catholic LGBT movement, Fr. James Martin, should be at the crowning of a new goddess for a new era and new pope for a new church.

Along with sporting a papal miter, it is

perhaps appropriate to give Rihanna a cup such as that held by the Scarlet Woman of the Apocalypse in which was contained “the abomination and filthiness of her fornication.” This golden chalice of sexual revolution has been offered to the world by many men throughout the twentieth century, but, like the woman riding the beast in St. John’s Apocalypse, this cup has been carried most ironically by female entertainers who have initiated the world into the new religion of sexual decadence.

The golden chalice of sexual revolution was carried in the early twentieth century by pioneer sexual revolutionary and actress Mae West, who, during the Great Depression, brought Jazz Era lesbianism, immodesty, and cross dressing to the people of the world in films such as *I’m No Angel* (1933) and *Go West Young Man* (1936).

Afterworld World War II, West passed her chalice to Norma Jean Mortenson, known as Marilyn Monroe, who with the aid of Hugh Hefner, at the helm of *Playboy* magazine, initiated the Greatest Generation into mainstream pornography. With movies like *Niagara* (1953) and *The Seven Year Itch* (1955) Monroe encouraged adultery and marital unhappiness that would later explode in the divorce epidemic of the 1970s.

Monroe’s importance to the sexual revolution was summed up by her friend Paula Strasberg, who told Monroe, in a statement eerily prefiguring a comment made by the Beatles’ John Lennon: “My dear. You haven’t yet any idea of the importance of your position in the world. You are the greatest woman of your time, the greatest human being of your time, of any time-you name it. You can’t think of anybody, I mean-no, not even Jesus-except you’re more popular.” Even more interestingly, founder of the Church of Satan, Anton LaVey, one of Monroe’s many alleged lovers, in a 1973 essay predicted that Monroe would come to serve as new Virgin Mary or “Madonna” in the imagination of the world.

While there were many women who kindled the flames of the sexual revolution in the latter half of the 20th century, the most crucial bridge from Marilyn Monroe to Rihanna and the woman most deserving of the cup of sexual revolution at the cusp of the millennium is Madonna Louise Ciccone, popularly known as “Madonna,” one of the most famous celebrities in the history of the world. Before Rihanna adorned a papal miter, Madonna presented herself as a sacrilegious parody of the Blessed Virgin Mary. In the 80s, Madonna robed herself in rosaries and “punkish” modified Catholic school uniform and white wedding gowns, marketing herself (or more likely being marketed) as the bad Italian Catholic girl.

While, in her early work, Madonna primarily promoted heterosexual fornication, in the 1990s, donning a Marilyn Monroe hairstyle and look, Madonna, in her songs, videos, and concerts as well as in her horrific 1992 coffee table book *Sex* (just in time for the Clinton era), increasingly pushed homosexuality, sexual violence, and other degenerate acts to the American public.

Before passing the chalice to Lady Gaga, Katy Perry and ultimately Rihanna, Madonna, helped to bring the sexual revolution to his current stage in which (almost) any sexual act is permissive, even famously performing a mock lesbian wedding with Britney Spears and Christina Aguilera at the 2003 Grammys.

In the end, however, Rihanna and the other “heavenly bodies” fed to us to affect cultural change, are tragic victims of the entertainment industry which cares nothing about the women it markets like new toys or pets. Yet, perhaps the greatest tragedy of all is that this ritualistic mockery of the Church and proud display of the sexual revolution was supported and applauded by Catholic prelates and even some conservative members of the Catholic press.

It is almost as if the “smoke of Satan” has entered the very Church itself. ■



# The Church in Scandinavia

By Vincent Chiarello

(Part I)

*"The true Sweden is Catholic Sweden."* – Fr. Haakon Lindstrom, SSPX

*(Western) Europe is post-Christian.* – Justice Antonin Scalia

On an unusually warm Spring afternoon in Stockholm, an architecturally beautiful city, described by a frequent visitor "as a mixture of Edinburgh and Venice," I met with Fr. Haakon Lindstrom, SSPX, to discuss the past, present, and future of the Catholic Church in Scandinavia. (N.B.: when speaking of "Scandinavia," the only nations that are correctly included are Norway, Sweden, and Denmark. When Iceland and Finland are included, the word "Nordic" is used. Some ethnographers would include the "Sami," Europe's only nomads, in that group.)

Also at the meeting was Ferdinand Hellers, an "advokat" (attorney), who, like Padre Lindstrom, is a convert from Lutheranism, and, as the lawyer mentioned, someone who "had enough" of the Novus Ordo Church. He is dedicated to the SSPX in general, and Fr. Lindstrom, who was ordained in 2009, in particular. So much so, in fact, that Herr Hellers has traveled to London to hear Fr. Lindstrom say Mass and preach. To square the circle, I also sought the input of official representatives of the Novus Ordo Churches in Sweden and Norway to assess where the

Church of Rome currently stands in their respective countries.

What follows may strike the Remnant reader as a greater effort to describe the Catholic Church in Sweden's past, present, and future more than the other Scandinavian nations, and that is correct, for since the middle of the 17th century, when Sweden overtook Denmark as the region's hegemon, and until recently, "Sverige" was the unchallenged engine of Scandinavian political leadership and industry, as well as the home of the largest Official State Lutheran Church. Times have changed: as a result of its fortunate ownership of the North Sea's oil deposits, Norway now ranks as the per capita wealthiest nation in Scandinavia, if not the world.

I also posed questions about the state of the Catholic Church in Sweden to Kristina Hellner, who is the Communications Officer for the Catholic Diocese of Stockholm; in all of Sweden, there are 44 parishes. In June, 2017, Anders Cardinal Arborelius, a convert, became the first Swedish cardinal in Church history. More on this later.

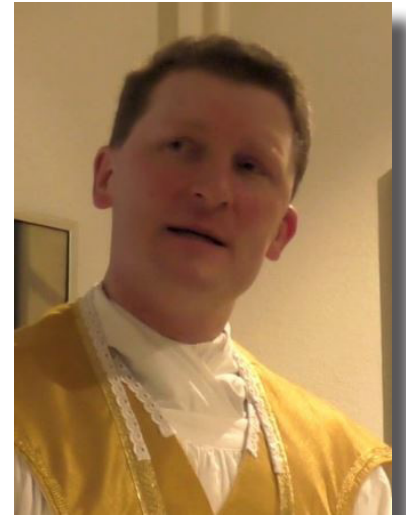
In a country of slightly more than 9 million people, there are about 120,000 Catholics in Sweden, almost all of whom live in its major cities; the largest segments are immigrant Poles and Croats. Sweden's Lutheran Church became the State's "official" church in 1593, but dropped that designation in 2000. Norway was to do the same in 2017, and, as a result, the current

numbers comprising religious bodies in both countries can only be estimated, since official records are no longer kept. Denmark remains the only Scandinavian nation with an "Official" State Lutheran Church.

Sweden's Catholic history included the founding of the Order of Brigittine Sisters, aka *The Most Holy Savior Order of Nuns*, in 1344, by St. Brigitta, whose current members can still be seen in their distinct habits in their Mother House in Rome near the Farnese Palace. Virtually all of their abbeys and convents in Northern Europe were destroyed during the religious wars following Luther's break with Rome.

Perhaps the greatest shock to Lutheranism in Scandinavia came when, in 1654, Queen Christina, the daughter of the Swedish king who died on the battlefield in Germany defending the Protestant cause during the Thirty Years War, converted, abdicated, and moved to Rome, where she died in 1689, the friend of four popes. She is buried in St. Peter's Basilica. Fr. Lindstrom believes that Queen Christina's conversion can serve a model for many more Swedes to convert to Catholicism.

Although Scandinavia is considered a citadel of religious liberty today, that was not always the case: from 1599-1781, deportation or death awaited those who sought to keep "the old religion." It was not until 1860 that conversion to the Church of Rome was decriminalized.



Fr. Haakon Lindstrom, SSPX

Fr. Haakon Lindstrom, who bears a striking resemblance in both voice and looks to the English actor, Kenneth Branagh, is a member of the SSPX Priory in London, where it has an apostolate, and also directs St. Michael's School in Hampshire. Given his Swedish birth and upbringing in Stockholm, Fr. Lindstrom's responsibilities include serving as an "itinerant" SSPX priest in Scandinavia, visiting Malmö, Stockholm, and other cities in Sweden, Aarhus in Denmark, and also Oslo. During his sojourn in Scandinavia each month, Traditional Latin Masses are held in Malmö, Stockholm, in Sweden, and Oslo in Norway.

Fr. Lindstrom noted that few Danes make the journey across the lengthy (4.8 miles) and costly (\$65) Oresund Bridge connecting Copenhagen to Malmö to hear Mass. There is, however, a noticeable irony in the current situation regarding the "Official" Lutheran Church in Denmark: it is generally agreed that the Danes are the least religious by any measure of the Scandinavian countries, which is saying a lot, although it has the longest history of being Christian: the first representation of Christ in Scandinavia was in Denmark. It was Catholic missionaries in Denmark who began the long, and often dangerous, civilizing of the Vikings there, and who were primarily responsible for the end of slavery and polygamy. And to compile further irony, religiously indifferent Denmark is the only Scandinavian nation today that has a "Church tax," although paying it is optional.

In Oslo, Communications Director Hans Rossine' added information to put this large and complex Scandinavian religious crossword puzzle together. When asked if the Church in Norway gives a high priority to proselytizing, Rossine's answer reminded me of the response of the late Fr. Milward in Tokyo three years ago: "The converts come on their own initiative." As in Tokyo, one does not see that response as a positive sign of substantial growth of the Church in Norway, or, for that matter, in Japan. However, as was also true in Tokyo, "...Mormons, Adventists, Assemblies of God, and Pentecostal churches are actively involved in missionary work." (More about this later.)

The most important Norwegian Catholic convert of the post-Lutheran era, Sigrid

## CATHOLIC ALLIANCE EXPANDS:

### *Swedish Chapter Established on Chartres Pilgrimage*



TWO YEARS AGO, four of us people from the endangered species called Traditional Swedish Catholics were offered a place in the American chapter on our way towards Chartres. There, together with so many fantastic examples of pious and faithful American Catholics, we got to experience what it really means to be a true soldier of Christ the King. Walking, suffering, laughing, marching and of course

singing. Singing the "Green grow the rushes, Oh", praying the steadfast Chartres pilgrimage melody version of the Rosary, listening to Dr. John Rao's thoughtful lecture about how pilgrims are to be likened to the freed prisoners in Plato's Allegory of the Cave... Yes, the list could go on forever.

It can only be summed up as an altogether amazing experience. We

spread the message to our fellow countrymen and thanks to our great young brothers in arms from the traditional youth laity organisation Helige Eriks Legion (Legion of St. Eric), a Swedish chapter was born! Small to start with, just a little mustard seed, but a mustard seed determined to grow fast and strong. So we walked the long French path again, re-experiencing all the precious memories from last year, in a Swedish way but with several inspirations from the Our Lady of Guadalupe chapter. And wouldn't you know it, the experience created a ripple effect. More and more Swedes got interested and wanted to join. So this year, we came back again, bigger and stronger. And the story has probably, by the grace of God, just started.

So I'll end this letter by sending a big thank you to The Remnant and their Catholic army for having helped us to plant this mustard seed in the Swedish soil. And on behalf of the Legion of St. Eric, God bless and Viva Cristo Rey!

"Hurrah for the Army of God and Christ our Royal King!"

In Christo,

Niclas Andersson  
Sweden

Continued on Next Page



## Church in Scandinavia, Cont...

Undset, was born in Denmark in 1882. Her family moved to Norway, which had been a colony of Denmark for centuries - the Norwegian language is heavily influenced by Danish - when she was two. Undset is famous as the author of *Kristin Lavransdatter*, the trilogy of historical novels following the life of a fourteenth-century Norwegian woman. She converted to Catholicism in 1924, and was awarded the Nobel Prize for Literature in 1928, "principally for her powerful descriptions of Nordic life during the Middle Ages." She is the only Catholic depicted on a Norwegian banknote. "Estimates" claim that there are currently more Catholics in Norway - about 150,000 - than in Sweden with half the population, the result of recent immigration.

Included among the Padre's initial remarks was the claim that, although both Sweden and Norway have had autocephalous State Lutheran churches for centuries, the Church in Norway, especially outside of Oslo, still retains at least some functional aspects of its earlier existence, which cannot be said of Sweden. (Full disclosure: I was assigned to the U.S. Embassy in Oslo from 1984-88, and in my travels around the country, the influence of the Lutheran Church in the area of Telemark, south of Oslo, was noticeable, and I am informed by a Norwegian journalist that it still is.) Rossine' does not see the Norwegian Lutheran Church in the same way: "As we see it, the Lutheran church has somewhat to decide if it wants to be more profiled as a Christian church, or if it wants to continue as a church which is very adjustable to the changing trends of our time and current society." There can be no doubt in my mind that Fr. Lindstrom, Rossine', and I agree where the answer lies.

Fr. Lindstrom recounted an episode in Norway's Catholic past that is both amusing and telling at the same time: in the archives of the pre-Lutheran Norwegian Church are two letters sent to Rome in the 14th century, the first of which asks if beer could be substituted for wine for the consecration. The second makes something of a similar request, asking that beer, instead of holy water, be used for the baptism of children. Needless to say both requests were denied, but I have rarely seen more bottles and glasses of beer on tables than when I walked the streets of both Stockholm and Oslo recently. As Advokat Hellers remarked, "it was, and is, like drinking water."

In contrast, attendance at the former State Churches in Sweden has, for all intents and purposes, disappeared: I was told by the priest of a large Lutheran Church in central Stockholm that, other than around Christmas, church attendance at the Sunday weekly service number about 20 (no typo) parishioners. According to the sexton of the very architecturally impressive Engelbrekt Lutheran Church, also in Stockholm, which has a seating capacity of 1400, there are about 30 parishioners who attend services on any given Sunday, except at Christmas. To attract more parishioners, this Church, which is often thought to be Catholic because of the altar crucifix and icons present, offers programs, concerts, and other forms of entertainment to attract parishioners, but with little apparent success. The former State Church has been described as "spiritually dead." In St. Johannes Swedish Lutheran church, there is a Catholic altar, replete with Polish, Vatican, and Swedish flags; a weekly Catholic Mass is also celebrated, attended by Polish and Croatian immigrants living in the area. One "estimate" is that one in three Catholic priests in Sweden today is

of a Polish family background. The impact of Luther's break with the papacy was to have major, and unforeseen, consequences. A writer of Scandinavian history opined, "...the Reformation was a more important cultural and social force than the Renaissance." Then this: "Something deep within the Scandinavian psyche embraced Lutheranism to a far greater extent than it had been embraced in the land of its birth." Perhaps...but it is beyond cavil that Lutheranism was a top to bottom political and religious movement in Scandinavia. The latter would not likely succeed as quickly and thoroughly without the former.

One of those unforeseen consequences occurred in 17th century Scandinavia: when Luther sundered Christendom, it allowed the monarch, especially Sweden's Gustavus Adolphus, "the warrior king" (and Queen Christina's father), to assume the unprecedented political power to confiscate Church property, similar to what Henry VIII had done in England the previous century. But what of the remnants of the Catholic Church's authority and influence in Scandinavia after Luther's break? Here Fr. Lindstrom filled in some blank spaces.

Father Lindstrom began by claiming that "the loss of Faith," although evident in much of the Western world, is far greater in Scandinavia. He added, and here one can also project his answer to all of Scandinavia, "Religion is considered to be a private thing, an opinion, and has no place in the public square." As to why and when this attitude began to develop noticeably within Swedish society - and recall Sweden's dominant position in Scandinavia - Fr. Lindstrom said this: it was Luther's new Church, now "a worldly power, without its supernatural foundation" that began this trend toward total secularization. (See my review of **Reformations**; The Remnant, May 15, 2018) But there was, the Padre added, a further dimension: Freemasonry.

Since there was no Catholic Church to attack, Fr. Lindstrom's believes that many of the Swedish kings, who were Freemasons, were not very dedicated Lutherans either, which increased the secularizing trend, but the real decline of the Lutheran Church in Sweden, and one could add all of Scandinavia, was the emergence of a religiously hostile political movement in the 1930s; in Sweden's case, the coming to power of the Social Democrats, the same party that seeks to abolish all private school in Sweden today, and has basically ruled the country for the past 80 years. Now it becomes more interesting.

Shortly after their victories in the 1930s, the Social Democrats sought to use the Official Swedish Church to advance the party's agenda, and with time and effort, they succeeded, so much so that the party now is able to appoint the bishops of the Church, including the Church's current female Archbishop. In short, the Church of Sweden has become an appendage of the major political party; according to Fr. Lindstrom, it still is. In the 1960s, the curtain fell on even the most tenuous form of religious observance, when the *folke skola* (people's school), centuries old, whose day began with opening Lutheran prayers and Bible readings, were abolished. That factor, along with the virtual monopoly of political power by the Social Democrats, has led to an accelerated downward descent for religion in Sweden ever since.

