

The Remnant

(Est. in 1967)



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

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From the Editor's Desk...

By Michael J. Matt

The War to Stop Francis

Keeping up with the apocalyptic developments out of the Eternal City just now can be daunting, both for those reading about (and dodging) them as well as those of us trying to keep up with (and cover) them.

Lately, it's been like something right out of Msgr. Robert Hugh Benson's *The Lord of the World*.

But there's some good news, too. For one thing, the revolution has failed to completely crush of the faith. Millions are outraged by what's happened to their Church. And it's no longer just traditional Catholics pointing out the obvious—that the human element of the Catholic Church has been taken over by the enemies of the Catholic truth, liturgy and tradition. Catholics who are still going to Mass at all are waking up to this.

Case in point. Inside the Vatican's Robert Moynihan (certainly no traditionalist) included the following in his September 9, 2018 *Moynihan Report*:

Today is the 16th day since the publication of Archbishop Carlo Maria Viganò's "Testimony." (The full text is [here](#); it was made public on the evening of August 25.)

And today comes almost incredible news – and perhaps *not credible*,

~ See *Editor's Desk*/Page 2



The Sorrow of Mary at the Sight of Her Beloved and Suffering Son

*Our Lady of Sorrows,
Pray for the Church*

BY REV. KARL CLEMENS, C.S.S.R.

Editor's Note: While witnessing the passion of the Mystical Body of Christ unfold before our eyes, let us not lose sight of the fact that this has all happened before, and that the witnesses to Our Lord's passion two thousand years ago know exactly what we're going through today. Magdalene, John,

Veronica—they stood at the foot of the Cross and kept the Faith. They watched God suffer the ignominious execution by crucifixion and yet they never wavered. At the center of their perseverance was Our Lady herself, the Stabat Mater, the mother of God and of us all. Yes, the situation in the Church today is desperate, but it is not hopeless. We must not give in to despair. We cannot grow despondent. Like soldiers of Christ in terrible times past, we stand witness

~ See *Lady of Sorrows*/Page 4

Can the Church Defend Herself Against Bergoglio? Some Surprising Answers...

BY CHRISTOPHER FERRARA

I never thought I'd see the day when a preening, Internet-created neo-Catholic doyenne such as Simcha Fisher, [as notorious as Mark Shea for her crude and often unprintable invective](#) against traditionalists, would unload on Pope Bergoglio with the following headline: "[Does Francis know he sounds like an abuser?](#)"

Fisher is rightly incensed by Bergoglio's cunning response, "[I will not say a single word on this](#)," concerning Archbishop Viganò's damning indictment of Bergoglio's rehabilitation of the monster once known as Cardinal McCarrick for some five years before adverse worldwide press coverage forced to him to punish that serial homosexual rapist of whose crimes Viganò had personally informed him back in 2013—information of which Bergoglio was clearly already aware at that time, as Viganò testifies.

The scales have fallen from Fisher's eyes and now, at last, she sees Bergoglio, however grudgingly, for what he is: a power-mad ecclesiastical tyrant. (A tyrant, moreover, who has ascended to the papacy in a manner reminiscent of the ascension of the corrupt Benedict IX, another "[disgrace to the Chair of Peter](#)," following the machinations of a Roman cabal, as I discuss below.)

Quoth Fisher:

I have a number of friends who have escaped abusive marriages. They tell me

~ See *Defend Against Bergoglio*/Page 5

Where Can We Go? What Can We Do?

Traditional Religious Life for Women; Some Suggestions

BY HILARY WHITE

This happens to me a lot:

"Dear Miss White, I want to thank you for your articles on the disastrous state of and the Vatican's ongoing attacks on traditional religious life. I am hoping you might be able to help me. I have just graduated from college and have always felt the call, but though I am debt-free and more or less ready, I find myself in a quandary now that it comes to the point.

"Everything I've read and all my own explorations have shown me what you have observed. Nearly all religious orders associated with the modern Church... at least, all who aren't consciously Traditionalist, with the SSPX or 'independent' – that is, schismatic – are clearly infected with Modernism. Communities I have visited don't seem to be aware of any crisis; they think Pope Francis is 'pastoral' and well-meaning, but just 'sometimes confusing' in the way he speaks. They generally don't want to

~ See *Where Can We Go*/Page 10



Editor's Desk, Continued...

since it is not yet officially confirmed. So it might be best to call it “rumor,” not news.

But, in the nature of things, we are unlikely to get any confirmation of this type of news, because it involves covert operations. The only way “news” about such things, never announced officially, is ever made public is through leaks, whispers, indiscretions from unnamed “sources.” And that seems to be the case regarding this “rumor.”

The “rumor” is that *the Vatican leadership has given orders to its “internal and external security services” to use its “intelligence resources” to locate the physical whereabouts of Archbishop Viganò with the end goal of charging Viganò with crimes against Vatican rules against revealing state secrets.*

In other words, Vatican security officers have been instructed to find Viganò, wherever he is.

To do so, of course, they will use every channel available to them, including asking for help from police and intelligence agencies outside of the Vatican, agencies with whom the Vatican has working agreements. If this is true, a global search on to find Viganò is now on.

So, the rumors are swirling, and the trouble is (for Team Bergoglio) that they have the distinct air, not just of plausibility, but of probability, as well.

And if this one turns out to be more than rumor there’s clearly no question that Archbishop Viganò charges are justified, since such draconian measures on the part of the Vatican would hardly be taken against a crazy man out there making things up.

Viganò knows all the dirty little secrets, and the Vatican knows he knows. Thus, the witch hunt.

And in any case, whether or not the Swiss Guard has donned ninja garb and is out chasing Viganò around the sewers of Europe, we know Francis will try to take the Archbishop down one way or another—just as he did in the case of the FFI and just as he surely will do to the SSPX should they be foolish enough to sign on this dictator’s bottom line.

One way or another, Francis intended to take out Viganò.

Last week, [Roman Correspondent, Roberto de Mattei](#) reported that Archbishop Viganò will likely be sanctioned should the Vatican ever catch up with him and serve him with the necessary papers:

“Pope Francis is examining this possibility - if it is true, as several sources confirm - that he has consulted Cardinal Francesco Coccopalmero, and some other

canon-lawyer, to study the possibility of canonical sanctions to inflict on the Archbishop, commencing with *sospensione a divinis*. If this news is confirmed it would be of extreme gravity, and somewhat surreal, seeing as the “expert” summoned to sanction Monsignor Viganò would be precisely Cardinal Coccopalmero, who is being accused by the former-Nuncio of the United States, of being part of the “homosexual lobby” lording over the Vatican. It cannot be forgotten in any case, that the Cardinal’s Secretary, Monsignor Luigi Capozzi, is involved in a case of homosexual orgy, in which the position of his superior has still to be clarified.

... But then, here is the contradiction: the laws of the Church are being invoked to strike, not immoral clergy, but the one who is denouncing the immorality of the clergy - Monsignor Carlo Maria Viganò, who in his Testimony did nothing other than follow the lines of the Church reformers, from St. Peter Damian to St. Bernardino of Siena, the great scourgers of sodomy.”

This man is really running the Church... into the ground, that is. He wants blood, and he’s behaving as though being elected Pope is



a *literal* get-out-of-jail-free card. If there was ever a more arrogant pope than Francis the Humble I’d like to know who his name.

He exerts his iron will like a southside Chicago mob boss. And if he strips Viganò of his priestly functions surely he is ready to strip the rank of [each bishop and cardinal](#) who is prepared to testify to the credibility of Viganò’s claims.

And if he does that, he will indeed have outed himself as the dictator pope about which our friend Henry Sire wrote, and he’ll have a full blown schism on his hands (what he wanted all along?).

On the other hand, the last time a Pope attempted to shoot a similar messenger, that messenger went on to initiate the most successful act of Catholic counterrevolution in modern times. If Francis wishes to make a hero out of Archbishop Carlo Viganò (not unlike the late, great Archbishop Marcel Lefebvre), perhaps the Catholic reaction at this point should be: *Go ahead, Holiness, make our day!*

Let Us Lift Up Our Eyes to the Hills

I realize this is all very devastating for those of us who love the Church; but we cannot allow ourselves to become discouraged. The pioneers of the Traditional Catholic movement

predicted that this is where Modernism and the diabolic Spirit of Vatican II would eventually take the Church. Well, here we are. There’s no surprise here—other than the unforeseen silver lining that, finally and at long last, the crack in the great facade is gaping so wide that sincere Catholics cannot in good conscience ignore it any longer. We are not alone. We we’re not crazy. We were right to resist. Blessed be the Name of the Lord.

And another thing: Papatry—the great bane of the traditional Catholic counterrevolution—has been dealt a mortal blow, thanks to Francis. Despite these horrific scandals, never in my near 30-year career in the Catholic press apostolate have I sensed an awakening as to the true nature of the theology of the papacy as well as the folly of the ultramontanists. No matter what happens to poor Archbishop Viganò, the traditional Catholic counterrevolution will never be blocked by papatry again—thanks to him. The reign of Pope John Paul ‘The Great’ is finally over.

So, this is like no moment any of us have seen before. Major shifts and awakenings and scandals have changed everything. And there’s simply no time for us to become disheartened and dysfunctional. There a real war on now, with clear battle lines forming, and traditional Catholics need to step up since we’re the ones for whom this is all nothing new. We will not panic. We will not leave the Church. We know how to stay and fight.

So, what to do? Praise God, there is an eleventh-hour awakening going on right now. The first order of business is to try and catch up the millions of Catholics who are now and for the first time seeing the revolution in the Church for what it really is—demonic! We need to reach out them, sans any sort of “told ya so”, implicit or otherwise.

To that end, I’d like to suggest that The Remnant has a rather unique role to play. This little newspaper has been trying to “unite the clans” for over a half-century—unite them in opposition to the Modernist occupation that has now come out of the closet, so to speak.

Over all those years, we were dismissed as paranoid, schismatic, even unstable but that is not happening anymore.



Every day brings new recruits, new allies, new inquiries from Catholics who’ve seen the light and who want to enlist in the Catholic army once again.

We’re overwhelmed with work, often burning the midnight oil and trying to keep up; but I know The Remnant cannot let up. Resisting the enemy within while remaining in the Church has been our specialty for fifty years. The new recruits need guidance.

We’re taking on new writers, new projects, new initiatives every week, but I cannot possibility sustain this without additional financial backing.

I need your help.

Any size donation, large or small, is tax deductible and will go directly back into the Remnant’s ‘war effort’. I can’t do it without you, and yet I honestly believe there has never been a more crucial moment for The Remnant—newspaper, website and television—to step up, stand up and advance against an enemy that is finally and at long last on the ropes. We cannot miss this opportunity for a knockout.

Will you help me?

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These are dark times indeed, but they say it’s always darkest just before dawn, and I see so much light on the horizon now that I know it simply must be the beginning of a new day. So, please, friends and fellow warriors, soldiers of Jesus Christ—let’s help each other stay awake and stay committed to this battle for everything we Catholics believe and hold sacred.

P.S. Over at RemnantNewspaper.com this past week, we joined the “V is for Viganò” campaign. My family and I have gotten involved and I hope you will too.

From now on, **V is for Viganò:**

The Remnant Speaks

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

Tradition is the Solution

Editor, *The Remnant*: The problem of sodomites in the clergy will remain until the Church reverses most of the changes introduced after Vatican II and includes a ban on the Novus Ordo Mass, and bans every other "reform" that resulted from the demonic "spirit" of the Council.

I'm old enough to have a vivid memory of the Church before the Council, and it is not a kind of glowing, wish-fulfilling memory, but a real one.

The churches on Sunday were always packed, at every Mass. Parishes in my home state (Michigan) were being built all the time, not shutting down. There were good Catholic schools, full of students, lots of schools, where the nuns wore traditional habits and taught the real faith from the Baltimore Catechism, not this Protestantized "Alpha" thing, or whatever it's called.

The seminaries too were packed. Seminarians said the Rosary and practiced other "rigid" devotions when they weren't playing football and baseball. They were solid, pious men who were well grounded in the faith. And as far as lay people were concerned, the laity learned the Catholic faith as it had been for almost two millennia, not this "new paradigm", with its fake "mercy" that doesn't call for a change in your life or behavior. People learned that certain things were simply WRONG: divorce, adultery, cohabitation, homosexual acts, and

there was no "discernment" aimed at excusing sins and allowing people to receive Communion in a state of mortal sin. Living a good life was not an "ideal" that was impossible to attain. It was a reality that people strove for.

In THAT Church, the priests were men, males to the core, many of them having served in the armed forces during World War II and the Korean war. Sodomy and other homosexual activity among priests were utterly, absolutely unthinkable, like actions that might take place on another planet or in an alternate reality.

Sadly, that "alternate reality" is the one we're experiencing now, and as long as the "spirit" of Vatican II goes "prowling through the world, seeking the ruin of souls," this will be the reality we faithful Catholics are confronted with.

And we will remain confronted with it until God has mercy on us, ends this dreadful pontificate, and gives us a good and decent pope who is faithful to Church teaching, spreads no errors or heresy, and is determined to clean the rot in the Church brought about by priests who are actively homosexual, and by their enablers and supporters.