On a personal note, Fr. Lindstrom described in some detail his conversion, which had no real impact on his parents or younger

brother. But then he added this: "If I was going to convert, I wanted the True Catholic Church, and not the modern or ecumenical one, where priests say, 'You don't have to convert...'" He added, "The whole world is missionary territory, some more than others, but there are few true Catholic places in the world. People do not want a void in their lives; they want serious answers to serious questions, especially after they become parents. That is when they decide to become Catholic, the need to find something solid to base your life on." It is the Catholic "claim to Truth" which has the effect of bringing people to the Church, he maintained. "The true Sweden is Catholic Sweden."

Another surprise: in Sweden, it is very difficult, if not impossible, to donate to your favorite religious charity, for all "charity" comes from the State from taxes. Such laws make the work of the SSPX, which depends on donations, difficult, but not impossible.

Not a surprise, however, is the abortion issue. Fr. Lindstrom: "There are some pro-life people, but not many, but the Lutheran Churches in Norway and Sweden, (and Denmark) take no stand on that matter," which is, of course, simply agreeing with the abortionists. Although there is no current equivalent of a Planned Parenthood in Sweden receiving governmental largesse, the Scandinavian health system does not appear to offer any serious counseling to prevent abortion. Supposedly, there are restrictions after the 18th week of pregnancy, but as the Swedish law proclaims: "According to Swedish abortion law, it's the right of the pregnant women to decide on abortion." In Norway, "fetal reduction" allows the destruction of one of two twins, even if it is perfectly healthy. Abortion in Denmark was fully legalized in 1973, allowing the procedure to be done on-demand if a woman's pregnancy has not exceeded its twelfth week. According to the law of Denmark, the patient must be over the age of 18 to decide on an abortion alone;

parental consent is required if she is a minor. On the issue of Muslim immigration, and its potential of affecting Christian beliefs, Fr. Lindstrom's response was both telling and witty: "I believe that the Swedes and Christians in the West are doing a very good job of abandoning Christian beliefs on their own." He added that the historical competition within religious groups in the public forum in Sweden was always Christian versus atheists; now, you add a Muslim dimension, which makes the Christian role even more endangered, but this time on a permanent basis. "Muslims are beginning to have a great presence in the public forum and weight behind their demands."

Currently, Fr. Lindstrom posited that he, "...was beginning to suspect that Swedish politicians are *afraid* (emphasis mine) to upset them, (Muslims) and gave this example: south of Stockholm, the police (probably under orders) recently allowed Muslim announcements from the minaret of a mosque to be amplified all over a town. Ten years earlier, a request to use the bells in a Catholic Church for similar purposes in the same town was denied. There is no doubt that political correctness in dealing with Muslims in Europe now prevents any form of denial to most, if not all, Muslim demands, a situation, by the way, that does not apply to Christians in Muslim countries.

In conclusion: "We of the Christian faith are abandoning it all on our own, and Muslim immigration will make that harder to change..." Then this: "I believe that sharia law will become part of Sweden."

This perspective that does not bode well for the West, but what of the Novus Ordo Catholic Churches in Copenhagen, Oslo, and Stockholm? How do they see the current and future plight of the Catholic Church in Scandinavia? ■

(To Be Concluded Next Issue)

### Is Natural Family Planning actually "Catholic" – or is it sinful?

**Natural Family Planning and the Christian Moral Code** by Jeanne Dvorak, is in its third printing. This booklet reaffirms that NFP was just a novel and sinful introduction to the modern Catholic world. Its 81 pages now include a 1940 letter from the Archbishop of St Paul, MN, in which NFP is condemned. Yet **Natural Family Planning and the Christian Moral Code** does more than just examine the negative. It allays fears and bolsters confidence through its many stories and examples of obedient Catholic parents living their family life with faith and trust in God Children are the first purpose of marriage – better to have them on your lap than on your conscience! Read **Natural Family Planning and the Christian Moral Code**.



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# BUSTED! SPLC Fake News Costs Them Millions

By Michael J. Matt

Fresh in from [NationalReview.com](http://NationalReview.com): The Southern Poverty Law Center has reached a settlement with liberal Islamic reformer Maajid Nawaz and his organization, the Quilliam Foundation, or wrongly including them on its now-defunct list of “anti-Muslim extremists.”

The SPLC announced Monday that it has agreed to pay Nawaz and Quilliam \$3.375 million “To fund their work to fight anti-Muslim bigotry and extremism.” The settlement was the result of a lawsuit Nawaz filed in April over his inclusion on the SPLC’s “Field Guide to Anti-Muslim Extremists.”

The list, which was published in 2016 and was intended to serve as a resource for journalists, was deleted shortly after Nawaz filed the suit. The deletion came roughly two years after [Nawaz first demanded a retraction](#).

**REMNANT COMMENT:** This is a good start. After all, the SPLC’s tactics endanger lives, as Mr. Nawaz pointed out when he announced he was going to sue them two years ago: «When you list heretics among Muslims in this way, they end up dead.»

So now, what about everyone else the notorious SPLC has slandered and endangered with their fake news machine down in Montgomery, Alabama?

In December 2017, for example, here in Minnesota, the SPLC [went after the mainstream Minnesota Catholic Conference](#)(MCC) and the St. Paul Seminary School of Divinity for conducting a symposium on “Man, Woman and the Order of Creation”, which the SPLC described as the work of “several anti-LGBT *hate groups* along with other discredited far-right extremists.” Since the event was sponsored by the MCC, the Archbishop Harry J. Flynn Catechetical Institute, and the Siena Symposium for Women, Family and Culture, it’s obvious that the SPLC has become emboldened by the success of their fake news hatchet jobs of the past and are now ready to label even mainstream Catholic, diocesan

organizations as “haters.” And what’s the Catholic response been so far? “Well, at least the SPLC is not coming after me personally. I’ll just keep quiet and everything will be fine.”

This is embarrassingly naïve. As this story demonstrates, there is no appeasing the SPLC. Why? Because the SPLC folks do not believe their own fake news. They make things up and engage in every manner of character assignation against those with whom they have political disagreements. They know very well that these Catholic groups are not hate groups. But they throw it out there anyway, because that’s what they do. That’s how they make money.

Create more scary boogeymen every year, and then terrify little old ladies out of their Social Security checks. After all, somebody’s got to finance the SPLC super heroes who are out there every day, saving the planet from The Haters.

It’s classic fake news, only with a fundraiser twist.

The only way to stop the SPLC is to stand up to them as did the Muslim group, the Quilliam Foundation. Take them to court. Expose them for the public menace they are. Appeasement is a strategy that is wasted on well-financed bullies. The SPLC went after Traditional Catholics years ago, and the mainstream Church lifted not one finger in defense. After all, these were “rad trads”.... They probably had it coming!

But now mainstream Catholics are being targeted, such as the Minnesota Catholic Conference and even the brother of Catholic Answers president, Christopher Check.

On their website, the SPLC writes:

Father Paul Check was also scheduled to speak at the event. Check previously [served as executive director of an “ex-gay” conversion therapy ministry, Courage International](#). In his role, he [spoke out](#) against LGBT inclusive policies and encouraged others to administer reparative therapy, claimed that sexual orientation



is a false identity, and that homosexuality was immoral.

You see where this is heading? According to the SPLC hate hunters, our scripture is “hate literature”, our history is one long saga of hate and, before they’re done, the entire Catholic Church will be labeled a “hate group”. Impossible? Not at all. The Nazis did it. The Soviets did it. And when the Democrats win back the White House, the SPLC will help them do it again.

If we Catholics can’t “get it together” enough to stand together against this new Gestapo (as the Muslims are doing), they will continue to come after us all until our priests are in jail, homeschoolers are in psych wards, Catholic activists are fined, and Catholic bishops are too terrified to object.

Do you think this is someone else’s problem? If you’re a practicing Catholic, this is your problem. It’s not a question of “if” the SPLC decides to come after your church, your group, your co-op, your family next—but rather “when”.

The success of these SPLC fundraisers

(thinly disguised as “hate investigations”) depends on the cowardice of their victims. But when the victims turn around and fight back, the SPLC will lose, just as an abusive man will lose once his battered wife decides she’s had enough. Many people have had enough of the SPLC. In fact, PJ Media is now reporting that [about 60 organizations are considering a lawsuit against the SPLC following \\$3M Nawaz settlement](#).

It’s time for Christians to stand up and fight back...while we still have the right to do so.

The SPLC has also targeted *The Remnant* for destruction. In order to help us continue to fight back and raise awareness, please consider donating to our tax exempt foundation:

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## Michael J. Matt Interviews Fr. Clovis, Continued From Page 2

that this is just a very very dangerous document?

**LC:** I think it's a fait accompli. The *Dubia* have not been answered. They've been ignored. But they won't go away either. And I think we're moving towards the neutralization of *Humanae Vitae*. And parts of the arguments for that, of course, lie in *Amoris*. Because I think as Fr. Chiodi said, *Humanae Vitae* has to be reread, reevaluated "in light of". And we know that *Amoris Laetitia* seriously undermines our Catholic sexual ethics. So I certainly think that it is in fact a Trojan horse.

**MJM:** I assume you've met Cardinal Burke, probably even know him a little bit.

**LC:** Yes.

**MJM:** There's a sort of underling criticism that we see in the States a lot now, with people saying: Cardinal Burke never came along with that formal correction, and we're tired of Cardinal Burke, and all of that. And I wonder if you could just help me out, as long as I have access to you. Our advice to people is to say: no, a Cardinal, a prince of the Church, when he is going around the world doing as you're doing – warning people of this problem in the highest levels of the Church – this, in fact, is not doing nothing. It is doing something.

**LC:** It certainly is doing something. I am surprised, first of all, at the number of comments supportive. I don't recall any negative comments about what I've said or what I've done. Perhaps some priests and bishops – certainly my bishop – have not been exactly supportive. But among the lay people, I've had nothing but support. It's very very difficult to stand up and to say things that are not popular. And as a Catholic priest, and I suppose as a Catholic in general, we don't want to criticize – even worse, attack – our hierarchy, our bishops, or certainly the pope. We really don't want to do so.

And the point I've tried to make is that the pope and the bishops have one task: namely, to transmit what they have received. Our Lord delivered the whole deposit of the Faith to the Apostles. They in turn passed it on. Throughout the centuries, the two millennia, there has been confusion over individual points of doctrine. Priests, bishops themselves, have actually told things that are heretical. And the Church is always mad, and the problem has been resolved. And the deposit has developed, has become clearer, and has been passed on.

What is happening today, sadly, is that the deposit is being buried. And we get the impression that what we had before is obsolete, and that we now have a new paradigm, a new Gospel, a new... well, new everything. Which is in fact leading souls astray. And we see it. I'm a mathematician – you look at the statistics... when you look at the amount of lapsation among the young, that tells you something is seriously wrong. And if the Church were a corporate body, if we were out to make money and

you had such management, I think the shareholders would have intervened by now. And strangely, it is the very churches that are pushing this new agenda that are the ones that are dying. And they are pushing it on those that are thriving. The religious orders that are dying are the ones who are trying to drag down those who are thriving. For me, it's obviously satanic. It is. God multiplies, Satan divides, if you want to put it in mathematical terms. Everywhere, right through Genesis, God has multiplied. When he created the living beings, He blessed them and said, "Increase and multiply." Now we have the opposite, and we're having division constantly. I regard division always as demonic.

**MJM:** Can you say something about Pope Francis: do you think he's operating on his own, completely in a sort of a Franciscan vacuum, or do you think this is something of a continuum from the revolution, from before the Second Vatican Council but also including and coming out of the closet at the time of the Council?

**LC:** I see it as a continuum. In fact, I gave a talk last year in Scotland for Catholic Truth Scotland, and I said that it would seem that Francis is the epitome of Vatican II. He is Vatican II incarnate. And I still stand by that. He is not a blip, but rather he is the fruit of what we have been going through from even before Vatican II, because already the problem was there. St. Pius X in fact spoke about modernism and how it adapts itself like a chameleon. It changes and it doesn't have the courage to appear for what it is. Obviously, again, a sign of the demonic.

**MJM:** While we're talking about such a big issue – such a big problem, I should say – what do you say to lay people who are just trying to raise their children and get through this? I mean, I know that resistance is required of priests, and bishops, and cardinals, and so forth. Lay people don't even necessarily have the faculties to resist publicly, other than with their own friends and family. What do they do to get through this. What is your advice to them?

**LC:** Devotion to Our Lady. Fr. Thwaites, whom I met... I was in university and he was a chaplain for the English students. I met him, and I tell you it's a blessed day that I met him, because he so brought stability and sanity. He was a priest who just wanted to save souls. That's all he wanted to do. And he kept us (I say us. His chaplaincy was full of young people) he kept us balanced. One of the things he says is that Mother Church can never give us poison. She may not give us the best food, but she can never give us poison. He insisted that we always are respectful to the hierarchy and pray for the pope. And when we went on pilgrimage, we'd pray for the pope. On the first pilgrimage we went to in Lourdes, we came back and we made the resolution that we would have, every first Friday nights and first Saturday, we would have an all-night vigil. And that went on for years, and we'd have a full chapel. And anyone I met, I'd bring them, "Come and meet Fr. Thwaites." It was that kind of thing. So there was a

lot of people there, and we would meet and we'd discuss. We had the Legion of Mary, the Patricians.

So I'd say first of all, devotion to Our Lady, which is what Father insisted on; devotion to the Eucharist, which meant Mass; the Sacraments – confession; the rosary; and pray – the consecration to Our Lady. And I can assure you that any devotion you have to Our Blessed Lady will always be reward, and I can give you one example. A short story – I hope it is a short story.

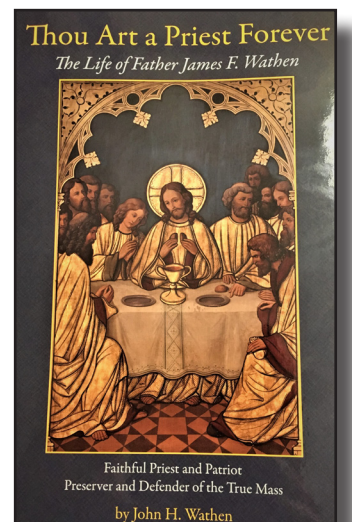
I was principle of St. Mary's College, and we had a groundsman. He was totally illiterate. But I noticed something about him: he'd put a flower near the statue of Our Lady (the college is St. Mary's College) and he'd put a little flower there. And the moment I saw that, I knew this man has a devotion to Our Lady. He fell ill – in fact, he had liver cancer, so it was terminal – and he left the hospital and went home. And the school was having a collection. It was a Wednesday. And I suddenly stood up – I was at my desk, it was about 10 o'clock – I was at my desk and I just suddenly stood up. I remember doing this so... I picked up the phone and I called the bursar and I said, "Miss George, how much have we collected for Anderson?" And she told me, and I said, "Okay, let's take it to him now." And she said, "Now, Father?" And I said, "Yes now, right now." And I drove up to his home – the first time I went there – and I arrived

and I went in, and he was lying on the bed, he was semi-conscious. His wife was there, so I said we just came to see Anderson. So we went into the bedroom, he was there. And I said, "Anderson, it's Fr. Clovis," and no response, so I touch him. He opened his eyes, and I said to his wife, "Is it ok if I anoint him?" She said yes. So I anointed him, and I left the room, and she cried out, "He's dead!" Just like that, you know. I was stunned. But that's not all. So I decide of course, we have the funeral arrangements, to find out that he was not a Catholic. But, which is even more incredible, he was a Catholic, his wife was a Catholic, she left the Church and she insisted he followed, which he did. And then she joined another church, and she wanted him to follow and he said he's already left one, he's not leaving two. But he always kept devotion to Our Lady. So when the funeral... of course, a pastor turns up and insists, he says this is one of theirs. I said okay. So I said to Miss George, "It's ok. They have the body, we have the soul."