This is where "addressing modernity" – and most of the other aims of Vatican II – have brought us.

Vatican II did not revive the Church or bring it "up to date." Vatican II led to the Church being murdered and martyred with every passing day.

Steve Bennet
RemnantNewspaper.com

Catholic Identity Conference 2018

Editor, *The Remnant*: Thank you very much for sending me the Conference reminder. Much as I should like to attend, it would not have been easy to travel from Berlin where I live also because I had neurosurgery this morning with convalescence coming up.

I wish you every success. I think improvements must come one day because the constant provocations emitting from the Vatican may have the unintended effect of strengthening Tradition and not, as the Vatican may hope, of more and more "aggiornamento" leading to 'the return of secularised Catholics'. One cannot win people 'back' or, in missionary work, 'over' by progressively pandering to their weaknesses or supposed preferences. Best wishes,

Brian Duffett
Berlin

Pray for My Bishop

Editor, *The Remnant*: Thank you for this superbly written letter to our wayward bishop. Michael Matt was right on point with his analogy of a gay activist going to AA meeting but not wanting to amend their life. I'm ashamed our Bishop has chosen to consort with enemies of the Church and in doing so, lead souls astray. As a resident in the Diocese of Lexington, I ask for all members and supporters of the Remnant publication to pray for our diocese and for our Bishop to follow the Catechism if the Catholic Church in regards to the sins of an active homosexual lifestyle. Sincerely,

Robin Ayres
Lexington, KY

Francis Drives Converts Away

Editor, *The Remnant*: I have not been able to stomach Bergoglio almost since I saw him come out on the loggia the night he was invalidly and illicitly elected and there was Satan seen in the shadows on one published photo. So, I have gone back to my childhood and even deeper into Tradition with the old Anglican Church where the una cum is nonexistent- Glory to God only! St. Jude came to my rescue! Praise God! In



Holy Love, Holy Peace of Christ,

Jennifer Hill

Here's How we Support Vigano

Editor, *The Remnant*: I never reply to any email and always remain quiet. But this time I have just one observation.

All documents mentioned by Archbishop Vigano are at the nunciature office in Washington. If the Pope wants the journalists to make their own minds, nothing more just than open the primary documents to the press. Every single catholic journalist have the obligation to inundate the Vatican office in Washington with such requests. I, myself, am no one. But journalists should request it and this will evidence the truth, through primary documents, or show the Pope is bluffing and does not want this elucidate.

It is time for a reaction, strong reaction. There is no place anymore for negligence like the one during the Vatican II that brought us to this situation today. I do hope the Remnant will be the first catholic newspaper to start this. Yours in Christ,

Alvaro Padilha

Continued on Page 4

The Remnant

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Remnant Speaks, Continued...

Open Letter to the Apostolic Nuncio

Editor, *The Remnant*: Just wanted to share one more email I sent to the Apostolic Nuncio in Washington

Dear Archbishop,

I'm a traditional conservative Catholic, and I have a question.

Jesus says in scripture, and I paraphrase: if anyone comes to take the Eucharist unworthily sins against God.

Therefore; I would like to know, when the Pope, who thinks global warming is the great sin in the world, while his Catholic church is filled with practicing homosexuals, who stand at the alter of God in their sin, defiling the temple and offering sacrifice, is that sacrifice valid? Is the mass valid?

It would be only logical that it would **NOT BE**.

Because God in his **JUSTICE** could not accept such a thing from practicing amoral active homosexuals defiling his, Gods alter.

Therefore the poor people who believe they are coming up to receive the Eucharist, are not really receiving a consecrated host.

I wonder what they would think if they knew that. Satan has a foot hold in every part of the church.

Perhaps the Pope should worry about the brush fires burning down his church around him, and not what's happening in Syria.

That's for the politicians to deal with.

Maybe, he should concentrate on cleaning up the church and handing it back to the God he serves, all nice and shiny and clean.

And if the Pope has forgotten, it is not his job to help build mans habitat and utopia on this earth.

As all the saints before us said, "Teach us not to cherish the things of this world but to seek heaven".

The greatest success the church will ever have, is when a soul goes to heaven and not to hell.

If the problems in the church don't interest the Holy Father, then he is serving another god.

Sylvia A'dor

#SchoolTheSynod

Editor, *The Remnant*: Young Americans attending the synod should be coached to ask tough questions of those who would seek to indoctrinate them and call them out when they see it happening.

Ferde Rombola
Beverly, MA

Catholic Identity Conference

Editor, *The Remnant*: Thank you for your reminder for registering for CIC 2018 in November.

Please be assured of my humble support and prayers for your excellent enterprise; in the secular state environment in which

we are encapsulated - irrespective of the generation we belong to, of where we live, and, what is most important, whether we like this environment or not! - there is a great and ever more urgent need for an organised Traditional Catholic response to the continual provocations of Catholic modernists with their fine-tuned agenda for 'reform' as well as to the challenges presented by the purely secular environment itself. It is to your perennial personal credit to have organised this responding initiative without reference to any 'precise' differences between prospective participants, and I greatly admire your determination to bring all 'forces' of Tradition together in one forum for an exchange of views and a depiction of individual experiences. And last but not least: to plot the way forward! *Ad spem alicuius rei!*

Having had neurosurgery a short while ago (in Berlin, Germany, where I live part of the year) 'my cup' is currently filled up with convalescence from the complexities arising from (successful)

surgery of this kind. Much as I would like to imagine myself as an attendee in West Virginia, it is sadly not a realistic possibility in the near future. My thoughts will be with everybody right there. With blessings from Berlin. In Christo et Maria,

Brian Duffett
(Berlin, and Los Realejos, Tenerife)

Editor, *The Remnant*: I hope there will be paid conference access as there was before. Most of us can't get there but would be more than happy to put some money into the pot, and hear the talks on-line. Please, please do that again!!

Response to RTV's Latest: *Vigano*: Instrument of Divine Intervention
(<https://remnantnewspaper.com/web/index.php/articles/item/4065-vigano-instrument-of-divine-intervention>)

Editor, *The Remnant*: An EXCELLENT VIDEO---WELL DONE, Michael. We

have forwarded your link to our family who is also finally showing major concern about Francis and what is going on in the Church. Thank you. Oh, I also wrote Bishop Warfel in Montana, but as feared he more or less cast doubt on Vigano's testimony.

We wrote him back and countered what he said. Unfortunately, the problem is he inserted a statement in every bulletin in Montana and could not resist saying "I will be quick to add that I know that some of Archbishop's assertions are not factually correct". The rest of his 2 page letter was just apologetic over the priest's abuses. I imagine he felt anger that this had happened. After all, he had just asked the congregations to help pay for all the lawsuits, to bail the Diocese out!

The Interrogator

@RemnantNewspaper.com Editor, *The Remnant*: I'm ready Matt. Been ready.

Nancy Leiper
@RemnantNewspaper.com

Our Lady of Sorrows, Continued...

Rev. Clemens/**Continued from Page 1**

to Him and His true Church and we continue to believe. With this in mind, let us consider the following meditation by Rev. Karl Clemens, C.S.S.R., on Our Lady of Sorrows, who suffered so much more than we can possibly imagine, as she watched her Son breathe His last breath and shed every last drop of His blood. Let us go to her now. **MJM**

Let us consider Mary, the profoundly afflicted Mother of Our Lord. We read in the Revelations of St. Bridget (Book I, chapter 10), that the eyes of the Blessed Virgin were continually filled with tears as the time of the bitter Passion of her divine Son drew near, and that the thought of the approaching death of her beloved Jesus forced a cold sweat from her pores.

1. And how did She behold Him? Ah, the loving, and once so beautiful form of Her beloved Son could hardly be recognized, so terribly and horribly had it been disfigured by the inhuman ill-treatment of the furious soldiers. Mary saw before Her a young Man, covered with wounds from head to foot. A heavy cross rested upon His shoulders. A cruel crown of thorns encircled His sacred brow, and wounded Him so unmercifully that the blood continually flowed down over his sacred countenance.

According to the Revelations of St. Bridget, Jesus had to wipe off the blood from His eyes in order to be able to see His Blessed Mother. Thus, did She behold Jesus approaching. She could well say with the Prophet Isaias: "We have seen Him, and there was no sightliness in Him; we have thought Him as it were a leper; His look was as it were hidden and despised, whereupon we esteemed Him not." (Isaias 53) Gladly would Mary have embraced Her Divine Son, but, as St. Anselm asserts, "the soldiers rudely drove Her away.

2. Who shall open to us the innermost depths of the sacred Heart of Mary! Ah, beloved Mother, why dost Thou conceal from us the inexpressible sorrow which then filled Thy Heart? Thy beloved children would gladly participate in Thy profound sorrow.

Thou art silent, no doubt, because Thy grief is beyond measure. "Great as the sea is Thy sorrow." (Lament. 1) Who could fathom such a sea? And if it could be fathomed, who could in spirit behold such sorrow and not die? Even our beloved Mother Mary was able to endure this sea of sorrows only through a special strengthening of divine grace.

You see, therefore, Christian soul, we are, as it were, standing at the shore of the immense sea of the sorrows of Mary. Just as one standing at the shore of the ocean can indeed see a small part, but cannot see the whole of its vastness and depth, so it is with us when we consider the sorrows of the Blessed Virgin. Here holds good what was said in the first part of this Meditation: "Who can comprehend the love of Jesus and Mary?"

We know only this, that Mary took the sufferings of her divine Son deeply to heart. The towel of Veronica is, as it were, a symbol of the Heart of the Blessed Virgin. If that cloth, which was clean, took so faithful an impression of the sorrowful countenance of Jesus, how much more must the pure Heart of Mary have received and preserved the most true and most perfect representation of the bitter sufferings of Jesus!

She alone among all men knew how to value fully the greatness of the sacrifice of Jesus. She knew the greatness and the meaning of every sorrow that Jesus endured. Her enlightened mind perceived also all the circumstances which contributed to each sorrow its

peculiar keenness and bitterness. She saw the furious hatred in the hearts of all those who caused Her Divine Son to be condemned to death, and now led Him forth to execution. To behold Her only, most beloved, and divine Son so hated, despised, and ill-treated, this was a sorrow to the loving Heart of Mary that cannot be described by angels or by men.

AFFECTIONS

O sorrowful Mother Mary, thou art great and sublime in Thy deep sorrow; for it has its source in the holy and ardent love of Thy Heart which knew no other love than the love of God. Ah, my beloved Mother, this love is so wanting in me. I would so gladly be attached with the most perfect love to Thy Divine Son, our Supreme Good.

I thank thee sincerely for the exalted example of the love of God which Thou hast given me in Thy unutterable sorrow; but the mere example will not be sufficient for me to attain a high degree of the love of God. For this I stand in need of a very great grace. What will heal the coldness of my heart and the dullness of my spirit, if grace does not do it? And who can more effectively pray for grace for me than Thou?

Remember, O most loving Mother, that Holy Church calls Thee the Mother of mercy. This mercy, however, becomes most glorified when thou dost apply it to poor sinners, who stand in great need of it.

Trusting in thy goodness, thy clemency, and thy power, I cry to thee from the depth of my misery: have pity on me, O Mother of mercy, and do not grow weary of praying for me, until I shall have entered into the kingdom of eternal happiness. Amen.

Defend Against Bergoglio, Continued...

C. Ferrara/Continued From Page 1

that Pope Francis is sounding more and more like the men who abused them. He's sounding like the men who hid that abuse from the world, who taught their victims to blame themselves, who used spiritual pressure to persuade them and their families that it would actually be wrong, sinful, to defend themselves.

Just listen to him. After responding to a question about Viganò's very serious accusations, he said point blank, "[I will not say a single word on this.](#)"... [F]or the rest of the week and more, he kept up an unmistakable theme of calling for silence, [equating silence with holiness](#), and [painting himself as a Christlike victim](#) in his silence. Then [he says it's "ugly" to accuse others of sinning](#). Then [he suggests that healing and reconciliation will only come if we](#)

Pope, even to the extent of revealing matters supposedly within the scope of "the Pontifical secret"? On orders of the Vatican Secretary of State, the Vatican secret police are [reportedly](#) scouring the globe in search of Viganò, who has gone into hiding, "in order to prevent more unpredictable damage to the image of Pope Francis and the Holy See on the world stage, but also to 'prepare the terrain' for the former apostolic nuncio-turned-whistleblower to be prosecuted" under canon law.

The Dictator Pope must destroy his most potent critic thus far. Everything depends on it! But it may already be too late to save a regime whose only defense is not truth but raw power. At last count, [some 29 bishops](#) have publicly declared Viganò's

Bergoglio will not, of course, resign. He will cling to power with his last breath in order to carry out the many other acts of ecclesial subversion he clearly has in mind. The only remedies for the plague of Bergoglio are his natural death or deposition.

Yes, deposition. [Canon212](#) has linked [to an interesting and timely piece](#) on the role of the Synod of Sutri, near Rome, in 1046, which dealt with the problem of three rival claimants to the papacy, each installed by a Roman faction: First, the execrable Benedict IX, mentioned above. Second, the interloper Sylvester III, installed in the Chair of Peter after Benedict had been driven from Rome. Third, the well-intentioned but dimwitted Gregory VI, whose election was tainted by a seemingly simoniacal negotiation with Benedict, who had returned to Rome in 1045 and ousted Sylvester, according to which Benedict would receive a generous pension if he resigned the papacy, which Benedict did only to rescind his resignation.