So, devotion to Our Lady will never go amiss. Our Lady will always be there. She knows her own. Once you've consecrated yourself to her, and just a little devotion – a little flowers, just something, a Hail Mary – I can assure you that in the hour of death... in fact, as we say, "Pray for us now, and at the hour of our death." ■

### The life of Fr. James F. Wathen is now out!

***Thou Art a Priest Forever*** - a biography of the late Fr. Wathen, written by his brother, John, covers Fr.'s early years, his road to the priesthood and the tumultuous post-Vatican II era in which he played so great a part. It was in 1971 when Fr. wrote perhaps his most famous work, ***The Great Sacrilege*** – a book influencing countless Traditionalists to eschew the New Mass and adhere to the Church's Traditional Latin Mass. One such reader was the late Bishop Salvador Lazo, who stated that, having finished reading TGS, he made up his mind to abandon the New Church and return to the Tridentine rite. A multi-faceted biography, ***Thou Art a Priest Forever*** not only includes memories from Fr. Wathen's siblings, but many of his grateful flock. And Fr.'s wit, wisdom and orthodox voice is kept alive in the section containing excerpts from his writings – ranging from Modernism and marriage, to cremation and other crucial topics. This is not just another Catholic "bio," but the account of a warrior priest raised up for the Church in our times.



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## DAVID'S FIGHTING BACK:

# New World Order Fatigue Marches Across Europe

By Michael J. Matt

The Globalist agenda is suffering massive losses in Europe, where the case for national sovereignty grows stronger with nearly every major election.

**Consider these facts:** In September 2017, the Alternative for Germany won 12.6 percent of the vote and entered the Bundestag with 94 seats, upsetting Germany's post-war political order. In October, anti-immigrant businessman-turned-politician, Andrej Babis, led his ANO Party to victory and became the Czech Republic's prime minister. Also in October, the Freedom Party of Austria won 26 percent of the popular vote, up from 20.5 percent in the previous election, and joined the governing coalition.

In January 2018, Czech President Milos Zeman's forceful anti-immigrant stance contributed to his narrow victory over a liberal internationalist challenger. In March, the anti-establishment 5 Star Movement scored significant gains and became Italy's largest party, while the virulently anti-immigrant League jumped from 4 percent to 18 percent, surpassing Silvio Berlusconi's Forza Italia to become the dominant force on the right. Support for Italy's Democratic Party fell so substantially that its leader, former Prime Minister Matteo Renzi, felt compelled to resign. Even in Scandinavia, long a bulwark of social democracy, the once-dominant center-left parties are in decline, and nationalist parties with nativist tendencies are growing.

On April 8, 2018, Hungary's parliamentary vote resulted in victory for the Right, preserving its two-thirds majority, [with Viktor Orbán remaining Prime Minister](#). Orbán and Fidesz campaigned primarily on the issues of immigration and foreign meddling, and the election was seen as a victory for right-wing populism in Europe. Hungary is the EU's populist



*Right wing populist leaders have established themselves as a legitimate threat to the NWO*

powerhouse, with a 65% vote share for anti-establishment parties.

The Socialists, France's ruling party, received just 7 percent of the vote in last year's presidential election. By receiving more than a third of the presidential vote, Marine Le Pen ensured that nobody can call her populist, nationalist party a 'fringe' political movement. In the Netherlands, the Labour Party's share of the vote fell from 24.8 percent in the 2012 general election to just 5.7 percent in 2017, reducing its parliamentary representation from 38 seats to 9.

And that isn't an exhaustive list. Populism and nationalism are growing by leaps and bounds, while the stodgy, mainstream center-Left with its EU and its World-Without-Borders crap ceases to attract and, in fact, has already collapsed. It is evident that populism draws strength from public opposition to mass immigration, cultural liberalization, and the perceived surrender of national sovereignty to distant and unresponsive international bodies. Even where

populist parties lose at the polls, their ideas are triumphing anyway. *This* is the momentum that is propelling Europe into the future.

In an attempt to meet demand and shape the next generation of populist leaders, right-wing academies in Europe are springing up in waves. The latest of these is the 800-year-old monastery of Trisulti, about a two-hour drive southeast of Rome. It is being converted into an academy by Benjamin Harnwell, conservative Catholic ideologue from Leicestershire, [who told \*The Times\*](#) that he was determined to "defend the Judeo-Christian roots of society".

Boasting connections at senior levels in the Vatican, Mr. Harnwell is also backed by Steve Bannon, former White House strategist who has recently taken up the causes of European nationalism and populism.

A little more backlash like this and the NWO agenda in Europe will be heading to the dustbin of history. Is

this the end of the struggle? Hardly! But it should provide plenty of impetus for the worldwide traditional Catholic movement to get over itself, to stop with the circular firing squad, and to work for the establishment of a serious alliance that, with faith and God's help, could sound the death knell to the diabolical New World Order.

The NWO is the result of a spiritual war between Christ and Satan, between the world and His Church. Its success depends on the eradication of the Mystical Body of Christ on earth—His One, Holy Catholic and Apostolic Church. The defeat of the NWO cannot be realized without a turning back to Christ.

Many powerful leaders in Europe are sick to death of the NWO, even on a purely human level. This is a most welcome development! We must support their efforts and help them reorganize the most vital spiritual component that will ultimately lead to victory for us all.

In order to defeat the New World Order, the Social Kingship of Our Lord Jesus Christ must be loudly and proudly proclaimed to the four corners of the earth once again. Catholic restoration and liturgical overhaul in light of sacred Tradition is central to the establishment of the counterrevolution if indeed there is going to be one.

Our movement is not about mere liturgical preferences. It never was and never should be. It is about the Kingship of Christ, and now, as this perfect storm begins to form in Europe and even here in the States, traditional Catholics worldwide should recognize the need to step up their game and enter the fray in earnest. The moment to strike, obviously, is at hand. Goliath is almost in range.

Viva Cristo Rey! ■



Trisulti Monastery Academy for right-wing leaders



# Tick-Tock

By Timothy J Cullen

“Clocks cannot tell our time of day/For what event to pray” (W.H. Auden: “We’re Late”)

As a child, I had at my bedside a twin-bell, wind-up analog alarm clock, a Westclox Big Ben to be precise. When it sounded, only the catatonic could fail to respond. Bleary-eyed, one would reach out and hit the button to silence the alarm (the ticking continued unabated), then gaze at the large numbers on its round face and arise. In this year of Our Lord 2018, it appears that there is no small number of young people unable to read such a clock, an alarming assertion to say the least.

According to an article citing numerous sources, analog clocks are being replaced by digital clocks in exam rooms in schools in the U.K. “because pupils couldn’t use [them] to tell the time”. The article went on to state that “A 2017 survey in Oklahoma City found that only 1-in-10 children in the city between the ages of 6-12 owned a watch. Of that number, only 1-in-5 knew how to read the analog watches, according to KFOR”.<sup>1</sup>

What, one might ask, does this have to do with Traditional Catholicism?

“Tradition”, of course, is a time-related concept. The Church has a time-measurable history, but has as Her purpose the guidance of immortal souls toward eternity once their pilgrimage in this time-bound vale of tears concludes. Unfortunately, the time-honored traditions of the Church have undergone a process of progressive abandonment since the ill-conceived Second Vatican Council, designed to “bring the Church up to date”, as if an eternal institution could somehow be treated by its hierarchy as if it were a failing community college in need of a makeover.

The digital clock atomizes time rather than present it in the more holistic manner as does the traditional analog clock, typically a circle with twelve numbers representing the twelve hours of “day” and “night”, and with evenly-spaced marks between the numbers that represent minutes. One who watches the clock can observe the motion of time through a demarcated space when looking at the traditional clock, but the digital clock displays nothing more than an isolated moment in time. One’s perceptions are subtly altered when the “Ol’ Man River” of time is deconstructed into teeny-tiny streamlettes with needle-thin courses that lead nowhere.

The Roman Catholic Church began fifty days after the Resurrection of Christ: the Pentecost. This took place over two thousand years ago, as we measure time, although it is not difficult to imagine that there are younger Catholics who do not know that, given that a sense of history is no longer stressed in Catholic education, just as the traditions of the Church are being relegated to the dustbin of history, a history that might better be called an oblivion.

<sup>1</sup> [https://www.americanthinker.com/blog/2018/05/british\\_schools\\_ditch\\_analog\\_clocks\\_because\\_kids\\_cant\\_read\\_them.html](https://www.americanthinker.com/blog/2018/05/british_schools_ditch_analog_clocks_because_kids_cant_read_them.html)

One wonders how many Catholic young can identify the human subject of the above illustration, never mind the artist or the object seen opposite the window on the upper right corner of the table as seen by St. Jerome. One wonders how many “up-to-date” Catholics know who St. Jerome was, when he lived, what his work was and why he was called to sainthood. St. Jerome, you see, is an anachronism, just as is the hourglass on his table. And as for artist Albrecht Dürer, the creator of the engraving, well, he was a representational<sup>2</sup> artist, another of those “old, dead white guys” that credentialed moderns must forget and ensure that the young not learn about in the first place.



The hierarchy of the Roman Catholic Church seems quite comfortable with the purging of history and tradition, with the turn to a “sacred” art that once upon a time would not have been seen that way, but one would not expect the SSPX to follow suit; such expectations appear to be unfounded, if the Society’s newest chapel in Madrid is representational (forgive the pun) of its conception (see <https://brasildogmadafe.blogspot.com.ar/2015/11/the-disgusting-new-church-being-built.html>) of sacred art.

Tick-tock, the ranks of those faithful to Traditional Catholicism and tradition of any sort grow thinner with every passing day. “Out with the old! In with the new!” goes the rallying cry of those who swing

<sup>2</sup> “In painting and sculpture, the term “representational art” usually refers to images that are clearly recognizable for what they purport to be, such as a human figure, a banana, a tree, and so on. Such images need not be true to life. So a tree does not have to be green, or even upright, but it must clearly represent or be recognizable as a tree. By contrast, non-representational or abstract art consists of images that have no clear identity, and must be interpreted by the viewer.” <http://www.visual-arts-cork.com/representational-art.htm>

the wrecking ball. One looks on with a growing sense of impotence, a growing nostalgia and a growing sadness as the history and tradition of the Church is compressed into shorter and shorter intervals in the minds of those who had not reached adolescence before or during the Second Vatican Council. In a generation, there will be no one alive who can speak from firsthand experience of the glory of the Catholicism of old, of the pre-revolutionary time when church bells tolled and when the Angelus rang out one knew it was noon with no need to confirm it by gazing at a screen; one also knew “for what event to pray”. How many of today’s Catholics understand what St. Athanasius stated quite plainly:

Clocks cannot tell what day that might be nor how much time will pass before it comes. Perhaps God will never give back the churches that were taken by the Modernists and the true Church will be found only in scattered small buildings or even only in chapels built in private homes. This latter was true for authentic Catholics during the Protestant in England and Ireland, persecutions and outlawing of the practice of the Faith, during the Soviet dictatorship in Russia and her captive republics during much of the Twentieth Century, as well as in Mexico during the early part of the same century. There is no reason to believe that this couldn’t happen again, given today’s political climates, much less those of tomorrow. Time will tell.

Much as “Newchurch” wishes to inculcate the belief that the Church of tradition is made up of backward intransigents who fail to recognize that the Liturgy, the authentic form of the Mass and Traditional beliefs and customs are outmoded and obsolete, much like analog clocks that told “yesterday’s” time, but are obsolete in the modern age, a belief that an overview of historical time would lead one to believe otherwise.

“Newchurch” is almost certainly a political hostage of the international bankers who control the politics of nations and to an even greater extent the extra-national managerial bureaucracy known as the European Union. Unless and until the nation states of Old Christendom free themselves from the socio-economic and political control of their societies, the institutional Church will almost certainly remain a captive of Her coopted hierarchy.

One recalls the “Doomsday Clock”<sup>5</sup>—a round-faced analog clock that makes a far greater visual impact than any digital clock could—, that represented a countdown to possible nuclear war. Since 2007 (sixty years after inception in 1947), however, “climate change” has been added as a possible threat of global catastrophe. We’re at two minutes to midnight as of 21 May, 2018 A.D., according to the *Bulletin of Atomic Scientists*<sup>6</sup>, but the only truly reliable Timekeeper with respect to how much time remains until a genuine global catastrophe needs no clock to determine it: He determines it. It will be He as well who determines when the Roman Catholic Church is to be returned to Her rightful owners.

Until such time, authentic Catholics must resist the temptation to gainsay God, clinging to the Faith if not the Barque of Peter in the turbulent sea of an even more turbulent world. Authentic Catholics do know “for what event to pray”: the deliverance of the One True Church from those whose works will deliver countless souls—likely their own included—into the Charybdis spawned not by Poseidon but by Satan.

Time will tell. ■

“Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ”<sup>3</sup>. How many understand what it means to be faithful to Tradition? Some traditions can appear to have become obsolete and anachronistic—the wind-up clock with its numbered face could be considered as such—, but Tradition in the Church is not mere custom: it is sanctified. In the same Fourth Century letter of St. Athanasius cited above, this faithful defender of the Faith and his flock also stated: “You are the ones who are happy; you who remain within the Church by your Faith, who hold firmly to the foundations of the Faith which has come down to you from Apostolic Tradition. And if an execrable jealousy has tried to shake it on a number of occasions, it has not succeeded. They are the ones who have broken away from it in the present crisis. No one, ever, will prevail against your Faith, beloved Brothers. And we believe that God will give us our churches back some day.”<sup>4</sup>

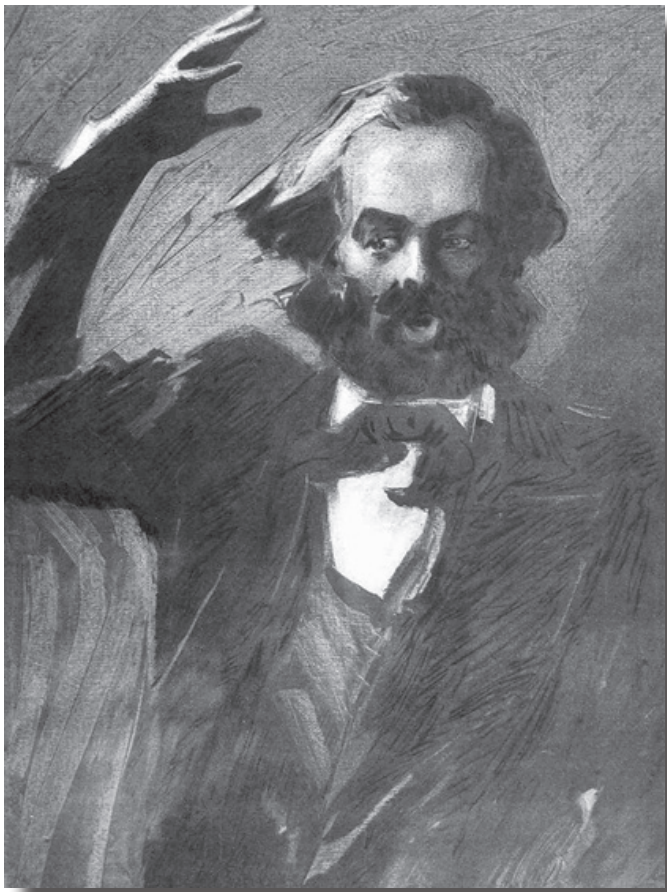
Some day.

<sup>3</sup> [https://www.ohl.org/snt\\_docs/athanasus.shtml](https://www.ohl.org/snt_docs/athanasus.shtml)  
<sup>4</sup> *Ibid.*

<sup>5</sup> [https://infogalactic.com/info/Doomsday\\_Clock](https://infogalactic.com/info/Doomsday_Clock)  
<sup>6</sup> <https://thebulletin.org/>



# Karl Marx and the War Between the States



Karl Marx

By Solange Hertz, RIP

A contemporary of Abraham Lincoln near the same age, Marx took more than an academic interest in the Civil War and the “new birth of Freedom” the President promised at Gettysburg, whereby “government of the people, by the people and for the people” condemned by Christ’s Vicars “Shall not perish from the earth.” Aware that the outcome would affect the destiny of the whole world, Marx called it “the first grand war of contemporaneous history.” A letter of congratulation to Lincoln on his re-election which Marx wrote on behalf of the General Council of the International Workingmen’s Association, shows he recognized the Civil War as nothing else than the continuation of the American Revolution, whose Declaration of the Rights of Men “gave the first impulse to the European revolution of the eighteenth century.”

By these “rights” the Revolution had relieved the thirteen colonies of their sovereignty and the independence from one another they had heretofore enjoyed, and reduced them to “states.” By the Civil War these states in turn lost the last of their autonomy in the face of the juggernaut of despotic centralized government—including their right to withdraw from the Union. Marx specifically designates the Confederacy’s “revolt” as a *counter-revolution*, seeing very well from his own world perspective that it was not the South, but the North – the Union – who were the revolutionaries. Ideologically, the Confederates were the lineal descendants of the faithful Tories who had fled by the thousands to Canada after 1776 and populated Ontario.

Marx’ letter reads, “The workingmen of Europe feel sure that as the American War of Independence initiated a new era of ascendancy for the middle class, so the American anti-slavery war will do for the working classes. They consider it as an earnest of the epoch to come, that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.”

What Lincoln stood for was clear from the outset. When elected he did not receive a single vote from 10 of

the 11 southern states. We can cite the authority of a prominent abolitionist, Wendell Phillips, to the effect that the Republican Party, on whose ticket Lincoln ran, was “the first sectional party ever organized in this country...It is not national. The Republican party is a party of the North against the South.”

Abolition was indispensable to Marx—not for any humanitarian reasons—he called slaves “niggers” repeatedly in his private correspondence—but because he saw it as the quickest way to destroy the American bourgeoisie. As opposed to 23 states in the North with a population of 22,000,000, the South had only 9,000,000, one third of whom were slaves. Once freed, these blacks might not only be turned against their Southern masters, but easily manipulated in their new role as “proletariat.” Slavery was furthermore an insuperable obstacle to the militant labor movement needed to spark the next phase of the revolution. Not only did Marx feel that slavery threw manual labor into disrepute, but that it hindered the rise of man-made factories which were to remake society in man’s image. By destroying the primacy of agriculture, farming would be subordinated to industry. The new artificial system the latte was spawning was a veritable de-creation, where God’s creatures would be inexorably replaced by man’s fabrications. Its end can only be sterility and death, for “What is more wicked than that which flesh and blood hath invented!” (Eccelus. 17:30).

Unfortunately at this juncture in history, slavery was the only means, regrettable as it may have been, whereby an agricultural economy could hope to compete with an industrial one, and it was an institution supported as much by the North as by the South. The *London*

*Economist* could not forbear noting that Abolitionists were persecuted as much in the North as in the South, and reminded its readers that the U.S. federal government had consistently impeded English efforts to stop the slave trade on the African coast, slave trade clippers being “built with Northern capital, owned by Northern merchants and manned by Northern seamen.” The North would have permitted the South to keep its slaves had it agreed to remain in the Union. The Civil War was not fought over slavery.

The U.S. has never achieved anything more than an appearance of unity, being an artificial association of disparate elements where, by the very nature of Democracy, the stronger merely impose their will on the others. In 1860 this became extraordinarily clear. Few Americans think of the Mason Dixon line as an iron curtain, but the fact remains that the inhabitants south of it had to be kept in the “free and independent union” at gun point.

Even fewer realize that this was equally true in the North. The liberal Comte de Chambrun, an unofficial emissary to Lincoln paid by underground French forces with secret funds, writes to his wife in June, 1865, “To judge impartially...if New York, where the ‘copperheads’ (Southern sympathizers) were all powerful, if Philadelphia, if Washington had not been subjected to terrible pressures, civil war would have erupted in the North. It was inevitable. In 1864 while Lincoln was being re-elected, New York was threatening. Heavy precautions had to be taken; also, discretionary power was given to Butler, who has an iron hand; 30,000 men were concentrated in the city; ‘monitors’ with guns were brought into the harbor; before this display of force, the election was held very peaceably; nevertheless the results were wretched—a majority of 39,000 against Lincoln! The South is prey to a social revolution whose scope no one can measure yet...For myself, I sincerely believe only one kind of government is possible in the South at this hour: that of the sword, a military regime.”

While pointing out that the Constitution provided for no right to secede from the Union, as a lawyer even Lincoln had to admit publicly that the federal government had no power under the same Constitution to compel a state to return. Southerners rested their case on the “right to revolution” guaranteed by the Declaration of Independence. In his inaugural address as President of the Confederacy, Jefferson Davis appeals to “the right solemnly proclaimed at the birth of the States, and which has been affirmed and re-affirmed in the bills of rights of the States subsequently admitted to the Union of 1789. This “undeniably recognizes in the people the power to resume the authority delegated for the purposes of government. Thus the sovereign States here represented

proceeded to form this Confederacy; and it is by the abuse of language that their act has been denominated revolution.” Even Marx’s friend Engels put the Southern “rebellion” in quotation marks.

Impartial modern historians like Edward Channing of Harvard prefer to call the Civil War “the War for Southern Independence.” Charles A. Beard, closer to Marx, called it the Second American Revolution. All agree today that slavery was an issue secondary to the graver and truer ones of states’ rights and which way of life would be extended to the new western territories. Would they be agricultural or industrial? Conservative Catholic churchmen like Bishop Patrick Lynch of Charleston naturally sided wholeheartedly with the South. In 1861, in an exchange with Archbishop Hughes of New York, friend of Lincoln, he retorted, “The separation of the Southern States is a fait accompli. The Federal Government has no power to reverse it. Sooner or later it must be recognized. Why preface the recognition by a war needless and bloody?”

Alfred Iverson of Georgia, in his speech on Secession before the Senate in 1860, put it more bluntly: “Disguise the fact as you will, there is enmity between the Northern and the Southern people that is deep and enduring, and you can never eradicate it, never! Look at the spectacle exhibited on this floor. How is it? There are Republican Northern senators upon that side. Here are the Southern senators on this side. How much social intercourse is there between us?... Yesterday I observed that there was not a solitary man on that side of the chamber came over here even to extend the civilities and courtesies of life; nor did any of us go over there. Here are two hostile bodies on this floor; and it is but a type of the feeling that exists between the two sections. We are enemies as much as if we were hostile States. I believe that the Northern people hate the South worse than ever the English people hated France; and I can tell my brethren over there that there is no love lost upon the part of the South...I ask, why should we remain in the same Union together?”

This was plain speaking about a situation existing here from earliest colonial times, when the on-going English revolution between Roundheads and Cavaliers was transported wholesale to America. The Roundheads, with their short haircuts and clean-shaven faces, which became the seat of a tight-lipped, Calvinist theocracy where Capitalism founded on rampant usury could flourish unhindered in a basically Manichaeic culture. Sex and alcohol were regarded as intrinsically evil and virtue was rewarded by God with material prosperity. It was the logical terrain on which to begin Marxist agitation.

Continued Next Page



In the South, alongside the Catholic cultures established by the French and Spanish in Louisiana and Texas, English Cavaliers and Jacobites, curled bearded and unashamedly fun-loving (according to song and story) settled by instinct. Although most were Church of England, as in Virginia, these were far from considering themselves Protestants, whom they detested.

We must beware of separating North and South unilaterally into “bad guys and good guys,” for Masonry was prevalent in both camps, even in the first days of one English Catholic colony of Maryland—named after Henrietta Maria, French Catholic wife of Charles I. But facts are facts. One aspect of the Civil War which has been studiously ignored by establishment historians is its character as a war of religion. Protestants found themselves pitted against Catholics and Anglo-Catholics in a death struggle over two incompatible ways of life. The South retained far more vestiges of the old hieratic Christendom than did the North. Long before Iverson, Thomas Jefferson had predicted the Civil War in his Memoirs, noting the two incompatible cultures. Even in his day the South had resisted the movement toward the Constitution totalitarian and disparaging of states’ rights.

The bulk of American Catholics at that period of our history were Southerners. Today one thinks of Catholic population concentrations as a Northern phenomenon, forgetting that these occurred only as a result of the heavy post-Civil War immigrations. Before that the reverse is true. Even in the North most Catholics were Southern sympathizers. “In a general way,” wrote de Chambrun, “I believe the Catholic clergy... instinctively follow the European clergy; they have been conservative and South-oriented as much as can be imagined, and that for two reasons: the first is that the South was more favorable to Catholics than the Puritan areas; the second is that the clerical leaders espoused wholeheartedly the monarchical and aristocratic ideas of the slave-owners.”

Catholic priests not tainted with Americanism, like the feisty Redemptorist Confederate Chaplain James Sheeran, had no hesitation in identifying the Faith with the Southern cause. Preaching the two together, he records in his Journal how he ministered to a detachment of Yankees burying their dead: “In my conversation with these men I found many of them were Catholics. These misguided, poor fellows on finding out who I was, were rejoiced to see me and seemed to forget for the moment that they were in the hands of the enemy. I conversed long and freely with them, disabusing their minds of many wrong ideas they had entertained with regard to the war and the people of the South.”

On another occasion he took “about an hour of my time” to introduce a Yankee captain “into a world of ideas altogether different from that in which he had hitherto been traveling. He denied that he was in favor of Lincoln’s administration, maintaining that he was fighting only for the preservation of the Constitution. My parting advice

to him was this: My very good man, before going to bed every night try and recall to your memory the number of times Abe Lincoln has perjured himself by violating the Constitution since his introduction into office; then put your hand to your breast and ask yourself in the presence of God, if in fighting for your perjured President, you are fighting for the Constitution of your country!”

Karl Marx saw all this in terms of class struggle, the automatic dynamism of revolution and evolutionary change. He never called the opponents by their real names: the adulterated remnant of Christian society under God (still actually Catholic in many areas like Texas, Louisiana, Kentucky and Maryland), versus the one world centralizing forces of the City of Man. He rarely used the word Christian, which for him was merely an outmoded stage of evolution.

According to Catholic teaching on true democratic institutions, power once delegated by the people cannot be retained by them, for they are not the authors of power, as both St. Thomas and St. Pius X declared. Although in their acts of Secession the Southern states invoked this false principle guaranteed them by the Declaration of Independence, the Confederacy was a true counter-revolution insofar as it opposed the Revolution’s further progress by clinging to the remains of natural law. “Counter-revolution begins,” says Jacques Vier, “when we re-integrate the Order which God assigns us once and for all in the universe.”

South Carolina, first state to secede, dismissed the Constitution as “an experiment that failed.” As the Chinese say, a wise man may sit on an ant-hill, but only a fool will stay there. Although the South had strayed from the truth, harboring Masonry and growing labor unions within its body, it remains that neither the Masonic eagle nor the Egyptian pyramid of the Illuminati ever figured on its seal as they did on the Union’s. Furthermore the Confederate flag, the beloved “Stars and Bars”, forms a *cross*, an emblem glaringly absent from all official U.S. iconography.

The success with which the North has since imposed its will upon the South, and the degree of homogeneity and cooperation now existing between these disparate sections of the country is bald indication of the ruthless progress made here by the Revolution since Appomattox. We hear it said that the South has now become industrialized to the point where she might win if she tackled the North today, but what is left of her society worth fighting for?

#### AND WHERE WAS MARX IN ALL THIS?

Believe it or not, one place he could be found was the columns of the New York Tribune. This daily’s erratic founder, Horace Greeley, whose brilliant political inconsistencies marshaled some 300,000 readers before he died insane, believed the South should be allowed to depart peacefully. This did not prevent him from preaching violent abolitionism and enforced temperance, nor from hiring Marx as a foreign correspondent and political analyst.

Their association dated from 1851, when the Tribune, hoping to gain German-American readers, asked Marx, then living in England, for a series of articles on Germany, still recovering from its abortive revolution of 1848-9. Marx accepted eagerly. He had been heavily involved in the German revolt, largely planned by him and his friends, and this was an opportunity to disseminate his ideas freely in a coming theater of operations. Few Americans know how many of these professional revolutionists subsequently fled to the U.S., learned English and then set to work here. The majority, if not all, were Jews like Marx. Needless to say, all threw their weight against the South, promoting the Union cause in every possible way here and abroad.

Among them was Friedrich Sorge, the German Communist who took part in the Baden uprising of 1849 and eventually became Secretary General of the International. He was in constant correspondence with Marx and Engels after coming to the U.S., where he was prominent in the labor movement. Hard-cores like Sorge were joined by bourgeois liberals like Frederick Kapp and the well-known Carl Schurz. This last was in communication with the secret French envoy de Chambrun, who speaks of him along with a Siegel and a Sedwich as revolutionists who in Germany “had distinguished themselves by the wildest opinions; forced to emigrate, they left for the United States, and fifteen years later, they hold substantial positions in the army because of their ardent abolitionism. I’ve had occasion to meet them and I was struck at seeing how much they feel at ease in the American constitutional regime... Thus here are men who were strangling in European irons, who suddenly realized their dream on entering the American society, without having to give up an of their ideas. These enemies of the established order in Prussia or Austria are quite unmolested here.” Late speaks to his wife of “the famous General Schurz, one of the highest placed of the radicals, a future senator, maybe even future Secretary of State...” Schurz did eventually become a senator from Missouri and Secretary of the Interior under President Hayes.

Some of these revolutionaries with military experience had indeed enlisted in the Union army, in which both factions of the old Communist League were represented, men like Bernstein, Anneke, Steffen, Willich and Weydemeyer, who wielded swords as well as pens. Marx said, “Without the considerable mass of military experience that emigrated to America in consequence of the European revolutionary commotions of 1848-9, the organization of the Union army would have required a much longer time” than it did.

August Willich, a former Prussian artillery officer who resigned to join the German revolution, and pursued his activities in England, where he learned the carpenter’s trade. Emigrating to the U.S. in 1853, he took up newspaper work, and at the outbreak of hostilities joined the Union army, made good and became a general. Marx wrote of him in *Revelations Concerning the Communist Trial in Cologne*: “In the Civil War in

North America Willich showed that he is more than a visionary.” Indeed so. After the war he entered government service and occupied high positions in Cincinnati.

Joseph Weydemeyer, another former Prussian artillery officer, was also a writer who published in several German periodicals. He arrived in New York in 1851, where the next year he began a German language paper called *Die Revolution*. Only two issues appeared, but one contained the first printing of Marx’ famous “Eighteenth Brumaire of Louis Bonaparte.” The next year Weydemeyer helped form the Workingmen’s League. He wound up a colonel in the Union army.

Correspondence between Marx and Engels recently published in English reveals how closely the subversives kept in touch. July 1, 1861, Marx reports to Engels, “In Missouri the defeat of the Southerners seems to be decisive, and the terrible ‘Colonel Bernstein’ has now turned up there too. According to a private letter to Weber, Colonel Willich is at the head of a corps from Cincinnati. He does not seem to have gone to the front yet.” Like Willich—with whom Engels had fought in the Baden uprising—Bernstein was also an old ’49-er. The Weber referred to was a Berlin Lawyer friend of Marx.

By May 6, 1862, Marx exclaims to Engels, “Schurz is—a brigadier-general with Fremont!” A fortnight later Engels replies, “Anneke is with Buell’s army, and from today is writing in the *Augsburger*... Willich is a colonel (the eternal colonel!) and commands the 32<sup>nd</sup> Indiana Regiment.” On June 4 Engels says, “At last, then, we learn from Anneke’s letter that counting Pope and Mitchell’s forces, Halleck had rather more than 100,000 men and 30 guns on April 26, and that he was waiting for the arrival of Curtis and Siegel with further reinforcements. Up to April 29 the condition of the army seems to have been passable on the whole; A[anneke] says nothing about sickness.” There follows a detailed analysis of the Union campaign...

If the North didn’t win right off, it certainly wasn’t for lack of foreign help. On reading the foregoing correspondence, one can’t help wondering whether any native Americans had any real say in Northern campaigns. It is estimated that tens of thousands of foreign born served the Union. Not all were former European revolutionaries, but a disturbing percentage of the upper echelons were, even apart from Marx’ friends. No less than six major generals were born abroad, among them the cavalry expert Julius Strahel, winner of the cross of Bravery in the Hungarian revolution and later of the Union’s Congressional Medal of Honor. At least 19 brigadier generals were foreign-born. Curiously enough, the 82<sup>nd</sup> Illinois Regiment, commanded by Edward Salomon, had a company composed entirely of Jews, from which Salomon rose to his command.

## To Be Concluded Next Issue



# A Bishop For Our Times: Robert Grosseteste

By Michael Davies, RIP

Taken From *The Remnant*, September 6, 1975



**Editor's Note:** Though Robert Grosseteste is not a canonized saint, he remains nevertheless another one of those "men for all seasons" whose saintly example is well worth familiarizing ourselves with during this terrible time of crisis in the Church. Robert resisted the pope in his day; in fact, *he resisted him to his face*, and yet by all accounts was a holy and saintly bishop. His case is yet another example from history of two important realities of which we Roman Catholics must remain ever aware: 1) that popes can and do abuse their office, give scandal and become guilty of evil acts that confuse the faithful and 2) that Catholics of sound mind and adequate formation are called to resist the unjust commands of such popes...that, indeed, they are required to disobey him if ordered by him to do that which is contrary to faith and holiness. It is, perhaps, no coincidence that interest in this heroic 12th century English bishop is once again on the rise. Grosseteste, like Fisher after him, provides for us a model of a true Catholic bishop living in a time of crisis and uncertainty that starts at the Chair of Peter and works its way down to the pews. According to the Catholic Encyclopedia, Grosseteste, the Bishop of Lincoln, was "one of the most learned men of the Middle Ages. He came from Stradbroke in the county of Suffolk. Little is known of his family, but it was certainly a poor one. The first definite date which we can connect with his life, is that of a letter written in 1199 by Giraldus Cambrensis to recommend him to the Bishop of Hereford. ... [After his death], he was buried in his cathedral. Very soon he was regarded almost universally in England as a saint. The chroniclers tell of miracles at his tomb, and pilgrims visited it. Early in the following century a Bishop of Lincoln granted them an indulgence. Efforts were made by different prelates, by Edward I, and by the University of Oxford to procure his canonization by the pope."