The Synod was convoked by Henry III, the [German king and soon-to-be-crowned Holy Roman Emperor](#), a pious and austere Christian and an exponent of the [Clunian](#) spirit of reform. The Synod [declared](#) that Benedict IX (who had refused to appear) was deposed notwithstanding his attempt to undo his resignation. As for Sylvester, the Synod declared that he be "stripped of his sacerdotal rank and shut up in a monastery." Gregory was also declared deposed, either by the act of the Synod itself or by Gregory's own voluntary resignation in view of the Synod.

At Henry III's designation, the German Bishop of Bamberg became Clement II, but he died after only a year, whereupon Benedict reasserted his claim to the papacy for the *third* time in 1047, only to be driven from Rome again by Imperial troops in 1048. Damasus II, another German bishop designated by Henry, reigned for a mere three weeks before dying, whereupon Pope St. Leo IX succeeded to the papacy, reigning until 1054. Leo, as John Rao observes, was the first in a line of Popes who "took charge of the movement of innovative Christian restoration" which included a breaking of the dominance of

for papal elections; a Pope could gain or regain the office by various machinations. Indeed, even [the Vatican's own website states](#) that Benedict was Pope from 1047-1048, the very year of his third ascension to the office from which he was finally driven by force.

Only with the ascension of Pope Nicholas II in 1059 was it established that henceforth the cardinal-bishops would elect the Pope, with the other cardinals having the right to confirm or veto the nominee. By 1100 what we now know as the College of Cardinals, embracing all the cardinals of different titles, had the exclusive right to elect a Pope, and the members of the College "have held it ever since." (Eric John, *The Popes*, 181).

These lessons of history should suffice to dispel the pious fable, never a teaching of the Magisterium, that every Pope is chosen by the Holy Ghost to lead the Church. This theological error, which Bergoglio has exploited to the hilt, is a key element in the related error of papalotry, which elevates the person of the Pope above the office he occupies and makes of him the leader of a personality cult everyone is commanded to "love" (in the superficially emotional sense) and obey no matter what he says or does, rather than a custodian and defender of the Deposit of Faith whose lovability, personality and opinions are utterly irrelevant to the exercise and scope of his office.

As Pope Benedict [has observed](#), when it comes to the election of a Pope "the Spirit's role should be understood in a much more elastic sense, not that he [sic] dictates the candidate for whom one must vote.... *There are too many contrary instances of popes the Holy Spirit obviously would not have picked!*" Bergoglio is undeniably one of them.

So what can be done to defend the Church against Bergoglio? That the mode of papal election by cardinals has persisted for nearly a thousand years has led to the general impression that it pertains to the irreformable divine constitution of the Church, but it certainly does not. As to matters of purely ecclesiastical law such as this one the Church has always allowed for departures from traditional practice

“ These lessons of history should suffice to dispel the pious fable that every Pope is chosen by the Holy Ghost to lead the Church...

[take a hard look at our own flaws](#)....

To the victims of the Church, and to those who love them, it sounds like he is saying, "Who do you think you are? I don't have to explain myself to you. You're the guilty one. You brought this on yourself. If you want to be loved, then know your place. I'm the victim, here, not you. If you know what's good for you, keep your mouth shut."

This is how abusers talk. *They're not content with power; they have to keep their victims doubting and blaming themselves constantly, so they don't become a threat.* Whether Francis knows it or not, this is how he sounds.

We can overlook the fig leaf "whether Francis knows it or not....". Fisher knows that Francis knows it, even if she still cannot bring herself to say explicitly what should now be apparent to the entire body of the faithful: that Bergoglio's very presence on the Chair of Peter is a grave threat to the common good of the Church and the integrity of the Faith.

Yet Fisher maintains a sliver of space for deniability in order to maintain that indispensable distinction between her and those loathsome traditionalists: "I don't have any ideological reason to want to bring him down. [I have defended him](#) as long as I could, [up until the Chile debacle](#). And so I am working as hard as I can not to assume the worst, not to believe that this man who promised so much fresh air is really so intent on slamming doors shut before we find out even worse things hidden inside. But he is not making it easy. I am not saying he is an abuser. But he sounds like one."

That is, Fisher was not concerned about Bergoglio's relentless assault on traditional Catholic teaching and practice—to her, opposition to Francis on that account is just "ideology"—but only his role in covering up sexual abuse by bishops and priests. But why is Fisher still "working hard not to assume the worst" when there is no longer anything to assume as the ever-mounting evidence of malintent has been in plain view for years?

Indeed, why else did Archbishop Viganò risk everything in order to expose this

allegations against Bergoglio credible and worthy of investigation.

Now even the distinguished canonist Edward Peters, who is no less than a Referendary of the Apostolic Signatura appointed by Pope Benedict XVI, [declares](#) that if Viganò's allegations are true then Bergoglio must go:

Of what was said above concerning resignation from Church office in general, what would *not* apply to a pope, of all office holders, if he, as alleged by Viganò, from the first months of his papacy knowingly protected and favored a cardinal who was [pick a disgusting verb]-ing seminarians?

By what possible stretch of the imagination would such an occupant be suited for the Chair of Peter? Does the historical fact that some pretty bad popes held on to office despite committing various offenses justify other popes acting badly in shirking even the minimal gesture of resigning?

Viganò is unquestionably in a position to know, and claims to know, whether

...This theological error, which Bergoglio has exploited to the hilt, is a key element in the related error of papalotry, which elevates the person of the Pope above the office he occupies and makes of him the leader of a personality cult, rather than a custodian and defender of the Deposit of Faith."

his central allegation that Francis' was covering for McCarrick, big time, for years, is correct. Believing, as he does, that his claims are correct, *Viganò, in calling for Francis' resignation, has done nothing more or less than exercise his right under canon law* "to manifest to the sacred pastors [his] opinion on matters which pertain to the good of the Church and to make [his] opinion known to the rest of the Christian faithful..." [1983 CIC 212 § 3](#).

I have not called for Francis' resignation because I do not know (with the degree of certitude that a lawyer seeks) whether Viganò's key allegations against Francis are substantially true; *most assuredly, however, if I reach the conclusion that they are true, I would say, without hesitation, that Francis should resign.*

Roman nobility over papal elections. (Rao, *Black Legends*, 147-148).

As the cited article on the Synod of Sutri notes, although the scurrilous Benedict IX objected to his deposition by the Synod, "the Church has always accepted his deposition as valid. The King of Germany then appointed Clement II as Pope, who promptly crowned the King, Holy Roman Emperor. Benedict IX, after the death of Clement, claimed the papacy again! The Church to this day recognizes Clement II as a true Pope."

Moreover, Benedict IX himself is recognized as a true Pope—a valid but *deposed* Pope—during *three separate periods* listed as [three distinct pontificates in the canon of Popes](#). This was possible owing to the lack of any set canonical form

in cases of emergency or grave necessity. And just as a synod was employed to address three rival claimants to the papal throne in 1046, declaring at least two of them deposed, so today might it be possible for reform-minded cardinals and bishops, comprising [an imperfect council](#), to undo the incalculable damage caused by the cabal that lobbied for Bergoglio's election before the last conclave—a cabal that included none other than McCarrick, whom Bergoglio rewarded by rehabilitating that monster despite the massive evidence of his unspeakable crimes. What would be the grounds for a declaration of deposition at such a gathering of prelates? One could readily point to the evidence that a faction that

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The Depth of My Anger After Decades of Effete Bishops

Editor's Note: I'm very happy to reproduce this poignant article written by Father Richard Hielman—a dear friend of traditionalists, who over the years has so kindly opened his church in Wisconsin to traditional Catholic refugees seeking the old Sacraments (especially Confirmation) for their children. Although my wife and I are not his parishioners, Father has provided at least two of our children with the opportunity to be confirmed in the old Rite, conferred by Bishop Robert Morlino. Those who contend that diocesan priests have all sold out have simply never met Father Heilman. He has the heart of a traditional Catholic lion, and as the following article (written on the same day, and just moments before Pennsylvania's Grand Jury Report was released) demonstrates in spades, these priests wage daily war in the diocesan system and have suffered for their commitment to preserve the Old Faith and Sacraments as much if not more than the traditionalist order priests. Many God bless them all. **MJM**

BY FR. RICHARD HEILMAN

On May 1 of this year, I was looking down on the gray, lifeless body of my uncle, Fr. Donald Murray. He was my Godfather too.

When I was growing up, my uncle would show up for family gatherings. He was full

of life and had an amazing sense of humor. It's no wonder that, when I emerged from my parents' basement on June 24, 1981, I would shock them with the news that I wanted to enter seminary . . . virtually no one was entering seminary then, and I had given no indication this was coming. Of course, I couldn't wait to tell my uncle, who was my childhood hero.

Fast forward to May 27, 1988, and that amazing image of my uncle praying over me at my priesthood ordination. I'll never forget that day.

We still gathered at my parents house for family gatherings. My uncle and I would share war stories from the front lines of parish life. You know? I have never had one day when I questioned my call to priesthood. I love being a priest!

As the years wore on, I began to recognize a "need" in the Church. Something was gnawing at me, and I couldn't shake it. I felt as though Catholicism, all around me, had become weak and watered down. I began to think about my early childhood years, and even imagined the Church in my uncle's early childhood years. Back then, God, Church and Parish were "our life." We took our faith seriously. We were more than homo sapiens, we were children of God. Our whole lives revolved around faith and church. But, that seemed to change, in "modern times." Church was

reduced to an inconvenient obligation, in the midst of everything else that was "more important" in our lives. Following Church teaching became "optional," as our conscience became our god. I knew this was different than "it used to be." And, in my bones, I knew we had drifted away from our "essence": our *raison d'être*; our reason for being.

Then, on February 2, 1998, while I was on my 10th-anniversary sabbatical studying in Rome, I attended my first Papal Mass. I won't go into the whole story here (you can read about it [HERE](#)), but I was changed. From that day forward, it became my "everything" to help souls to enter into the "Divine Life." I knew that couldn't happen unless I began by offering the Holy Sacrifice of the Mass in a way that truly pointed to the transcendent, to the majesty of God.

Over the years that followed, I became more dedicated to reverent Masses, excessive availability of Confession and Adoration, teaching about the beautiful devotions of our faith, especially a devotion to the Blessed Mother. I fell more deeply in love with God and more deeply in love with the rich treasury of our Catholic faith.

But, here was the devastating part of that change in me. It offended my uncle, my godfather and the inspiration for my

priesthood. He became distant from me, and only had time for the "liberal" priests of our diocese. At my 25th anniversary – it had become so bad by then – I was actually surprised he showed up. He was cold and distant from me, and managed to utter one comment, just before he concelebrated the Mass with me (that was offered *ad orientem*): "I'll try to endure this," he said. You can only imagine how deeply that cut into my heart.

You see? I became the enemy. My crime? I fell in love with the "whole" of our Catholic faith, not just what seemed to be allowed after 1965. My love for reverence and the Sacraments and devotions and the Blessed Mother and the teachings of the Church was considered "divisive" . . . I was "the problem" in the Church today, in his eyes, and in the eyes of all who seemed to "hate" everything the Church was, prior to 1965. "We don't want to go back," they would say with a terrifying scowl on their faces. It was tough to take, my uncle seeming to "hate me," but I couldn't water down or protestantize my priesthood in order to gain esteem in his eyes. All I could do is suffer the loss of my godfather, the priest, the inspiration for my priesthood.

As I looked down on my godfather's gray, lifeless body, knowing we had been separated for 20 years before that day, I blamed you, bishops! It was your effete,

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Church's Defence, Continued...

C. Ferrara/Continued From Page 5

included Bergoglio himself had agreed upon his election before the conclave, and that all those involved, including Bergoglio, were thereby excommunicated *latae sententiae* in accordance with Article 81 of John Paul II's *Universi Dominici Gregis*, which provides:

The Cardinal electors shall further abstain from any form of pact, agreement, promise or other commitment of any kind which could oblige them to give or deny their vote to a person or persons. If this were in fact done, even under oath, I decree that such a commitment shall be null and void and that no one shall be bound to observe it; and I hereby impose the penalty of excommunication *latae sententiae* upon those who violate this prohibition.

To [quote Cajetan on this point](#) (citations taken from the linked article by Robert Siscoe), deposition by an imperfect council is appropriate "when one or more Popes suffer uncertainty with regard to their election, as seems to have arisen in the schism of Urban VI and others. Then, lest the Church be perplexed, those members of the Church who are available have the power to judge which is the true pope, if it can be known, and if it cannot be known, [it has] the power to provide that the electors agree on one or another of them."

I am not saying that such a case has been proven. Rather, what I am saying is that this hypothetical imperfect council

could determine that it *has* been proven and act accordingly, and that the Church would judge any resulting deposition of Bergoglio in the same manner it judges the deposition of Benedict IX.

Another ground for deposition—as determined by the imperfect council, not any of us—would be that Bergoglio has deposed himself by promulgating heresy, fracturing the Church's universal discipline respecting marriage and the Eucharist, and undermining the teaching of even his own immediate predecessors on matters of fundamental morality upheld by the Magisterium for two millennia. Surely the Church cannot be without any remedy for a Pope who relentlessly attacks her very foundations! [To quote Cajetan again](#): "Indeed the Church has the right to separate herself from an heretical pope according to divine law. Consequently, it has the right, by the same divine law, to use all means of themselves necessary for such separation; and those that juridically correspond to the crime, are of themselves necessary"—meaning the resort to an imperfect council.

If a synod was able to declare the deposition of a pope in 1046, why not an imperfect council today—or, for that matter, another synod? It will be argued that such a deposition would provoke massive schisms in the Church. But that would not be the first time that defense of the Church's common good has done so, as [the Great Western Schism](#) demonstrates.

And are we not in the midst of schisms already, provoked by none other than Bergoglio himself, whose insane drive to shatter the Church's bimillennial discipline has produced the totally unprecedented situation in which what is still considered mortally sinful in one diocese is an imperative of "mercy" in another?

In any case, this much is certain: barring Bergoglio's conversion and reversal of course, the Church cannot abide this pontificate any longer. One way or another, the Church will have to repel an attacker at her very summit. Either the human element of the Church will act according to the means which seem possible, however extraordinary, or Heaven itself will intervene in a manner that might well involve a divine chastisement due to the negligence of time-serving pastors who left their sheep completely undefended against the wolves who preyed upon them, including the wolf the cardinals improvidently elected Pope.

Some four months before Archbishop Viganò's testimony [Cardinal Willem Jacobus Eijk](#), the Archbishop of Utrecht, Netherlands, perhaps the most liberal territory in the entire Church, protested that Bergoglio's blatant nod to intercommunion with Protestants in Germany means that "the bishops and, above all, the Successor of Peter *fail to maintain and transmit faithfully and in unity the deposit of faith contained in Sacred Tradition and Sacred Scripture*" and that the situation reminds

him of Article 675 of the Catechism of the Catholic Church, which refers to the Church's "final trial" before the Second Coming, "that will shake the faith of many believers... [a] 'mystery of iniquity' in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth.

What can the Church do when confronted by a Pope who, as a prominent cardinal declares to the whole world, "fail[s] to maintain and transmit faithfully . . . the deposit of faith contained in Sacred Tradition and Sacred Scripture" and is leading "an apostasy from the truth"? It seems absurd to argue that She can do nothing but exhort the faithful to pray and do penance while a papal malefactor, treated as if he were an absolute dictator, is allowed to continue wreaking havoc upon faith and morals to the detriment of countless souls, without the least impediment, for so long as he shall live.

No, Bergoglio must go. The successors of the Apostles, the only ones in a position to end his rampage, must demand his resignation and, should he refuse as expected, act in this unprecedented emergency to declare his removal from the office he has criminally abused and whose very credibility he threatens to destroy. May God give them the grace to do what must be done and what history will vindicate as a rescue of the Church during the height of the worst crisis in her history. ■

BATTLE LINES FORMING:

Bishops, Priests (FSSP and Diocesan) Speaking Out

BY TESS MULLINS

It's been a good Sunday so far! For me, at least, and I hope for you, too, once we're done here.

It began less-than-great, my mind filled with the rumors that Archbishop Viganò, still in hiding, is being hunted by Vatican mafia thugs. Please God, protect him.

I was up early to make an appointment, so I attended early Mass at the nearby FSSP chapel, despite usually attending the SSPX mission here in Oklahoma City. As the sermon began, I settled into the pew expecting the usual Gospel stuff. Yes, we need it, but it seems to me, that's peacetime stuff.

The padre commanded the podium and launched us into the most riveting 20 minutes I've spent in quite some time: Bella Dodd, scandal, Viganò, Pope Francis... Fr. Simon Zurita hammered away at the current crisis and our part in it:

"Don't you dare be worried about your popularity. You fight this evil. That's what Christ did. That's what I'm supposed to do. That's what *you're supposed to do!*"

I resisted the impulse to clap, and spent the rest of Mass in thanksgiving for the clear direction I heard this morning. There was a newspaper in the vestibule which I grabbed on the way out.

Upon arriving home I glanced at it. Front and center was a diocesan priest's take on the scandal.

His sincerity and heartbreak were palpable. I read every word. Here is a good priest who has been betrayed by his superiors and whose anger is surpassed only by his faith and concern for his parishioners:

"First, I want to apologize to the victims of horrific, soul-crushing abuse. I apologize to others who, upon learning of this disgusting matter, have their faith rocked and wonder if they can remain in the church.

...I'm angry that grave and horrific sin—be it abuse itself or coverups by leadership—harms the Church which is the Bride of Christ. I'm angry that this obscures the holiness proper to the Church because all we can see now is the sinfulness of humanity, not the presence of divinity in Christ's Bride.

...The failed bishops speak like men who are not fathers because a father would be outraged and in deep pain for his children despicably harmed under his guard. Maybe some bishops have mustered that. Most of the ones getting the TV interviews certainly have not."

Fr. Stephen Hamilton then reminds his faithful that the Church herself has policies and procedures in place to remedy such situations:

"Procedure? It's called repentance! Policy? The sixth commandment and all that it means about sexual morality."

Both priests—FSSP and diocesan—urged their flocks not to abandon the Bride of

Christ. In the wake of a scandal of this nature and magnitude, a terrible stigma has been placed on the Roman collar, and they are no less scandalized by the hierarchy than we are—and yet these fathers have the good of their faithful foremost in their minds, and speak like true shepherds.

I was already comforted by the time I learned a third piece of good news...

The number of bishops calling for Archbishop Carlo Viganò's charges of abuse and cover-up at the highest levels to be fully investigated is growing rapidly, and here's another bishop who has had enough:

Bishop Thomas John Paprocki is not a traditionalist—not yet, at any rate—but the crack in the great facade is now so wide that he cannot in good conscience ignore it. Papolatry—the great bane of the traditional Catholic counterrevolution—has also been dealt a mortal blow as far as this bishop and so many others are concerned.

Here's an excerpt from Bishop Paprocki's homily of September 2, 2018 which he instructed was to be read at all Weekend Masses in all the Churches of the Diocese of Springfield in Illinois:

"Now, with reference to the situation in our own country, the former Apostolic Nuncio to the United States, Archbishop Carlo Maria Viganò, has revealed a set of facts and circumstances that are deeply troubling as they relate to the awareness, actions, and inactions at the very highest levels of the Church. Archbishop Viganò has provided his written testimony stating that Pope Francis "must honestly state when he first learned about the crimes committed by McCarrick, who abused his authority with seminarians and priests. In any case, the Pope learned about it from me on June 23, 2013 and continued to cover for him."

When asked about this aboard the papal plane on his return flight from

Ireland on August 26, Pope Francis said, "Read the statement carefully and make your own judgment. I will not say a single word on this."

Frankly, but with all due respect, that response is not adequate. Given the gravity of the content and implications of the former Nuncio's statement, it is important for all the facts of this situation to be fully reviewed, vetted, and carefully considered. Toward that end, Pope Francis, Vatican officials and the current Apostolic Nuncio should make public the pertinent files indicating who knew what and when about Archbishop (formerly Cardinal) McCarrick and provide the accountability that the Holy Father has promised."

This could be the beginning of what *The Remnant* has contended for years; that the infrastructure of the Catholic Church is still in place throughout the whole world, such that, with the grace of God, if the leaders of our Church would begin to think, pray and act Catholic again, the situation could begin to turn around overnight.

This must be why *The Remnant* supported Archbishop Lefebvre years ago, Cardinal Burke and Archbishop Viganò more recently—because hierarchs who speak out cause a ripple effect of orthodoxy just by the very act of speaking.

The Church is not a democracy. Bishops and priests who speak out against this mad revolution in the Church can and will change history.

Where it all goes from here is anyone's guess—but at least there's hope. At the very least we have good reason to support these clergymen, pray for them, and insist that others follow their lead. It is to them that the faithful can begin to turn for direction in the face of this horrific scandal—RESIST!

This time the scandal's too big to be ignored, and silence is precisely what perpetuates it.

So, thank God that these brave priests and bishops are raising their voices, because their presence means there is hope for the Church. She will right herself through the dedication and sacrifice of her faithful sons and princes. If that means some righteous anger, God love them! Complacency and quietism accomplish nothing; change is born of discontent and fervor.

The lines have been drawn and the sides are forming. Those who have the will to fight should not be made to feel that they fight alone. The extent of this crisis is such that, with God's good grace, who knows how many of these bishops inside the establishment will have the scales removed from their eyes and begin to look more critically at the foundation of all this chaos, crisis and scandal: the so-called Spirit of Vatican II and the liturgical revolution which was spawned by that Spirit.

So, let's fight! Let's remain true to the Bride of Christ even through so much betrayal and heartbreak, and let's not lose hope. ■



The Depth of My Anger, Continued...

weak, compromising with the world "leadership" that emboldened all of the Fr. Don Murrays of the world to hate me ... to hate us. You are the ones that guarded your gay, radical priests, while you chastised anyone who dared to actually love the rich treasury of our Catholic faith or challenged our people to strive to become saints.

Unlike the mighty bishops who came before you, you are the ones who never believed our people were capable of growing; of living a superior life in God's good graces. Do you believe in grace at all? For you, living a life of virtue is an unrealistic goal; certainly not anything anyone is capable of living. Your weak, effete "leadership" has made "us" the enemy because we actually believe we are capable of living as our ancestors once did ... lives totally dedicated to God and His way, not just the way of the world. You

blame us for dividing the Church, when all the while we are trying to live in union with the Church as it was for 1965 years.

My uncle, by way of his living will, gave all of the roles at his funeral to his liberal priest friends. I was "allowed" to do the graveside services, because we needed to travel to Chicago for the burial. My uncle disinvited the strongest bishop in the country — my Bishop Morlino. I was mortified.

Well, I will go to my grave believing I tried to be the best priest I could be, challenging myself and all in my charge to strive for holiness; to love the rich treasury of our faith ... even if that mission meant being separated (and maybe hated) by you and my uncle, my godfather, my inspiration, Fr. Don Murray ... whom you incited and emboldened to hate me.

I pray God uses my anger for good. Because there is a whole lot there, for having to endure the weak, effete bishops over these past 50 years. This has got to change!

"Listen, you do-nothing superiors of clerics and priests. Listen, and even though you feel sure of yourselves, tremble at the thought that you are partners in the guilt of others; those, I mean, who wink at the sins of their subjects that need correction and who by ill-considered silence allow them license to sin.

Listen, I say, and be shrewd enough to understand that all of you alike are deserving of death, that is, not only those who do such things, but also they who approve those who practice them." — St. Peter Damian ■

Archbishop Chaput Asks Pope to #StopTheSynod, Reform Bishops Instead

By Michael J. Matt

At least the Archbishop of Philadelphia gets it: Precisely now—as the scandal of the century explodes in the faces of the Pope and his posse—is not a great time to hold a synod of bishops which focuses on the youth... the irony isn't even funny; it's downright gross. Is anyone still handing the Pope babies to kiss these days?

As [reported by LifeSiteNews](#), Archbishop Chaput stated what should be patently obvious: “The bishops would have absolutely no credibility.” Chaput used this reasoning in a letter to Pope Francis in which he called on his superior to cancel the synod and instead spend the resources on a type of retraining program for bishops.

Yes, it's not the youth who need the most help right now, it's the bishops. They've veered so far off course that a synod is now required which reminds them of their own sworn duties before God and His children.

And, thank God, a few good prelates would probably agree with him.

Twenty-nine bishops and counting have given public support in the last two weeks to Archbishop Viganò's character and to the credibility of his testimony, including:



Archbishop Charles Chaput of Philadelphia, PA, vouched for the former Nuncio's character, saying he “found his service to be marked by integrity to the church.”



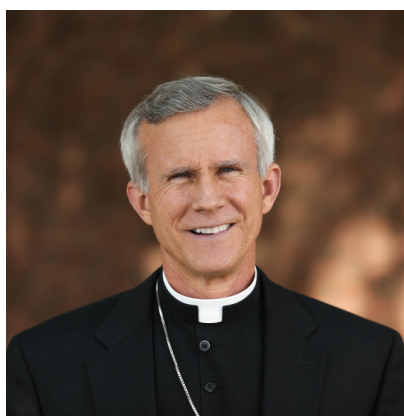
Bishop Thomas J. Paprocki of Springfield, IL, [said](#), “Given the gravity of the content and implications of the former Nuncio's statement, it is important for all the facts of this situation to be fully reviewed, vetted, and carefully considered.”



Archbishop Samuel J. Aquila of Denver, CO, cited Cardinal DiNardo in a statement which included: “the questions raised deserve answers that are conclusive and based on evidence. Without those answers, innocent men may be tainted by false accusation and the guilty may be left to repeat sins of the past.”



Cardinal DiNardo, the president of the U.S. Bishops Conference (USCCB).



Bishop Joseph Strickland of Tyler, TX, has gone so far as to order all the priests in his diocese to read from the pulpit a [statement](#) that he finds Viganò's allegations credible.



Archbishop Cordileone of San Francisco, CA, in an [open letter](#) to his faithful, “can attest that [Archbishop

Viganò] is a man who served his mission with selfless dedication, who fulfilled well the Petrine mission entrusted to him.”