From here, Michael Davies's article speaks for itself, we leave it to the reader to draw the obvious parallels. **MJM**

THE ISSUE WHICH PROVOKED Bishop Grosseteste's refusal to comply with what he considered to be an abuse of papal power was that of the papal provision to benefices. He was a man who would allow no compromise on a matter of principle, and here was a question which could not have been more directly concerned with the care of souls. Where he was concerned, there were two considerations which must come before all else when appointing a priest who was to be a true pastor to his people: the pastor must be spiritually worthy of his awe-inspiring office, and he must live among his flock.

This will seem so obvious to a contemporary Catholic that it hardly needs stating, but at that time there were many who did not consider that the care of souls was the only or even the prime function of a benefice. A system existed in which certain benefices came under the "patronage" of important figures in Church and State who were entitled to appoint their nominees when a vacancy occurred, subject to certain conditions. These patrons often used the livings they controlled to provide a source of income for men who would never even visit their flocks, let alone offer them any form of pastoral care.

"It would be wrong to regard this system simply as an abuse; it must have seemed to contemporaries the only way of supporting the necessary bureaucracy in Church and State". It must be remembered that almost all the offices in what would now be considered as the state bureaucracy (a term which is not intended to be pejorative) were filled by clerics who had to get an income from somewhere. It is obvious that both in Church and State the Pope and King alike would find it more convenient if the incomes of these bureaucrats could be paid from a source other than their own pockets. But to Robert Grosseteste this was a perversion in the precise meaning of the term: "It reduced the pastoral care to a thing of secondary importance, whereas in his view only the best brains and energy available were good enough for the work of saving souls".

He therefore had "no hesitation in rejecting presentations to benefices, if those who were presented lacked the qualifications which he considered necessary for the care of souls, whoever were the patrons, whether laymen, friends of his own monastic bodies, or even in the last resort, as time went on, the Pope himself."

A papal provision took the form of a request from the Pope to an ecclesiastic to appoint a papal nominee to a canonry, a prebend, or a benefice. The process began as a trickle, became a stream, and the stream a flood. Executors were appointed to ensure that papal mandates were obeyed, and this led to a great deal of subsidiary corruption; for example, they would use their authority to obtain benefices for their own friends or in return for a bribe. The papal nominees rarely resided in their benefices, could not speak the language of the country if they did, and

spent most of their revenues in Italy. It was Robert Grosseteste's elevated concept of both the pastoral and papal office which led him to oppose such practices.

He accepted that, in virtue of his plentitude of power, the Pope had the right to make nominations to benefices, and, where this right was properly exercised, he was quite prepared to accept it. But for him both papal power and the provision to a benefice had but one end – the salvation of souls. The Pope, therefore, had been given the power to nominate men to pastoral offices only to build up the Body of Christ through the effective care of souls; and how could the care of souls be advanced by alien pastors who never even saw their flocks and were interested only in the gold they could obtain from them? "Where Grosseteste showed his originality and clear-sightedness was in seeing this system of exploitation as one of the root causes of spiritual inefficiency". He was a man of genius and vision, who thought not simply of the contemporary situation but of the future, and of the corrupting effect such a system must have upon the life of the Church, an insight which time proved to be only too accurate.

He resisted these papal provisions by every legitimate means at his disposal, particularly by the skillful use of Canon Law to at least defer the need to comply. In 1250, at the age of 80, he made a journey to the papal court at Lyon and confronted the Pope in person. "He stood up alone, attended by nobody but his official Robert Marsh...Pope Innocent IV sat there with his cardinals and the members of his household to hear the most thorough and vehement attack that any great Pope can ever have heard at the height of his power".

The gist of his accusation was that the Church was suffering because of the decline in pastoral care. "The pastoral office is straitened. And the source of the evil is to be found in the papal Curia, not merely in its indifference but in its dispensations and provisions of the pastoral care. It provides bad shepherds for the flock. What is the pastoral office? Its duties are numerous, and in particular they include the duty of visitation...". How an absentee pastor could visit his flock was something beyond even the Pope's power to explain?

It is worth noting that, as in all things, Bishop Grosseteste taught by example as well as by precept, and in an unprecedented act had resigned all his own pretends except for the one in his own Cathedral church of Lincoln, a step which evoked ridicule rather than respect from his more worldly contemporaries. "If I am more despicable in the eyes of the world," he wrote, "I am more acceptable to the citizens of Heaven."

Unfortunately, his heroic visit to Lyon was to no avail, and it was heroic not simply for the manner in which he pointed out the failings of the Pope and his court to their faces, but for the very fact that a man of his age even undertook such an arduous journey under 13<sup>th</sup>-century conditions. The priorities of the Pope differed from

those of the Bishop. Innocent IV had become dependent upon the system of papal provisions to maintain his Curia and to bribe allies to fight in his interminable wars with the Emperor Frederick II. His political ambitions took precedence over the care of souls.

In 1253 the Pope nominated his own nephew, Frederick of Lavagna, to a vacant canonry in Lincoln Cathedral! The mandate ordering Bishop Grosseteste to appoint him was something of a legal masterpiece in which the careful use of *non obstante* clauses ruled out every legal ground for refusal or delay. This, then, was the Bishop's dilemma: He was faced with a perfectly legal command from the Sovereign Pontiff, which apparently must be obeyed, and yet the demand, though legal, was obviously immoral, a clear abuse of power. The Pope was using his office as Vicar of Christ in a sense quite contrary to the purpose for which it had been entrusted to him. The Bishop saw clearly that there is an important distinction between what a Pope has a legal right to do and what he has a moral right to do. His response was a direct refusal to obey an order which constituted an abuse of authority. The Pope was acting *ultra vires*, beyond the limits of his authority, and hence his subjects were not bound to obey him in this.

It is of great importance to note that Robert Grosseteste took this stand not because he failed to appreciate or respect the papal office, but as a result of his exalted appreciation of and respect for papal authority. "In his attitude to the papacy, Grosseteste was at once loyal and critical. It was just because he believed so passionately in the papal power that he hated to see it misused...If there had been more loyal and disinterested critics like Grosseteste, it would have been better for all concerned". Lesser men could and did acquiesce to what was wrong, using a facile concept of obedience as their justification. True loyalty does not consist in sycophancy, in telling a superior what he probably wants to hear, in using obedience as an excuse for a quiet life. Had there been more "loyal and disinterested critics" like Bishop Grosseteste, prepared to stand up to the Pope and tell him where his own policies or those of his advisers were wrong, then the Reformation might never have taken place. But men of courage and principle will always be the exception, even in the episcopate, as was made clear in England when the Reformation did come and only St. John Fisher made a stand for the Holy See.

In his reply to the papal command, Bishop Grosseteste accused Pope Innocent IV of disobedience to Christ and the destruction of the care of souls. "No faithful subject of the Holy See," he wrote, "no man who is not cut away by schism from the Body of Christ and the same Holy See, can submit to mandates, precepts, or any other demonstrations of this kind, no, not even if the authors were the most high body of angels. He must needs repudiate them and rebel against them with all his strength. Because of the obedience by which I am

**Continued Next Page**



# What is True “Pastoralism”?

By Grady Stuckman

Ever since the Second Vatican Council, the term “pastoral” cropped up in numerous Church documents, leaving much to what is called “the discretion of the pastor”. While particular law and pastoral judgments are a vital part of life in the Church, perhaps “pastoral discretion” has been taken a little too far, especially in the dioceses of the United States, and quite possibly justifies abuse of various kinds. However, this essay does not seek to identify or explain any of these situations, and instead would like to analyze (and quite possibly recover) the true definition of “pastoral”.

The very root of the word, “pastoral”, comes from the Latin “shepherd”. Thus, the words “shepherd” and “pastor” are interchangeable in ecclesiastical documents. Since the chief job of a shepherd is to care for his flock of sheep, by providing what they need for survival, similarly, the “shepherds of a diocese” (ie., its priests and bishops) are to provide what is necessary for spiritual nourishment. As *Pastores dabo vobis* says, “[they need to] recognize the deepest spiritual needs, determine the most important concrete tasks and the pastoral methods to adopt, and thus respond adequately to human expectations” (5). Hence why JP2 in *PDV* gives the four dimensions necessary for priestly formation, that culminate in

the pastoral dimension, because that is why a priest exists. Since priests are the only people who can (that is, have the capacity to) celebrate the sacraments, they are to fulfill the sacramental needs of the lay faithful, as well as see to the fulfillment of their other spiritual needs. Under sacramental needs, I place not only those sacraments necessary for salvation (because if you had just that, we could just stop at Baptism, and then we wouldn’t even need priests), but also the sacraments that provide for the continual nourishment of the lay faithful’s souls. Thus, it seems to be a genuine pastoral need for Mass and Confession to be offered every day at a convenient time (or, better yet, times, so as to accommodate the average parishioner’s workday) for the parish (c.f. Davis 314). These “other” needs would include spiritual direction, parish council meetings, Eucharistic exposition (ideally, perpetually outside of Mass), exorcism, canonical consultation and advocacy....

Clearly, these spiritual needs must be fulfilled throughout the Church, as per the mission every ordained man is charged with. Here, I have taken “pastoral” in its universal sense, but there is a particular sense to it, which is, unfortunately, seemingly misunderstood today. What seems to be commonly thought by “pastoral” is “do what the community wants”. Loud blaring drums and guitar at Mass? Sure. Gregorian chant every

Sunday? Sure. While it is true each parish has its individual nuances among both pastor and flock, “being pastoral” is not a democratization of the Church (as I just tried to demonstrate hyperbolically) nor an “imperialization” of authority (as some bishops have unfortunately reduced their method of assigning priests in their care to a “numbers game”, and some priests unfortunately rule their parishes with an iron fist, refusing to listen to their flock). Rather, “being pastoral” is engaging in a true dialogue between the pastor and flock, letting the pastor be a bridge rather than a stumbling block to Jesus Christ. To be a true pastor, then, is to have a solidly grounded interior life of prayer. Without prayerful attention, especially to the Divine Office and the Mass, the pastor cannot expect his flock to be inspired to a deeper life of prayer (Do not try to think I am advocating any particular form of the liturgy over another- either “form” of the Latin Rite can be performed dutifully and reverently, or haphazardly and lackadaisically).

A good pastor, then, should be reasonably expected to:

1) Cultivate a life of prayer (because otherwise, providing for the spiritual needs of others would prove futile- as the old saying goes, “you can’t give what you ain’t got”) (because then, the priest would fail in his duty to “be most vigilant lest any false

views on Faith or moral conduct find a way into his parish”(see Davis V4 315)

2) Engage his flock by giving homilies and announcements appropriate to spiritual and temporal needs of flock (this is how a pastor “meets them where they’re at) (because, as Pope Leo XIII once said, “to the priest it belongs to oppose himself as a barrier to the encroachments of error and disguised heresy” (V4 319) (c.f. V4 314, which has a paragraph speaking about the parish priest’s need to be attentive to the everyday needs of his flock)

3) Advise flock on how to behave authentically Catholic in the public sphere, most notably within politics (in political life, the priest can, and ought to, advise his flock on how they should vote on issues. This excludes, however, partisan elections, as the Church judges morality on the basis of acts and not persons.) (c.f. 315)

4) Provide spiritual/intellectual resources to deepening flock’s life of faith, tying together items 2 and 3 and bringing item 1 to its natural end. Examples include, but are definitely not limited to, the “parish priest tak[ing] special care to shelter those boys from the contagion of the world who have evidence of an ecclesiastical vocation” (Davis 268), providing “guidance in doctrine and morality [by] probing the validity of all the proofs, scriptural, patristic, and rational, that are usually given in the schools” (288), and inaugurating “works of charity, faith and piety...in the parish, such as Confraternities, Sodalities, and even secular societies that will promote Catholic solidarity” (268, 288, 315) (Davis Vol 4, 268, btm. Of 271, 282- “saintly prsts. And bps. Who have been canonized were the more efficient in their pastoral duties for their holiness”, 288-9, 314-5)

A genuine pastoral theology, then, comes from a dialogue between the minister of Christ and his Church, in imitation of the Gospel. Pastoral methods need not be overcomplicated, or with an overemphasis on the “method” as is unfortunately so commonly done (talk to Gray for JP2 quote). Pastoral training, then, ought to be founded on relational ministry and faith in Christ. In other words, genuine pastoral care begins from love of God and love of neighbor (cf. Matthew 22). Diocesan priesthood, then, like all other vocations, is a vocation of LOVE. Bishops, priests, and deacons, hear this call and love your flocks as Christ loved the Church (cf. Ephesians 5). Consecrated religious, let your evangelical counsels be a much-needed beacon of hope in this secularism-ridden world. Married couples, get each other and the children not just through each other’s temporal needs, but spiritual needs as well, if you are to genuinely call your home the “domestica ecclesia”. And lastly, all you single men and women, whether unmarried or committed, use your availability to be available for God and others. ■

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## Bishop Grosseteste, Continued...

bound, and of my love of my union with the Holy See in the Body of Christ, as an obedient son I disobey, I contradict, I rebel. You cannot take action against me, for my every word and act is not rebellion but the filial honour due by God’s command to father and mother. As I have said, the Apostolic See in its holiness cannot destroy, it can only build. This is what the plenitude of power means; it can do all things to edification. But these co-called provisions do not build up, they destroy. They cannot be the work of the blessed Apostolic See, for ‘flesh and blood’ which do not possess the Kingdom of God ‘hath revealed them’, not ‘our Father which is in heaven’.”

Commenting on this letter in his study, “Grosseteste’s Relations With the Papacy and the Crown”, W. A. Pantin writes:

“There seem to be two lines of argument here. The first is that since the *plenitudo potestatis* exists for the purpose of edification and not destruction, any act which tends to the destruction or the ruin of souls cannot be a genuine exercise of the *plenitudo potestatis* ... The second line of argument is that if the Pope, or anyone else, should command anything contrary to the Divine Law, then it will be wrong to obey, and in the last resort, while protesting one’s loyalty, one must refuse to obey. The fundamental problem was that while the Church’s teaching is supernaturally guaranteed against error, the Church’s ministers, from the Pope downwards, are not impeccable, and are capable of making wrong judgments or giving wrong commands.”

“You cannot take action against me,” bishop Grosseteste had warned the Pope – and events proved him to be correct. Innocent IV was beside himself with fury when he first received the Bishop’s letter. His first impulse was to order his “vassal the king” to imprison the old prelate – but his Cardinals persuaded him to take no action.

“You must do nothing. It is true. We cannot condemn him. He is a Catholic and a holy man, a better man than we are. He has not got his equal among the prelates. All the French and English clergy know this and our contradiction would be of no avail. The truth of this letter, which is probably known to many, might move many against us. He is esteemed as a great philosopher, learned in Greek and Latin literature, zealous for justice, a reader in the schools of theology, a preacher to the people, an active enemy of abuses.” This account was written by a man who had no love for the Bishop – Mathew Paris, executor of the mandate which the Bishop had refused to implement. But Mathew recognized the greatness and sincerity of Robert Grosseteste and was stirred by it.

Innocent IV decided that the most prudent course would be to take no action, and in that same year the aged Bishop of Lincoln died. Robert Grosseteste was a great scholar, a great Englishman, and universal genius, perhaps the greatest son of Oxford, and above all one of the greatest of all Catholic bishops, a true *bonus pastor* who would willingly have laid down his life for his flock. “He knew everybody and feared nobody. At King Henry’s request,

he instructed him on the nature of an anointed king, and in so doing courteously reminded him of his responsibility for the maintenance of his subjects in peace and justice, and his duty to refrain from any interference with the care of souls. He would allow no compromise on matters of principle. The common law of the Church should be applied in the light of equity, the dictate of conscience, and the teaching of the natural law, as revealed in the Scriptures, implicit in the working of a Divine Providence, and conformable to the teaching and guidance of Christ in the Church militant on earth.”

There were many reports of miracles at his tomb in Lincoln, which soon became a center of veneration and pilgrimage. Repeated attempts were made to secure his canonization – but these were met with little sympathy in the Holy See. His only rival as the greatest of all the English bishops is St. John Fisher, whose loyalty and love for the Holy See certainly did not exceed that of Bishop Grosseteste. It is quite certain that, had this 13<sup>th</sup> century bishop occupied his See under Henry VIII, he would have joined St. John Fisher on the scaffold and died for the Pope. It seems equally certain that, had the Bishop of Rochester lived during the pontificate of Innocent IV, he would have joined Robert Grosseteste in opposing a flagrant abuse of papal power. Who knows, the saintly Bishop of Lincoln may yet be cononised. ■

#### Footnotes:

Most of the material in the above article is based on the following works which are referred to in the notes as indicated: S.A. Callus, ed., Robert Grosseteste (Oxford, 1955) – R.G. F.M. Powicke, King Henry III and the Lord Edward (Oxford, 1950) – K.H.L.E. M. Powicke, Robert Grosseteste, Bishop of Lincoln, Bulletin of the John Rylands Library, Manchester, Vol. 35, No. 2, March 1953 – R.G.B.L.