Bishop Thomas Olmsted of Phoenix, AZ, issued a statement affirming that he has known Viganò for 39 years, has “always known and respected him as a man of truthfulness, faith and integrity” and that his testimony should “be taken seriously by all...”



Archbishop Allen Vigneron of Detroit, MI, [issued a statement](#) calling Viganò's account “another daunting challenge to our confidence in the reliability of the Church's leadership, during a summer of devastating news regarding clergy sexual abuse and infidelity.” (The statement has since apparently been scrubbed from the diocesan website.)



Bishop Athanasius Schneider [declares](#): “Archbishop Viganò confirmed his statement by a sacred oath invoking the name of God. There is, therefore, no reasonable and plausible cause to doubt the truth content of the document of Archbishop Carlo Maria Viganò.”



Cardinal Raymond Burke's [statement declares](#): “The declarations made by a prelate of the authority of Archbishop Carlo Maria Viganò must be totally taken to heart by those responsible in the Church.”



Bishop David J. Walkowiak of Grand Rapids, in a letter to his faithful dated September 10, 2018, states: “The 11-page testimony released by Archbishop Viganò needs to be investigated to the fullest extent.”

Have you noticed how all the bishops and priests who have stood up in defense of Viganò have been calling for novenas, traditional prayers such as the Prayer to St. Michael, exposition, fasting, abstinence---all the traditional means of spiritual warfare that were all but abandoned by the Church of Accompaniment? No mention of ecumenism, dialogue, discernment, right? Suddenly, they're all sounding quite Catholic again.

Why? Because that new stuff is weak and anemic, and the know it. This situation is apocalyptic, and in the face of this it's time to become Catholic again.

The Remnant established the #StopTheSynod2018 some weeks ago more as a provocation than anything. But now that even prominent archbishops are also calling on the Vatican to do the right thing and knock it off, momentum for this effort is sure to increase.

So let's go there! Please, sign the petition at www.RemnantNewspaper.com, send it to your friends and family, post the link on your Facebook page---and let's send a clear message to the Vatican: Stay away from the kids! ■



Sir Marmaduke Langdale and the Northern Horse

By Louis Forbes

Following the defeat of a royalist army personally commanded by King Charles I at the English Civil War's Battle of Naseby, leading officers of the victorious Parliamentary army praised God for giving the victory to "a poor handful of despised men" and to "the things that are not" rather than to the "things that are." In reality, the Parliamentary army was between fifty percent and two-thirds larger than the royalists whom they defeated. In the decisive action of the battle the royalist Northern Horse commanded Sir Marmaduke Langdale were outnumbered two-to-one by the Parliamentarian's right-wing cavalry under the notorious Oliver Cromwell. Far from winning against the odds or proving themselves the invincible "Ironsides" of legend, Cromwell's cavalymen suffered the highest casualty rate in their history and were successfully withstood until finally forcing the Northern Horse to fall back through sheer weight of numbers.

Although now largely forgotten, Sir Marmaduke Langdale and the Northern Horse had, in their day, a reputation comparable to that of the general and of the cavalry whom they encountered on the field at Naseby. The two commanders and the two forces were uniquely appropriate opponents. Both were among the most effective and the accomplished in their respective armies. That Cromwell and many of his men represented the hardline factions within the Parliamentarian movement and within Puritanism is well-known. Perhaps no royalist unit had as high a proportion of Catholics as was to be found in the Northern Horse. It was the Cromwell faction which brought about the beheading of Charles I and the temporary abolition of the English monarchy. Sir Marmaduke Langdale was, together with many of the Northern

Horse, among the last Englishmen to continue fighting on the king's behalf.

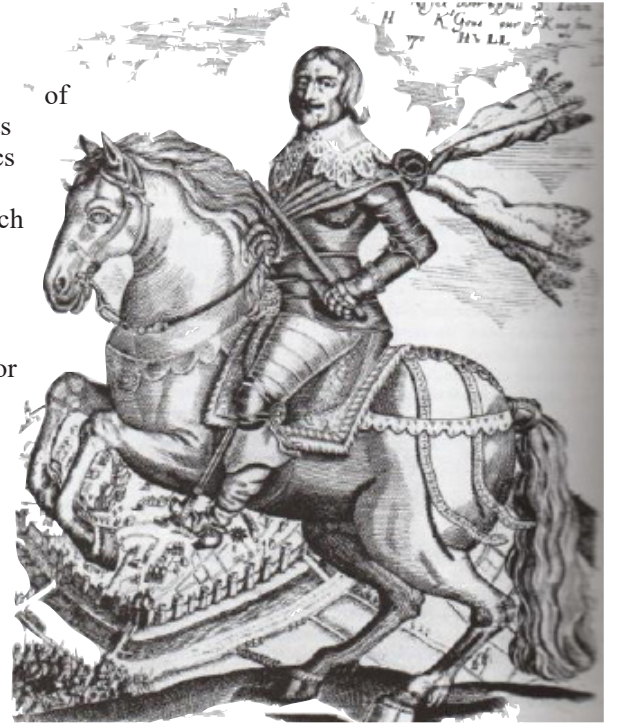
By the time King Charles succeeded his father as monarch of England, Scotland and Ireland in 1625, the Langdale family had long been of local prominence within the Yorkshire gentry. It was, in its various branches, largely made up of Catholics and of what were then commonly referred to as "church papists," those who were inclined towards Catholicism but conformed to the Church of England to avoid the draconian punishments imposed under the anti-Catholic penal laws. Yorkshire's population included a more substantial Catholic component than did most of England, though not one as strong as that of other northern English counties as Derbyshire, Lancashire and Northumberland. Marmaduke Langdale himself became a convert to Catholicism late in life.

Upon the outbreak of the English Civil War in 1642 Catholics divided between active royalists and those who remained effectively neutral. King Charles had dramatically mitigated enforcement of the penal laws. He had welcomed and become friends with unofficial papal enjoys. His wife was a Catholic. He emphasized those aspects of the Anglican religion which most closely approached Catholic belief and practice while de-emphasizing most of the differences. Such a combination was far better than had been seen in England since the 1550s and was clearly preferable to the Low Church extremism and rabid hostility to Catholicism common among the Calvinist Parliamentarians. Charles was happy to authorize the recruitment of Catholics into his military forces, to which they to provide a significant contribution of men and money. The Northern Army raised by the Earl (later Marquis) of

Newcastle soon became famous of the strong Catholic presence in its ranks, though in fact the Catholics were largely concentrated in its cavalry regiments—some of which they effectively dominated.

The Northern Horse became a distinct entity following the disastrous Battle of Marston Moor in July of 1644. Scotland had been controlled by the rebel Presbyterian Covenanters since 1638, and when royalist victories in England made it likely that the king would not be forced into a negotiated peace with his enemies the Scottish rebels moved from thinly veiled sympathy for the English ones to a formal alliance with them. At Marston Moor Newcastle's army forced part of a larger royalist force which was largely destroyed by overwhelming numbers of Parliamentarians and Covenanters. Newcastle left England. The surviving infantry took refuge in the fortified city of York. Most of Newcastle's surviving cavalry regrouped as the Northern Horse under the leadership of Marmaduke Langdale and marched south to join Charles I's main army, as part of which they played one of the most conspicuous hands on the royalist side until the war came to an end.

In February and March of 1645 they penetrated deep into enemy territory and fought two successful battles to relieve the besieged garrison of Pontefract Castle. Following Naseby they were chosen to escort the king to safety in Wales, then formed the nucleus of a column order to ride through hundreds of miles of regions controlled by the enemy so that they could link up with an army of Scottish royalists. Only when it became clear that royalist military efforts



were no longer viable, did the Northern Horse lay down arms.

Even then Langdale and his men were not really finished. Many who had served in the Northern Horse joined a new royalist army raised in their region during the brief "Second Civil War" of 1648, one in which Langdale was again a senior commander. It was not much of a war.

Atrociously bad coordination resulted in the royalists and southern England taking the field too soon, allowing them to be decisively defeated soon enough for the Parliamentarians to concentrate their best units against the royalists in the north. At the Battle of Preston, Langdale and his men bore the brunt of the fighting (again against great odds despite their army's overall superiority in numbers) while the commanders of his Scottish royalist allies blundered and dithered before finally sending their brave but disastrously ill-trained men to destruction.

Langdale was imprisoned shortly after the battle and barely avoided execution by escaping in the uniform of a Parliamentarian soldier, then changing his disguise to that of a milkmaid—which somehow was effective despite the fact that his appearance was enough to make John Wayne look comparatively effeminate.

Unable to live in England, with little money and with no desire to live the life of a fashionable courtier (let alone to play at one as part of a court in exile), Langdale joined the Venetian army and fought in that city-state's war against the Ottoman Empire until he was able to return to Northern Europe to participate in efforts to bring about a royalist restoration in the British Isles.

In the spring of 1660 he was able to return to England together with the new King Charles II when those efforts were finally successful. He died in the fall of the following year, having been ennobled as a baron as a reward for his devoted service to the monarchy. ■

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Where Do We Go, Continued...

H. White/Continued From Page 1

continue the conversation and pretty much dismiss my concerns when I bring it up. I don't think I would last long in such a community.

"If I hadn't read articles at the Remnant and other traditionalist websites I wouldn't have been able to recognise this. I feel like I've been taken out of the 'Matrix' and now I can't unsee what I've learned. I can't imagine how I could get on in a religious community that hasn't also at least started to understand what's really happening, that Vatican II was the opening of the Church to nothing other than the 'smoke of Satan.'

"Now with everything we've seen happening this summer, with the exposure of both McCarrick as a depraved sexual predator and Pope Francis – and all the popes since Vatican II – as knowing and willful enablers, I find I really can't go forward. I'm confused. How could it be possible that God would call me to religious life in a time like this when, as you have said many times, there simply is **nowhere to go?**"

The above isn't a letter or email I've received from anyone. It is, rather, a composite. This has been the essence of the correspondence I do receive regularly, and that I know others are also receiving regularly. As has been said many times, there really is no "vocations crisis." There is, however a grave crisis of places to receive vocations. A crisis of places to go.

The details differ from person to person. I'm sometimes asked if there are any "Novus Ordo" communities worth looking at. Some correspondents are devoted Traditionalists who already know that life in a community ideologically devoted to the Novus Ordo would be impossible. Most are interested in contemplative life, but some still have a picture of themselves in a habit teaching a class or nursing the sick. But on the whole, this is the summary of the questions: "If the Church's institutions are in a state of catastrophic collapse, what is the point of joining them?" And yet, their urge to give their lives unreservedly to Christ is there, unmistakable. So, what can we possibly tell them?

What to do in the face of this incredibly accelerated situation is on everyone's mind and especially for those with

vocational aspirations. The near-total collapse or corruption of religious life throughout the Church is one of the earliest and most difficult-to-deny signs that what happened at Vatican II was not godly, that if there was a "spirit" involved, it wasn't holy. Since then, though the situation has escalated to its current unimaginable crescendo, still next to nothing has ever been done for the crisis in religious life. In fact, the latest from Rome for contemplative nuns is more or less the equivalent of pouring gasoline on the remains and demanding the nuns light the match.

My own experience visiting the much-lauded "conservative" communities that appeared during the JP II pontificate has been much as described above. In the best of them, where the sisters are absolutely sincere, they are nonetheless devoted unknowingly to a compromised form of Catholicism in which much of what is taken for the Faith is in fact the counterfeit, the subtle neo-modernism that is commonly sold as the real thing. As the helpful pop-culture meme has it, they're still in the Matrix, and all reports from people inside these communities is that there is, at best, no curiosity at all about where the gaps might be. They simply don't know what they don't know.

It is for these communities that the current situation, with the Romans getting insistent, is the most dangerous. It is these innocent sisters in their "conservative" Novusordoist communities who are nearly all talking in glowing terms about their enthusiasm for the latest documents proposing to regulate contemplative nuns. These are the same documents that have prompted at last some bishops and cardinals to warn the more alert sisters to resist with all their might; they're nothing more than a dying regime's last-ditch attempts to bully the remaining recalcitrants into the disastrous VaticanTwoist pattern¹. The nuns seem not to have understood that we are no longer in the comparatively benign John Paul II or

¹ An effort, I might add, that is growing more remote of success with each day of new scandals and horrors. It is especially for these innocent "conservative" sisters, eager to blindly obey everything ordered by what they see as divinely appointed authority, that I most fervently hope the most recent horrors and scandals will have a wakening effect. Many are hovering on the edge of extinction. It is blind, unthinking obedience that has caused the near-extinction of religious life as it was known. All the advice of the Fathers and saints of the Church that obedience into self-destruction is not true obedience appears to have been forgotten; all common sense too.

Benedict XVI era in Rome.

A very short list

In nearly every note I'm asked, "Which communities?" Who among the remaining sisters still have the Faith entire? Which communities are aware of the true nature of the current crisis, and which are devoted in principle to the Novusordoist project? Often, I'm asked if it is possible to just join a "good" "conservative" Novus Ordo community



and grit one's teeth through the liturgical shenanigans in hope of better things in the future. Can one survive in a community where only one or two other sisters might really understand what's going on?