# THEOLOGY AND QUANTUM MECHANICS

By Dan Fărcașiu

A central element of quantum mechanics is the uncertainty principle. To formulate it in a crude, qualitative way, the principle expresses the limitation of the precision with which physical properties of particles can be determined. The physicist who formulated (discovered) it, Werner Heisenberg, noted that a particle can be described by its position and its momentum, the first revealing where the particle is, the second how it is (one of the factors of momentum is mass) and how it moves (the other factor is speed). The product of uncertainties of the two cannot be smaller than a certain limiting value. Then, if we strive toward limitless precision in describing the momentum, we lose all ability to determine the position.

Rationalized at first as limitation in measuring, because of inherent imprecision of the methods and instruments used, particularly because the operation of measuring disturbs the measured object, the uncertainty was found to be inherent to wavelike systems, in which, as quantum mechanics has shown, particles are included.

The idea was for some scientists hard to accept. Albert Einstein spent a sizeable effort trying to shoot it down. His proposals of experiments that would disprove the principle and their corresponding refutation by his colleagues are interesting not only from a scientific viewpoint. For example, to a medieval man, the idea that there are limitations to human knowledge seemed natural. To a man educated in the spirit of the “Enlightenment,” such limitations are hard to accept. Heisenberg did not have such problems. It is worth noting that he was a deeply religious man.[1]

There are such correlated properties in other things or phenomena. For example, in sound waves, the pair is frequency and time: the longer a musical note is sustained, the more precisely is its frequency known. A clever use of this limitation, affecting radio waves, benefits many patients in MRI tests. In magnetic resonance experiments, atomic nuclei are irradiated and absorb energy at various frequencies depending upon molecular structure and environment. Accuracy in measuring those absorptions requires that enough time is spent on each of them, say one second per hertz scanned. If the signals are spread over several thousands of hertz, a scan would last for hours. Moreover, most of the time is spent scanning regions where is no signal. In this manner, the method is practically useless, especially because to achieve adequate intensity several scans have to be run and added up. To make it practical, the entire range has to be excited at once. For this purpose, a very strong sharp pulse is sent through the sample at a precise frequency in the center of the range of interest, for an extremely short time (microseconds). Because of the uncertainty principle, the radiation actually produced is tens of thousands hertz wide, thus covering the whole range. Then, instead of measuring the energy absorbed, the signals emitted

by the excited nuclei when they relax, at the same frequencies as those absorbed, are recorded simultaneously. The recording process is conducted over a sufficiently long period (seconds), so the frequency of each signal is determined precisely. The processing of these signals may produce the image of a kidney, showing whether it contains a stone or a tumor.

Of interest for the present discussion is the application of the uncertainty principle to chemical reactions. To undergo a chemical transformation, a molecule absorbs energy, usually by collision with other molecules. Part of the energy is distributed among the



atoms and bonds within the molecule. The process is reversible, as the excited molecule loses energy in other collisions. When the energy content reaches a certain value (“passes a barrier”), the molecule can undergo a chemical reaction and the deactivation through collisions gives the reaction product. At any moment there is a distribution of the energy content and of positions. In some rare, special cases, the variability in position of atoms in the starting compound may bring the atoms in the arrangement existing in the product, even though the energy is lower than the barrier. Deactivation through collisions leads then to the reaction product. It is said that the molecules “tunnel” through the barrier, instead of crossing over it.

An interesting parallel can be found between quantum mechanical tunneling and modern theology.

It has been well understood from apostolic times that salvation requires:

- Faith and baptism. (“The man who believes... and accepts baptism will be saved; the man who refuses to believe... will be condemned.”[2]). The Fathers of the church summarized the elements of faith in the Creed.

The Law of the Old Testament (The Ten Commandments) is an element of Faith as well.

- Reception of the Holy Eucharist, the true body and blood of Christ, *not* some symbol of it.[3] From the beginning[4]. and to this day, this revelation has been a stumbling block for many. The manner in which this mystery is accomplished and the manner in which the power to effect it is transmitted have also been revealed, such as to assure Christ’s presence among His people to the end of time (“usque ad consummationem sæculi”).

The requirements received and transmitted by the Apostles are

constant adulterers.[8] and men who lie with men.[9] The development is natural coming from a bishop who espouses what I would call the theology of the belly, in which God’s plan for man is the satisfaction of man’s telluric needs and urges.

These positions remind us of quantum chemistry: one can acquire salvation either by climbing the (sometimes arduous) path of faith, sacraments, and actions, or “tunneling” under the barrier without those requirements.

Like in chemical reactions, the Church has always maintained that there are special cases in which someone might acquire salvation without formally belonging. I would think that those people did in some form fulfill the requirements laid down by Christ, undergoing at least a spiritual conversion, just we don’t know it.

Both for chemistry and eternal salvation, the “alternative” path is extremely rare. As a consequence, there is no reaction for which a chemical engineer would design a process and an installation based on tunneling. Likewise, telling someone that he can count on salvation foregoing faith, baptism, and sacraments, is cruelly misleading him. Christ’s commands cannot be altered by some sophist-cum-theologian, nor by some assembly of clerics.

Alternatively, if tunneling were a widely accessible pathway, no molecules would react by activation to cross a barrier and no one would run processes requiring high temperatures and pressures. Likewise, if people could tunnel wholesale into Heaven, the Vatican should close shop.

For if being a good Hindu or an upright Zoroastrian could assure inheritance in the kingdom of God, the incarnation of the Son of God would have been superfluous and His sacrifice on the cross — an absurdity. ■

## References:

- [1] Werner Heisenberg, *Naturwissenschaftliche und religiöse Wahrheit*, *Frankfurter Allgemeine Zeitung*, 24 März 1973, pp. 7-8. (Speech before the Catholic Academy of Bavaria, on acceptance of the Guardian Prize, 23 March 1973); <http://2012daily.com/?q=node/52>
- [2] *Mk*, 16, 16; also, *Mt*, 28, 19,20; *Jn*, 3, 5, 18, 36.
- [3] *Jn*, 6, 48-58.
- [4] *Jn*, 6, 66-69.
- [5] *1Cor*, 6, 9: “neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind... shall possess the kingdom of God” (Taken from the Douay Rheims edition, checked with the two Romanian translations that I possess: (a) Bp. Ioan Bălan, *Noul Testament*, Lugoj, 1938; (b) Gala Galaction, *Biblia*, București, 1939. The translation of the New American Bible, CCD, Washington, 1970, is imprecise.)
- [6] *Mt*, 7, 13-14; *Lk* 13, 23-25
- [7] (a) <https://www.yahoo.com/lifestyle/heart-sick-boy-asks-atheist-dad-193340202.html>; (b) Laura Rodriguez, **Pope Francis suggests it’s better to be an atheist than a hypocritical Christian**, *Chicago Tribune*, Feb. 26, 2018; (c) Jorge Mario Bergoglio, Abraham Skorka, **On Heaven and Earth. Pope Francis on Faith, Family, and the Church in the Twenty-First Century**, 2013
- [8] See, among many others: [http://www.wsj.com/articles/pope-francis-church-must-find-ways-of-welcoming-divorced-catholics-gays-1417978277?mod=trending\\_now\\_2](http://www.wsj.com/articles/pope-francis-church-must-find-ways-of-welcoming-divorced-catholics-gays-1417978277?mod=trending_now_2); <https://www.yahoo.com/news/german-church-oks-case-case-communion-remarried-145355384.html> <http://www.telegraph.co.uk/news/religion/the-pope/10782508/Pope-Francis-tells-sinner-she-should-be-allowed-Communion.html>
- [9] (a) [https://www.theguardian.com/world/2018/may/20/pope-juan-carlos-cruz?CMP=share\\_btn\\_tw](https://www.theguardian.com/world/2018/may/20/pope-juan-carlos-cruz?CMP=share_btn_tw); (b) Francis X. Rocca, **The Catholic Church’s Looming Fight Over Same-Sex Blessings**, *Wall Street Journal*, May 24, 2018.

exclusionary. Those who do not fulfill them will not be saved. Also exclusionary (and detailed) are the commandments of purity.[5]

This non systematic and summary enumeration is meant to reemphasize what Christ pointed out: the path to salvation is neither smooth nor easy.[6]

A thesis opposite to the New Testaments and the Fathers of the Church has been put forward in the last century, essentially opening the Heaven for everybody. As an example, heard about ten years ago in a homily at a church on Long Island’s North Shore, Hindus recognize a supreme spirit and even consider the incarnation of that spirit; as we know that such characteristics describe only Christ, the Hindus, implicitly, are somehow Christian-like. The same theology is reflected in measures of the French episcopate of about thirty years ago. Before the Muslims reached a critical mass in France and became intolerant and violent, some dioceses and religious orders turned over to them churches to be transformed into mosques.

More recently, Jorge Bergoglio has promised salvation to atheists,[7]



# COR ORANS: Another Evil Spirit of Vatican II

H. White/Continued from Page 1

to bring about the final removal of the last elements within Catholicism that have resisted the Vatican II revolution. After 50 years of ambiguity, of the two implacably opposed “paradigms” living in an uneasy truce within the same institution, those few recalcitrants left who refused to accept the new liturgical forms, new theological “formulations,” the new disciplines are being forced either to conform or leave.

In all Catholic institutions the so-called “conservative” middle ground, the safe and reasonable compromise position that was allowed to exist under the last two pontificates has evaporated. As *Amoris Laetitia* will have the effect of forcing out priests and seminarians who refuse to desecrate the Holy Eucharist by giving it to unrepentant adulterers, so Cor orans will be used to remove “conservative” contemplative nuns who have refused to adopt the full Vatican II programme of “renewal” of religious life.

We must never forget the appeasement of LCWR by the Congregation for Religious after Pope Francis’ election. The new prefect<sup>1</sup>, Cardinal Joao Braz de Aviz, effectively apologised to the world’s most notoriously heretical organisation of modernist religious, soothing feathers that had been ruffled by his predecessor’s abortive attempt at bringing them back to Catholicity. Contrast this with the ruthless suppression by that office of the Franciscan Friars and Sisters of the Immaculate at the same time, and the programme becomes obvious.

This week I received another a document that included extensive quotes from a 2015 speech given by the Congregation’s Secretary, Jose Rodrigues Carballo, in which he darkly implied that traditional forms of Catholic religious life had “served their purpose” and must be allowed to die out so that something as yet undefined, but assuredly new and wonderful, could replace them.

At a meeting of religious [formators in April 2015 in Rome](#), Carballo said quite clearly that it is Vatican II that must take precedence over the classical charisms of religious life. “With this explicit reference to the Second Vatican Council, we point to our profound conviction that **the council is the point of reference, non-negotiable**, in the formation to the consecrated life.”

In his speech in Avila<sup>2</sup>, Spain a month later, Carballo spoke even more plainly, denouncing the “many fundamentalist groups” in the religious life, saying, “This is not of the Spirit.” “Vatican II is our compass” he said, adding that the pope “takes his lead from Vatican II.”

Carballo said that with the collapse of vocations over the last 50 years, it is clear that the forms of religious life that have been known through the last 20 centuries have “done their task in the Church.” This, he said is a time of “purification” for the religious life. He called “**some forms**” of religious life “**antiquated**” and claimed that they “**say hardly anything to people**

**today.” These, he said “will not remain even though they have [had] a certain success.” [emphasis added.]**

“As with the Gospel,” Carballo said, the charisms of religious life “are on-going,” they “develop” and “continue to grow over time.” He said, “Some forms are dying out. But new forms are rising.”

With regard to the living of their charism, “The church asks us not only for fidelity but for creative fidelity,” he said.

He asked the assembled Carmelites, friars and nuns, “What does Teresa want now?” and “we don’t want to walk as we did 500 years ago.” The charism “goes forward.” He denounced those who respond “We have always done it this way,” saying that “even good people need changes,” and being “faithful does not mean staying the same.”

As is usual with Catholic progressives, he went on to spin the total collapse of religious life since Vatican II as a positive, comparing the current “chaos” in religious life with the conditions before Creation, urging those present to “think of Genesis” and to imagine “a new creation” that is coming soon.

Speeches and documents from the Congregation for Religious often employ the phrase “creative fidelity” or “dynamic fidelity” when speaking of the ancient orders or charisms. At this meeting, Carballo clarified this, saying it means that being “faithful does not mean staying the same.

This “updating”, he said, will be brought about through formation. “Only formation transforms the heart and mind.”

Given these hints, what Cor orans tells us is that with regard to the female contemplative life, the progressives, who expected the “chaos” of the post-conciliar upheaval they engineered to bring to birth a “new church,” are tired of waiting. [https://www.youtube.com/embed/ETV1DXQk\\_Gk](https://www.youtube.com/embed/ETV1DXQk_Gk)

With this pope they have been given a mandate to crush the remaining hold-outs and, instead of “singing,” to bluntly force “the new church into being.” Cor orans’ language, put together with Carballo’s clear messages in his various speeches, has made it unmistakable; this is a purge.

And the document is equally clear about its status as a piece of legislation. It isn’t a suggestion; superiors are already reporting receiving messages from Rome, and the existing federations and associations, that they are to implement it “immediately”. It mandates membership in a federation, with that body’s president and council having unprecedented powers over finances, new foundations, formation and, crucially, decisions about the suppression of monasteries.

And the religious orders themselves are already on board. A document from the same meeting, the 2015 General Chapter of the Discalced Carmelites, blamed the imminent collapse of the order on the failure of the religious to get with the Vatican II programme.

“Despite the renewal required by Vatican II, our place in society has remained essentially unchanged compared to fifty years ago: we cater for the same people, we use roughly the same methods of communication, and our clerical-religious status is the very same. During these fifty years, however, society has changed dramatically at every level, economic, social, cultural, moral and religious. the consequence is that our ‘ecological niche’ has been progressively reduced,” the [Chapter’s final document](#) said.

“The freedom to change... really is the first thing we stand in need of, and it is the condition needed to undertake a new route: to be free, detached from the structures and from the habits of the past but searching for new wineskins that can hold new wine.”

I think most faithful laypeople don’t have a very firm idea of what cloistered monastic religious life is like in our time. We tend to develop a romantic and rosy picture, mostly derived from hagiography, movies and photos, and assume that a cloistered nun is someone who doesn’t go out of the monastery for any reason other than medical appointments, or perhaps to vote. We believe this is, at least, the ideal which cloistered nuns are aiming for.

Most of us assume that monastic cloister is taken seriously, that formation of nuns carries on serenely in-house, organised by the monastery’s council, approved by the abbess and guided by a mistress of novices according to the community’s constitutions, who takes loving charge of postulants after they enter. We picture classes that include reading from the writing of the foundress, Biblical studies and the theology of prayer, study of Patristics and the ancient sources. We picture silence, steady and calm labour about the house and garden and happy hours of recreation together. Above all, we think of it being separate from the outside world, a place where concentration on prayer – the communing with the Beloved Spouse – is not subject to external interference.

And I expect most people who love the cloistered, contemplative religious life, who consider it the highest expression of Catholic life in this world and an absolute necessity for the Church’s survival, also consider a return to this ideal as the way forward, perhaps, indeed, its only hope<sup>3</sup>. But if we think that the people currently in charge of the religious life in Rome share this opinion and have the slightest interest in preserving religious life as we have known it, we are failing to grasp the current realities.

The information I’ve been receiving [from all around the US and Europe](#)  
3. It is.



**They know not what they do...**

that the image we have of cloistered life is almost extinct already. Perishingly few monasteries of any charism are even trying to retain it. Nearly all monastics – most of whom are governed by superiors formed in the 1970s-’90s – have already fully internalized the foundational ideas of the Cor orans New Paradigm.

Most monasteries are already governed by federations and associations, all of which expect their members to attend meetings and formation sessions outside the monastic enclosure. The mandate of Cor orans for shared “ongoing formation,” programmes – that Carballo above made clear was the means by which the New Paradigm would be imposed – have already been adopted by the majority of monasteries and cloistered convents. And the pressure on the few remaining holdouts who prefer to form their own novices and junior professed, is reportedly intense and constant.

The emphasis of the federations and associations is for more and more interconnectedness – in reality, more and more centralisation and dependence on the association. Shared formation programmes, as Cor orans mandates, are prepared not by the monasteries’ own novices mistresses, but by “professionals” chosen by the association leadership. These “experts” are people with university degrees in “pastoral psychology” and the like. And this has been going on for decades<sup>4</sup>.