If it's just a matter of a list, there are few choices for a woman who adheres to Tradition. As I've said many times, the list for traditionalist men is always several pages long; for women it remains a handful. And this is particularly true if you only speak English. The Anglo-world, mainly made up of post-protestant nations that haven't had strong traditions of religious or monastic life in 500 years, remain virtual wastelands.

But as with everything, the main choices are nearly all in the United States. Because the list is so short, most Traditionalists will already know most of them. At any rate, there's not much point in reproducing a bullet-point list here. They can be Googled.

Good news comes now and then. Most recently the Benedictine Sisters of Our Lady Queen of Apostles, in Gower, Missouri, have just been raised to the status of an abbey and just this week consecrated their new abbey church. The foundation of a new traditional Carmel in Pennsylvania, a daughter house of the Carmel in Valparaiso, Nebraska, has caught a little attention. I could perhaps suggest investigating the Norbertine canonesses in Tehachapi, California, though I don't know much about their liturgy.

In Canada the only sisters I like at all are the Sisters of Our Lady Immaculate in St. Catharines, Ontario. These are "active" sisters, not very monastic, who care for elderly people and teach catechism and undertake various other good and holy works. I don't think they have the traditional Mass as a regular thing, but they are not in the least opposed to it, and I can vouch personally for their devoted, and strongly Marian, Catholicity. I'll say this for full disclosure; they're friends of mine and I seriously considered joining once upon a long time ago.

In the UK a Carmel has just been established that observes the traditional forms of liturgy in Birkenhead, in Shrewsbury, the diocese of the "conservative" Bishop Mark Davies. The Institute of Christ the King's Sister Adorers of the Royal Heart of Christ the King have opened a house in Preston, near Liverpool. There is a small community of non-canonical sisters living the Carmelite rule in Lanherne, but they are refugees from the holocaust of the Franciscans of the Immaculate, and their situation is uncertain at the moment.

Of course, everyone knows of the Benedictine nuns of St. Cecilia in the Isle of Wight, but this community, as part of the Solesmes congregation, is completely devoted for the

time being to the idea that the Novus Ordo is just every bit as "reverent" if "done properly" as the traditional rites. I know someone who went to visit there and they sent a nun to talk to her who specialises in convincing Traditionalists how wrong they are. So, buyer beware.

Exactly the same situation rules at Italy's only traditional-ish Benedictine house, Rosano, in Tuscany. I was told when I visited that they decided in 1971 to turn all their efforts to "proving" that the new rites could be "just as reverent" as those that had just been effectively abolished. This opinion is still the governing principle there. It remains, however, the closest thing there is in this country, with 60 nuns and a steady stream of new vocations. The offices, as they are at St. Cecilia's, are those of the traditional monastic Divine Office, in Latin and Gregorian Chant. They still enjoy the protection of some (formerly) powerful "conservatives" in Rome, including the former Pope Benedict, so it seems their situation is stable, at least for now. It's a beautiful place, founded in the 7th century, just north of Florence in the mountains. In contrast to the French Trad Benedictines, they showed not the slightest sign of hesitation over the language gap, though not a single nun there spoke more than a few words of English.

However many, if not most of these kinds of "conservative" communities share the standard hostility to Tradition. This will often be muted for visitors at

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Continued...



“favourite popes” and name-drop Pius X and Pascendi, perhaps, and see what happens. Have a full and honest understanding of what you are looking at, and what your own non-negotiables are. And

first, as the sisters are naturally interested in being polite. Traditionalist inquirers will do well to learn to ask oblique questions that will reveal a community’s general biases without setting off alarms.

But in my experience, it is in the religious life that the division between “conservatives” and Traditionalists is most marked and least bridge-able. If there are Traddie-leaning nuns in such communities they learn quickly to keep their opinions to themselves. I have heard from a few, and I can say that it is not the kind of martyrdom I would choose. Give me the guillotine any day over a lifetime of silence, isolation-in-community and liturgical misery.

There are a few others out there, even a few semi-active communities with the traditional Mass and liturgy, like the Marian Sisters of Santa Rosa, if you look hard enough. For older women I know of a Franciscan community in Steubenville, Ohio that is active and not hostile to the traditional liturgical forms.

In general, I would say that people who really want to be in religious life will find places to inquire because they tend to be determined enough to do the hard looking. And if you have a vocation to the contemplative life it’s perhaps easier to make up your mind if there are only three or four choices. Maybe a lot of choice was part of the problem that rendered the religious life so fragile.

Play hard to get

If I were giving advice to a young woman visiting a community, I would say be cautious and reserved, and well prepared. Look at the website, read the articles online, but mostly go and visit and talk face to face. It’s the only real way to begin to get a feel for the tone and tenor of a community. Don’t let appearances, like a “full habit,” or even the Divine Office in Latin, fool you. Keep your eyes wide open, and especially all romanticism under strict control. Be an astute observer; don’t give too much away and don’t be too eager or enthusiastic. Try being a little reserved about yourself, at least at first. Young people love to share, but try to keep a lid on things for a bit, at least.

Make sure you’ve done your research; find out who the red-flag theologians are, and maybe toss out their names to watch for the reaction². Ask about

² I attended a vocation retreat at one very famous “conservative” teaching community where during one of the conferences the nun started extolling the wonders and glories of

make sure that they’re about more than externals. Make sure you’re asking solid questions about the community’s understanding of the crisis, its theological background.

In general, play a little “hard to get.” It’s natural to be excited and eager and ready to move forward, but be savvy too. While they are checking you out, discerning your state of mind and the quality of your spiritual life, make sure you’re doing the same right back. Full habits, are often not enough to go by. Even things like Eucharistic adoration, Latin and the Divine Office and other major elements can hide serious internal theological issues. Know what Modernism is and learn what to look for.

But what about the rest of us?

But I think it’s not really a list of possible places that most people are looking for when they write to people like me. That’s the sort of thing one can find out on the internet anyway. The larger question I’ve set out above, is more pressing: “How can we consider giving our lives to an institution that now appears to be corrupt to its very core, from the heights to the depths and from east to west? The Church is held in the claws of monstrous, seething, heretics and gross sexual degenerates bent on the destruction of everything good and holy. It is a crisis of apocalyptic proportions. This seems hardly the time to be thinking of a quiet and peaceful life in a convent.”

There are realistic, justifiable concerns that tradition-leaning religious communities are currently being purged from the Church in a systematic way. Why sign up for something only to have the Romans or the bishop yank it out from under you when you’re half way through your novitiate? Even if there’s a “good” bishop willing to protect a community, this is a time when bad bishops seem to be raining down from the sky, infesting formerly decent and

Karl Rahner and Yves Congar. I excused myself as soon as it was polite and got on the bus back home. At another, very venerable Benedictine community in England I asked what spiritual writers they liked and was told all about how I should really be reading the “classics” like that weird 1970’s thing, “Jonathan Livingston Seagull”. This was among very nice nuns in full habits. Again, I went home. (The tall stack of back issues of the Tablet on the hall table outside the community room should have been my first clue.)

amenable dioceses³. This is certainly not a time when bishops – with a few exceptions – are enthused about founding or encouraging such groups. At the very least, they often have more pressing issues on their minds. Like Grand Jury investigations.

I can understand the reticence. It seems rational on the face of it. And I think I would agree that it’s madness to carry on acting as though the Church’s institutions are viable entities as long as they continue to adhere to the New Paradigm, the new religion of the post-conciliar age, whose true face is being revealed right now. I think a person who understands this would have an exceptionally difficult time in a religious community that did not.

If it’s just a matter of finding a community, and applying, they are out there to be found. At least, a few. I think it is possible for some, but the biggest problem is that there really are not very many. And because of the fewness of the choices, it’s more than possible none of them would be a good fit for a given individual. This is especially the difficulty of women who are over the age limit for established communities.

Quite a lot of us came to our vocational longing after our late-season conversions. Or returned to them after many years of life in the outer darkness. My friend who has started a religious order for older women in Steubenville has told me she receives many, many inquiries. A constant stream of them. But I personally haven’t the slightest interest in Franciscanism. Nor in moving to the US. It’s not my vocation.

The concept of older vocations for women hasn’t been explored much in the recent history of the Church at all, largely because this particular demographic situation has never occurred before. Everyone I’ve spoken to about it says the same thing: there are probably thousands of women out there over the age limit who long for the opportunity, but no one has the least idea how to even begin offering them anything – how to even conceive of a suitable style of life, of formation. And certainly no bishop is thinking about it.

Something exceptional for exceptional times

Of course, the main question for someone seeking answers to vocational questions has to be “What is God calling me to do, right here and right now?” If one has no vocation to any of this very restricted list, what is to be done? This is the situation we have. We don’t win by trying to wish it away; but neither do we win by giving up. I believe very strongly that God is indeed calling faithful people, now more than perhaps at any other time in Catholic history, to give their lives to Him for His greater glory,

³ cf. Tulsa.

for their salvation and for the rescue of both the Church and the world.

We have seen that many people are turning towards Tradition in the current crisis. If there are even only thousands of vocations out there among the rapidly increasing numbers of people coming to Tradition for the first time in their lives and there are only a tiny handful of places to go, this would seem to imply that God has something else in mind for them. For us.

What if there is some other kind of answer to be found, one that has perhaps never been proposed before, for a situation we’ve never had before? Or maybe, one that has not been proposed in a very, very long time?

I’m going to go out on a limb and say that in times like this, in these exceptional, nearly unprecedented times, only an answer that is truly exceptional will do.

... But it’s going to have to wait until the next issue. I’m at 3000 words now, so this is a cliffhanger. ■



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NOT ENOUGH MILLSTONES: Painful Memories of a Seminary Survivor

BY A FAITHFUL PRIEST

Editor's Note: If the following testimony is painful to read, just imagine how painful it must have been to write. Father has asked that his name be withheld from our readers, but not from me. I've known this good and holy priest for many years, and I know that his testimony is absolutely true. God help us, I wish it were otherwise. MJM

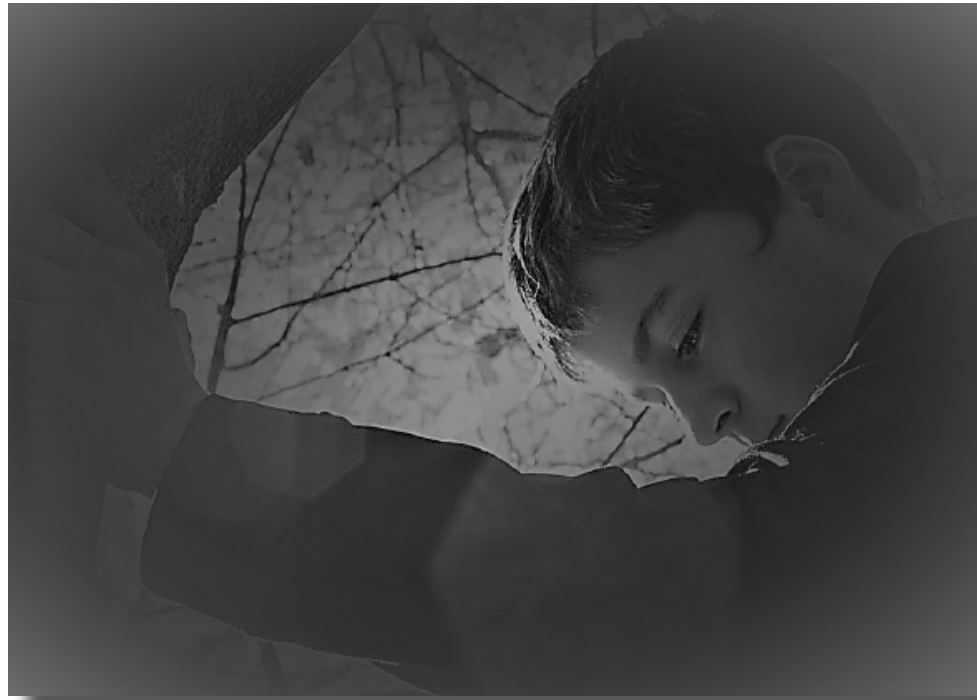
WE WERE YOUNG—very young; we were innocent—quite innocent; and we all had something else in common: we wanted to be priests. At the tender age of thirteen and right out of grade school, I and 40 other teen kids with a calling left home to explore the possibility that we might have a vocation to the priesthood. The seminary was remote and far away and we had few occasions to visit family. I remember my father remarking as he dropped me off at the seminary, “Looks like a prison.” It was that—and worse!

My parents loved me and had protected me from physical and spiritual harm. Had they known that these religious men of the cloth at the seminary were in reality predators upon boys, they would never have entrusted me into their care. But they were devout Catholic parents and proud that their little boy might one day become a priest. How could they or other parents know that we were as sheep to the slaughter?

The predacious intentions of the religious priests and brothers of the seminary were not only unknown to us as teens but the very idea that a man could do unspeakable sexual things to a boy was unimaginable. Most of us had not had sex education in school and television viewing was controlled carefully at home. These were the days in which the sexual revolution had already begun but it was not fully implemented.