Nuns, even those who might be considered “conservative,” in full habits etc., routinely leave their monasteries, often traveling great distances to attend meetings of their Associations. Novices and juniors are expected to attend these “formation courses,” and pressure is put on a monastery that declines to participate. These courses appear to be structured like an academic conference at which the novices from many monasteries gather at a hotel conference room to hear speakers and then “break into small groups” to talk about what they’ve heard. It seems that the techniques of modern corporate

4. I recall visiting a Poor Clare monastery near Vancouver in the early ‘90s and discovering that they do not receive postulants directly from the world at all. A young woman showing an interest in joining was sent across the country to spend a year or two living in Madonna House, a strange lay community in the woods near Combermere Ontario. Even at the time – I was 23 – I thought this shipping off of potential candidates was bizarre and I couldn’t understand how it would help prepare someone for the specific life of a Poor Clare.

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1. Appointed by Benedict XVI, not Francis.

2. It’s maybe worth noting that Carballo’s speech was reportedly *three hours* long.



# Outraging the Form: Salvador Dalí and the Counterfeit Icon

by Chris Moore

The most popular painting in the National Gallery of Art in Washington D.C. was painted by a Catholic. The piece, located through the gallery shop near the bathrooms, was installed on Holy Saturday, 1956. Completed the previous



year by Salvador Dalí, *The Sacrament of the Last Supper* is a pristine and impressive oil painting, executed in the classical style the painter had adopted after the Second World War.

Despite its apparent subject matter, it's also not Christian.

One can certainly read it in the light of the Real Presence of Christ in the Eucharist, and many do. But considering some of Dalí's "Catholic" art, together with his relationship to his wife, his bizarre connection with a Pope, and also his faith, there's great reason to doubt the basic reading.

To say something of this conversion, George Orwell writes, "It ought not to be in doubt that his is a diseased intelligence, probably not much altered by his alleged conversion, since genuine penitents, or people who have returned to sanity, do not flaunt their past vices in that complacent way." (1) And his "vices", as we'll see, were not at all in the past. Dalí himself wrote, "I believe in God but I have no faith." (2) On its face then, and considering the preceding two quotes, his conversion is at least peculiar, but we'll return to what his behavior says later.

As for his works, *The Sacrament of the Last Supper* ostensibly signifies The Transubstantiation. Christ sits at the center, while the disciples left and right are mirrors of each other, depriving them of individualism. They hang their heads in what looks like prayer, however, to my eye, there is something shameful about it. The scene is framed inside what might be the golden-hued cockpit of a spaceship, which is the interior of a dodecahedron; a polyhedron of twelve flat surfaces. In this case, twelve pentagons. Dalí claimed that, "[he] wanted to materialize the

*maximum of luminous and Pythagorean instantaneousness based on the celestial communion of the number twelve...*

(3) He is, without doubt, using sacred geometry and numerology for a purpose.

As to the work's layout, Paul Chimera, a Dalí historian, explained that the work, "employed the Golden Ratio or Golden Rectangle



here, which is known as one of the most visually satisfying of all geometric forms." (4) Since this is the case, its use in art is obvious. However, there is also a well-established connection between sacred geometry, numerology, the occult, mysticism, Masonry, the Rosicrucians, etc. More to the point, Pythagoras whom Dalí cites is an important figure in the non-Christian (or anti-Christian) religious tradition underlying the above list.<sup>1</sup> Aristotle said of Pythagoras, "... the so-called Pythagoreans, who were the first to take up mathematics, not only advanced this study, but also having been brought up in it they thought its principles were the principles of all things." (3)

And mathematics as the "principle of all things", is what interests us now. Dalí's specific reference to "Pythagorean instantaneousness" nods beyond mere aesthetic beauty to this very principal, which is not God the Father, the Son, and the Holy Ghost, but puts creation for creator, measure for architect. But speculating about Pythagorean instantaneousness, just like accurately quoting basic Eucharistic theology with regard to this work can take us only so far.

Dalí was a very wicked man, a fact known publicly since the 1920s, during which time he made a blasphemous image of Christ and the Sacred Heart entitled *Sometimes I spit with pleasure on the portrait of my mother* (2), but by the 1950s his public persona was accepted by network television audiences in America. His campy appearances on the *Dick Cavet Show* and *Who's Line is it Anyway* speak

1. For a discussion on art and the occult see: Churton, Tobias, *Occult Paris*, Inner Traditions, Rochester VT, 2016. And for the link between surrealism and the occult see: Choucha, Nadia, *Surrealism & the Occult*, Destiny Books, Rochester VT, 1991. The linkage is strong.

to this. But his acceptable public persona is also key to interpreting his "Catholic" work. George Orwell explains it the following way:

*He grew up into the corrupt world of the nineteen-twenties, when sophistication was immensely widespread and every European capital swarmed with aristocrats and rentiers who had given up sport and politics and taken to patronizing the arts. If you threw dead*

*donkeys at people, they threw money back... And when that particular world collapsed before the German Army, America was waiting. You could even top it all up with religious conversion, moving at one hop and without a shadow of repentance from the fashionable salons of Paris to Abraham's bosom.* (4)

"That," says Orwell, "perhaps is the essential outline of Dalí's history." The reference to "throw[ing] dead donkeys" is an allusion to the 1929 surrealist film, *Un Chien Andalou* on which Dalí had collaborated with the Spanish director Luis Buñuel. In one of the film's scenes, dead donkeys lie atop pianos, their gouged-out eyes oozing blood. It is repellant, as is the film. But Orwell convincingly reads Dalí's push into the grotesque in light of the painter's self-professed wish to be Napoleon. According to Orwell, this goal drove the painter to wickedness as a technique to surpass "his real gift": the "detailed, academic, representational style of drawing." In Orwell's view, by always doing "the thing that will shock and wound people... you can always feel yourself original. And after all, it pays!"

But for the midcentury affluent audience Dalí encountered in America, he *camped* in sacred Christian art; the outrageousness lay in the fact that he went in for a classical style. A work of his like, *Geopoliticus Child Watching the Birth of the New Man* of 1943, which depicts the "new man" emerging from the egg of the world in North America as Europe shrivels, speaks to his understanding of where his bread would be buttered. And the American millionaires who avidly bought his original works proves how correct he was, not only in understanding where his audience lay but also in their tastes. But the fact that Dalí was explicitly UNITING what he terms the "luminous and Pythagorean

instantaneousness" with the sacrament of the Eucharist is a pronouncement of a syncretic distortion of Christian symbolism: a violation of the meaning behind the image.

At the center of the painting, behind and above the seated Christ figure, floats a transparent torso, possibly representing the Father, or the body of Christ in the Eucharist. Yet on its website, the National Gallery explains that the "wide, outstretched arms might represent the resurrected Christ, but the nail holes are absent from the hands, and the wound does not appear on his side." (3) The fact that the National Gallery has seen fit to make this observation casts considerable doubt onto what we are looking at. While one might argue that the wounds are simply obscured by the angle of the hands, or that the side wound is lower on the torso than is visible, the National Gallery has called our attention to what they see as a dissonant note in a Christian depiction. These frequent dissonant notes, I am arguing, aren't just cute and innocent flights of fancy. We should not give him the benefit of the doubt.

It should also be understood that the piece's backdrop, as in so many of his works, "accurately portrays the view from Dalí's home on the Catalan coast of northeastern Spain," (6) placing the scene explicitly inside Dalí's virtual reality and giving the things that have happened in and around that home a bearing on these works.

First, however, I should mention that the aspect of the picture that made me sense that something was amiss was not the disembodied torso, or the dodecahedron, or the mirrored apostles, or the missing wounds which I hadn't noticed, but the face of the man in the position of Jesus at the painting's center.

His is not the face of the Christ in the icons, as in the archetypal encaustic from St. Catherine's in the Sinai—the image on the Shroud. Neither is it like the face of a Renaissance Christ in either the pain of The Passion, or in the sweetness of a Raphael. Instead, and with this face, Dalí has cast the ideal of the features of the very worst of the modern clergy; as much a radical departure from tradition as the neo Mass is from the Mass of the ages.

And with the interior decoration, he has also managed to capture a style that would become so prominent in this period until today. See the sanctuary on the new Church of the Holy Trinity at Fatima, Portugal, or the sanctuary in the New Basilica of Our Lady of Guadalupe, Mexico. Locations where the scene of Dalí's Sacrament might timelessly also have been staged: an aesthetic he anticipates, and one that drives out the faithful. But how did Dalí capture

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something so disarmingly new in this face?

Reverend Canon Professor David Brown of Trinity College, Cambridge claimed Dalí used his wife Gala, which might explain some of the features. (7) While I don't see Gala in the face, she also adds a meaningful layer to the significance of Dalí's "Catholic" period and for understanding his work. Dalí frequently used her as model. His piece *The Madonna of Port Lligat* shows her in the role of the Blessed Mother and was actually blessed by Pope Pius the XIIth. (6)

Though she seems to have had an endearing smile, Gala and Dalí lived a sinful life in an open marriage; she further had a prolific and insatiable appetite for other men. John Richardson, vice president of M. Knoedler & Co. in the early 70s, one of Dalí's dealers, knew Gala. He wrote in *Vanity Fair*, that the Surrealists couldn't stand her. "Much as they revered the works of the Marquis de Sade, they felt threatened when an authentically Sadean monster manifested herself in their midst." (7)

Using a "Sadean monster" then as model for the Blessed Mother, or Christ, is sacrilege, a diabolical prank. What's more, it's a dark kind of magic that successfully passes its counterfeit to a blessing by a sitting pontiff. Dalí outraged the form in these works, while keeping an appearance that points to an approximate Catholic meaning—successfully transposing his demon muse wife for the Virgin Mother is a proof. And the issue of subtle sacrilege connected with the papacy leads directly to an oddly prescient work Dalí also produced during his "Catholic" period: *The Ecumenical Council*.

Dalí began this painting in 1958 when he learned that Angelo Giuseppe Cardinal Roncalli would be the next Pope. Soon thereafter, Pope John XXIII (now Saint), announced his intention to call an Ecumenical Council after a "sudden flash of inspiration..." (9) But on its face, the work has a troubled relationship with the optimistic Council the Pope convened. As the Pope said in his Opening Address in October 1962, "What is needed at the present time is a new enthusiasm, a new joy and serenity of mind..." Yet the piece has more in common with the fourth part of Thomas Cole's 1836 work, [The Course of Empire, Destruction](#), than with "a new joy and serenity of mind..."

The work is especially of note since Dalí painted this harbinger well in advance of the council (though after its announcement) at a time when optimism was at its peak. The work shows a multiplication of floating pontiffs (apparently John XXIII), beneath a frightening allusion to the Trinity.

At the same time, Dalí painted himself in the work standing before a blank easel looking directly at the viewer. He further represented Gala as St. Helena, Constantine's mother. She was the discoverer of the True Cross, but also a transitional figure who stood at the threshold of Rome's great shift from

paganism to Christ. The threshold upon which we stand in the painting, however, leads out of Christendom. Dalí presents a world in chaos. Furthermore, as we view the painting, we notice the Triune Godhead seems to be falling backward. What comes toward us is Gala, sodden and full of hardened sin, carrying the cross, looking to us.

At this time, Dalí became fascinated by the philosophy of Pierre Teilhard de Chardin, and *The Ecumenical Council* is specifically related to the work of Father Teilhard. (10) In context for Dalí, the Jesuit paleontologist was working to integrate "religion and natural science, particularly Christian theology with theories of evolution" (11). And it is that integration that, for our purposes, is most important. In Teilhard's own words, "If we are to remain faithful to the gospel, we have to adjust its spiritual code to the new shape of the universe." (12)

Here we don't simply find integration, but the imperative of integration and syncretism; a terrifying (for a Catholic) inversion, where in order "to remain faithful to the Gospel, we have to sacrifice it to what Aristotle named the "principal of all things": the Gospel integrated with the "new shape of the universe" where evolutive creation by generations of death leads to the springtime of what's to come—and it ain't Catholic.

There's more to the story as Dalí isn't content to just exquisitely pervert Catholic Icons, but also implicates a Pope. The year Cardinal Roncalli became Pope, Dalí painted a *Sistine Madonna*, which is, in part, a take-off on a Raphael altarpiece of Mary holding the Christ Child from 1512. But oddly, the main bulk of this painting is comprised of Roncalli's ear, which Dalí had seen in an issue of *Paris Match* magazine and had had blown up. (13) It is inside of Roncalli's ear where the painter nests his *Sistine Madonna* rework.

While a picture of the Blessed Mother holding the Christ Child? inside the ear of a Cardinal of the Catholic Church is not altogether out of place; the significance for Dalí of the *Sistine Madonna* is<sup>3</sup>.

At its exhibition in New York City's Carstairs Gallery in 1959, Dalí dedicated the work "to Gala, my Sistine Madonna" (13). The work was alternately called, *The Madonna of the Ear*, and was originally titled, "Quasi-gray picture which, closely seen, is an abstract one; seen from two meters is the *Sistine Madonna* of Raphael; and from fifteen meters is the ear of an angel measuring one meter and a half; which is painted with anti-matter: therefore with pure energy." (13)

2. While the face of the Christ Child is somewhat obscured behind the dotted grid which overlies it, that Holy Face also appears to have been defaced by wormlike marks over the forehead, marks which appear heaviest over the face of Christ. Compare the face of Christ with that of his Holy Mother in the same painting, Christ's face is unrecognizable and might have been disfigured prior to masking.

3. In 1957, Dalí published a work he entitled *Gala, My Sistine Madonna*. This piece was recently sold by a live auction website from an estate in Charleston, South Carolina. (14) It is also like the *Sistine Madonna* he would later nest in Roncalli's ear, but executed in an abstract and smeared style.

The symbolism of calling Gala his Sistine Madonna and placing it inside the ear of a Pope, and a Cardinal whom the artist called an angel, is provocative, not least of all for the catastrophe that ensued in the Catholic Church almost instantly upon the closing of the peculiar Council that Pope called, but also for what the painter is communicating behind the icon.

Gala is anti-Madonna not Blessed Virgin. Why place that bug inside Roncalli's ear? It is exceedingly suggestive, even more so in the aftermath.

One wonders if the painter, so eager to be great, isn't here talking out of school like Mozart in the *Magic Flute*, while as Napoleon the painter, he is conquering Christian Art in the name of the Revolution, a feat the Emperor could never have claimed.

I should mention that Dalí was given Last Rites shortly before his death in 1989 (6), which, if true, is significant, since his last years were atrocious. Richardson describes him as "an invalid from hell." If such a man received this grace on his death bed then there is hope of salvation for this very great painter and very wicked man, even for us, and also hope for those boxed inside the dodecahedron of surreal pseudo religion that he captured in the art of his "Catholic" period.

The author's poem *Western Rising* can be read [here](#). ■

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## Cor Orans, Continued from Page 23

management have become the working model for monastic life, with very little resistance.

And it's not just novices. All nuns in "initial formation" are expected to attend, which includes those in temporary vows. And they don't leave you alone to get on with your monastic life in peace even after final vows. The "invitation" to attend these ongoing formation sessions is extended to novice mistresses and prioresses, as well as any nun who has made her vows within the last ten years. One nun wrote to me, "It's as if they think just living the life isn't sufficient formation."



I asked her why she thought the nuns are being particularly targeted. She said, "As you well know, we are dealing with a lot of [Spanish] European and South American and Mexican men." Due to her location, she said, she has dealt with such men most of her religious life and has "experienced their lack of respect (this is an understatement) toward women."

"The men in Rome have always had the attitude that the male religious orders can take care of themselves because they are men. We need a lot of help and rules because we are women. This is the South American dictator mentality."

This tone indeed came out in Carballo's talk in Avila, when he chastised the religious for their fears that the Congregation was going to impose unwanted changes, particularly to their enclosure. "The church loves your life. If we promote change it is for your good." He added that he would not consider issuing another questionnaire, saying only "I ask you to have trust and pass along this trust in the Church. The Congregation is not going to destroy but to promote religious life in an adequate renewal fitting with today's circumstances."

My nun-correspondent added: "We do not mind having rules. We need rules. We do not need 289 rules. The Carmelite Rule is one of the simplest in the Church, yet it contains everything necessary. This life is very simple. Cor orans will strangle Carmel to death. We just want to focus on our Spouse." ■



# The Vatican is Coming After *Humanae Vitae*: Time to Fight Back



By Chris Jackson

On September 11, 2017, Edward Pentin penned an article for the National Catholic Register entitled, *Humanae Vitae Comes Under Fire*. In that article he stated, “Recent developments in Rome indicate a campaign is underway to challenge the encyclical’s prohibition against artificial contraception.” Evidence includes the revealing of a formerly secret commission tasked by the Vatican, with the Pope’s approval, to “study” *Humanae Vitae*. The commission was discovered only through an Italian website obtaining a classified memorandum from the Vatican Secretary of State referring to it.