The tactics of the now infamous *Uncle Ted* (hat tip to former Cardinal McCarrick) were among those employed by these clerics as well, but our abusers preferred to be called “Brother” and “Father” rather than “Uncle” and they, in turn, referred to their favored victims as “Suckees” rather than “Nephews.” They were in competition for victims from within the seminary student body and I still wonder if the knots on their cinctures were not for counting prayers but for counting their victims, as notches on a belt.

Perhaps most feared among the predators were the prefects, who were the enforcers of discipline. How ironic and convenient that those in charge of student discipline and behavior were themselves debauched. The head prefect in particular, who had responsibility for the youngest of the seminarians, was a pervert. In our innocence we wondered why he came unannounced so often into the common shower area and bathroom stalls. It was always under the pretext of hurrying us along in our hygiene. He also roamed the large open bay dorm room by night, lingering on occasion



to watch over a teen or two while they slept.

Though charged with our moral welfare, this prefect was a corrupter of morals. When he came upon a boy who was particularly good in his conduct, he targeted him for corruption. As an example, though many of the seminary staff smoked in those days, such was forbidden for young seminarians. Yet this head prefect invited otherwise good seminarians into his private office—which also served as his bedroom—and offered these seminarians cigarettes to smoke while in his presence. Afterward he would have one of his own *Suckees* spying on these seminarians, hoping to catch them smoking a cigarette elsewhere on the campus.

What was the punishment for smoking? The same as for almost any other infraction of the rules: a *crew*. Crew referred to three hours of manual labor performed by seminarians on Saturday afternoons. It was typically something that was of use to the seminary, such as yardwork. But for seminarians who attended school Saturday mornings, it meant that your weekend recreation was pretty much a bust. By the way, decades later, when this seminary was closed down due to impending lawsuits for child sexual abuse, it was leased out as a detention center for juvenile sex offenders. How ironic. Not only that, the punishment employed upon these juvenile sex offenders was not a work crew, but a time-out chair. How pathetic.

The predatory tactics of other priests and brothers varied according to their particular assignments within the seminary system. One such man of the cloth who was much more likeable than the prefects but also more successful in accumulating young victims was the head of the seminary canteen store, wherein were sold various candies and school supplies. In those days we kids rarely had more than a dollar to our names and what little we had was kept in an account, controlled by—you guessed

it—the head prefect! It was a sort of stick and carrot approach to child grooming and for a few unfortunate victims, sadly, it worked. Over the years the number of boys abused in the candy store grew so large that it was finally shut down.

One of the worst predators was a priest who immersed himself in—surprise—boys’ camps and coaching. Decades later, following the implementation of the Dallas Charter to protect minors, this priest admitted in an affidavit that he had abused scores of boys for many years in varied settings. He also claimed, under

Bishops who enabled these clerical sex offenders...



...still want to have a Synod on the youth in October?

oath, that had anyone told him it was wrong to touch a boy’s private parts, he would never have done it.

Still another grooming tactic of the predators was to favor their intended victims with gifts and privileges. One of the brothers had a puppy and he cultivated his *Suckees* by giving them the exclusive right to walk and feed and bath his puppy. Other brothers worked in particular areas of the seminary and monastery and they allowed their *Suckees* to earn extra money as student workers. It also gave them access to the boys.

Beyond the more subtle seduction tactics used by these predators, some of them were outright rapists, especially for older teens and hard cases. A classmate and close friend was the victim of such a rape. The brother used a classic *Uncle Ted* move, inviting my friend to a remote cabin on a lake, with only one

bed. My friend demurred on the offer to share a bed with a predator and slept instead on the floor. Despite his best efforts, unfortunately, the predator had slipped him a mickey that knocked him out. When he awoke, he knew from the terrible pain he suffered that he had been sodomized in the night while unconscious.

So what happened to those 40 young seminarians—and so many others—who wanted to become priests?

Of this particular class of 40, only two were ever ordained and only one remains active in ministry. As to others among the many seminary classes which were targeted and subject to sexual abuse, most gave up interest in the priesthood and many abandoned Catholicism itself; some turned to drugs and alcohol and criminal behavior; some ended up in broken marriages. And a very small number continued on with the religious order that had preyed upon them and became predators themselves, homo vampires in a coven.

Still, there are many others who went on to live well-adjusted lives as faithful Catholics. Our experiences can both inform us and affect us but by the grace of God they cannot condemn us to bring evil out of evil.

Much more could be written and sordid examples provided of the sexual abuse of teen seminarians but let this suffice.

If this first-hand account of sexual abuse of teen seminarians that spanned decades does not convince you that the predation of *Uncle Ted* McCarrick upon seminarians and young priests is not rare, then what will? Let this account be a warning to Catholic parents in particular, that sometimes wolves are disguised as shepherds. Yes, there are good and holy priests that imitate the Good Shepherd, but not all.

So now we add our voice to that of the Former Nuncio and others who call for the resignation of prelates, including the Prelate of Rome, who have protected predators rather than the sheep. Shame on homosexual hirelings, standing in silence at the slaughter! Begone you wicked wolves, who prey upon the little lambs!

Truthfully written,

A Faithful Priest and Seminary Survivor ■

A COMMENCEMENT ADDRESS

God's Plan and Ours

The following was my commencement address to the graduates of the Class of 2018 of St. Anthony's Academy on June 9, 2018.

BY VINCENT CHIARELLO

Fr. Ringrose, Fr. Ortiz, Mrs. Burton, St. Anthony Academy's Board Members, Parents and Graduates.

I wish to thank those who were responsible for this invitation to speak to the St. Anthony Academy's Graduating Class; it is, indeed, both a pleasure and an honor to do so.

Before I begin, let me range a bit afield by mentioning two things...

I do hope that what follows cannot be described as "bloviation." Come again? The word was a favorite of our 29th President, Warren G. Harding, but rarely used today. In essence, it means to speak at length and say very little. Perhaps that word will stick with you in later years, but, I hope, not be appropriate today.

When I accepted this opportunity to speak to the graduates, Mrs. Chiarello and I discussed what might be included. She asked what I remembered from my high school commencement address; very little, – nothing, would be more accurate – was my response, but, then, I graduated from high school in the Middle Ages, so I can be forgiven on that count. But her point was well-taken: we tend to recall events that have a personal dimension to them. So my task, as I see it, is to offer some information and advice that I hope you will find pertinent to your current, and future, lives. To begin at the beginning...

"It came to me like a fire bell in the night..." That phrase, used by President Thomas Jefferson, describes a thought or event not understood earlier. Not a bad phrase to remember either.

What follows "came to me like a fire-bell in the night" recently, many thousands of miles away – in Stockholm, Sweden, to be exact. For an upcoming article I plan to write, I was interviewing a Traditional Catholic priest of Swedish birth, and a convert to the Church, as are the current Swedish cardinal, the first in Church history, and the Bishop of Oslo, Norway. I asked the priest if there had been any family problems as a result of his conversion, and he said no, but then I asked what had prompted his conversion? He responded, "It was all part of God's plan." And so it is.

The late Senator Daniel Patrick Moynihan wrote a book many moons ago entitled, "A Dangerous Place." In it, he described the problems lurking for followers of democracy, but today and for many decades, there has been another application to that warning.

I do not exaggerate but truly believe that each of you who graduates today with your firm belief, aided and promoted by your stay at St. Anthony Academy, that the Catholic Church teaches Truth, may

find the senator's warning personal. For the True Believer of the verities of the Catholic Church in today's world will often be an object of ridicule or ostracism by non-believers. I am of the opinion, and I am not alone here, that the only form of prejudice in the Western world that is allowed; indeed, encouraged, is aimed at the Catholic Church. But keep in mind that this situation is not new, for throughout the Church's history, in different places and at different times, danger...even death... were the consequences of continuing to believe in the Faith. There are many examples of this situation, but allow me to focus on one: the Recusants.

For the Latinists among you, a **recusant** – from the Latin "recusare" to refuse, refuse to believe – were those, mainly Catholics, who would not abandon "the old religion," and refused to attend the services of the Church of England or, as it is better known, the Anglican



Church. In so doing, they brought down the wrath of the English government, and that of even their former friends and associates upon themselves. To be labeled a "recusant," often meant paying fines – which could be up to one year's income – or even imprisonment, consequences far more devastating than those of today, but as I will mention shortly, the perils of recusancy are never far away even in today's world...in one form or another.

According to the Traditional priest, the Swedish government's most successful political party, the Social Democrats, is currently promising that, if they win the elections next autumn, and have the votes to push the bill through the legislature, which they currently have, they plan to abolish all private schools, which would also mean the end of all religious schools. If this bill becomes law, will Swedish Catholics become recusants and refuse to abandon not only the old Faith, but their schools as well? Time will tell.

Back before returning to God's plan and the English recusants, one would be remiss not to include the likelihood of another.

Among our blessings, one was the great fortune my wife and I had in coming to know Fr. Peter Milward, S.J. Prior to his death last year, we had been faithful correspondents, and in 2015, we met him at the Jesuit House in Tokyo. Fr. Milward had come to Japan in 1954, and been ordained six years later. In the early 1970s, Fr. Milward became the first major Shakespearean scholar to demonstrate that, "Shakespeare may well have been a crypto-Catholic, if not a papist or a recusant, like his father before him and his daughter after him. For surely only a Catholic dramatist in those dangerous times would have possessed that combination of caution and daring to sail before the wind without getting capsized." But "Will of the World" was not alone.

theological council in the modern era, where Catholic doctrine was defined for the next 450 years – until the Second Vatican Council.

As surely as what happened in England, God's plan will eventually resolve the break with Tradition that Vatican II created.

But what about you? Where does God's plan fit into your plan?

At any age – especially yours – the telltale signs of that Divine Plan will not be easily discerned. But I can assure you – for I have experienced it – that God's hand will lead you in the right direction, so long as you accompany your hopes tied to the first theological virtue: Faith.

Let me relate another "fire bell in the night" incident which, although it applies to you today, took place many moons ago during a visit to a U. S. Military cemetery in Normandy, France. There I saw, chiseled into the granite monuments that are part of this cemetery, St. Paul's admonition to Timothy repeated throughout: "**I have fought the good fight; I have finished my course. I have kept the Faith.**"

It is that last part of St. Paul's statement that applies here, for God's plan to work, each of you must keep that Faith.

In concluding, there is a saying, attributed to Confucius (BTW, it was the Italian Jesuit, Matteo Ricci, who translated the Chinese ideograph and coined the word, "Confucius"), which says: A journey of a thousand miles begins with one step."

As you commence your journey today, you have also taken the first step, and for the rest of the trip allow me to wish you – in the language of Fr. Ringrose's descendants, "Good luck;" in the language of the forebears of Fr. Ortiz, "buena suerte;" in the language of my forebears, "buona fortuna." ...and I could not leave out the best wishes of our Norwegian great grandchildren: "lykke til."

To you, graduates, Keep the Faith and rest assured that what unfolds in your life is all part of God's plan. ■



Truth and Consequences

By Timothy J Cullen

“Once a story saves your life it becomes the truth.” (William C. Quantrill¹)

One of the more famous questions in the New Testament was asked (perhaps rhetorically) by Pontius Pilate: “What is truth? (*Quid est veritas?*)”² There is a simple answer: there is Truth and there is truth and a world of distance exists between them; the latter is, shall we say, malleable with respect to its genuine veracity, while the former is not open to question, given that it is divinely revealed. This is a lesson in semantics that the pope and the present hierarchy of the Church would do well to learn.

Francis and friends have an agenda that “truth” must be molded to fit. Sadly, Truth seems to play an ever-smaller part in its fulfillment. The plain truth is that the institutional Church has become an institution that is increasingly geared to mundane matters; the metaphysical is left to the less worldly-enlightened of old. The infiltrated, subverted and feminized SJW Church of 2018, A.D., is an institution that will now be figuratively fighting for its life and hopes to pass off as Catholic truth anything that can save it from a schism with the truly faithful. Difficult though it may be to admit it, the present bizarre iteration of the Roman Catholic Church is no longer worthy of the name. It is past time for Truth to speak to lies.

The *Remnant* has been doing so for fifty-one years, as the soon-to-be-published archive will clearly demonstrate. While the sad truth is that Catholic Truth is desperately needed in the world at large, it is even more desperately needed within the Church herself. Sadder still is the recognition that speaking the Truth is no longer sufficient: what is called for now is Catholic *action*. The League of the Sacred Heart is a worthy beginning, but it will not be the end if the Church is to be reclaimed from the usurpers. Yes, *usurpers!* Half a century of attempted correction has come to little or nothing in setting the Church back upon her time-honored course, no great surprise given the mutiny aboard the Barque of Peter that began half a century ago and has now set adrift the crew of the faithful with the baffling figure of Francis playing the role of the chief mutineer “Christian”.³

The present preoccupation of the mutineers is the emergence of the bitter truth about the rampant homosexual predations among prelates and priests. One suspects that even a good “story” will not figuratively speaking “save the lives” of these perverted subversives or those who have protected them for far too long: the factual truth is being discovered or is on the verge of discovery. What emerges from under

the rock of lies upon which Christ did *not* build his Church is likely to prove that the serpent hidden thereunder will make the asp look tiny by comparison.