The memorandum states that the commission is to “promote a comprehensive and authoritative study” of the encyclical to coincide with its fiftieth anniversary this summer. Mr. Pentin then goes on to give observations of the theological bent of the commissions four members which is less than encouraging.

Mr. Pentin writes:

Before his death on Sept. 6, Cardinal Carlo Caffarra had privately expressed similar grave concerns about the commission. Like others, he believed the opening of the archives was a ploy to obtain selected findings and then present them to show that Paul VI’s commission was moving in the direction of loosening the Church’s teaching on contraception, but undue pressure was placed on the Pope to reassert the doctrine.

Another expected strategy by commission members and other “revisionists” is to present any re-interpretations as part of a “change in paradigm” in moral theology, just as was achieved with *Amoris Laetitia* (The Joy of Love) in allowing for some civilly remarried divorcees to receive Holy Communion. The emphasis is expected to be on changing pastoral practice to make it more applicable to today — a tactic, say critics, to alter and soften Church teaching by finding exceptions, while all the time insisting the doctrine won’t be changed.

The clincher is remembering what Pope Francis himself said about *Humanae Vitae*:

Finally, there are Pope Francis’ own comments regarding the encyclical’s teaching. Asked in 2014 if the Church should revisit the issue of contraception, he replied: “It all depends on how the text of *Humanae Vitae* is interpreted. Paul VI himself, toward the end, recommended that confessors show great kindness and attention to specific situations.”

He added it is not a question of “changing doctrine, but to go into the depths, and ensuring that pastoral [efforts] take into account people’s situations, and that, which it is possible for people to do.”

The Pope also last year praised one of the most prominent dissenters of *Humanae Vitae*, the German moral theologian Bernard Häring. And speaking to reporters in February last year, Francis cited favorably a mythological story of Paul VI allowing nuns in the Congo to use contraception for cases of violence. The case has historically been used by dissenters as a means to circumvent the encyclical’s teaching. The Pope is also sympathetic to the vision of the Church of the late Jesuit Cardinal Carlo Martini, who was very vocal in his opposition to *Humanae Vitae*.

Further adding to the sense that there is a plot afoot are the recent articles coming out in leftist “Catholic” publications attacking the very root of the Catholic moral teaching against artificial contraception. The timing of these articles seems to indicate the leftist intelligencia is preparing the way by presenting systematic dissections of the Catholic teaching that can no doubt be adopted by the “commission” to change it.

One such article is titled *Indefensible: Moral Teaching After Humanae Vitae*, and found in the sordid pages of the leftist “Catholic” magazine *Commonweal*. The article is important as it was penned by an intellectual heavyweight in leftist circles who, like the modernists Pius X spoke of, makes what appears to the unwary to be a convincing case, but in reality it is filled with erroneous and dangerous premises. The author, Michael Dummett, was Wykeham Professor of Logic at Oxford University until his retirement in 1992. He has taught at Stanford University, Princeton University, the University of Bologna, the University of Ghana, and Harvard University.

Need I say more?

Examining a few of the supposed leftist “Catholic” arguments against the Church’s perennial teaching on artificial contraception will let us know what to expect this summer. In addition, my

hope is that a truly Catholic professor of moral theology, or several, can take on articles like these and provide sound refutations to counter the onslaught of sophistry that the media machines of the “Catholic” left have begun to spew in anticipation of the commission’s report. For we all need to be prepared to counteract the poisonous onslaught that is around the corner.

The piece condescendingly begins with the sentence, “Though the church contrived to slide out of its condemnation of usury, it has difficulty discarding a teaching that declares some type of action immoral.” Any informed Catholic of a saner age would stop reading the article immediately, identify the author as an anti-Catholic bigot and move on. Sadly, however, this is Francis’ Church in 2018 and this author’s arguments are most likely holding sway with high ranking prelates in Rome, thus I have no choice but to engage them.

The idea that the Church (notice how the author uses a small “c”) “contrived to slide out of” any moral teaching including usury is, of course, absurd. This is explained briefly and adequately enough [here](#).

The gist of the [author’s argument](#) is contained in the following two paragraphs:

A certain type of act, defined by a given form of description, may be intrinsically wrong. If so, it can never be morally justified by an ulterior purpose, however commendable; this is what is meant by saying that the end does not justify the means. For instance, to give someone a fatal dose of poison must in all circumstances be wrong: even if the purpose is to frustrate the known plan of the victim to massacre an entire family, it will still be wrong. It would be a misuse of the principle of double effect to appeal to it in justification of such a murder. The poisoner could not legitimately argue, “What I was doing was to save that family from slaughter; I had no interest in the death of my victim in itself.” Nor can the dropping of the atomic bomb on Nagasaki be justified on the score that what was being done was to end the war and the deaths of the inhabitants were side effects. Double effect can be invoked only when the act is in itself morally legitimate, even though in the particular circumstances it will have foreseeable evil side effects. Nothing can be a side effect if it is the means by which the objective of the act is realized. The poisoner cannot claim the death of his victim as a side effect: it is only through the death of the victim that he saves the family from massacre. Conversely, an act that is not intrinsically morally illegitimate may be wicked if it is done for an evil purpose. Thus to give someone a piece of information that it is not in itself wrong to impart in order to humiliate him or to prompt him to do something shameful is rendered an immoral act by the intention with which it was done.

The use of the Pill by a married woman with contraceptive intent does

not fall into either of these categories. No one supposes that it is intrinsically wrong for a woman to take the Pill, for example, for its original purpose of regularizing irregular periods. It has been persuasively argued that the Pill may be legitimately taken with contraceptive intent, for instance, by a nun who knows herself in danger of rape. Equally, the intention, on the part of a married couple, of reducing the frequency or number of the wife’s pregnancies is, as already noted, recognized by the church as legitimate and, in appropriate circumstances, praiseworthy. In the ruling of *Humanae Vitae*, we have therefore a condemnation as morally wrong of an act not intrinsically wrong but held to become wrong when it is done for a particular end, even though that end is likewise not in itself wrong. It is incomprehensible how this could be so; it is impossible to think of a parallel—at least, I have not been able to think of one. Whatever may be thought about the maintenance in the encyclical of the traditional teaching on other methods of contraception, the prohibition on the use of the Pill is indefensible on the basis of moral theology as it has always been previously understood, and throws the moral teaching of the church into confusion.

Where to begin? There is no time to cover all of the errors in these paragraphs, so I will focus on the most important. The author fails to take into consideration a critical aspect of what is happening when a married woman uses “the Pill.”

The author admits the Pill was originally meant to treat irregular periods. In this case there is a medical condition in which the body is not functioning as intended. It is legitimate for medical science to treat the condition. In that case there are serious side-effects to the treatment, especially side-effects such as temporary infertility, means to treat the disorder that do not have such a consequence should be sought. If the disorder cannot be treated in any other way, and the disorder is serious enough that it needs to be treated, then a side-effect of temporary infertility during treatment would precisely fall into the category of “double effect.”

The principle of double effect is when a good or morally neutral act, in this case the treating of a medical disorder, unintentionally causes a bad or evil side effect, in this case infertility. In these cases of course, the good done by the act, still needs to be balanced against the unintended evil effect.

What the author is arguing here, however, is completely different. The author is arguing that a married woman should be morally allowed to take the Pill with no intention to correct any medical disorder whatsoever, but for the very purpose of making herself infertile. In other words, the author is arguing that it is a morally good act to take a medicine to intentionally create a medical disorder in your own body.

Continued Next Page



# MAJOR NEW STUDY:

## Number of Homeschools Spikes Due to School Violence, Far-Left Bias

By Michael J. Matt

According to a 33-year-long study conducted by the *National Home Education Research Institute* in Oregon, the top three reasons that parents choose homeschooling are a desire to provide religious instruction or different values than those offered in public schools; dissatisfaction with the academic curriculum, and worries about the school environment.

As reported by [The Washington Times](#), the recent school shooting at Parkland, Fla., was the last straw for scores of parents. The paper noted that “the phones started ringing at the Texas Home School Coalition, and they haven’t stopped yet.”

*The Times* added: *The Lubbock-based organization has been swamped with inquiries for months from parents seeking safer options for their kids in the aftermath of this year’s deadly school massacres, first in Parkland and then in Santa Fe, Texas.*



“When the Parkland shooting happened, our phone calls and emails exploded,” said coalition president Tim Lambert. “In the last couple of months, our numbers have doubled. We’re dealing with probably between 1,200 and 1,400 calls and emails per month, and prior to that it was 600 to 700.”

While the debate rages anew over familiar topics following such tragedies — tougher, more restrictive gun control laws and bolstering security at public schools — the revolution in homeschooling has been taking place quietly, behind the scenes and off the radar screens of most political organizations.

But again, it’s not *just* the shootings, which admittedly have increased in the past couple of years. Christopher Chin, head of Homeschool Louisiana, told *The Times* that parents are fed up with “the violence, the bullying, the unsafe environments.”

### The Left is driving more kids OUT of public schools

There is also the Left-wing social engineering. The craziness over transgender students and bathrooms/locker rooms, allowing students to “take a knee” during the playing of the National Anthem, the Left-wing curriculum, and refusing to allow students to wear shirts that praise POTUS Trump or feature the American flag are also driving parents into homeschooling.

**COMMENT:** We here at The Remnant are always

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eager to promote the home-schooling movement, and this report helps

illustrate why.

At the moment and personally speaking, my own family’s home-school is going great guns. We have a daughter still in high school and three in grade school. Our family couldn’t be happier with our decision to homeschool---yes, all the way through high school.

And as for our older home-schooled children: My third-eldest child is preparing to head off to college in the fall. Her older sister just finished a semester studying in Austria and will graduate with a double major and a minor degree next spring.

My son will be a junior this fall, working on a Mass Communications degree at Franciscan University. [Here’s an example](#) of his work.

And perhaps [this video](#) from a couple of years ago will be useful to those considering home-schooling this fall.

Friends, please give serious thought and prayer to home-schooling your children. I realize it’s a challenge, but few challenges have greater payoffs in this world or the next. There is no better way to keep the Catholic family together and committed to the Catholic restoration than the Catholic home school. ■

## The Vatican is Coming, Continued...

The irony is that in the preceding paragraph the author was just talking about how it would be morally illicit to give poison to someone who tells you he is about to murder a family. However, in his world, it is perfectly licit to administer yourself poison in the form of the Pill to prevent your body from functioning properly. Such is the mind of the left.

The author misses the point of the Catholic teaching on the issue because he apparently has no foundation in the Natural Law. Instead he argues for what he previously just argued against. Namely that one can use “the ends justify the means” argument to determine moral licity. By taking the Pill in the author’s scenario, a married woman is saying that the ends, in this case refraining from having a child for a serious reason, justify the means, deliberately consuming a substance with the express purpose of creating a disorder in your body. The latter act is always wrong and can never be justified

in and of itself. That is commonly referred to as “intrinsicly evil.”

To give an analogy, as the author is fond of, it would be logically similar to a person taking morphine or pain killers for the express purpose of getting high--and potentially damaging their health--versus a legitimate purpose of easing pain associated with grave injuries, surgery, etc. Similarly, in the case of cancer, sometimes treatments render the patient sterile. But the point of the treatment is to treat the cancer to avoid death, not to sterilize oneself. Intentionally sterilizing oneself would, of course, be a sin.

In the final analysis, one can see the clever sophistry present in the arguments of this Oxford Logic professor who spoke regularly at Stanford, Princeton, and Harvard. He has all of the prestige of these bastions of anti-Catholicism on his resume and is printed in so-called “Catholic” publications like *Commonweal*. And make no doubt,

his arguments will be well represented to the four members of the *Humanae Vitae* commission. It will be our job, especially the moral theologians and experts among us, to call them out every step of the way.

“165,000 people have taken a big sigh of relief since ten months ago the leader of North Korea was making pronouncements of the nuclear annihilation of our island, and now we have, ten months later, a document paving the way--signed by both [Trump and Kim Jong-un]--to peace and denuclearization,” says Edward Baza Calvo, governor of Guam since 2011, in the short clip below.

A year ago, when this crisis was unfolding, the traveling Lady of Fatima had just come from Korea to Guam, and fifteen minutes after Trump signed the agreement with Kim Jong-un, the statue arrived at the house of Governor Calvo. Begin Catholic, he said, “I don’t believe in coincidences.” ■



# All That's Needed for Tradition to Triumph is for Francis to Keep Talking

By Father Celatus

When driving my car there are two things I do to pass the time and miles: pray the rosary and listen to talk radio. Not that I am advocating doing these simultaneously, though I knew a pastor who was often seen walking and smoking a pipe on his parish campus while he prayed the breviary. One day a parishioner questioned him about this asking, "How can you smoke while you pray?" The pastor responded, "I'm not smoking while I pray, I'm praying while I smoke." So don't drive while you pray, pray while you drive!

Recently while driving I decided to listen to a Catholic broadcast rather than my usual talk radio. The host was taking a call from a Catholic who was upset about the anticipated approval of the German bishops of the practice of offering Holy Communion to non-Catholic spouses. The radio host was sympathetic to the righteous anger of the caller and reassured him that we must all just keep praying and waiting for the *Holy Father* to intervene and stop this sacramental sacrilege. It was then that I started screaming while driving.

Are you kidding! They are waiting for the *Holy Father* to step in and stop this sacrilege! It was none other than Francis who set up this whole sacrilegious scenario, by opening the door to the reception of Holy Communion by active adulterers in his scandalous Exhortation *Amoris Laetitia* and then insisting that the German bishops gain a consensus on the matter of offering Holy Communion to non-Catholic spouses. Not to

mention his *private* encouragement to adulterers—soon after made public—to receive Communion.

What sort of a delusion are these people operating under, that they look to Francis to stop the heresy and sacrilege that he himself began and continues to press forward? If this naïve caller listens to Catholic radio broadcasts like this and nothing else, no wonder he is *so* terribly deceived as to the reality of what *Franciscus Deceptus* willfully intends as he destroys and deforms every last vestige of true Catholicism.

The delusion regarding Francis of Rome among otherwise reasonable Catholics is as widespread as it is nearly inexplicable. I suppose if one were to propose a purely natural cause for this modern phenomenon it would be the false belief that a pope can say or do no wrong—a sort of papal impeccability. Some call this the heresy of Popaltry. Even though deluded Catholics may be willing to acknowledge that there were bad popes in the past, they simply can't bring themselves to apply this label to modern popes. No doubt the accelerated canonizations of Vatican II era popes has contributed greatly to papal impeccability.

But in addition to natural causes that contribute to widespread papal delusion, there is certainly a more powerful cause at work, namely, the preternatural. Quite frankly, without doubt the demons are delighted with Francis and the current state of chaos which he has created in the institutional Catholic Church. Which brings to mind a biblical warning by the Apostle Saint Paul, who wrote of the

coming of Christ:

We beseech you, brethren, about by the coming of our Lord Jesus Christ: That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you, for unless there comes a revolt first, and the man of sin be revealed, the son of perdition, Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.

For nearly two millennia, based upon Jesus' own words and those of the Apostles, Christians have eagerly anticipated the coming of Christ at the end of time and have speculated as to the signs that will precede the final *Parousia* (Greek: Coming of Christ). The revolt of which the Apostle wrote is likely religious, namely apostasy, a revolt against the true Catholic Faith. Might not the revolt that began with Vatican Council II and continues in full force under Francis be a prelude to the end times? Could it be that Francis himself is the mysterious figure that is revealed in the revolt, *Franciscus Filius Perditionis*?

The Apostle goes on to describe the workings of this figure, better known to most by the title Anti-Christ. Note that this wicked servant of Satan is able to deceive many because God sends a powerful delusion:

For the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way. And then that wicked

one shall be revealed whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming, him, Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, And in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore, God shall send them a powerful delusion, that they should believe the lie. That all may be judged who have not believed the truth, but have consented to iniquity.

Finally, Saint Paul commends the Thessalonian Christians to God in gratitude for their sanctification and faith in the truth and he exhorts them to hold to the traditions which they have learned, by word or epistle.

But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you first fruits unto salvation, in sanctification of the spirit, and faith of the truth... Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.

Whether or not Vatican II is the revolt preceding the *Parousia* and Francis is the Son of Perdition remain to be seen; they may rather be shadows of future apocalyptic realities much more horrific. There certainly seems something apocalyptic about the present state of affairs, and the exhortation of Saint Paul is fitting to our modern crisis, apocalyptic or not: "Stand fast and hold to the traditions which we have learned!" ■

## It's Happening. . . Again

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