There will be consequences for this, of course, but unfortunately the consequences will fall not only upon the malefactors but upon the Church as well. Financial consequences (likely to be devastating) aside, the damage to the faithful will almost certainly be far worse. How does an authentic Catholic reconcile such vile corruption at the highest levels of Church hierarchy with the oft-cited promise of Christ that the “gates of hell shall not prevail” when it is glaringly obvious that the “smoke of Satan” of Paul VI has not only entered the Church but now enshrouds her in a smog of satanic corruption, perversion and heresy?

It would appear to an increasingly large number of authentic Catholics that little short of a very thorough housecleaning is in order, up to and including the removal of Francis from the papacy. Granted, the College of Cardinals who elected him is thoroughly corrupt and like has been for the past fifty years and more. Granted, authentic Catholics respect authority and believe in obedience, but this fact has been abused by infiltrators and subversives to paint authentic Catholics into a corner by way of manipulations not heretofore imagined.

“[T]hey have the premises—but you have the Apostolic Faith”⁴: just so. So that that Faith may be kept and transmitted to future generations, it is time to recognize that no further accommodations to Rome can be undertaken. Where there’s smoke, there’s fire, and the time has come for Rome to burn with shame. Perhaps the time has come for Rome to figuratively burn in the fire of righteous indignation on the part of the faithful. Perhaps the truth of the matter is that the Holy Spirit placed Jorge Bergoglio on the papal throne and permitted the filling of Vatican City with the unworthy usurpers of the Church so that authentic Catholics would rise up and remove them before the secular justice system does.

The sexual predation and libertinism scandals are likely only the lip of the volcano with respect to what is boiling up beneath. If Vatican City is to be preserved from becoming a figurative Pompeii in the eyes of the faithful, it would appear that an open challenge to the legitimacy of the present Church hierarchy must be mounted. While it is very difficult to believe the Faith must now be defended from the Church, it is no less difficult to believe that the Church is no longer defending the Faith and in fact could be seen as undermining it, given recent revelations with respect to the rot that has set in. Remember: the infiltration of the institutional Church has for half a century plus been so thorough, so

widespread, that stopping the metastasis of the Modernist cancer may require extreme and borderline schismatic action, action that may go beyond that which the brave and authentic Catholic Archbishop Lefebvre undertook well before the relatively benign cancer became completely malignant these many years later.

This is not to suggest that the authentic Catholic laity unilaterally go into schism and initiate a second “reformation”; if schism there be, it has been initiated from *within* the Church and *by design* as part of the “long march through the institutions”⁵ inspired by the thought of the infamous Antonio Gramsci, seconded by Frankfurt School pseudoscientist Herbert Marcuse and spoken by German “Christian” marxist “Rudi” Dutschke⁶. Those who doubt that the Catholic Church was a principal target of this sort of infiltration are referred to the testimony of the late Bella Dodd (née Maria Assunta Isabella; 1904-1969): “In the late 1920’s and 1930’s, directives were sent from Moscow to all Communist Party organizations. In order to destroy the [Roman] Catholic Church from within, party members were to be planted in seminaries and within diocesan organizations... I, myself, put some 1,200 men in [Roman] Catholic seminaries”⁷.

Consider this carefully and imagine to what extent this is likely to be true today. Consider as well how many present-day priests, bishops and cardinals—conceivably even the pope, a proven sympathizer—are also guilty of one of the Cardinal sins that cry out for vengeance. Is this truly the Roman Catholic Church as constituted by Christ or is it an institution corrupted and compromised, itself in schism with the *Faith*? It will take more than Biblical citations to convince this writer otherwise. Tut-tutting time is a time whose time has come: the “signs of the times” so beloved of the very clever corruptors of the Church cannot be read in any other way. “Signs point to yes” in the words of the Magic 8-Ball, a divination device “inspired by a spirit writing device”⁸ marketed as a toy some 70 years ago. It calls to mind the ouija board used in the novel and eponymous film *The Exorcist*. One wonders if such an essentially satanic “toy” adorns the desk of some pedophile prelate favored by Francis.

“Reparations” for the crimes of the infiltrators are no longer enough; resignations *en masse* of much of the hierarchy are required. Such will not be forthcoming in all likelihood. It then becomes incumbent upon the faithful to act *en masse* to force them, perhaps through passive resistance and unceasing pressure.

⁵ https://infogalactic.com/info/The_long_march_through_the_institutions

⁶ https://infogalactic.com/info/Rudi_Dutschke

⁷ https://infogalactic.com/info/Bella_Dodd#cite_ref-8

⁸ https://infogalactic.com/info/Magic_8-Ball

We are told that the meek shall inherit the earth, but the bold and unscrupulous have sequestered the Church and disinherited the faithful. In keeping with the spirit—in no way “holy”—of the secular materialist Lenin, one asks “What is to be done?” Whatever it may be, it will be a Herculean task along the lines of the cleansing of the Augean stables.

While writing this essay, a surprising first step came to light, a step taken by none other than former Apostolic Nuncio to the USA H. E. Carlo Maria Viganò, who has called upon Francis to resign.⁹ Michael Matt has taken the second step, recommending that “we the Catholic faithful demand that he also remove from the College of Cardinals those who conspired even before the 2013 conclave to make Jorge Mario Bergoglio pope, come hell or high water” adding that “perhaps the unprecedented step of recalling Pope Benedict XVI to the Chair of St. Peter should also be considered sooner rather than later”¹⁰. This writer finds himself firmly in step with both positions and urges all authentic, Traditional and even nominal Catholics to fall in line, join the League of the Sacred Heart and internationalize it as soon as possible. The Church can no longer be restored to its past glory by the prelates who with ill intent were injected into her; it is up to the faithful to extirpate the cancer by organizing, offering well-crafted proposals to combat the embedded enemies and evangelize the complacent Catholics who have just had a glass of very cold water thrown in their collective face.

Mincing words with mincing priests will not suffice, not any longer. Any parish priest proven guilty of perversion should be driven from the pulpit, if pulpits there still were. “Not in *our* parish!” must become heard loud, far and wide if the lost sheep are to rejoin the Catholic fold and renew the glory of the Church along with the culture and civilization she created in the West and spread around the world. The Faith *can* be spread again, but first the Church must be purged from the bottom up, given the near-impossibility of this taking place from the top down.

All believing Catholics must come to comprehend that genuflection to Our Lord is the thing, bending the knee to a Modernist mole in the hierarchy is another; it is time to stand up and take back the Church from those who have seized her through a long march of infiltration and subversion in step with the same in all institutions in the West.

The truth of what has been done to the Roman Catholic Church is every day more evident; the consequences must now commence! ■

⁹ <https://remnantnewspaper.com/web/index.php/articles/item/4049-former-apostolic-nuncio-to-the-united-states-accuses-pope-of-mccarrick-cover-up-calls-on-francis-to-resign>

¹⁰ <https://remnantnewspaper.com/web/index.php>

¹ <https://www.youtube.com/watch?v=nWXnqHnXl0c>

² John 18:38

³ https://infogalactic.com/info/Mutiny_on_the_Bounty#Bounty_under_Christian

⁴ Letter of Saint Athanasius to His Flock (4th Century A.D.)

Bishops in White and Now a Red Heifer

BY FATHER CELATUS

With the approach of the fall season in the northern hemisphere, temperatures start to drop and the leaves on trees change their colors to various shades amazingly bright and beautiful. Many tree gazers take trips this time of year to feast upon the splendid fall colors. If only we did not have to rake them up afterwards!

Speaking of changing colors, it has been announced by the Jewish Temple Institute that a cow of another color, namely red, has just been born in this month of September. And not just any cow but a heifer (i.e. a female cow that

the Temple by Emperor Julian the Apostate was providentially obstructed.

So, will the Jewish Temple ever be rebuilt and rededicated? God only knows, and time will tell but if it is, rest assured that it will not be the work of God but of the Evil One, who would no doubt enthrone his anti-Christ within its precincts, desecrating the sanctuary and drawing the nations to follow a false messiah. The very attempt to rebuild the Temple, by the way, would occasion a world war with the whole of Islam, which has long controlled the upper portion of the rubble where once stood a

chastised; the messengers are mocked and silenced by any means, including murder; there is no self-correction but only self-righteousness, especially among the wicked leaders; the promised chastisement is inflicted, often by a godless people or power that is used as a divine instrument for punishment; the wicked are crushed and/or destroyed, leaving only a faithful few as a remnant to rebuild.

Among the notable apocalyptic chastisements inflicted upon a wayward people that follow this pattern are the Assyrian assault upon the Kingdom

who only recently provided damning testimony of corruption. The first was excommunicated for his efforts and the second remains in hiding, as wicked wolves seek to destroy his life and reputation.

Far from repentance and self-correction, the self-righteous have doubled-down in their efforts to convince the world that they are godly shepherds. But since they will not self-correct, a chastisement is in order and is already well in place. The human instruments of divine chastisement will not be ancient Assyrians or Babylonians or



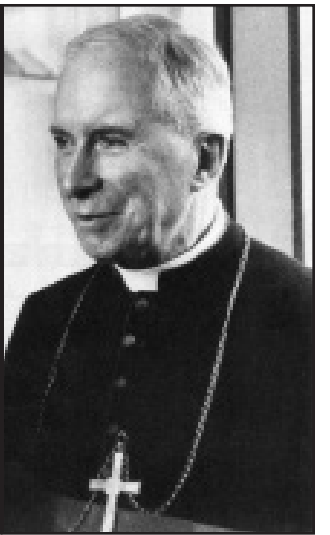
Elijah denouncing King Ahab



Pope Francis



Archbishop Viganò



Archbishop Lefebvre

has never borne a calf) that has been declared to be free of any blemish or imperfection. What is the significance of a red heifer? Orthodox Jews and Evangelicals hope it may be a sign of end times.

This apocalyptic expectation is based upon an ancient requirement going back to the time of Moses that an unblemished red heifer was to be sacrificed outside of the camp and its blood was to be used for ritual purification purposes in and around the sanctuary. There is no biblical prophecy as such that the birth of a red heifer signals the Apocalypse but many Orthodox Jews believe that the messiah will only come once the Jewish Temple has been rebuilt and rededicated, which will require the blood of an unblemished red heifer. Many Evangelicals believe that a rebuilt Jewish Temple will bring about the return of the Messiah.

What are Catholics to believe regarding red heifers and a rebuilt Temple? Jesus Himself prophesied the destruction of the Jewish Temple, to occur within a generation of His Crucifixion, as a chastisement upon those who had rejected the Messiah and thereby fell into apostasy. This occurred in AD 70 at the hands of the Romans and approximately 1,000,000 unbelieving Jews lost their lives at Jerusalem. Not only that, a subsequent attempt to rebuild

great wonder of the world.

Even so, on the one hand it could be that the birth of a red heifer portends something apocalyptic. On the other hand, many believe that there is a creature of another color which is far more ominous when it comes to any impending apocalypse. It is not a red-haired heifer but a white clothed Jorge, aka Francis.

Now *The Last Word* does not intend to get into speculation as to whether Jorge Bergoglio is the biblical False Prophet who prepares the way for the anti-Christ. Neither will we engage in a debate as to whether Jorge Bergoglio is validly a pope. Regardless of validity, he certainly deserves the title anti-Pope. But news of a newborn red heifer and the much bigger news of the scandals surrounding the human side of the institutional Catholic Church may make us wonder what chastisements are coming our way.

There is a discernable pattern, in fact, when it comes to chastisements that are of apocalyptic proportion. The pattern goes something like this: a people becomes corrupt religiously and morally, often due to the leadership of wicked shepherds; God sends messengers to warn that unless they repent and correct, they will be severely

of Israel (721 BC), the Babylonian conquest of the Kingdom of Judah (586 BC) and the Roman conquest of Palestine and Jerusalem (70 AD). The Lord sent a number of prophets to the two ancient Kingdoms in the time before Christ, to include Elijah, Elisha, Isiah, Jeremiah, and many more. The lot of prophets was far from easy; some they tortured, others were exiled, and some were put to death. In every case they sought to silence and discredit these divine messengers. When Christ came finally with a divine warning, the false shepherds put to death the Good Shepherd Himself.

Fellow Catholics, we are now far along in an apocalyptic pattern that is unfolding. For more than fifty years the institutional Church has been misled and abused by modernists and perverts who have corrupted the faithful religiously and morally. Following the pattern, God has sent words of warning for decades by many means, to include an Archbishop who formed his own traditional society long ago and another Archbishop

Romans, but they will be their modern equivalents: Moslems who now torment and will soon dominate the western European nations; and secular governments and courts, such as those that have attacked the Seal of Confession in Australia and those that now attack diocesan pocketbooks in America.

We are reminded of what George Baily said to Uncle Billy when bank deposits were stolen in *It's a Wonderful Life*: "You realize what this means? It means bankruptcy and scandal and prison!" Cardinals in red pinstripes and Bergoglio in black and white stripes—now those are color changes we would welcome! ■

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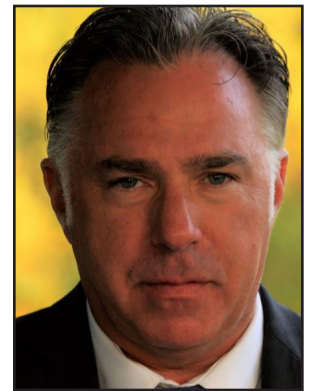
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